

Christ's Coming Dramatically Changed Nephite Culture

By Lenet Hadley Read

Those who visit the Holy Land know firsthand how **its geographical background was deliberately created to testify of Jesus Christ and His teachings.**

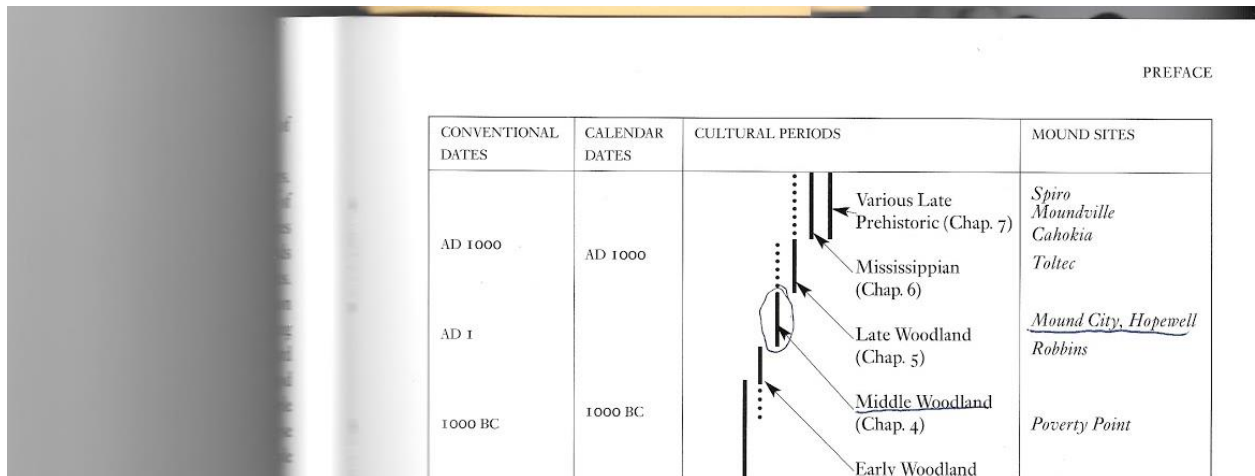
This is also true of the land given Joseph's seed. It was meant to be an even more glorious "Promised Land." And it has fulfilled that destiny.

After Lehi came with his family to America, they eventually spread throughout the Americas. And Christ visited them all.

The wonderful advantage of studying the Moundbuilders in North America is that their structures are not buried under much later structures or under dense tropical forests. While many North American earthworks have been destroyed, enough have been preserved for us to understand their culture. And the exciting thing is that because of their preservation **we can see that the Nephite Culture dramatically changed due to the Coming of Jesus Christ!** And that verifies that He did indeed visit His "other sheep" in the Americas.

In fact, archaeologists themselves note that several dramatic changes occurred in what they designate as the Middle Woodland period, which are greatly puzzling to them. That time is the time beginning around 1 A.D., and continuing until around 400 A.D.

Below: the timeline established by George R. Milner, Prof. of Anthropology, Penn State Univ.



One of the great puzzles is why the people in the Middle Woodland Period suddenly buried their formerly used sacrificial altars. But we have an answer.

I. Christ's Visit caused Nephites to abandon the Mosaic Law. In fact, one of the very first things He said while still in the Heavens was... "In me is the law of Moses fulfilled" (3 Nephi 9:17). "Ye shall offer up unto me no more the shedding of blood; ..." (3 Nephi 9:19).

Unlike their distant cousins in Judea, who struggled with this change, the Nephites accepted it. [All the rebellious had been destroyed]. "And they did not walk any more after the performances and ordinances of the Law of Moses; but they did walk after the commandments which they had received from their Lord and their God." (4 Nephi 1:12).

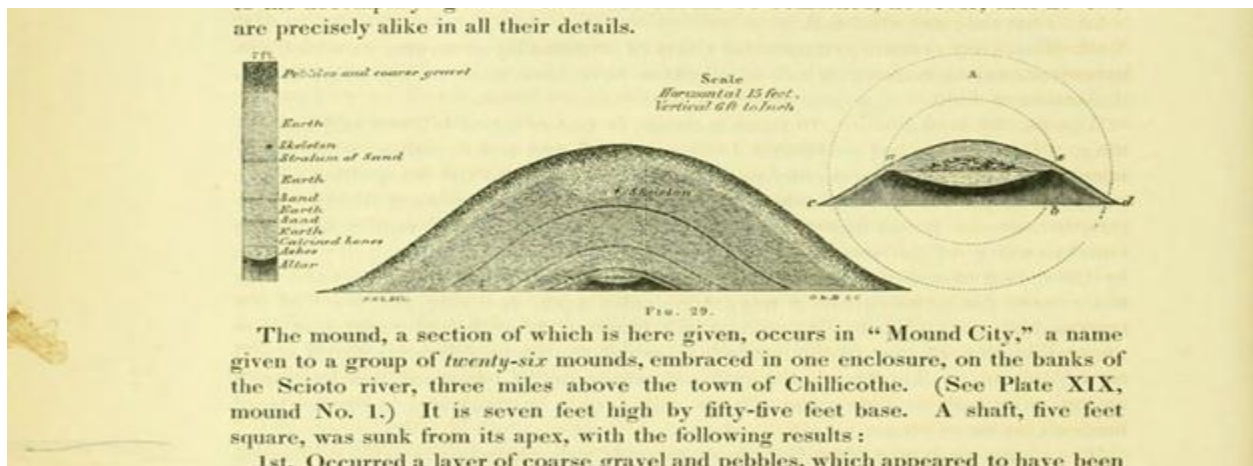
So what did they do with their old Mosaic Law altars? Did they just destroy them?

The evidence is that they *buried* them.

E. G. Squire and E.H. Davis, two scientists sent out by the Smithsonian, in mid-1848, surveyed what were left of the earthen structures of the Moundbuilders. They listed 5 different kinds of earth structures. **Buried sacrificial mounds were one of those five categories of structures.**

The Five Major Types of Ancient North American Earthen Structures

1. Regular Burial Mounds (with skeletons and an assortment of possessions)
2. Earthworks Made for Defense
3. Earthworks Made for Worship: Sacred Enclosures and Temple Mounds
4. Effigy Mounds Shaped Like Animals, People or Things
5. **Mounds Covering Sacrificial Altars**



A Stratified Sacrificial Altar Mound

Squire and Davis' and subsequent "digs" verify these were sacrificial mounds for the following reasons:

1. Almost all mounds were found within sacred enclosures. Only four exceptions were found --- directly outside a sacred enclosure, showing they were used for sacred rituals.
2. They contained altars inside. While previously cleaned off, many altars still contained burned carbonaceous materials on them.
3. Altars were found which had been subject to high heat.
4. Saturated soils beneath altars showed the burning of a fatty substance.
 “a continuous heat was kept up, and fatty matter of some sort burned, for the sand to the depth of two inches is discolored” (Squier and Davis, p. 156).
 Note the offerings sometimes included just the fat, as a “savory offering.”
5. As in Judea, they were mostly located in one central place.

Remember that Judean Israelites all went up to one place, Jerusalem, to make their offerings. However, the Nephites built more than one place of offering. The Book of Mormon speaks of Temples at Bountiful and at Zarahemla. When Wayne May did his digs at what he felt might be Zarahemla, [the place where Joseph Smith gave that name], **they found the same kind of stratified earth that was found over sacrificial altars, though buried under ground. This suggests it was likely Zarahemla. Being a Temple site, it would have had a sacrificial altar.**

6. The Nephites, as in Judea, had more than one altar to handle the abundance of offerings. At the temple’s dedication, because there were too many sacrifices to make on one altar, Solomon sanctified another space in the center of the Court of the Priests for burnt offerings (2 Chronicles 7:7).

Inside Mound City, OH, there were several altars found. Most were 6 to 8 feet. One was 2 feet (perhaps for doves/pigeons which the poor could offer); and a couple extremely long (50’ --- perhaps to accommodate many sacrifices at once). The altar in Jerusalem was 48’.

7. They were buried in a laborious manner. The altars were first covered with a layer of very fine sand, then a layer of clean earth. These layers were alternated several times. Finally a cover of gravel or stones was laid, to protect everything below from the elements. **These layers were never horizontal, but carefully built up into a convex shape, thus making a mound.**

II. There have been challenges to whether they were really Sacrificial Altars, but they have all been answered.

1. In 1920 there were more excavations. Half of the mounds had been destroyed by then and many others damaged. When they found some cremated bones, which had not been cremated there, but moved, in, some said they were regular burial mounds after all.

But more modern excavations found post molds in some of the mounds indicating there were once wooden structures around the altars. This further indicated religious ceremonies were

conducted there. **So it is recognized they were not just like other burial sites after all (Milner, p. 56).**

Furthermore, the few cremated bones moved there can be explained: A scholar named Clavigero said that among the Native Americans in Mexico, “burial in the vicinity of some altar or temple, or in the sacred places where sacrifices were made, was often sought” (Clavigero, American Edition, vol. ii, p. 108. As quoted by Squire and Davis). Clavigero pointed out that ashes of kings and lords were often deposited in such places.

So it was likely *because* it was a place for sacrifice that these few already cremated bones were placed there.

We should understand that sacrificial altars were the main part of temple worship, and that the whole setting was then observed at a Tree of Life --- “The Way into Heaven.”

This is so with LDS Temples. Work for the deceased is done in a font placed below “in similitude of the grave” (D&C 128:13). Further ordinance work is done on upper levels leading eventually to the final work at the highest level symbolically admitting one into the Celestial Realm. The Nephite Mounds, which showed an offering at the base level, then being mounded up, were also likely left as representative of Trees of Life. This would explain why they went to so much trouble burying them in a mound form.

While *we* can see the likely reason these ancient altars were buried, that practice is a great puzzle to archaeologists.

“Why these altars, some of which we have already seen had been used for considerable periods, were finally ‘heaped over,’ is an embarrassing question, and one in which it is impossible to give a satisfactory answer” (Squier and Davis p. 160).

Meanwhile Milner just says that the reasons are “Hotly Debated,” with no conclusion.

Furthermore, the way the Nephites buried the altars indicates they still had veneration for the Mosaic Law. They had been taught more clearly by their prophets of its purpose. They knew with certainty their previous sacrifices had pointed to the great and last sacrifice of Jesus Christ.

Remember all those who survived the destructions had now seen and felt the nail prints in His hands and His feet. They had thrust their hands into His pierced side. They knew that His sacrifice had been the Last and the Ultimate sacrifice of flesh and blood (3 Nephi 22:14-17). And they would still have had respect for that law which had pointed them to their Savior.

There is one more strong possibility. It is possible that these altars were preserved through careful burial **to witness to us** that these people were of the House of Israel; that they had lived the Mosaic Law; and that they had abandoned it as Christ commanded.

The Time of The Altars' Burials Fits Time of Christ's Coming which was the Middle Woodland Period. Milner puts the burial of the altars in Mound City at that time.

III. There is a corollary witness to the abandonment of the Mosaic Law.

Archaeologists noted that there was a major change in Diet at the beginning of the Middle Woodland Period. What was that change?

“[There was] a major change in what people ate in the midcontinent.” They ate less meat! Archaeologists attribute this to less hunting of game, and to eating more cultivated plants. In particular, “The proportion of seeds in diets skyrocketed” etc. (Milner p. 88-9). As a result their teeth and bones were found to be very strong.

But archaeologists give no motivation for this change. It is more likely the change occurred because they were giving up the Mosaic Law, which would have encouraged the production and thus the eating of meat. And likely Jesus' taught them, as us, that it is better to eat but a little meat (D&C 89:12-3). So they moved to eating more plant based foods.

There was an additional change found in this period. When my son David and I visited Mound City, we saw a smaller mound just inside the entrance. We were very interested to find **it was filled with broken up smoking pipes. Now note that these had been broken up before they were buried.** Did not a God who has warned us in the Latter-days that tobacco is not good for the body also forewarn them? So they also broke up and buried smoking pipes.

IV. Archaeologists have noted other Dramatic Changes in Nephite Culture. These changes also likely came because Jesus Christ had come among them. And He had commanded that after abandoning the Mosaic Law, “ye shall [now] offer for a sacrifice unto me a broken heart and a contrite spirit” (3 Nephi 9:20).

How does one show that one's heart is broken and contrite. The Nephites showed that in more than one way. First, **they buried their weapons!**

Among the very puzzling finds among the Moundbuilders were large deposits of buried weapons. Excavation in one mound alone uncovered around 100 finely made obsidian double faced spear points, and a large group of copper axes and breastplates. Experts do not see these as caches for future usage. These burials are seen as permanent! And there were many examples.

My son David who lives in Michigan and I have actually visited Mound City which is where almost all of the sacrificial altar mounds are. We were really surprised to find that **in one of the largest mounds, excavators had found bushels of broken up, buried weapons. It was especially noteworthy they had all been broken up before being buried.**

To me, being buried in a Mound was like their being made into an offering! We remembered the BoM at one time described their manner of burial as being “buried up.” If Ammon's people buried their weapons, we can surely understand when Jesus Christ came, they were *all* happy to

bury their weapons. They were not needed any more. All the wicked had been destroyed. Remember that when Christ comes again, this will happen:
“and they shall beat their swords into plowshares...” (Isaiah 2:4).

While archaeologists are deeply puzzled as to why they suddenly buried their weapons, at the time of the Middle Woodland Period, is there doubt it is because Christ had come. He was the ultimate Peacemaker. And He ushered in a Time of Peace

Not only have archaeologists found buried and broken up weapons, but they reinforce this fact by noting that thereafter there did indeed begin a Lengthy Period of Peace:

“What we can say is that the Middle Woodland period [From Christ’s time to about 400 A.D.] was a time of unusual harmony. The numerous skeletons unearthed at many sites show few signs of the kinds of injuries that occur when people fight” (*The MoundBuilders*, p.85).

IV. There Were Still More Witnesses of the new Offering of a Broken Heart and Contrite Spirit. In addition to their weapons, they buried their *Treasures* up in the Earth.

Archaeologists are also very puzzled at finding in many Ohio *mounds mass groupings of buried treasures*, which included many precious artifacts. One mound contained several thousand sheets of mica. Milner questions in particular why Ohio was the place where these precious things all ended up (pp. 82-85).

He wrote, “For some unknown reason, many more objects made of non-local materials ended up in Ohio than anywhere else. The uneven distribution of obsidian artifacts and debris is particularly apparent. The overwhelming majority of all the obsidian from sites east of the Mississippi [were excavated] from only two of the Hopewell site mounds” (Milner, p. 84).

Further, Milner notes such items were not only non-local, but many things left buried in Ohio were brought from long distances (pp. 82-5). He wondered why people would go to the trouble of coming from long distances only to bury precious items. “The distance ... is remarkable.” Experts agree these burials were not caches to retrieve from later, but permanent.

Why indeed would they do such a thing? While this is so puzzling to archaeologists, we can find answers because we know what was going on. Jesus Christ had come among them. And **we can begin by looking at what happened in Judea, where the Bible clearly points out what the Christians did with *their treasures* after the coming of Christ. We will find that His coming did indeed greatly change their hearts in regard to treasures of the earth.**

Clement I was one of the bishops who had been chosen and anointed by the apostles. He beautifully describes the change which came into their hearts due to Christ.

“We were maimed in our understanding worshipping ... gold, and silver, and copper, the works of men, and our whole life was nothing else than death.”

[“Second Epistle of Clement to the Corinthians.” *Apostolic Fathers I*, Translated by Kirsopp Lake, p. 131.]

So those who became Christ’s disciples abandoned much of their wealth. **They sold their possessions and laid the money at the feet of the apostles. Then the saints had all things in common** (Acts 4:33-37).

The Book of Mormon tells us the Nephites did a similar thing. While going into little detail, it says they too changed from pursuing wealth as their major goal in life, to having all things in common (3 Nephi 26:19-20; 4 Nephi 1:3).

Not only that, it appears from the archaeological evidence that the Nephites buried as witness of their newly broken hearts and contrite spirits many of their treasures of wealth. As Milner points out, even treasures brought or traded for from long distances away were not held back from being permanently buried.

We can understand why when the people heard Christ teach: “Lay not up for yourselves treasures upon earth, where moth doth corrupt and thieves break through and steal. But lay up for yourselves treasures in heaven ... For where your treasure is, there will your heart be also” (3 Nephi 13:19-21). And remember, Christ’s teachings had just had powerful reinforcement.

Those who survived had just seen many great cities and *all the riches they contained destroyed*. They had seen the terrible deaths of a vast number of people. The foundational sins were “[Satan]...stirring up ... to the puffing them up with pride, tempting them to seek for power, and authority, **and riches, and the vain things of the world**” (3 Nephi 6:15). (Emphasis added).

Furthermore, the survivors now knew Jesus had been Crucified for them! After He had sacrificed *everything* for them, could they *hold back anything* from him! They had also seen and touched the Resurrected Christ. Their children had been ministered to by angels from out of the Heavens! They now knew the absolute reality of a far greater Afterlife. They knew absolutely now that in Heaven their treasures were far more secure. They could not rust, nor be stolen.

Archaeologists have found additional evidence that would support these reasons for burying treasures. That is, archaeologists have found that during the time of the Middle Woodland Period there **was a turn to a Classless Society**.

“nothing indicates that the most influential community members lived very differently than anyone else. A lack of distinction among people during their lifetime in terms of the layouts of sites and the kinds of features and objects within them distinguishes these societies from the chiefdoms with strong hereditary leaders that arose hundreds of years later” (Milner, p. 96).

And Jesus warned the Nephites there would be this future turning back to old ways. The **people would return to the worship of gold and silver. And this return to the worship of silver and gold would eventually lead to their destruction.**

“Behold it sorroweth me because of the fourth generation... for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal” (3 Ne. 27:32).

The Archeological record verifies that later *return* to a “society of classes,” and Milner says, as a consequence, “relations deteriorated to the point of outright warfare” (p. 106).

In essence the Middle Woodland Period [The time of the Coming of Christ] shows A Dramatic Change to A Great Time of Peace and A Classless Society, as the Nephites buried both their weapons and their treasures.

But these were still not the only changes that occurred with the Coming of Jesus Christ. And they are not the only changes which the archaeological record verifies.

V. Jesus also commanded the Nephites give instead of the old offerings of animal sacrifice, an “offering of Righteousness” (3 Ne. 24: 3-4).

This goes beyond the command to offer a broken heart and contrite spirit. Jesus was commanding them, as He has commanded us today. **“The offering of righteousness” Jesus also commanded was “the offering of temple work for the living and the dead!”**

This can be shown from many sources. There is evidence that when Europeans came, they found among Native Americans vestiges of Temple ritual and symbolism. However, the Europeans saw them as Masonic symbols.

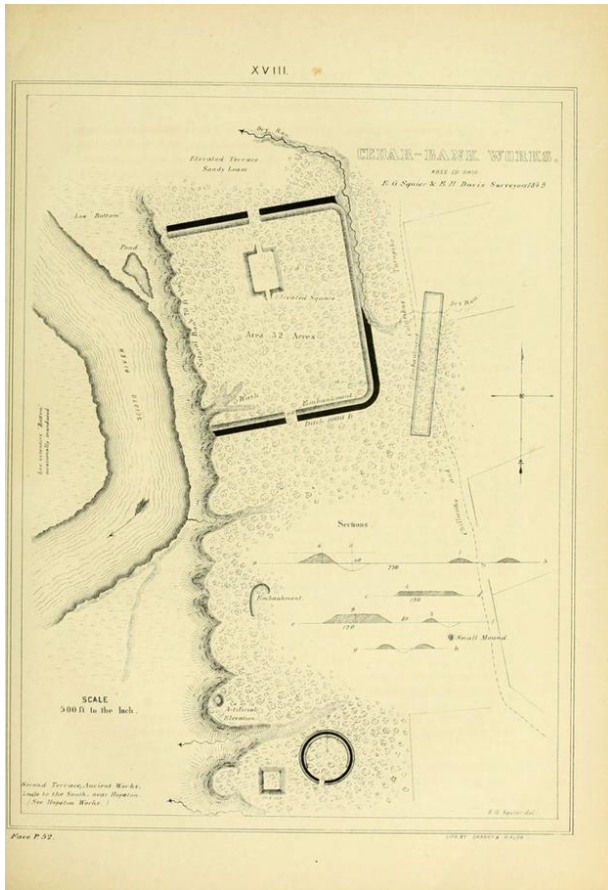
Furthermore, Dr. Hugh Nibley who made many studies of Native American ritual, wrote,

“Thousands of American Indians and Pacific Islanders, including many of the greatest chiefs and wise men, have become Mormons in their time and engaged in the work of the Temple. They have been quick to detect the often surprising parallels between the rites of the Temple and the traditions and practices of their own tribes... Far from being disaffected by this discovery, these devoted workers have rejoiced that at last they could understand the real meaning of what they had inherited from their fathers, corroded as it was by time and overlaid with thick deposits of legend and folklore,” (Hugh Nibley, *The Temple in Antiquity*, ed, Truman Madsen, p. 32).

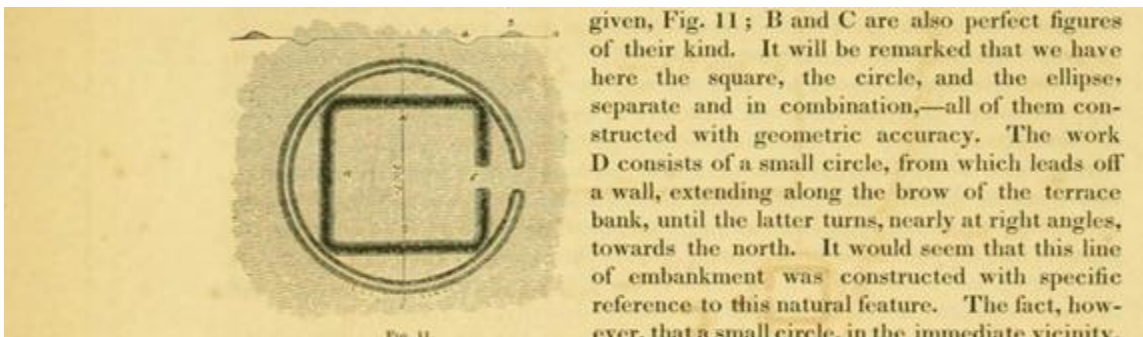
The archaeological record also supports this truth! For **the Middle Woodland Period ushered in a great change in Nephite Architecture. And that new architecture actually verifies there was a change from observing the Mosaic Law --- to doing works for the Living and the Dead.**

Below is the traditional temple architecture, set up for keeping the Mosaic Law. Note that the mound is in a rectangular shape with a rectangular shaped structure at the back. This would

allow a place for the brazen laver and sacrificial alter and offering in the bottom portion. The rectangular building would allow its being divided into a Holy Place and the Holy of Holies.



In the Middle Woodland Period, surveyors and archaeologists find a sudden building of structures which featured Circles and Squares. And they point out “[Circles and squares became] A constantly recurring pattern” (Squire and Davis, p. 66).

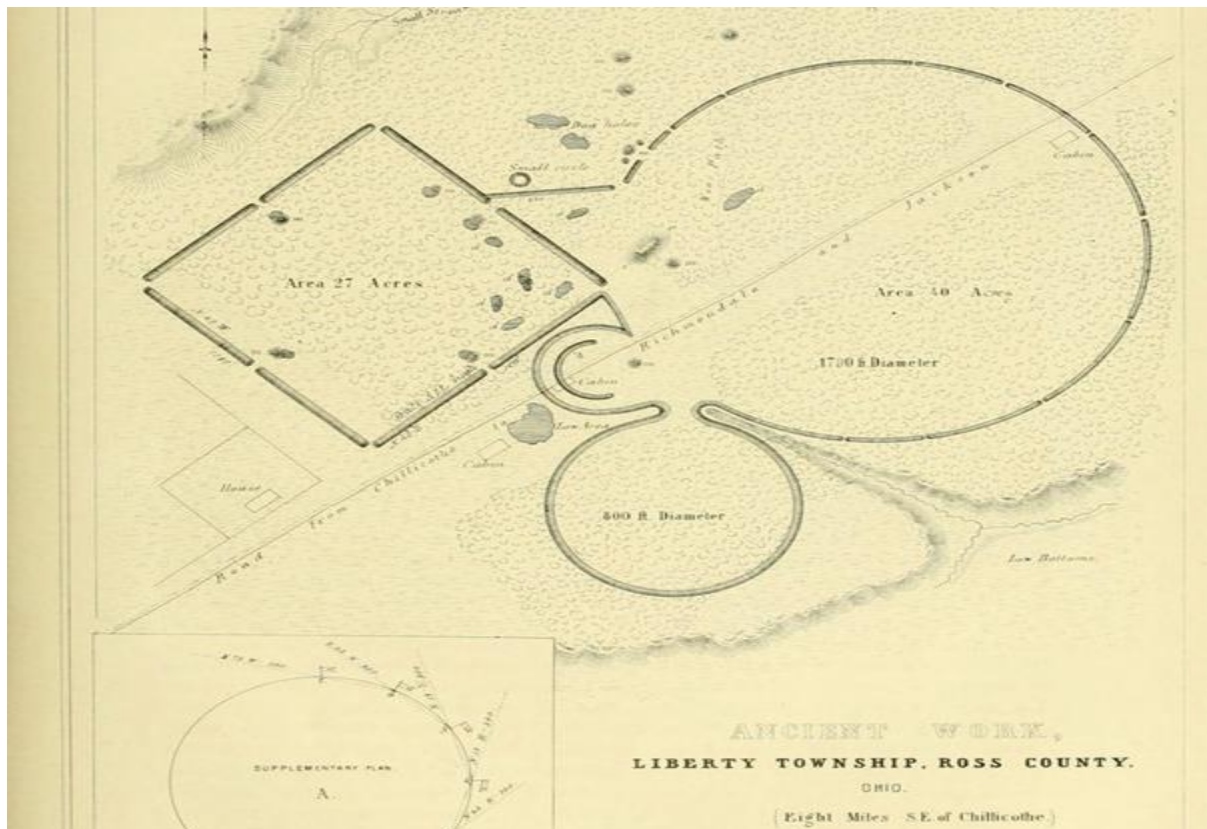


VI. This Change of religious structures to Circles and Squares was significant, because it was made for the Offering of Righteousness --- Temple Work for the Living and the Dead.

To those who understand sacred symbolism, **the Square represents the earth [Think of the “four corners of the earth”]; the Circle represents Eternity or Heaven [i.e., never-ending]. When the two are brought together, they signify “Where Heaven meets Earth.”**

And where does Heaven actually meet earth? It is in our sacred temples, where temple work is done for the deceased. This united symbolism testifies that **Temples are the actual gateways from earth into Heaven.**

Milner felt confident in putting those major earthworks using circles and squares in the Middle Woodland Period. A time parallel to the time of Jesus Christ’s Visit. This pattern definitely suggests a new kind of offering was being made.



The square always has an obstruction right inside, like a temple recommend desk. The circle never has any entrances except from the square. This particular Earthwork represents the Plan of Salvation: Telestial, Terrestrial, and Celestial Realms.

Shown below are other Moundbuilder/Nephite usages of Circle and Square Earthworks, with either two or three realms.

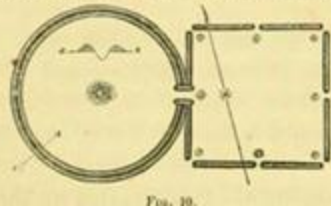


Fig. 10.

A reduced plan of the Circleville work, Fig. 10, is herewith presented, which will sufficiently illustrate this remark. Its dimensions were considerably less than those of the analogous structures already described. The sides of the square measured not far from nine hundred feet in length, and the diameter of the circle was a little more than

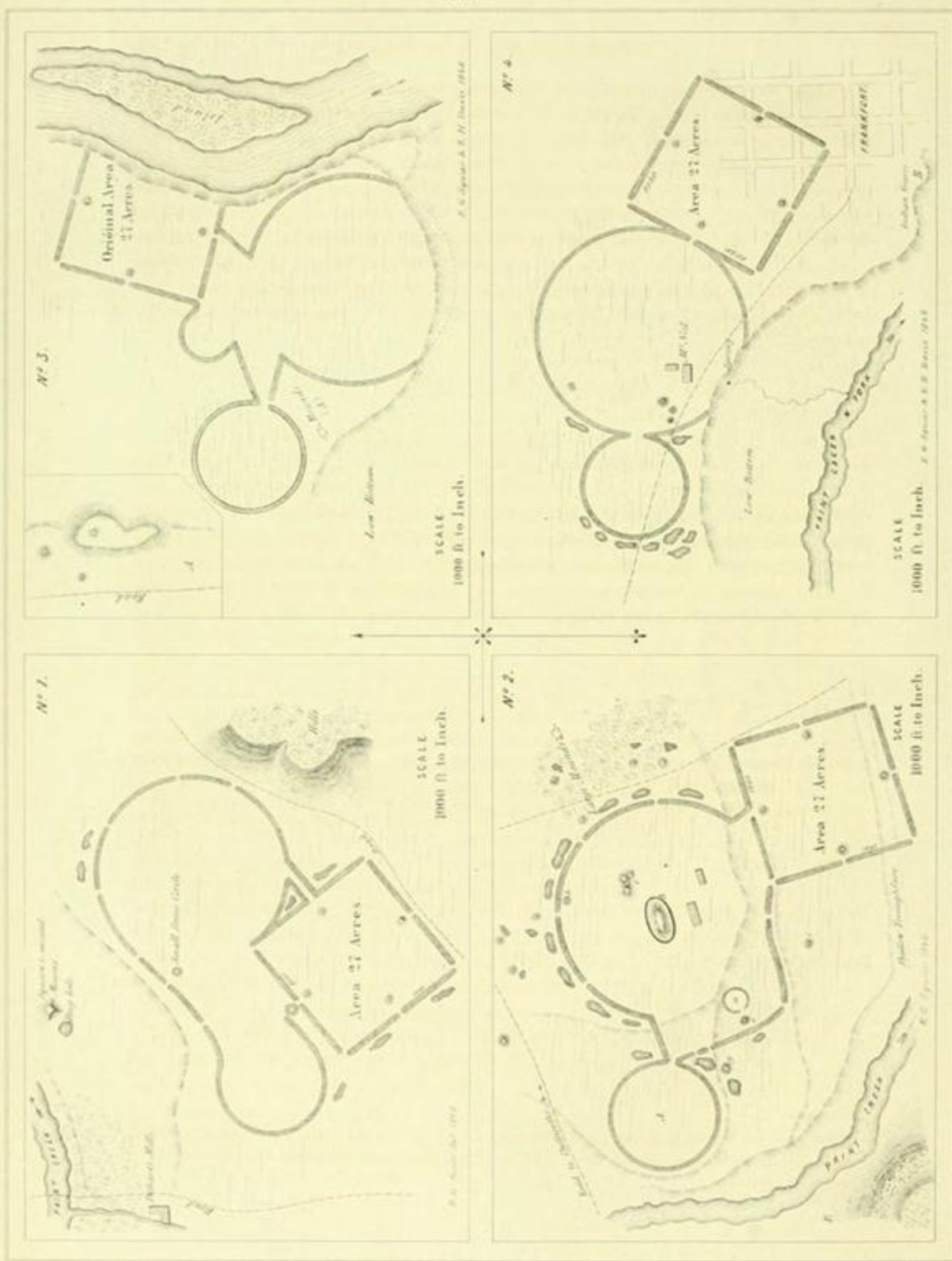


Plate P. 32

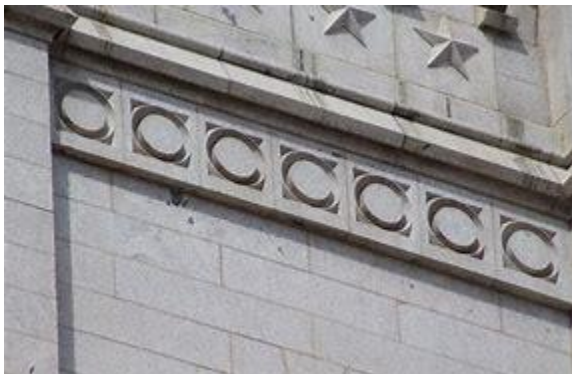
Don't be surprised to find the same symbolism in our Latter-day Saint Temples. They witness of the same truths --- Where Heaven Meets Earth. Here are just a few. But it is said they are found in all temples.



Cedar City Temple. Symbol is in window.



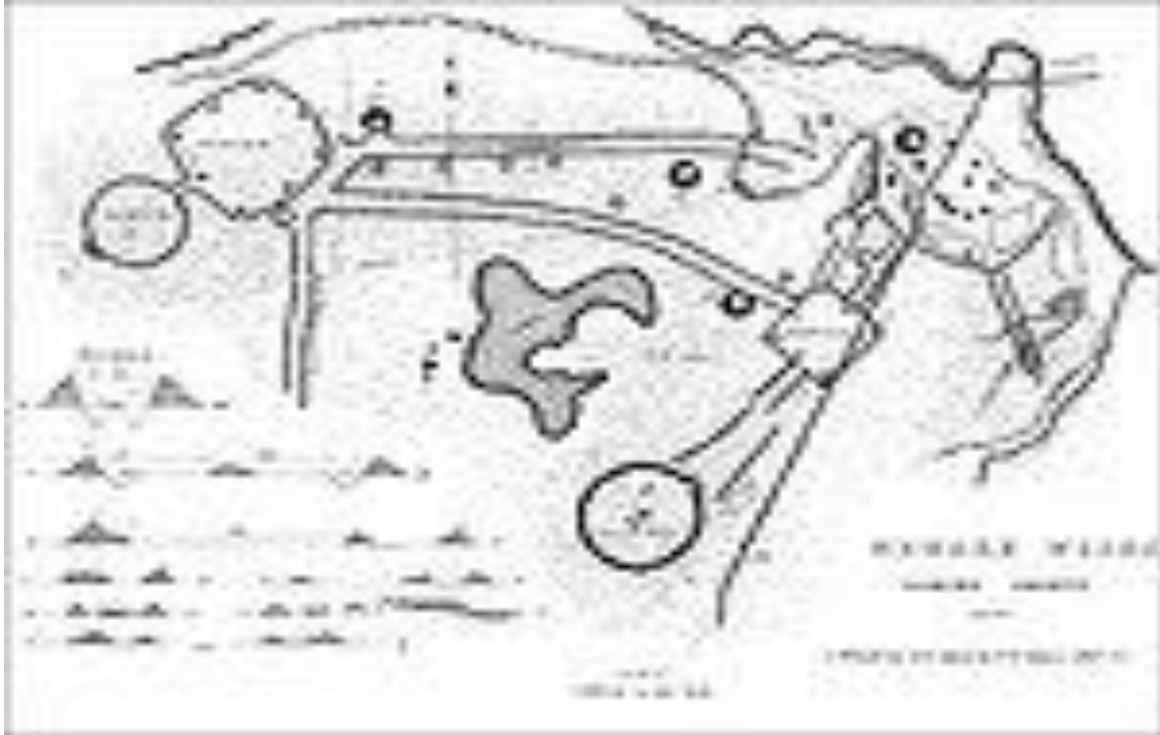
San Diego Temple. Symbol on fencing.



Salt Lake City Temple: Symbol is on exterior of building.

Other examples: The Timpanogas Temple has this symbol on the balustrade between patrons and altar. In the Provo Temple, it is found in the ceiling of the Celestial Room.

VII. There was yet one other major change in architecture around the time of Christ's Coming. It was a greater usage of the Octagon. **The Octagon has a similar meaning as the square, but it adds to that meaning.** The Octagon is a sign of the Abrahamic Covenant, which God has established with man while he is yet on the earth. It is to prepare him for his blessings in heaven.



The Great Octagon in Newark, Ohio, has a landscape representing the Plan of Salvation. It shows the strait and narrow way to Eternal Life vs. the Broad way to Destruction. The Broad Way is shown by the Great Hopewell Road which was enormous [200' wide], lower than surrounding earth, and led away from the Great Octagon and its Circle of Eternity.

We know that the prophets and Jesus Christ Himself taught The Abrahamic Covenant to the Nephites (1 Ne. 15:18; 17:40; 3 Nephi 20:25, 27, etc.) The Octagon Shape is traditionally (among believers in Christ), a symbol for the Abrahamic Covenant, which supersedes the Mosaic Law. This is verified by the **fact one can find the Number Eight all over the Abrahamic Covenant**

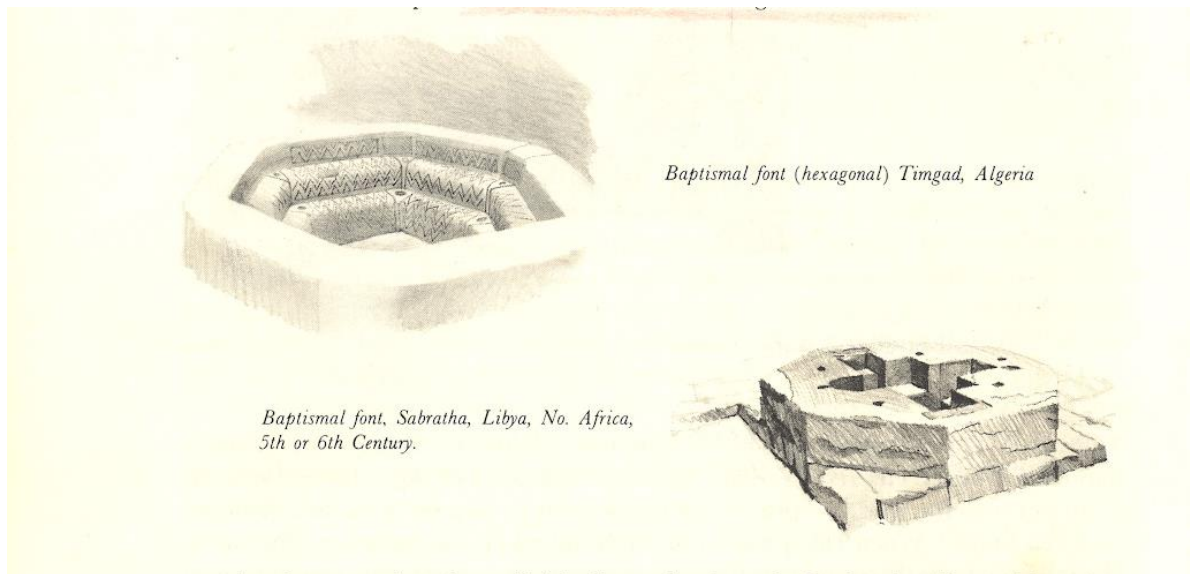
First, the Abrahamic Covenant began with the sign of circumcision, which was performed on the 8th day of an infant. Circumcision was part of the Mosaic Law (Leviticus 12:3). But it was primarily a witness of something higher.

Joseph Smith taught **its major purpose was to witness that children were not accountable before God until the age of Eight.**

“And I will establish a covenant of circumcision with them, and it shall be my covenant between me and thee, and thy seed after thee...that thou mayest know forever that children are not accountable before me until they are eight years old” (*JST Genesis 17:22-12*).

So Circumcision at Day 8 actually pointed to Baptism at age 8. Circumcision was abandoned when the Mosaic Law was abandoned. *Baptism became the sole sign of entrance into God's Covenanted People.*

Grace Vlam, artistic symbolism expert, spent several years in Europe. She visited many early Christian Baptisteries. She was struck they all had some kind of pattern of the number eight. Either the font was octagonal, or there were eight pillars, or the building itself was an octagon.



In one baptistry she found this poem which explains why.

*“The temple of eight niches rose up for holy use.
The octagonal fountain is appropriate for that rite.
It was fitting that the house of holy baptism rise up in this number
By which true salvation returned to mankind,*

[Here the poem goes on to show that **“true salvation” came because Jesus the Christ arose in the Resurrection on the 8th day after the 7 days of Passover week**].

*“With the light of Christ rising again, in Christ who opens the gates of death
And raises the dead from their tombs
And freeing confessed sinner from the stain of sin
Cleanses them with the water of the pure-flowing font.”*

(Paul A. Underwood, “The Fountain of Life in Manuscripts of the Gospel, “*Dumbarton Oaks Papers*, V, 2950, p. 81. Quoted by Grace Vlam, *Dialogue*, Spring, 1968, p. 150.) (Emphasis Added)

Baptism does indeed cleanse us and brings us Rebirth. But Jesus’ Death and Resurrection provided the True Cleansing and became the True Gate to Rebirth. Baptism is in similitude of Christ’s Death and Resurrection (Romans 6:3-6).

Because Jesus’ Resurrection occurred on the eighth day, [after seven days of Passover Week], early Christians connected all these meanings to the Number 8. Using the octagon was one way they showed this.

The Nephites usage of the Octagon verifies they *knew* the Abrahamic Covenant would replace the Law of Moses. And its wider usage after Christ also verifies that it had!

So we should not be surprised we also find the usage of the Octagon or usage of the number eight in *our* temples. It also signifies the Abrahamic Covenant and its promises.



The Palmyra Temple Baptistry

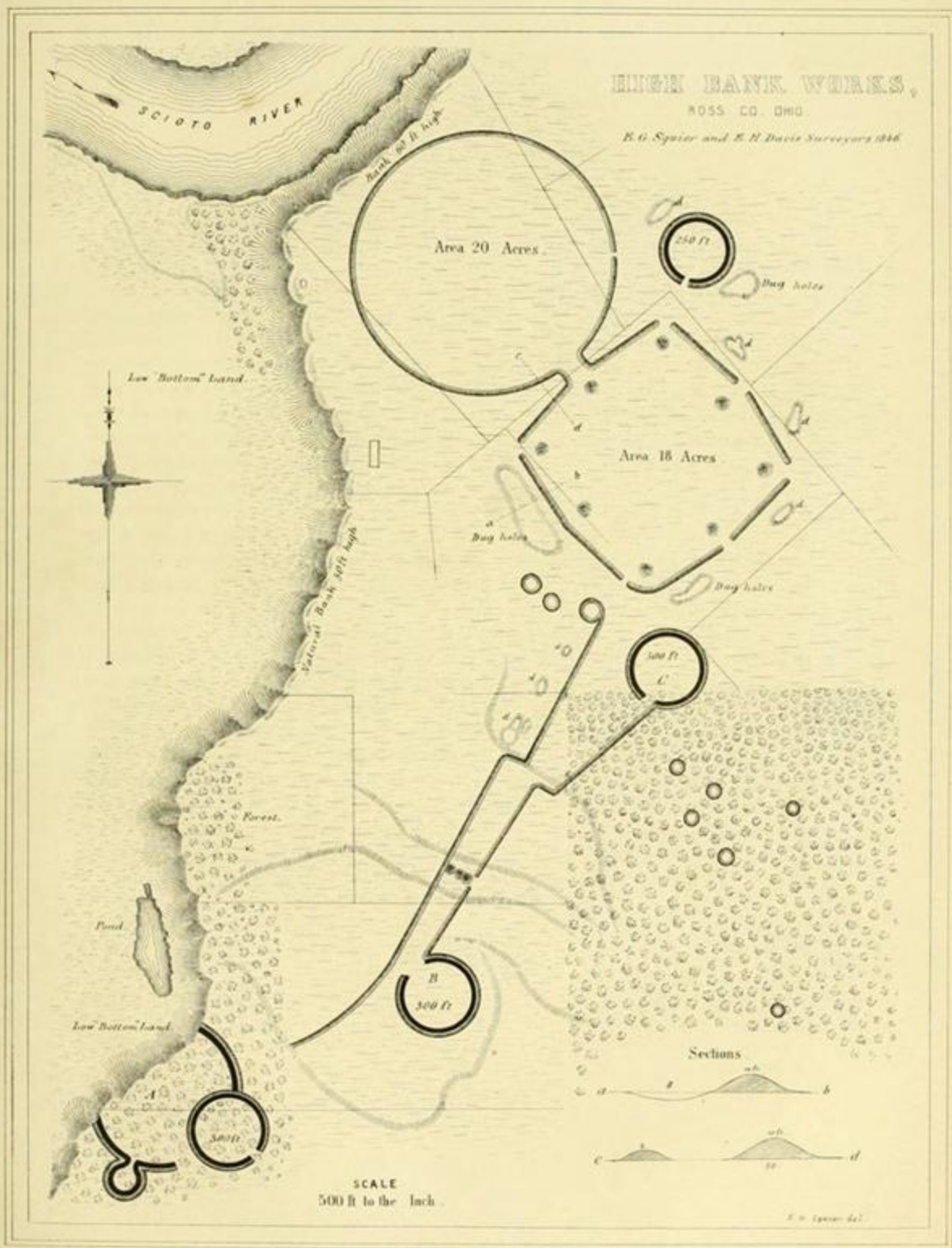


Rendering of the new temple Baptistry in the Pocatello Temple. Octagonal baptisteries will also be in the Democratic Republic of the Congo and the Oklahoma City Temple and several other new temples. The ceiling of the Provo City Center Temple Celestial Room features an octagon. So this symbol is not just used in baptisteries.

And very importantly the number eight is often found on temple altars. It is not easily recognized because it is a pattern of three symbols on each of the two long sides, and one of the same symbols on each of the two ends. So it makes a total of eight. This is not the pattern in all temples, but they are in many of them, either in the Endowment Room and/or the Sealing Rooms.



Altar in Rome Temple



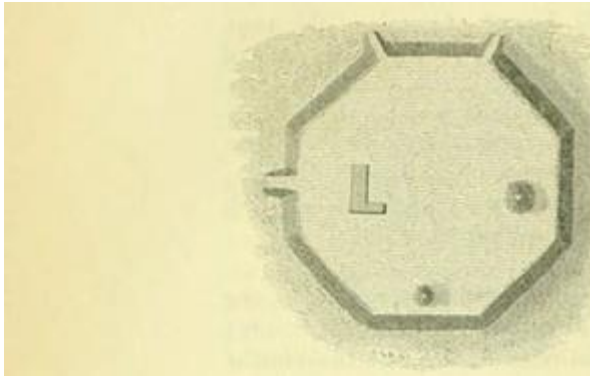


Fig. 63. This remarkable mound or terrace occurs near Lovedale, Woodford county, Kentucky. It is octagonal in form, measuring one hundred and fifty feet on each side. It has three graded ascents, one at each of the northern angles and one at the middle of the western side. It is but little more than five feet in height. Upon it are two conical mounds, as shown in the plan, and also the dwelling house of the proprietor. Some distance to the northward of this terrace are a number of large and deep pits, from which the material

According to Milner, most of the large earthworks [other than defensive] **are in Ohio, are dated to Middle Woodland Times, and form circles, squares and octagons (Milner, p. 76)**

AND HERE IS THE MARVELOUS PATTERN WHICH SHOWS US WHY.

Circumcision = 8th Day
Christ's Resurrection = 8th Day
Baptism = 8th year
Celestial Glory = 8th Age

Those who do inherit Celestial Glory will inherit it at the beginning of the 8th Age.

Remember this will happen after the Millennium, or the Seventh Dispensation. The Fully Righteous will then receive the promises of the Abrahamic Covenant: Eternal Life/Lives.

All these steps actually manifest similar things:

1. Circumcision = "The Time" of Entering into God's Covenant People
2. Baptism = "The Time" of entering into the Kingdom of God
3. "The Time" of actually entering into Celestial Glory with God.

Entering into the Celestial Kingdom is the final **"Time of Accountability,"** and the fulfillment of all the promises of the Abrahamic Covenant.

Thus we see that the archaeological record verifies that the Book of Mormon is true.

Both testify to the fact that dramatic changes came to the people living in North America, beginning sometime after 1 A.D.

The Archaeological Evidence shows that due to the Coming of Jesus Christ these Dramatic Changes Occurred:

- The people gave up the long-held practice of the Mosaic Law and buried their old sacrificial altars.
- They buried their weapons of war and began a Great Time of Peace.
- They buried many of their treasures, began to have "all things in common," and became a Classless Society.

- They changed their earthen structures from those built for the Mosaic Law, to those of Circles, Squares, and Octagons. These witnessed of “Where Heaven Meets Earth.” Much evidence shows they were used to participate in the New Offerings of Righteousness --- Temple work for the living and the dead.
- The Octagons also signified the Abrahamic Covenant and its promised blessings.
- They dramatically changed their diet, giving up the eating of meat to eating a greater plant-based diet. They also broke up and buried smoking pipes.
- These great changes mostly remained in place until the fourth generation. By that time the people had returned to a “Class Society” and Great Warfare had broken out.