

**MORMON KEY**

**TO**

**MAYA CODE**

**Dr. Robert A. Pate**



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**BY**

**ROBERT A. PATE, PH.D.**

*To my father, Alma Jacob Pate, who loved the Scriptures and taught us where blessings come from.*

*To my mother, a most loyal lady to her husband and family.*

*To my wife Elaine who made President Ezra Taft Benson's admonition to study the Book of Mormon a beloved reality in our home.*

*To our children who responded to the Prophets' admonitions.*

*To the great prophet historian Mormon and his faithful son Moroni for their history and witness of Jesus Christ.*

*And, to the beloved Prophet Joseph Smith and the day when men will know his history.*

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*Mormon Key to Maya Code* is a continuation of discovery that follows *Mapping the Book of Mormon: A Comprehensive Geography of Nephite America*, and *Mormon Names in Maya Stone*.

In my research it seems that every stone I turn over has gold on the underside. I recognize I am not that good – something is going on.

As Joseph was promised, “I will cause the earth to testify of these things.” And so He has. We are being flooded with information that can be appreciated by those seeking to know. If one is ignorant, it is by choice. Thanks to everyone with integrity who has been willing to share their findings – for dictionaries and lexicons, and readily available internet sources. Special thanks to FAMSI and their website [www.famsi.org](http://www.famsi.org) for Maya glyphs and dictionaries.

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## ABOUT THE AUTHOR



Born in Arizona, Dr. Robert A. Pate lived his early years among the Hispanics and Indians of the southwest desert. His father shaped his love of the scriptures and his interest in antiquities, which were advanced during his mission in the Andes and Colombia-Venezuela Missions. There he learned Spanish, a skill supplemented later with additional classes.

In addition to his linguistic studies, Dr. Pate has a powerful sense of spatial relationships, essential for any geographer. He received his Ph.D. in Mechanical Engineering from Utah State University, and works in research and development. He is no stranger to complex problem investigation, and knows how to draw on every aspect of his background and training and the complementary skills and knowledge of others to solve problems. Driven by a deep interest in the subject matter, he addressed the problem of identifying the geography of the Book of Mormon. After finding most of the cities and lands, his interest turned to the glyphs and now most recently, the people.

Such solutions do not permit parochialism, which inevitably boxes researchers out of the proper solution space. Thus, the most important skill Dr. Pate brings to this field of study is his willingness to follow where the research leads and to keep an open mind and redefine paradigms as discovery dictates.

He has served the Church faithfully in many assignments including quorum presidencies, bishopric counselor, quorum and gospel doctrine instructor, stake missionary, stake mission president, and several terms in the stake high council.

## PREFACE

The author's interest in Mesoamerican history was rooted in his desire to understand and identify the ancient setting for the Book of Mormon. While the interest and goal was the discovery of the geography, the evidence required to solve the puzzle came from many different disciplines. Archaeology is required and may be best as the final verification for credible site verification, but it is very resource and location limited to discover the full story and locations. The money and time resources limit the scope and completeness of "dirt archaeologists" findings, to say nothing of the evidence lost and destroyed by subsequent use and development. Indeed "dirt archaeologists" are opportunists. John E. Clark stated so well that archaeologists are drawn to land disturbances like moths to a light because they have a chance to view what is beneath the surface without digging blindly (Clark 2004). He went on to give some excellent insights to the limitations.

It is always possible that many sites have not been discovered because they have not had the dubious fortune of being partially destroyed. No archaeological record is completely known, so there are always sites, or features at known sites, yet to be discovered. An important concern in dealing with an archaeological record is its representativeness. Do sites of the various periods have an equal chance of coming to the attention of the archaeological community or of being reported in print? Clearly not. Archaeological reporting is biased to archaeological visibility. Large sites are easier to find than small ones, and most mound sites are easier to identify than non-mound sites. Sites with pottery and chipped stone are easier to find than those without such diagnostic artifacts. Sites with exotic artifacts and burials

are reported more rapidly and frequently than those without. Sites in areas of frequent human activity are easier to find than those in remote places; thus, sites located in valleys, along river floodplains, on lakeshores, or on tilled land are easier to find because of increased human disturbance. Knowing these things, one can compensate for underrepresentation of some sites by assessing the ebb and flow of regional histories (Clark 2004).

A disappointment is that where the Book of Mormon was played out was in “the most capital parts of the land” and in such places civilization continues uninterrupted. This, as Clark indicated, leads to destruction of the archaeological story. Speaking of the Cotzumalhuapa Culture (Zarahemla area) Fuentes y Guzmán stated: “This part of Guatemala is the best of the land in fertility, pleasure, and climate; for these reasons it is so coveted.” The stones from the Temple Bountiful and the Zarahemla city center have been stripped to make bridges and churches. The mounds are still there and their story is waiting to be retold.

Digging blindly is very inefficient – what is needed is “smart digging”. For smart digging one can examine the evidences from many other disciplines not even related to archaeology. For smart digging, one should not be too proud to accept evidence from any and every source available – even that half naked kid running around the site or that toothless old man back in the hut – or even a PhD Mechanical Engineer from that “Aggie” school.

With geography as the author’s primary interest, and finding that the archaeologist’s offerings were severely limited, the search for clues that would permit “smart digging” grew to include world histories, native histories, languages, and linguistics, coupled with the evidences available within the Book of Mormon. After considerable success in locating the actual Book of Mormon cities and lands as documented in the author’s previous work *Mapping the Book of Mormon: A Comprehensive Geography of Nephite America*, the research

continued into the findings of the great Maya epigraphers where many of the Book of Mormon individuals' names were identified and subsequently documented in a second book, *Mormon Names in Maya Stone*. Continued research into the Maya glyphs, their translations, and the Maya "chroniclers' writings", led to four additional discoveries: first the chroniclers recorded accounts of some events that are documented in the Book of Mormon; second, there is considerable Chinese crossover into the Maya language and glyphs; third, that crossover is apparent in the commerce of silk and indigo; and fourth, it is possible to "unpack" the native names, discover their meanings, and then linguistically match them to the Book of Mormon names. The specific objective of the present text is to document the new discoveries related to the chroniclers' accounts of Book of Mormon stories and the Chinese linguistic connections as found in the silk and indigo industry. It was found that the most productive linguistic connections were between Sumerian, Hebrew, Maya, Nahuatl, and Chinese.

The author has previously noted his struggles and frustrations when the meaning of a glyph was obvious and yet some epigraphers had assigned a phonetic value or meaning that seemed inconsistent, if not incorrect. These frustrations have been calmed since discovering that many of these phonetic value assignments are actually of Chinese origins. This will be a major paradigm shift for the Maya epigraphers. Most likely they will reject this connection because it lays the ax to the root of the Maya language and writing as being independently original. They readily accept the fact that ancient American DNA shares similarities with the Chinese DNA – then why should not the language and writing possess similar commonalities?

The initial Book of Mormon place findings were documented previously. The original text was a trail of discovery. There was always a level of uncertainty and ambiguity that could not be avoided. The intervening ten years of research have been very productive. More dictionaries and lexicons have become available. Many of the ambiguities are now gone. Much of the initial text was written to justify every step. The confidence level

of the author has greatly increased with the additional findings. The additional findings permit the presentation of the strongest proofs and deletion of the speculations that were wanting for better evidence. The elegance of a proof is in the brevity not the volume. Much of the strongest evidence is presented in the present text. The less significant ramblings are deleted.

As interest and findings shifted to the Maya glyphs, the results were far beyond expectations. The glyphic findings were documented in *Mormon Names in Maya Stone*, which is a very readable, brief collection of evidence identifying Lehi, Ishmael, Laman, Lemuel, Sam, Nephi, Jacob, Joseph, Zoram, Mormon, and Moroni in the writings and carvings of the Maya, Nahua, and Lenca peoples. The latest findings expand into the lineages living when the Spaniards arrived and still living today.

The present text brings forward only very few of the previous geographic findings and applies the latest and strongest evidence, but without the intimidating mass. The objective is to make each book “stand alone”, without having to reference the other books, so there is significant repetition. The author’s desire is to convey information to those who want to know. For those who want to keep posted on the most recent, high resolution, zoom-able, JPEG, color relief map; visit the [mormontopics.com](http://mormontopics.com) web site.

Ancient languages have been of paramount importance in solving Mormon’s geographic puzzle. The languages that have been most productive in providing clues are first and foremost Sumerian. This is the language that the Jaredites spoke. Ancient Hebrew also was an important player in the language evolution. Now we must look to the Chinese roots as a significant linguistic player and as a commerce center that may have contributed to the rise and eventual fall of the Maya Empire. The mixture became principally Maya in Mesoamerica. Regionally the Lenca or Lehi language was important and likewise the Nahuatl or Nephite language dominated in some areas. The Maya languages diverged with the geographic divergence of the people.

This text is written for those who want to know, not for those who want to defend academic turf, maintain preconceived paradigms, or fight for their proprietary trade routes to continue

their tour guide businesses.

As Fred Perkins told the author, being an outsider is very helpful. This permits an independent look “outside of the box” with no strings attached. The author and his sons, who have pursued many advanced degrees and are now quite familiar with work place procurements and politics, now are sadly lamenting that virtually all funded research is biased. If one’s results do not support the funding institution’s goals and desires, the funding is terminated. Objectivity is lost – one does not need an advanced degree to read the writing on the wall. Even the government plays the Gadianton Robber games – giving funding to reward those who voted “correctly”. And so dies the Space Shuttle and the International Space Station.

The funding and political bias is ever present in the Mayanists’ world. The author has spoken with many Mormons who are working with Maya epigraphy. Without exception they back pedal quickly to distance themselves and their Maya research from the Book of Mormon and its story line. Their response is typically: “If you want to talk Maya, we will talk Maya; or, if you want to talk Book of Mormon, we will talk Book of Mormon; but, we will not talk both in the same conversation”. Those who seek Mormon roots in Maya writings and findings, will be discredited in the community and essentially excluded from the “good old boys club”.

“No strings attached” is very liberating. One answers only to his conscience and his Maker. The author has been criticized for his high level of confidence. Those who do not “know” can never share the confidence of those who “know and are positive they know”. When a good student walks out of a Calculus or engineering exam he can “know” that he worked every problem correctly – provided he didn’t miss a minus sign. “Been there and done that”. Poor students do not understand that level of confidence – to them everything has a measure of guess and uncertainty. In this text, if there is uncertainty or speculation, it will be so stated with the appropriate “weasel words” to soften the conclusion. Otherwise, confidence is the norm. The author does not hold to bad ideas. If new evidence surfaces that



demonstrates that a position is untenable, the author will switch in a fraction of a second. For the material presented in this text, the conclusions are considered the best for the available data.



## INTRODUCTION

### Paradigm Shifts

“There is a class of very unscientific writers on many subjects, but especially on Ethnology, who affect a negative method in everything, and ridicule every new thing as belonging rather to the realm of fairy tales than to science. With these writers nothing was ever derived from a strange source, or could have come from anything of which they were ignorant. This tendency is not inspired by truth, but by that timidity rather than prudence which dreads failure or ridicule, and contents itself with theorizing and arranging in the track of bolder minds and true discoverers.” (Leland 1875, 83)

The findings on the trail of discovery caused the need for some very important paradigm shifts. These shifts are mentioned up front for clarity and to eliminate the need to fight those battles throughout the text.

We all see things through our own eyes and interpret them based on our personal database. This is our privilege and a right given by God when he gave man his free agency.

A paradigm shift occurs when one wakes up in the morning and realizes his preconceived prejudices that manage his data base do not fit the evidence that his eyes are seeing. This

becomes a decision point. For good or bad, it becomes a life-changing experience. Does one have the intellect to recognize the need for change and then have the integrity and strength to make the changes?

Our perception of our world does not matter; it is their perception of their world we are trying to understand. Paradigm shifts are necessary to map their perceptions into our understanding. The author's extensive research has led to the need for several paradigm shifts. These shifts apply to the whole research project and some of them are beyond the scope of the present text. The identified paradigm shifts are as follows:

### **Paradigm Shift 1 -- Myopic Vision**

Often the writers in scripture write about their place in space and time as if it were the whole world for all times. We do not govern how they wrote; we govern only how we perceive. With satellite imagery and digital recording we can look down our noses at their limited perspective. Though, what we have is not even a Beta Version of the latest download we will receive after the resurrection.

The more subtle and more insidious part of the "I am everything" myopic view is the implied part that "there is nothing more". Writing was painful and they did not include peoples, places, and events outside their limited focus. As stated, "And the hundredth part I have not written (Ether 15:33)."

Paradigm shift 1 requires a more open vision of what else was around that they did not bother to mention – the other 99 parts are full of clues.

### **Paradigm Shift 2 -- The Whole Land**

Each city had a name. The "land" of that same name was just the dirt around that city which ended when the dirt approached another city. The "whole land" does not a continent make. The "lands" tended to be divided by rivers. The rivers on the south coast of Guatemala can be very difficult to cross in the wet

season. Cities were positioned where daily crossings were not required.

The second paradigm shift requires a much narrower interpretation of “the whole land”.

### **Paradigm Shift 3 -- The Narrow Neck of Land**

Our global perspective kept the Book of Mormon lands hidden for 172 years. The narrow neck of land is nothing more than a bridge across the Samalá River. It may have been a land bridge at one time that has now collapsed. When the Spaniards arrived it was a narrow wooden bridge. It is mentioned by the chroniclers as *mukulicya*. Recinos translates it from the *Annals of the Cakchiquels* as “hidden water” (Recinos 1953, 60fn). Christenson’s Quiché dictionary would render it as “covered water”. Recinos translation states, “They went down to *Mukulicya* and *Molomic-chée*” (Recinos 1953, 60). This translation with the capitalization and the coordinating conjunction “and” would indicate two distinct place names. The original handwritten Cakchiquel text is comma punctuated and has commas between lists of cities. The original text (of which the author has a copy from Ted E. Brewerton) does not have a comma or coordinating conjunction “and” -- only *mukulicya molomic chée*. Recinos in a footnote states that *molomic-chée* means “trees together”. Going with Christenson’s “covered water” and Recinos’ “trees together” we have a “wooden bridge”. This location name in the Book of Mormon was translated by Joseph Smith Jr. as the fortress city Mulek. Today this village adjacent to the Samalá River crossing is called by the Spanish name Santa Cruz Muluá – Muluá being short for *Mukulicya*.

### **Paradigm Shift 4 -- The Age of Adam**

The Maya calendar places Adam in the Garden of Eden in 3113 BC and the end of this phase of the earth in December 21 or 23 (depending on who is counting) of the year 2012. The Maya calendar appears to be correct. The world will not end, but in

that time frame possibly some preparatory aspect of ushering in the millennial reign of the Savior will happen – whether it is recognized by the public or not. As a Quiché Maya man told the author, “It will be like a snake shedding its skin – life will go on in a new phase.” Robert M. Best has identified and documented year errors in Old Testament translations. He found the symbol that was mistranslated in the Sumerian texts. The corrected dates for Adam’s placement in the Garden of Eden match the Maya Long-Count Calendar year of 3113 BC.

### **Paradigm Shift 5 -- Jaredite Survivors**

Ether uses the myopic reference frame when describing the final battle between Coriantumr and Shiz. The destruction of the kingdoms and the kings was quite complete, but there were many survivors. The Jaredites had been scattering for about 1600 years. They did not undo 1600 years of scattering just for the privilege of dying at Cumorah. Pregnant women and children hide and do not go to battle. The dominant Sumerian roots in the Maya languages are clear evidence of surviving Jaredites. The fact that the language structure of Lehi’s Hebrew roots switched from “accusative nominative “ to the Sumerian “ergative absolute” bears witness to the fact that the Sumerian roots outnumbered the Hebrew roots.

### **Paradigm Shift 6 -- Nephite Survivors**

Just as there were Jaredite survivors, there were many Nephite survivors for the exact same reasons. Additionally, the Lord promised Nephi that not all of his seed would be destroyed.

### **Paradigm Shift 7 -- Seashore**

The word “seashore” is used to describe the water’s edge of any body of water, be it an ocean, sea, lake, pond, river, stream, or tea cup.

### **Paradigm Shift 8 -- Sea Divides the Land**

This is an extension of Paradigm Shift 7. The place where the “sea divides the land” is nothing more than the Samalá River on the South Coast of Guatemala which divides the land northward (Desolation) from the land southward (Bountiful). The ancient chroniclers referred to the land of Zarahemla as just Malah. In Quiché Maya the “edge of Zarahemla” would be just *Tz'am malah*. This is just *Tz'amala* which was an earlier spelling of the Samalá River. The largest town where the Samalá River divides the land is named Retalhuleu, which means “Boundary Land” in Quiché.

### **Paradigm Shift 9 -- Direction Reference Frame**

To the Hebrew standing on the Mediterranean shore facing eastward (toward Jerusalem), East was forward; North was to the left hand; South was toward the right hand; and West was to the rear, back out to sea. It appears that Mormon may have used this same reference frame on the South coast of Guatemala. Even today in Quiché Maya, left hand is ceremonial North, and right hand is ceremonial South. This rotates the “common” directions about 45-degrees counter-clockwise from the “cardinal” directions. They understood and used the “cardinal” directions also.

### **Paradigm Shift 10 -- Rapidity of Language Change**

When a young buck steals a wife from a neighboring tribe and heads over the mountain to start a new life, the language that will evolve will consist of a combination of the two juvenile vocabularies. As new thoughts and needs arise, new words will be fabricated and added to the growing vocabulary. As young children arrive, the combined vocabulary will continue to grow. The wife's language will dominate with the children. As existing peoples are encountered in the new land, the language will be further modified. There were many Jaredite survivors. These

language changes occur in less than a generation. There are many references in the Book of Mormon about changed languages and the need to teach previously connected peoples their new forms of the languages. See Omni 1:18, Mosiah 1:2, Mosiah 1:4, Mosiah 9:1, and Mosiah 24:4 for examples.

### **Paradigm Shift 11 -- Place Names Survive**

The author continues to be surprised at how well place names survive for thousands of years. Place names can change by translation to a new language. They can change by maintaining the original phonetic representation and incorporating a new language meaning to the old word phonetic value. The Catholic priests used both of these approaches and then added a saint's name to the root name. A name change that does not leave linguistic tracks is rare and is often a result of modern archaeologists who do not do their homework to find the original name. Some place names, as used in the Book of Mormon, may be translations into Mormon's recording language and in reality may never have been used in the translated form in the actual area.

### **Paradigm Shift 12 -- The Chinese Influence**

In recent days the author has finally become aware of how involved the Chinese were in the affairs of the Maya. The principal languages of interest in these investigations, in addition to Maya, have been Hebrew, Sumerian, and Nahuatl, with only superficial Chinese mixed in. The author has come to realize that the actual glyphs carved in stone and recorded in surviving codices are heavily influenced by Chinese intrusions. The "paraphernalia" associated with the "silk industry" are the big driver in the defining of many of the glyphs. The author has been frustrated in the past by what appeared to be failings of the Maya epigraphers. The name Lehi, for example means "jawbone" in Hebrew and the Maya glyph is a "jawbone". It is understood as the number "ten" or *lahun*, and is incorporated into the glyphs

representing numbers. But, when they give a phonetic value to the glyph, (T590) which is clearly a “jawbone”, they give it a “stupid” value of *cho*. The author owes an apology to the great epigraphers for his uncomplimentary thoughts. The “jawbone” glyph (T590) is phonetically *cho* which is pronounced exactly as the Chinese word *qiu* with tone 2 which means “cheekbone” in Chinese. It was a bigger shock when the author learned that the Quiché form of Moroni’s name (*Ma-qi-na* with tone 4 on each) comes directly from Chinese with exactly the same phonetics and meaning. The Chinese stepped on every square foot of Mormon’s world. This does not diminish the credibility of the Book of Mormon. It is just one more very significant piece that is essential to unpack the information that is contained within the Maya glyphs. The full story of the Maya glyphs cannot be understood without the help of the Book of Mormon.

### **Paradigm Shift 13 -- The Chroniclers**

The conquering Spaniards taught the Spanish language and writing to the natives. Many of the natives were very quick learners. Most of the ancient American texts were burned by Diego de Landa who considered them to be of the devil. The lecherous conduct of many of the priests let the natives know who was of the devil.

The natives started to rewrite their histories and traditions in their native languages using Spanish alphabet characters. Much of this had to be done in secret; and, for safety, authorship is not mentioned on some documents. Several of these documents have survived and been translated, but the translations are not without problems. There were many good Catholic priests who recorded what the natives told them. Bernardino de Sahagún wrote volumes and he wrote them in the Nahuatl language using Spanish characters. These documents have been used to prepare a lexicon that captured the Nahuatl language at that point in time. R. Joe Campbell (1997) has prepared the Florentine Codex Vocabulary which has been most valuable to the author.



The writings by the natives are very helpful, but they must be recognized for what they are and not for what they say they are. They say they contain their history, but it is very scrambled and confused. It is as if a 10 year old kid decided to write the Old and New Testaments based on what he had been told to that point in his life. It would be confounded a bit by the fact that his grandparents came from the old country and never got a good grasp of the English language. They still used some of the old names. The order would be the order the child recalled the stories. The stories would run together, like the time Moses was thrown into the lion's den and the time he slew 1,492 terrorists with the jawbone of an ass while working on the pyramids at the Babylonian space station.

There are several surviving documents. Two documents have been most helpful to the author, *Title of the Lords of Totonicapán* and *The Annals of the Cakchiquels*. The first was written by the Quiché Maya and the second by the Kakchiquel Maya (Xahilá family). The author has identified the Quiché as Nephites. The Kakchiquel appear to be a mix of Zoramites, Mulekites, Ishmaelites, and Jaredites.

The present text was virtually finished when it was discovered that the Mulekites' strongest remnants are found in the *Xahilá* branch of the Kakchiquel (*Zotzil* or Zoramites and *Tukuchés* or Ishmaelites formed the other two-thirds). This relieved some of the confusion because *The Annals of the Cakchiquels*, written by the *Xahilá*, was written from the Mulekite perspective with a bit of Zoramite intrusion. It was not Nephite and it was not Lamanite.

The Mam Maya (the ancient ones) appear to have more Jaredite influence. The *Yaqui* are referred to as "those that left". These have more Nephite blood. The conquering Spaniards referred to them as the Mexicans. They were principally Naha (Nephi) people and are now identified as the Uto-Aztec language group. While these groups capture most of the author's attention, the spreading of these peoples continued eventually to cover all of North and South America. The events actually recorded in the

Book of Mormon, however, are restricted to very small central locations near the south coast of Guatemala. The smallness has helped hide the actual locations for so many years -- and this because the Book of Mormon uses such grandiose, all inclusive, descriptions (see Paradigm Shifts mentioned above).

These people and place identifications come from their histories and legends as well as their present locations – they each appear to occupy the same territories where the Book of Mormon left them. When the Spaniards arrived at the hill Cumorah (*K'umarkáh*), the Quiché families, Nehib, Tamub, Ilocab, and Cavekib (Nephi, Sam, Jacob, and Joseph, respectively) were still archenemies of the Kakchiquel.

The scrambling of the chronicler's writings takes many forms. The events appear out of order. The writers appear to have difficulty staying focused; they jump back and forth and insert unrelated information. They take great historic events of the past and apply the story line to more recent events. Their great ancestors live too long and appear to be present for many generations. Hero's accomplishments are applied to more recent battles. The historical accounts are treated as wanderings of a small group of people. Every place they go is already occupied by people – people they know and are related to. They retrace their steps, readdressing places and peoples. Archaeologists have verified continuous occupation of the city centers.

The greatest value of these writings to the author is the names, the sequence of names, and what cities were next to each other. There is enough repetition and grouping of names that one can tell where they were in their wanderings relative to modern places and names. The modern Mayanists have identified and correlated many of the ancient names to modern locations. The author has now gone much further and identified many more names and places. The Book of Mormon provides the blueprint or the picture on the box for this great puzzle and the phonetic residuals in recorded accounts form the pieces.

### **Paradigm Shift Conclusion**

If these paradigm shifts bother you, select your own, but something is needed. As a friend, Eric Rasmussen stated, “The fact that others have spent so much money, resources, and time and not found a single Book of Mormon city is a good indication that they may have started with some improper assumptions.”

It is said that if you want to keep a lobster in a bucket, there must be at least two. As one is just ready to escape the bucket the other one will reach up and pull it back in. This behavior has been observed among those who want to call themselves the “experts”. They have appointed themselves to tear down other’s research and contributions. That is to be expected from academia, but it is most frustrating when readers consider them as the clearing house for all Book of Mormon geographical evidence and then relegate their minds to them completely – considering themselves not capable of original thought.

The Mayanists have made tremendous progress in converting the rocks and pottery into understanding – but they continue to shun any connection with the Book of Mormon. Even Mormon Mayanists choose to distance themselves from the Book of Mormon to achieve credibility.

There are too many gaps in the recorded history to form a rigorous deductive proof of Mormon’s writings. There are no “experts” in this field as evidenced by the absolute lack of progress and results. The next best option is an inductive proof. The quality of the proof can be seen from the quality of the fit. Does every piece of this puzzle match all of the known data? You be the judge as to the quality of the fit.



## CHAPTER 1

# ANCIENT CHINESE SAILORS

### **The Chinese Influence**

Recently, the author became aware of the extent of Chinese involvement in Maya affairs. In addition to Maya, the principal languages of interest in these investigations have been Hebrew, Sumerian, and Nahuatl, with only superficial Chinese mixed in. The author has come to realize that the actual glyphs carved in stone and recorded in surviving codices are heavily influenced by Chinese intrusions. And why should that not be the case?

The DNA battles continue to rage and there is no danger of peace breaking out on that front. The reason being the heavy emotional investment by the participants will not permit rational thought on the subject. The problem with DNA is that it will never “tell the story” and too many participants want it to “tell the story”. It can, at best, verify that a given story is possible and from our disadvantaged picture of history even that is very limited. We are missing too many critical chapters and the ability for DNA researchers to reach into the past to retrieve missing links is very limited by viable sample availability. They can give an excellent mapping of the present with modest probes into the

past. At best they can tell us if something within their limited field of view is possible but that is less than half of the solution.

As every mathematician knows, determination of “existence” of a solution must be followed by determination of “uniqueness” of that solution – is it the only solution? This will always be the failing of DNA. We are missing too many chapters of critical DNA data – as well as history. We lack any mortal method to retrieve those missing DNA records and history. A genealogy can be postulated and the DNA experts can do their *kabuki* dance to see if it is possible based on their limited database. Again the ultimate failing will be that verification of the “possibility” of a postulated genealogy does not prove the “uniqueness” that it is the “only” possibility.

The combatants of interest in the DNA battle are those who want to “prove” Mormon’s story and those who feel they must “disprove” it. The limitations of the DNA technology and the lack of a credible DNA record database make this conflict fruitless at the present time.

Hendon Harris, a long time missionary in China, puts it very simply: “The record of Asia is written into the stones of America and into the bodies of its early people.” (Harris 2006, viii)

### **Why the Aversion to the Chinese Influence**

Present day DNA propagandists very readily point to China as the source of most of the early inhabitants of the Americas, but why is there such bigotry when it comes to “too much” early Chinese contact and influence in the Americas? The reader is referred to Charlotte Harris Rees (Rees 2009) for a more complete treatise. Some of her thoughts and quotes will next be incorporated into the present text.

George Washington in 1779 instructed Major General John Sullivan to attack the Iroquois and “lay waste all the settlements around...that the country may not be merely overrun but destroyed” (Rees 2009, 133). Jefferson in 1807 instructed his Secretary of War “that any Indians who resisted American

expansion into their lands must be met with ‘the hatchet’. ‘And ... if ever we are constrained to lift the hatchet against any tribe, we will never lay it down till that tribe is exterminated or driven beyond the Mississippi.’”(Rees 2009, 133) Andrew Jackson called for complete extermination and supervised mutilation of corpses of Indian families (Rees 2009, 133). Theodore Roosevelt said later about the Sand Creek Massacre, which included unarmed women and children, that it was “as righteous and beneficial a deed as ever took place on the frontier” (Rees 2009, 133). Stannard wrote regarding the Pequot in North America: “Having virtually eradicated an entire people, it now was necessary to expunge from historical memory any recollection of their past existence” (Rees 2009, 134). She goes on stating that the destruction did not only happen hundreds of years ago but still goes on. Dr. Covey reported in *A Critical Reprise of Aboriginal American History* that “U. Michigan destroyed over 5,000 inscribed tablets and figurines dug from Hopewell mounds in the Detroit area between 1890-1920, assuming fakes on the premise that nobody in America could have been literate before Columbus” (Rees 2009, 135).

Rees lamented: “It is one issue if information was never available before. It is something else entirely different if facts were purposely withheld from us. I have been in countries both East and West where information was blocked but prided myself in thinking there was freedom of information in my country, America. However, in my research for this book I have run across multiple situations of purposeful concealment.” (Rees 2009, 6)

Why the aversion to the concept that the Chinese had sailing communication with the Americas 3692 years prior to Columbus? Hatred of truth comes from one source. That source is the “Father of All Lies”. For political correctness maybe he should be named the “Parent of Misinformation”. He has enlisted many dupes over the years to push his agenda. Agenda is singular because, though he has many fronts, he has but one agenda and that is always the same.

### **Pride of the World**

“There is a class of very unscientific writers on many subjects, but especially on Ethnology, who affect a negative method in everything, and ridicule every new thing as belonging rather to the realm of fairy tales than to science. With these writers nothing was ever derived from a strange source, or could have come from anything of which they were ignorant. This tendency is not inspired by truth, but by that timidity rather than prudence which dreads failure or ridicule, and contents itself with theorizing and arranging in the track of bolder minds and true discoverers. Opposition to or belief in what they regard as ‘religion’, has also much to do with this spirit of denial, since many, and indeed far too many writers, are guided in every department of science by a desire to prove or disprove Christianity, rather than to find out what is true” (Leland 1875, 83).

Times may have changed but the method of operation has not. Christianity could be replaced by Mormonism and the indictments would still apply to the guilty on both sides.

### **Ortelius’ Map of Perú Dated 1574**

As Rees reviewed Ortelius’ map (which includes much of central and South America) she was struck by the level of detail. There were too many features that were not yet known to the Western World. This included the Amazon River and its many tributaries. She noted the name DA RIEN -- as in the Isthmus of Darien, but it was stretched across a region of northern Colombia. The word straddled the Magdalena River and the separation between DA and RIEN was sufficient to indicate that two separate words were intended. This is the present author’s old mission area and Rees’ observations are correct except it is in Colombia not Venezuela. As a side note, on other maps there is even a point of interest named Achi’ (a Maya name) up near

where the Cauca River (Kawac?) joins the Magdalena River. This region is known to have been anciently inhabited by the Lenca from El Salvador and Honduras (old Book of Mormon lands). These also are Lehi's descendants from the Pacific Coast of Guatemala and El Salvador.

Rees recognized DA RIEN as a Chinese word *Da Ren* meaning "big people" and noted that Amerigo Vespucci reported seeing exceptionally tall people in this area.

The Spaniards were told of a land named *Biru* which was quickly turned into Perú. She recognized this as *bai-wu* with *bai* meaning "white" and *wu* meaning meaning "mist" or "fog". The author's first week of his stay in the Andes Mission was spent in Lima, Perú and he recalls well the experience. The whole town smelled like fish. There are deserts to the south where it doesn't rain a half inch in 40 years. In Lima at night a heavy mist rolls in and gets everything wet. As one walks through the mist his face gets wet. The cobblestone streets get very slick.

Rees noted that Francisco Loayza also stated that the name Perú came from China and noted about 100 Peruvian toponyms which came from or have meaning in China (Rees 2009, 10). She noted that a small *sampan* boat in China is *chamban* in Colombia, and large seagoing rafts are *balsa* in Perú and *palsa* in Chinese. The wine made from a chewing process in China, *chiao chiu*, is *chicai* in Perú (Rees 2009, 36, 57, 58). Her list of similarities goes on.

We will continue with some of the sailing documentation. But, at this point her conclusion about the map of Ortelius was that the Europeans at some time had access to old Chinese maps. The present author agrees, the detail is too accurate for the time – Columbus was not sailing in uncharted waters.

### **Smithsonian's Land Bridge**

The land bridge theory has long been promoted as the path used by the early inhabitants of the Americas. The Book of Mormon states something very different and it is very likely that



the “land bridge” concept “misinformation campaign” was pushed to discredit Joseph Smith, Jr.

The “land bridge” theory has now fallen from favor. Supposedly the “land bridge” disappeared 1000 years earlier than previously thought.

Now even the Smithsonian is changing its “mind”. As Rees noted in Encyclopedia Smithsonian: “A coastal migration route is now gaining more acceptance, rather than the older view of small bands moving on foot across the middle of the land bridge between Siberia and Alaska and into the continents. Emerging evidence suggests that people with boats moved along the Pacific Coast into Alaska and northwestern Canada and eventually south to Perú and Chile. Sea routes would provide abundant food resources and easier and faster movement than land routes” (Rees 2009, 88).

The “land bridge” concept is today only propagated by the ignorant. Anyone that fights Joseph Smith is a damned fool. History has shown and will continue to show that, in turn, each has or will be proven as such.

### **Chinese Sailors – Charles Godfrey Leland Account**

There have been many documented voyages by the Chinese to the Americas. Back in 1875 Charles Godfrey Leland documented the evidence in support of the Chinese discovery of America. “It will naturally have occurred to the reader that the strongest proof which can be alleged in favor of the journey of Hwei-shin and his Buddhist predecessors to the Continent of North America is the demonstration of the ease with which it could be performed” (Leland 1875, 63).

He goes on to incorporate information from Colonel Barclay Kennon, “who was personally and practically familiar with every step which Hwei-shin and his mysterious five predecessors must have taken, he having been the navigating-officer in the North Pacific, China Seas, and Behring’s Straits, of the United States North Pacific Surveying Expedition, 1853-56, Lieutenant John

Rodgers commanding” (Leland 1875, 63).

A few of Kennon’s comments are next included. Running north through this group to the coast of Japan, one island is hardly below the horizon before another makes its appearance, or in a very few hours. .... By following either coast-line until the Kuriles are reached, land will always be in sight. The Kurile Islands ... are in sight from each other, excepting possibly in the ‘Boussole Passage,’ which is forty or more miles in width. As soon as the voyager passes from one land, he immediately perceives the other. Kamtschatka, once seen, is not easily lost sight of, as its high mountains are visible for more than a hundred miles. Proceeding along this coast to Cape Kronotski ... the distance to the Behring’s Island is about 150 miles – course, east. Fifteen miles only from it is Copper Island, and about 150 miles southwest of it is Attou Island, the most westerly of the Aleutian group, which is an almost unbroken chain, connecting with the American Continent at the peninsula of Alaska” (Leland 1875, 67-68).

He notes that the prevailing winds and ocean currents help make the run quickly. For two years and 40,000 miles Kennon was in the stormy Northern Seas on the schooner *Fenimore Cooper* which was originally a small New York pilot boat of seventy-five tons.

While noting the ease of sailing between Asia and America by way of the Aleutian chain where one is out of sight of land for a very short time, he goes on to say that the vessels of North-eastern Asia were formerly built for long voyages and oceanic navigation. They actually did sail for weeks together out on the open sea. The compass was probably used by them before the fifth century. Japanese vessels in the year 1875 were still rigged in a much more sea-going style than Chinese junks and were consequently capable of easier and more extended navigation (Leland 1875, 64).

And as he goes on to note: “To lands-man it is doubtless pleasant to see fresh islands every day, but a sailor greatly prefers the open sea, until he makes the land near his port.” (Leland

1875, 73)

“It could probably be safely said that the Chinese were the greatest sailors in history. For nearly two millennia they had ships and sailing techniques so far in advance of the rest of the world that comparisons are embarrassing” (Robert Temple, as quoted by Rees 2009, 93).

Recalling Kennon’s reference to tall mountains being visible from a hundred miles at sea, it should be noted that the many very tall volcanos on the coast of Guatemala have been a welcome sign to sailors for over 4200 years of documented voyages. Tajumulco is 13,845-foot high and Fuego and Agua are closer to 12,300-foot high.

Colonel Barclay Kennon stated that from what he knows and what he has seen of the Chinese and Japanese, he has no doubt whatsoever that from very early times they occasionally visited the American shores (Leland 1875, 74).

Columbus’ boats were ‘caravels’ which were more or less open while the Japanese junks were entirely enclosed. The Japanese charts were invariably very correct. The relative bearings and distances from place to place, with the coastal outlines were “singularly accurate” (Leland 1875, 76).

Had the Japanese vessels been supplied with appropriate provisions for a crossing of the Pacific Ocean, “there was nothing whatsoever to prevent their making it to and fro” (Leland 1875, 76).

Of the island peoples he states, “I have always regarded the Sandwich Islanders as cousins of the Japanese. There is quite enough in the general appearance of the two races to justify one in believing it” (Leland 1875, 77).

“The ancient and confirmed habit of both Chinese and Japanese, of taking women to sea with them, or of traders keeping their families on board, would fully account for the population of these islands, even if they had previously been deserts. We have only to suppose the same impulses and causes acting in the more easily traveled eastern direction, along the Aleutian chain, in seas abounding with fish and easily navigable,

to conjecture whether such adventures, voluntary or involuntary, ever reached America from Asia. The mere resemblance of immense numbers of North American Indians to the so-called Mongolian tribes is a sufficient answer to such a question. Respectfully and truly yours, Barclay Kennon” (Leland 1875, 80).

A quote by Charles D. Poston (Commissioner of the United States of America in Asia) is included regarding an incident that took place “beyond the Great Wall”: “A Mongolian came riding up on a little black pony, followed by a servant on a camel, rocking like a windmill. He stopped a moment to exchange pantomimic salutations. He was full of electricity, and alive with motion; the blood was warm in his veins, and the fire was bright in his eye. I could have sworn that he was an Apache; every action, motion, and look reminded me of my old enemies and neighbors in Arizona. They are the true descendants of the nomadic Tartars of Asia, and preserve every instinct of the race. He shook hands friendly but timidly, keeping all the time in motion like an Apache” (Leland 1875, 94).

### **Documented Expeditions**

Charlotte Harris Rees documented well the development of Chinese maritime technology, their maritime activities, and their maritime history. She also made available the ancient Chinese maps that her father had collected. She has published her book *Secret Maps of the Ancient World* and has made her father’s two books available. Hendon Mason Harris wrote *The Chinese Discovery and Colonization of Ancient America (2640 B.C. to 2200 B. C.* and *The Asiatic Kingdoms of America (458 A.D. to 1000 A.D.* She has just released another book with maps entitled *Chinese Sailed to America Before Columbus: More Secrets from the Dr. Hendon M. Harris, Jr. Map Collection.*

Harris includes in his second book a complete tabular listing of the Fu Sang account as reported by Hui Shun in 499 A.D. to the Emperor Tsi. Harris lists every character, all meanings, his

translation and two others, as well as his comments.

A review of the Harris/Rees books will show some of the many documented voyages and large scale migrations. Possibly two of the most famous would be Hui Shun who, with five beggar monks from Kipin (Afghanistan), sailed to Fu Sang (Guatemala) and preached Buddhism to the Maya for 44 years and then returned and presented his findings to the Emperor in 502 AD. The second would be the treasure fleet of Zheng He who in 1430 AD was assigned to take his seventh (and final) voyage into the Western Sea. That would be the Pacific Ocean.

Buddhists must recognize every man as his brother and equal at birth so: “To extend the joyful mission of salvation to all nations on earth, and, to obtain this end, must suffer, like the type of the God incarnate, all earthly pain and persecution. So we find that a number of Buddhist monks and preachers have at distant times wandered to all known and unknown parts of the world, either to obtain information with regard to their co-religionists, or to preach the doctrine of their Holy Trinity to unbelievers.” (Leland 1875, 5)

In addition to any proselyting voyages, by default, any Chinese or Japanese sailors lost at sea would end up in North America if they had enough rice on board their *junk* (*chuán*) (Plummer, 1984).

### **The Classic of Mountains and Seas (Shan Hai Jing)**

Supposedly written by Yü the Great, the authorship of the *Shan Hai Jing* (*The Classic of Mountains and Seas*) has been challenged and because of the uncertainties it is thought to have been written by several authors over several centuries (Birrel 1999). It is first cited in about 50 B.C. Later between the first and tenth centuries it was valued as a reliable geography text (Birrel 1999 xiii). As we shall see, Rees has a bit more confidence as to the date it was written. Book nine *Regions Beyond the Seas: The East* and book fourteen *The Classic of the Great Wilderness: The East* are the two volumes of present interests.

They speak of a country in the north of “Gentlemen”. This matches some of the Hopi philosophy. They also mention a Black Teeth country (*Heichi*) which would be the K’ekchi Maya whose name means “black mouth”. A Hotwater Valley is mentioned. There are many but that could be Moloni (Moroni) which was changed to Almolonga by the Spaniards (Recinos 1953 127n). They mention the Fu Sang tree. That is the Ramón tree (*Brosimim alicastrum*) for which Guatemala and Iximché were named. A country of White People is mentioned. White, clean, or pure is *sac* in Maya and Hebrew and is barely recognizable as *iztac* in Nahuatl. Desolation is the land of “white earth” or *Zakihuyú* (Retalhuleu, Guatemala).

Chen Shou’s work *San Guo Zhi* recorded dozens of statelets on the Japanese islands and also mentions the land of *Luo-guo* (naked body) and *Heichi-guo* (black teeth) which could be reached by traveling for one year on a boat. *Heichi* we have discussed as K’ekchi but where is *Lou-guo* which supposedly means “naked body”? *Guo* is “nation, country, or state” so we can ignore that. The rest of the name is just *Lou* which means “naked”. There is no “body” in the name. There is a volcano in Guatemala that was anciently named the Naked Volcano or *Gagxunal* (Recinos 1953, 69). Today it is called Santa María – it was still blowing out the side when the author last visited.

The towns of Teyocumán (Teancum) and *Zakihuyú* (Desolation) were in its shadow as written anciently (Recinos 1953, 69). The town and temple of Bountiful are within 20 miles to the east -- about one days travel in sandals with a bundle on your back.

Yes, the Chinese were here. The consistency and accuracy of their own documentation and maps prove it.

## The Map

There apparently was a very large map that accompanied *The Classic of Mountains and Seas (Shan Hai Jing)*. Charlotte Harris Rees indicates that her father Hendon M. Harris started his map

quest at an antiques store in Korea in 1972. “On initially opening the ancient map in the antiques store in Korea in 1972 my father became physically weak at the immensity of the find. He immediately realized that the map in classical Chinese showed the location of fabled Fu Sang – the land that Chinese had written about for thousands of years. Father recognized Fu Sang as the same land mass that today we call the Americas. By the time of his death in 1981 he had acquired seven similar maps and located 22 others in collections and museums around the world including London, Paris, Seoul, and Tokyo. He contended that the existence of multiple maps provided veracity.” (Rees 2009, 13)

These maps are circular with China in the center. The directions and relative relationships between continents, countries, and geographical features were actually very good. While he was not the first to view such a map of this style, Rees has been told that: “He was the first since antiquity to recognize its significance. He realized that this map shows the fabled Fu Sang in the same location as America and also that it is linked to the *Shan Hai Jing*. He believed that all the maps of this style descended from the mother map that originally accompanied the *Shan Hai Jing*.” (Rees 2009, 15)

Rees differs from Birrel as to when the map was actually formulated. It has been confirmed that 72-percent of the place names on this style map are from the *Shan Hai Jing*. “The only conclusion to be drawn from these facts is that the makers of the *ch’onhado* (All Under Heaven) map used the *Shan Hai Jing* in elaborating the basic structure of the map.” (Rees 2008, 18)

As Rees quotes: “It is believed that Yü, founder of the Chinese Xia Dynasty (traditionally 2200 BC), compiled the *Shan Hai Jing* from reports of the explorers he had sent out in the four directions. Hao Yixing who lived during the Qing Dynasty certainly believed that there had once been actual *Shan Hai Jing* maps.” (Rees 2009, 18) The author agrees with Rees’ quote and thinks that Birrell’s conclusion that it was written by several authors over several centuries is not credible – that just isn’t how projects work. “Hot” topics just aren’t “hot” for centuries.

Funding and grants are not that long-lived. Emperors' whims change. It is well documented that there were many "library burnings" in China. A centuries' long "sacred cow" was sure to have been barbequed in that time. The *Shan Hai Jing* was written and hidden away for protection for many centuries -- long before it became "recommended reading".

"Several scholars now agree that the Hendon Harris, Fu Sang Maps, appear to have descended from the map that originally accompanied Yü's text, the *Shan Hai Jing*." (Rees 2009, 18)

Charlotte Harris Rees has done a great service to get this ancient information on the streets. Quite unwittingly she also is making available the information that will eventually form the "proof" of the Book of Mormon for those who will not follow Plan A (i.e. Faith).

The published estimates are that the Tower of Babel events in the Bible took place about 2200 BC. This is about the time the Jaredites passed through northern China.

In conclusion, the existence of a book and map in about 2200 BC having the accuracy and detail of the *Shan Hai Jing* and its maps is irrefutable evidence that the Chinese sailors had "been there and done that" in about the 2200 BC time frame. "There is a tradition that Marco Polo took an Asian world map home in 1295 AD. Could it have been a copy of this same map?" (Rees 2009, 16) That would possibly explain why the early western cartographers were putting detail into their maps that they did not have a "right to" at times that early.





## CHAPTER 2

# CHINESE INFLUENCE IN THE LANGUAGE

### **Lehi – Lahu – Cho**

Lehi, a prophet in the land of Jerusalem, at the command of the Lord brought his family to the New World. Lehi is a biblical name meaning “jawbone”. There is a place so named in Judah near the Philistine border, the scene of one of Samson’s exploits (Judges 15:9-19). The Philistines had pitched their tents in Judah and spread into Lehi. The men of Judah bound and delivered Samson to the Philistines at the place named Lehi. Samson was filled with the Spirit of the Lord and burst his bands. Samson found a “new jawbone of an ass” there, and with it, killed 1,000 men. Samson named the place Ramath-lehi.

The jawbone shows up in Stela 5, found in 1941 at Izapa, Mexico, just across the river from Guatemala, as the name glyph for an older, bearded gentleman depicted on that stela. This is referred to as the Lehi stone among many members of the Church and is thought to depict Lehi’s dream and Nephi’s version of that dream (Jakeman, 1958, 38). Others dispute this claim.

Dr. Michael D. Coe in his excellent book, *Breaking the Maya*

*Code*, shows the head variants of the Maya cardinal numbers from zero through nineteen and includes the equivalents in spoken Yucatec (Coe 1992 p. 113).

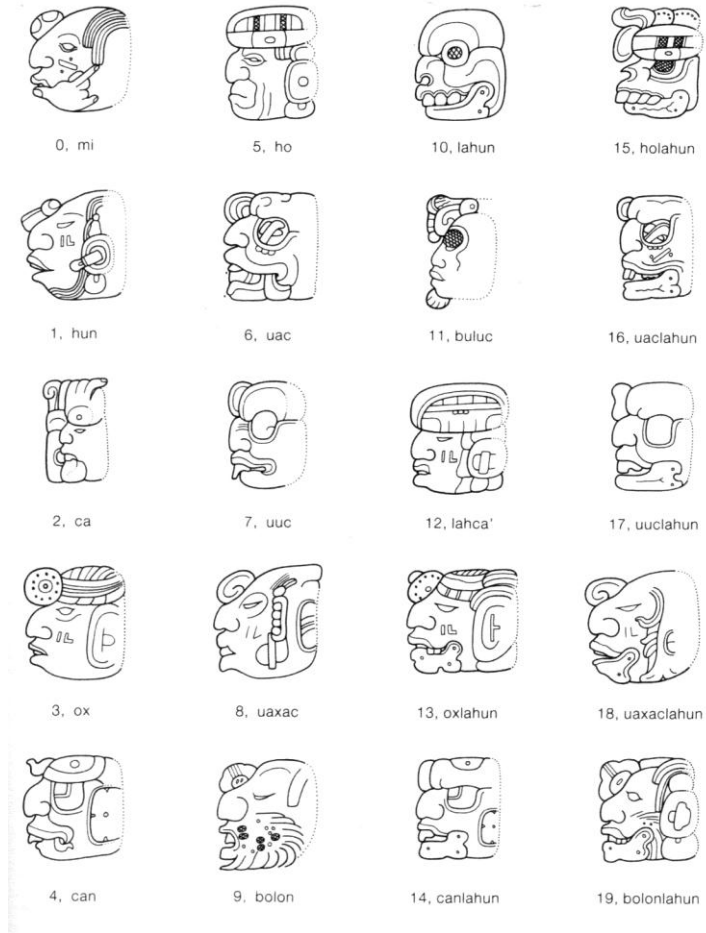


Figure 1. Maya Number Glyphs<sup>1</sup>

Studying Figure 1, taken from Dr. Coe's book, we see twenty number glyphs. Notice that the number three, *ox* (pronounced as *osh*) comes straight from Sumerian where the number three is

<sup>1</sup> (Coe 1992, 113) fair use for academic purposes.

pronounced as *esh*. We find in the glyphs for numbers 10, 13, 14, 15, 16, 17, 18, and 19, but not in the other number glyphs, an almost metallic-looking skeletal “jawbone” that appears to be attached to the head glyph by rivets. Notice the number zero. A hand covers the jaw so no jawbone can be seen. The Yucatec name for the number 10 is *lahun*. To the Quiché it is *lajuj* and is pronounced as *la-who* in English (remember the Spanish “J” is pronounced as the English “H” and the Spanish “H” is silent). Thus, *Lahu* appears to be the form of Lehi used among the Maya.

Why would Lehi be used for the number ten? There are ten possible reasons: Lehi, Sariah, Laman, Lemuel, Sam, Nephi, Jacob, Joseph, and Lehi’s two daughters. There are ten members in his family. Thus, the “jawbone” or “Lahu/Lehi” conveys the number ten in Maya. The formation of the “teen” numbers is similar to English – three-ten, four-ten, five-ten, and so on.

We need more than just the English King James Biblical rendition of Lehi to find all the forms of Lehi in Mesoamerica. The Catholic Bible spells Lehi as Lechi. To understand why, refer to the transliterated Hebrew dictionary. We find that “jawbone” is transliterated as *lechiy*, pronounced as *lekh’-ee*. It would appear that the Catholic rendition for “Lehi” as “Lechi” may be more correct than the King James Version.

We need this additional flexibility to find the roots of Lehi in Honduras and El Salvador. The author has identified the Comayagua Valley of Honduras as the lands of Lehi-Nephi (Leha-mani), Shilom (La Paz), Shimnilom (Las Vegas), Shemlon (Tenempua), Jerusalem (Yarumela), Laman (Lamani), and Lemuel-2 (Ca-Lamuya).

The name *Leha* is quite similar to the Maya name *Lahu* and is recognizable as Lehi. When the Spaniards arrived in the Comayagua Valley of Honduras, the natives were bilingual, speaking both Lenca and Nahuatl. Notice that the people of the town of Leha-mani spoke Lenca. Examine the words *Leha* (*Leja* in Spanish pronunciation) and *Lenca* with your *yarmulke* on. We are dealing with the eighth letter of the Hebrew alphabet, *heth*, which is pronounced as a voiceless pharyngeal fricative that is

pulmonary egressive, rather than glottal. We do not have this sound in English. It is represented in transliterated texts as ch, h, or k; but none of these is truly representative of the correct sound.

It is used as the leading letter in the name *Hanukkah*, also spelled as *Chanukah*, the eight-day Jewish “Festival of Lights”. Also, the word for Liahona is found in the Nahuatl dictionary. It is *layacana*, or *layahana* with the *heth* phonetic ambiguity, or as in the Book of Mormon it is Liahona. Oh, and yes we need to add the initial Nahuatl speech impediment, the tongue thrust or lateral lisp “T”, thus the actual word in the Nahuatl dictionary is *tlayacana* and it appropriately means “it leads”.

Understanding the phonetic ambiguity introduced by transliterating *heth* into languages that do not have that sound, Spanish and English for example, the author will categorically state that *Leha* is equivalent to Lenca. It is written on the mountain above the Honduran town of Leja-mani in large white letters. *Leja* in Spanish, or *Leha* in English, is Lehi and in the Lenca language *Leja-mani* means “those of Lehi”. El Salvador is also part of the land of the Lenca and was the original land of Lehi where Lehi and his family landed and first settled. Some of the Lenca are known to have left this area and gone to populate Colombia, S.A.

The Lamanites and Nephites, “those of Lehi”, were close at times in the land of Lehi-Nephi. Apparently this closeness continued to the time of the arrival of the Spaniards; as the people were bilingual – speaking both Nahuatl and Lenca. We need this closeness to find the form of the name Lehi used among the Nahua people of Mexico. It is very common among the Native American peoples to refer to themselves as “the people” in their native languages. In Nahuatl the word for people is *laca* and we need to add the initial “T” making it *tlaca*. Lehi is *Laca* or *Tlaca* in the Nahuatl language. *Laca* in Mexico is phonetically close to *Leha* in Honduras and is even closer to *lenca*.

There is also a Maya connection with the number “ten”, *Lahu*. In Nahuatl the number ten is *ma-tlac*. There also may be a connection back to the Quiché, where *cacate*’ means “jawbone” -

- the *caca* possibly coming from *laca* and *te* being one of the words for “tree” in Quiché (i.e. the tree of Lehi?). There is a river that starts on the slopes of Volcano Fuego and two fincas (farms) in the area named Las Lajas (Lahas in English pronunciation). Thus, forms of the name Lehi that we have identified are Lehi, *Lahu*, *Leha*, *Lenca*, *Laha*, and *Tlaca*.

A very recent discovery of a previously unknown extinct language in Perú has provided additional verification. Notes on the back of a 400-year-old letter have revealed a previously unknown language once spoken by indigenous peoples of northern Perú, as documented by Brian Handwerk in the journal, *American Anthropologist*, of September 2010.

Note the number ten in Figure 2 is *lencor* which is very similar to Lenca, which has been identified as *Leha*, and *Lahu* meaning Lehi (jawbone) and the number ten in Maya. In Quichua “ten” is *jaica*, pronounced as *haica*. In Quechua ten is *chunka* and *chu-nka* has similarity to *le-nca* and *tla-ca*. But why would one go clear to Perú, Ecuador, and Bolivia to chase the meaning of words? A friend from Cuenca, Ecuador told the author that the Quichua of Ecuador, as well as the Quechua from Perú, know they came from Guatemala. The Quichua and the Quechua would be from the Quiché. In fact, our English dictionaries state that the word Quechua in the Quechua language means “robbers or plunderers” – that would be as in the “Gadianton Robbers”. If there is relevance to the “robbers” name, it might be that some of the Nephite and/or Lamanite Gadianton robbers fled to that area. The people from the Andes Mountains and the people from highland Guatemala look and act alike. Their facial features, their short stature, and their skill in weaving are evidences of a common origin.

So the land of Lehi is the land of the Lenca and is identified as southwestern El Salvador on the National Geographic maps. The land of Lehi, the land of their first inheritance, is identified as the southwest section of El Salvador, but in the Book of Mormon it was more commonly referred to as the original land and city of Nephi.

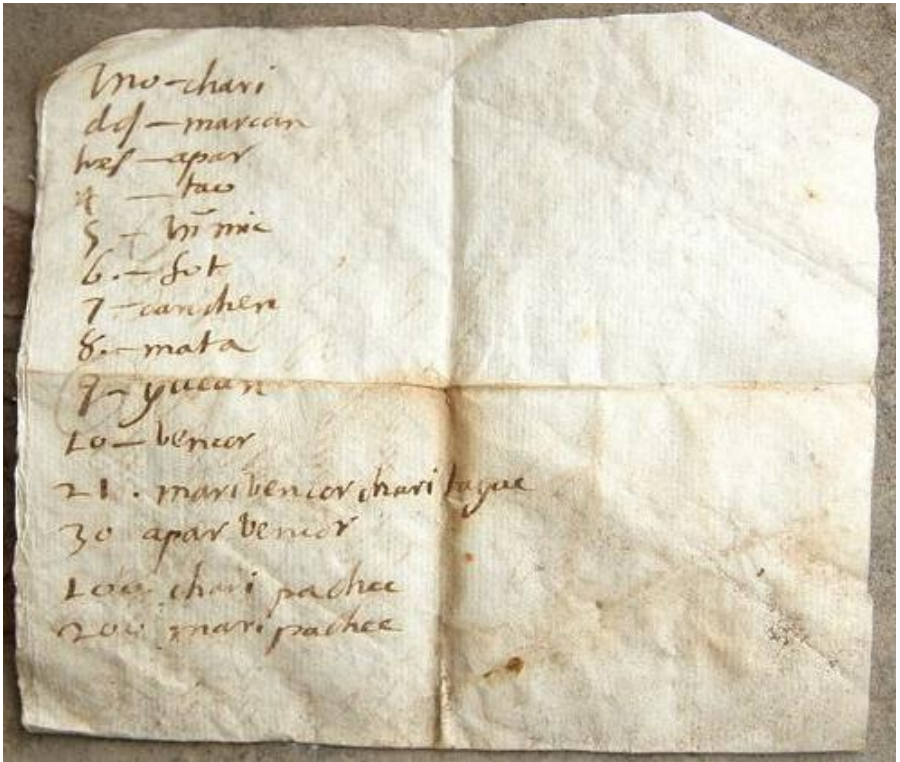


Figure 2. Ancient text from church in northern Perú (Brian Handwerk, *American Anthropologist*).

We have shown that the jawbone is the feature on the Maya number glyphs that conveys the number “ten” as seen in Figure 3. But, the “jawbone” alone (glyph T590) shown in Figure 4, is not given a phonetic value of *Lahu*. That would be far too blatant to have the “jawbone” be *Lahu* when the epigraphers knew that every Mormon looking over their shoulder was looking for a Lehi “jawbone”. So, for the phonetic value of the “jawbone” glyph T590, they assigned the Chinese representation *cho* which has the identical pronunciation as the *pinyin* representation *qiu4* and means “cheekbone in Chinese. Intentional or coincidental, that is what the pronunciation ended up being when the epigraphers

made their selection. The Ch’ol Maya interpretation which the epigraphers should have recognized is *choj*, meaning exactly “cheek”.

This has been a source of frustration to the author – chasing a Hebrew name all the way through the “system” and then at the last step having it switched to something completely unrecognizable. That was before getting access to an online Chinese Character Dictionary with *Hanzi* characters, *pinyin* transliterations, meanings, and audible examples for perfect phonetic representation. In reality, blaming the switch on the epigraphers is not what should be done – the author is of the opinion that they are playing it “straight”, though there is definitely an anti-Mormon bias. The switch, however, gives clues as to the timing of the Sumerian/Hebrew language and ethnic merge with the Chinese language and blood lines. Unraveling that part of the language and ethnic history puzzle would provide a great many Ph.D. projects.



Figure 3. Glyph TXhv, *lahun*, cardinal number ten.

Glyph T590 has been given the phonetic value of *cho* with no meaning given while the variant T590v shown in Figure 5, is given the phonetic value of *chak* which they say means “red” or “great”.

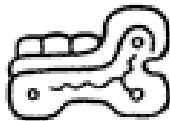


Figure 4. Glyph T590, phonetic value *cho*.

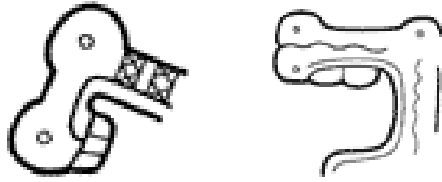


Figure 5. Two representations of glyph T590v, *chak*.

The phonetic values and meanings given by the epigraphers were a distraction to the author. The glyph is clearly the human lower mandible, or jawbone, and the epigraphers recognize this. Finally, a connection was made with “red”. In Chortí, Ch’ol, Yucatec, Tzotzil, Chuj, Itza, Mopan, Mam, Awakateko, and Sipakpense there was a word for “red” similar to *chak*. In Quiché, Achi, Kakchiquel, Tz’utujil, Pokomam, K’ekchi’, Uspanteko, and Sakapulteko the word for “red” was similar to *kaq*. Christenson’s K’iché Dictionary (Christenson 1979) presents the word for “red” as *cäk* in his orthography of the day. So, if we use the highland Quiché (or K’iché) form of *cak* rather than the lowland Ch’ol or Yucatec form of *chak*, we open the door to find Lehi in the Maya “jawbone” glyph T590 and its variants. Christenson had the word *cacate’* meaning chin, lower jaw, or mandible. There is not a nickel’s difference between the phonetics of *cac* and *cäk*. So yes, the T590 “jawbone” glyph for *chak* or *cak* represents the color “red” and the phonetics do indeed come from the “jawbone” image through the Quiché Maya language from a shortened form of the word *cacate’*, or just *cak*. The name Lehi or *Lahu* is lost from this form of the glyph, but it is not lost from the number “ten”, glyph TXhv. It is an absolute certainty that the “jawbone” glyph in Maya is exactly the Hebrew name Lehi, but the phonetic trail broke down sometime after the number glyphs were defined. The application of the Chinese word *cho* (*qui4*) and its uses in stone might give clues as to which peoples and what timing were involved in the transition.

Bridging the “jawbone” gap between Lehi and *cak* was very useful in finding some of Lehi’s descendants. Consider the Cakchiquel Maya or the Cacachimeca.



There is yet another possible connection that may be very important. Recall the jawbone glyphs shown in Figure 4 and Figure 5. These were given the phonetic interpretation of *cho* and *chak*, respectively. A word so different from Lehi of *Lahu* or *Laca* would have to be a translation from a different language. Connections in Maya, Hebrew, or Sumerian were not found, but there was a connection in Chinese.

China is one of the relevant linguistic pools because they were very active on the high-seas, much more so than even the Phoenicians. There is a word for “chin” that may be relevant -- it is *xiaba*. Recall the crosshatched part in Figure 5. This has the phonetic value of *pa*. *Xia-ba*, *sha-ba*, or *cho-pa* may be a Chinese form of the word – a direct translation from Lehi. The documentation shows that the Chinese were in the Americas since at least 2200 BC. A linguistic contribution should certainly be expected.

The author will categorically state that the “jawbone glyph” represents Lehi’s lineage, regardless of the language or translation. That being said, we will attach the name Lehi to all the peoples with *Cho* in their names. This would include the Ch’ol, Chontal, Chortí, Choltí, and even up the Mississippi Valley to the Choctaw or Chata. The mound building Choctaw people had cities that closely resembled the “acropolis” style used by the Maya.

The ancient Maya city today known as Palenque was, at the time, known as *Lakam Ha’* according to the epigraphers (Stuart and Houston 1994, 32). This would be a city of Lehi. Today it is called *B’aak’* – which means “bone” possibly as in “jawbone”. The Ch’ol language still spoken by the natives is called *Lak T’an* which means “our language”. That is close to the Nahuatl *tlaca*.

Chasing the name of Lehi and finding Chinese translations, we have opened the Chinese door and have the right and responsibility to consider its influence linguistically, culturally, and ethnically in the Americas.

## Lehi Time Frame

From the glyphs it is apparent that as it relates to the Maya, Lehi struck his mark first. His “jawbone” glyph was in the Maya stone first and then at some later time the Chinese translation was superimposed. Likewise, this implies that the Jaredite influence did not precede Lehi’s influence in the stones. The fact that the number three (*osh – esh*) is Sumerian, while the number ten is Lehiite, indicates a merging of the two cultures prior to formulation of the counting numbers as applied linguistically and in stone. And also, the Chinese influence on the numbers was later. The presence of Lehi’s glyph in the counting numbers also says that the Maya were predominantly of Lehi.

## Joseph, Cavekib, Kawak, and Tun

A similar frustration was encountered in studying Joseph’s name. Given the list of surviving families at K’umarkáh (Cumorah) when the Spaniards arrived, i.e. Nehib, Tamub, Ilocab, and Cavekib, it was obvious by elimination that Cavekib was Joseph. (The others in order being Nephi, Sam, and Jacob.)

The name Cavekib comes straight from the Hebrew word *chavach* meaning “rock, crevice (a hiding place)”. There is another Hebrew word for “hiding place” which is *hobah*. The similar Arabic word for “hide or conceal” is *khabba*. *Yhowceph* {*yeh-ho-safe*’} is the Hebrew name for Joseph. Joseph in Hebrew means “Jehovah has added”. Jehovah in Hebrew is *Yhovah* {*yeh-ho-vaw*’} and it supposedly means “the existing one”. “To exist” or “to be” in Hebrew is the verb *hayah*. “To be or not to be? That is the question.”

The first person singular of the “to be” verb is “I am”. So when Jesus announced to the Pharisees that “before Abraham was, I Am”, they knew exactly what He said and exactly what He meant so they picked up stones against him for saying such a “blasphemous” thing.

The name Jehovah is used only four times in the Old Testament. Once when the Lord Jesus Christ introduced himself

to Moses, once in David's Psalms, and twice in Isaiah. His name was too sacred for the ancient Hebrews to utter. They lost the pronunciation. To the ancients, Jehovah was known as **I Am**.

Yet Joseph (*Yhow-ceph*) had the name too sacred to utter in his own personal name. Jehovah went by a form of the name *hayah* (I Am) and now it appears that Joseph also went by a pseudonym *hobah* (hiding place) rather than *Yhovah*. But look at *Hobah* and *Yhovah*. They may indeed have been just different orthographic renditions of the same name. Regardless, *Hobah* and *Yhovah* are phonetically too close to preserve the sanctity of Jehovah's name and so another name was selected. Another Hebrew word for "hiding place" was selected. That being *Chavach* (pronounced as *khaw-vawkh*'). In the Maya world that is exactly *Cavak*. Again, this name is rendered many ways Cavak, Kawak, and Cavekib. The "ib" on the end makes it plural and refers to a whole people of Kawak.

What does the name Jehovah really mean? The Hebrew verb *hayah* does mean "to be" and therefore, the first person singular, "I Am". Unless there is some Hebrew conjugation form of *hayah* (and the author knows none of them) that looks like *Yhovah*, it would appear to the author that the word *hobah* is a closer phonetic fit. Is the "I Am" just a pseudonym or does Jehovah's real name come from the verb, *hobah/hovah*, and have something to do with "hiding place"?

These results discussed in the last few paragraphs are new findings. At the end of the previous publication (Pate, 2009) the author was frustrated with the use of the word "stone", or *tun* in Maya, as a meaning for the *Kawak* glyph T528. That was resolved when the Hebrew word *chavach* was found meaning not only "crevice or hiding place", but also "stone".

Next, how did the Maya get the word *tun* for "stone"? *Abah* is the preferred word for "stone" in much of the Maya world. Again, the Chinese had the answer where the word for "stone" is *dun* in *pinyin*, which is pronounced as *tun* in English. The Chinese "d" is pronounced as "t".

The *Kawak* glyph T528 is shown in Figure 6. It is referred to

as “the fruitful glyph” among the early Mayanists. Recall Israel’s promise to his son? Joseph is a “fruitful bough, even a fruitful bough by a well; whose branches run over the wall” (Genesis 49:22). Notice in Figure 6 the “fruitful bough by a well whose branches run over the wall.”

*Kawak* is a calendar day (day nineteen of the Tzolk’in calendar) as are many important names. *Kawak* does not look anything like Joseph in any language. And indeed it does not because it is not the name Joseph. It is only a symbol that conveys Joseph’s identity. The meaning is a bit obtuse as we have found.



Figure 6. Glyph T528 meaning *Kawak* (Joseph).

Mnemonics rely on associations between easy-to-remember constructs which can be related back to the data that is to be remembered. Joseph’s mnemonic glyph relates to Joseph only by the blessing he received at his father’s hands. Joseph is a fruitful bough, even a **fruitful bough by a well**; whose branches run over the wall (Genesis 49:22).



## CHAPTER 3

### MAYA SILK IN THE GLYPHS

#### **Maya Glyphs Phonetic Values**

The Maya epigraphers have identified the phonetic values of many of the Maya glyphs without identifying the actual meaning of the glyphs or of what they are a pictographic representation. The author has identified several of the meanings by using the assigned phonetic values and searching the dictionaries of the local languages to find the simplest word form that could match the pictograph. They may now be called logographs, but it would appear that the Maya glyphs are pictures of nouns. If a verb form is needed, it often appears that it is conveyed by a noun form from which the verb form can be deduced.

When a Maya word cannot be found, the author has started searching for Chinese relationships and has succeeded many times in making an interpretive connection.

#### **Indigo – Lamun -- Laman**

After several successes in making Chinese connections to the Maya glyphs, the author started to suspect that there was a

linkage to the silk industry. It was remembered that silk and indigo were two items of great trade value anciently. Long before, it was noticed that the Manchu (northern China) word for “indigo” was *lamun* (*lan2* in Chinese). We know Laman as one of the sons of Lehi. The author has visited the ruins of Casa Blanca located between Santa Ana and Chalchuapa in El Salvador where they still make and use a form of indigo to dye T-shirts to sell to the tourists. The connection was noted. *Anil* is the word for indigo in Spanish and a Jordanian friend stated that it probably came from *Al Nil* meaning the “blue” Nile. The author has also heard that the Nile River is not blue and probably never has been. *Lamat* is equivalent to *Q’anil* in the calendaring names. The author suspects that the roots for *anil* come from Sumerian and suggests “blue” is the “color of the sky”. In Maya with a Quiché verb it would be *can-il* meaning “sky to see”.

## **Maya Silk Connections**

Knowing that indigo and silk were possible trade items with China, a search was made for every silk related word to be found. The results were amazing. It is there in Maya stone and given Chinese names by the modern epigraphers. It was found that the “paraphernalia” associated with the “silk industry” is the big driver in the defining of many of the Maya glyphs.

## **Silk Making**

Before approaching the glyphs, a tutorial on making silk is beneficial. There are many articles, pictures, and even videos on the internet that explain it very well.

The silk worm eats a large quantity of leaves principally from the mulberry tree, but other leaves like some oaks and the Ramón (*Brosimum alicastrum*) tree will serve also. After several molts, the mature caterpillar will spin a cocoon. The cocoon is a single continuous filament that can be a mile long. Silk is harvested prior to the moth hatching out. If the moth leaves the cocoon, it

has to dissolve the filament as it makes its way out. This cuts the filament and many shorter pieces remain rather than a single very long filament. It may be possible to card these shorter filaments into a roving as is typically done with wool or cotton. This is not the desirable way to extract the silk fibers. Typically the cocoons are washed in a suitable hot water bath to kill the moth and to dissolve the natural glue that the silkworm exudes with the silk fiber when forming the cocoon.

Once the glue has been washed out, there are three ways to remove the silk filament: 1) Find the end of the single filament and unwrap the cocoon as a single filament and rewind it on a take-up reel. 2) Stir the cocoon soup and snag eight or so filaments and pull these off through a single small eyelet which consolidates the eight fibers and removes water. The eight filaments then act as one single thread and are wound onto a take-up reel. The reel typically turns approximately two revolutions while the feed arm traverses across and back once on the reel or spool. This lays the silk down in a crosshatched pattern where the wet thread is laid across a dryer part of the thread on the spool and this makes it easier to unroll the thread. 3) Remove the cocoon from the hot water bath and with the fingers work through the cocoon wall and extract the pupa – this is completed by washing the cocoon clean and stretching it over a rounded frame having about 1 square foot of open span. Several are stretched over the same frame and then the set is removed and dried. This is shown in Figure 7 (Photo by Fredtrip's). This forms what is known in the craft as “silk caps” or “silk hankies”. Typically this approach is taken for double cocoons. Double cocoons are formed when a male and a female silkworm happen to be in close proximity and wrap themselves together into a single cocoon formed by their two extruded filaments. This double filament cocoon cannot be unwrapped. For these, the two pupae are manually extracted by stretching and pulling with fingers. The empty cocoon is further washed in the bath to remove any discoloring material and then it is stretched over a hoop as shown. These can be stretched to form one of many

layers in a full size quilt or they can be used directly as roving to draft and spin silk thread.



Figure 7. Removing pupa and stretching cocoon. (photo by Fredtrip's).

Approaches 2 and 3 are quite acceptable for backyard operations as can be seen on U-Tube videos. The first, single filament approach requires more machinery and we will ignore this approach.

The thread from Approach 2 can be used to weave directly on a loom. The dried “hankies” or “caps” from Approach 3 can be hand stretched into “roving” similar to carded wool or cotton. During spinning the roving is stretched from one end, drawing out the number of filaments desired, and spun into thread or yarn which can then be used to weave on a loom.

### **Mysterious Mushroom Stones**

These “silk caps” or “silk hankies” that spinners use are formed by stretching the wet cocoon over a hoop, flat board, or some other structure that might meet the need. Could it be this is



the function of the “Mysterious Mushroom Stones” found all over Guatemala?

On the visits to Guatemala, many mushroom shaped stones are seen in the various museums. They looked like short stools. Having spent many hours in a saddle, it was obvious these stools were not meant for humans to sit on. Note the shape of several of the carved stones in Figure 8 (photo from Schultes & Hofmann). They all have a firm, non-tipping base.



Figure 8. Maya mushroom stones 1000 BC to 500 AD (photo from Schultes & Hofmann).

The use of these stones appears to be a mystery. Some have written that they are from a “hallucinogenic mushroom cult”, but that is an anthropologist thing. Apparently they have been found in China also. Such stone carving is too much work for a “pot head”.

After becoming familiar with the backyard silk industry as displayed on many internet sites, the function of these mushroom stones is obvious. These served as the frames over which to stretch the washed out silk cocoons. Notice in Figure 8 that each mushroom head has a groove carved around the lower edge of the skirt. This is not anatomically correct for mushrooms – none

have such a groove. This is a key to the function. Suppose twenty cocoons have been stretched over such a stone, how would they be removed? Suppose it was left over night and they dried – they would be difficult to remove. Just tie a cord around the groove prior to stretching the first cocoon. Let the loose ends hang down as a handle. Stretch the desired number of cocoons and then pull up the loose ends of the cord. All the stretched cocoons will be removed as a single silk cap.

Notice in Figure 9 (photo from R. Gordon Wasson) the man has his hands together and it appears he is working the pupa out of a washed silk cocoon as seen on the many You Tube videos. Note the hands of the lady in Figure 7.

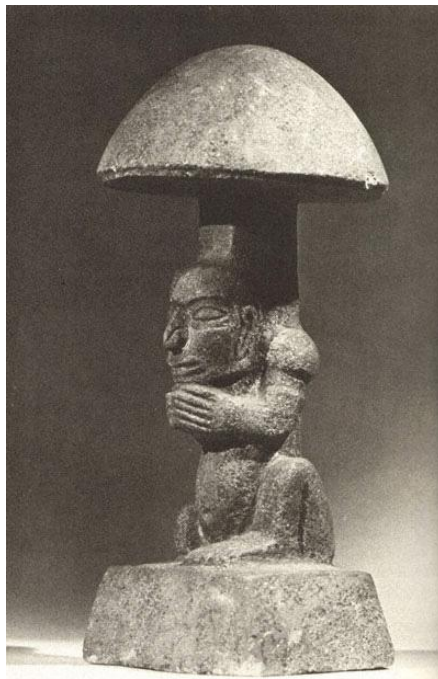


Figure 9. Maya mushroom stone 1000 BC to 500 AD (photo from R. Gordon Wasson).

Do you have a strong stomach? They eat the pupae. They are a “street vendor” delight in the Orient. They even can be purchased canned in a seasoned sauce.

### Maya Silk in the Glyphs

Let’s start with the silkworm himself. The epigraphers have provided the glyph T758v as shown in Figure 10.



Figure 10. Glyph (T758v) *Tul* “rabbit” or “silkworm”?

They have given this critter the phonetic value of *tul* and say that it represents a rabbit and actually have given it the meaning of “rabbit”. The author would challenge anyone to find a rabbit that looks like this. This is a silkworm head. Compare it with Figure 11 (photo from Science Photo Library). Notice the fuzz on the forehead, notice the tendrils on the chin, notice the lack of rabbit whiskers, and of course there are no rabbit ears.

As for the phonetic value *tul*, this does mean rabbit in a few of the lowland Maya languages. *Imul* is more common however. In Nahuatl it is *tochin*. The only other place *tul* was found was in Chinese where *tu4* means rabbit.

The key comes from Quiché where *t’ul* means to eat the leaves of a plant and *tulum* means leafless. The silkworm is a voracious eater of leaves. Silkworms are typically raised in captivity and the leaves of the Mulberry trees are stripped and fed

to the worms living in basket trays.

The Ramón tree (*Brosimum alicastrum*) is of the same *moreceae* family as the Mulberry tree. The Ramón tree was not named after José's friend Ramón. It actually comes from the Spanish verb *ramonear* which means “to cut off the branches of trees”, or “to nibble the tops of branches”. The leaves were, apparently, at times used by the Spaniards to feed their horses. This is exactly what is done in sericulture (silk farming). Could it be that the Tul-tecas or Toltecs were silk farmers?



Figure 11. Silkworm head (photo from Science Photo Library).

If you are struggling with that, let's find a “cocoon”. That would be glyph T571 as shown in Figure 12. The Maya epigraphers have identified glyph T571 *ch'en* and say it represents a “cave”.



Figure 12. Glyph T571 *Ch'en* “cave” or is it a “cocoon”?

The words for “cave” differ greatly in the Maya languages. In some it is *jul* -- in some it is *pek*. The *jul* may be from Sumerian *dul*. In Quiché *jul* and *pek* both mean “cave”. The other prevalent name is *ch'en* which comes straight from Chinese where it means “cocoon”. The *pinyin* representation is *jian3*, but this is pronounced in Chinese just as *ch'en* is in English and Maya. Cave has a different name in Chinese. While it may also mean “cave” in Maya, it is definitely a “cocoon”. If you are not convinced, look at the silkworm moth inside the cocoon (Figure 12). Note the four wings of a silkworm moth. Note that in the middle of each wing there is a mark or a hole to make it look like larger-than-life eyes of some critter. And finally, look at the railroad tracks on the abdomen. Now compare this Maya clip-art with a photograph of a variety of silkworm moth shown in Figure 13.

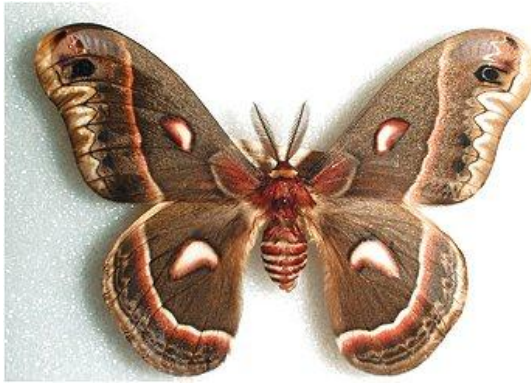


Figure 13. Giant silkworm moth (photo from Cornell Cooperative Extension).

Reviewing the “moth” in Figure 13 (photo from Cornell Cooperative Extension), take note of the four wings. Note that in the middle of each wing there is a mark looking like a hole. And finally look at the railroad tracks on the abdomen. Now reexamine the Maya glyph T571 as shown in Figure 12.

Have you had enough? Are you a believer? Let’s find

another. Take a look at Figure 14, which shows glyph Tnn (no Thompson number has been assigned but it is in Montgomery's collection). Compare this glyph with the photograph of a silk worm cocoon cut in half shown in Figure 15 (photo by M. Desandies). Clearly the glyph represents the silkworm pupa. The Maya epigraphers have assigned the vowel phonetic value of "o" which is consistent with the Chinese word for silkworm pupae which is *yong3*, meaning "chrysalis" or "larva". *Yong3* provides the short "o" sound.



Figure 14. Glyph Tnn representing the vowel "o".



Figure 15. Silkworm cocoon cut open (photo by M. Desandies).

Montgomery lists eleven other glyphs that represent the vowel "o" and each can be recognized as being related to a silkworm cocoon (Montgomery 2002, 189-191). The preferred silkworm in China is the *Bombyx mori*. They have perfected the

species for what they want. The moth is now “flightless”. They hatch out of the cocoon, mate, lay eggs, and die. Out of captivity they can no longer survive.

Let’s pursue the silkworm further. It (T758v) has been given another phonetic spelling with a Maya transcription of *tz’o*. Again, they say it represents the head of a rabbit, but this time they do not actually give it a meaning. Montgomery includes another glyph that is a combination of glyph T758v and glyph T110. This is shown in Figure 16.



Figure 16. *Ko-tz’o* (T110:T758) tr. v. “to roll up”.

This they have given phonetic spelling *ko-tz’o* and Maya transcription *kot’z*. Glyph T110 has phonetic spelling *ko* and Maya transcription *ko*. No meaning has been identified. The *tz’o* has to do with “to roll up”. It is found in many related words. The epigraphers have the Maya transcription as *ko-tz’* without the trailing “o”. The *ko* does not share any information that they have identified yet so let’s throw it away for the moment. That leaves just *tz’*, which is a close phonetic approximation *sil* in Chinese which is “silk, thread, or string”. The Chinese pinyin “s” is supposedly pronounced like the English “s”, but it actually sounds more like another fricative sibilant “z” rather than “s”. The silkworm in Chinese is *can2*. The leading “c” is pronounced as the **ts** in the English word *pets* which is not far from the Maya *tz’*. The Maya word for “silkworm” we seek should look something like *tz’an*.

In Chortí there is an edible worm *asam* and any long worm is *chan*. The more common word for worm is *lukum*. Putting these last two root words together we have the Quiché word *ch’alacan* meaning “caterpillar of a moth” and just “moth”. There are two

other Quiché words of relevance; one is *ch'ilacan* meaning “white moth” and the other is *ch'ilij* meaning “to scald”. Recall that the cocoons are scalded in water to kill the pupa and dissolve the natural adhesive that the silkworm uses to stick the single filament together. Another word for “scald” is *k'ulij*.

Remember in this search for silk technology, we are looking for a trade that has been lost and so linguistic remnants are all that can be hoped for.

Let's now go back and pick up the *ko* glyph (T110) in Figure 16. According to Erik Boot, Stephen Houston has tentatively identified it as “place”, similar to the Nahuatl suffix *-co*. There is a Ch'ol word *kojkom* which means *bejuco* in Spanish and is a “filament” growing on some trees in America.

Chortí has the word *ko'* meaning “any long slender gourd, gourd vessel, or dry gourd”. That is what *ko* (T110) looks like (Figure 16). A hole can be seen at the stem end and at the blossom end of the gourd. But there is another function. Other representations of the *ko* (T110) show cross-hatching on the two dark strips. Cross-hatching (glyph T586 in Figure 17 and Figure 18) has been given the phonetic value of *pa* meaning “wall” and “to choose”. “Wall” probably comes from *pajc'* meaning “earthen wall” in Ch'ol. In Chinese *pa4* and *mo4* both mean “kerchief, veil, wrap, or turbine”. *Par* in Chortí means “latticing, a weaving in and out”. In Quiché *po't* means “wedding veil”.

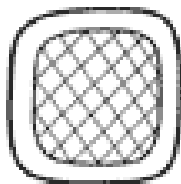


Figure 17. Glyph T586 *pa*.





Figure 18. Glyphs T586v *pa*

Note in Figure 19 the “hoop” frame may be used for stretching the silk cocoons.

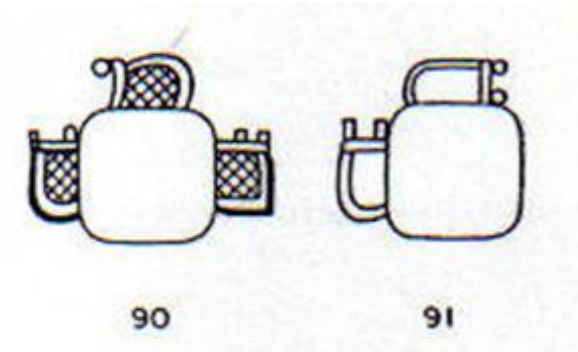


Figure 19. Glyphs T90 and T91.

The author is of the opinion that the cross-hatching may also represent woven fabric, woven mats, or wrapped thread. The meaning the author sees for *ko* is a “spool of thread”, or in this case because of the juxtaposition with the silkworm it would be a “spool of silk thread”. The meaning of *ko-tz'o* may very well mean “to roll up”, but the epigraphers have no clue about the rest of the story.

Pronounced almost exactly like the Maya word *ko* is the Chinese word *kuo4* in pinyin which means “stretch, expand, or enlarge”. Another different word *kuo4* means “broad, wide, open, empty, or expand”. The process of “opening” the cocoon, “emptying” the pupa, “expanding” the cocoon, and “enlarging” it by stretching it over a frame to dry sounds very much like what is done in the backyard silk industry in China. There is another

similar sounding Chinese word of possible relevance, *kun3*, which means “coil, roll, bundle, or tie up”.

The Chinese words continue. The next word in Montgomery’s Dictionary of Maya Hieroglyphs is *kojaw* which they say represents a scaled helmet and means “helmet” or “headdress”. See Figure 20. Erik Boot (Boot 2009) indicates the possibility that *kojaw* was related to a Nahuatl word for helmet. The author examined the words and failed to find a connection. The most similar Chinese word is *kui1* meaning “helmet” or “bowl”. Much closer are two additional relevant words *guo2* and *guo3* which mean “morning cap” and “white raw silk”, respectively.

Each of the three small ovals in Figure 20 represents a single silkworm cocoon. In ancient Chinese the small ovals also meant silkworm cocoons. The radical for silk has subsequently evolved and the ovals have been replaced by four bends (*zhe2*) (Tan Huay Peng Vol 2, 134).

The second root in *ko-jaw* has meaning of its own. In Ch’ol *jaw* means “to split, to break, or to crack open”. Recall that *kuo4* means “stretch, expand, or enlarge”. It would appear that *kojaw* may be related to the “silk caps” and “silk hankies” formed by breaking open the cocoon, extracting the pupa, and stretching the wet cocoon over a frame.



Figure 20. Glyph T678, KOJAW (*kojaw*).

Another glyph of relevance is T582 having phonetic value *mo* and no meaning identified. (See Figure 21.) Again the ovals represent silkworm cocoons. There appears to be a circle in the center while there are ovals around the perimeter. Compare this with the photograph in Figure 22.

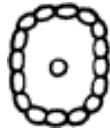


Figure 21. Glyph T582, *mo*.



Figure 22. Extracting silk filaments from bath (photo by Dreamstime.com).

The closest Ch'ol word might be *mot* meaning *juntar* in Spanish and in English “to join, to assemble, to gather, or to get together”. The Chinese word *mo4* is very relevant. It means “tip or end” and in this case refers to the ends of the cocoon filaments being pulled together through the central eyelet and joined into one thread. The Hanzi character is very descriptive and duplicates the structure of Figure 22. (See Figure 23). The basic radical is the “tree” and then it has an upper horizontal line to show “tip” or “end.”

# 末

Figure 23. Hanzi character *mo* character “tip” or “end”.



Figure 24. From Madrid Codex supposedly showing bees.

Note in Figure 24 there are two funny looking critters that some have thought are bees. Figure 25 shows a sketch someone has made from the Codex. Figure 26 is a bit more stylized version of the same critter on the Madrid Codex.

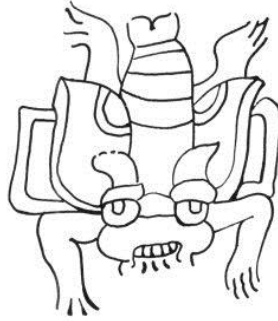


Figure 25. Sketch of “bee” from Madrid Codex.

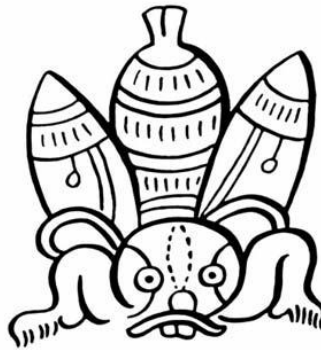


Figure 26. Stylized version, “bee” from Madrid Codex.

The author is of the opinion that these are not anatomically correct for “bees”, but are much more correct for silkworm moths. Compare the moth in Figure 27 and the bee in Figure 28 with the three versions of the supposed Maya bees. Notice the front legs, antennas, and especially the aft-ends. These supposed Maya “bees” are “silkworm moths”. In other places in the Madrid Codex they do display bees and they do indeed look more like bees – but these are moths. Also notice that the Maya images look more like the *Bombyx mori* than the other varieties of silkworm moths.



Figure 27. Silkworm moth.



Figure 28. Honey bee.

### **Mormon's Name**

The author has previously identified Mormon's name and meaning (Pate 2009, 78). The name comes from the Lenca (Lehi) language as *mohmon* and it means "stone for grinding corn". It is *metate* in Spanish from the Nahuatl word *metlatl*.

The orthographic word representations anciently were very much a function of what the Catholic priests thought it sounded

like to them. The required sounds are not all shared by the participating languages. Recently there has been a greater effort to standardize orthographic representations, but even this has been plagued by academic omniscience and local native politics.

The imperfections in the spelling were quickly dismissed because of the meaning that “grindstone” imparted to the “Waters of Mormon”. The Waters of Mormon, a fountain of pure water, are a geothermal hot spring which is full of calcium carbonate. It is located near Cané, Honduras in the Comayagua Valley. The “Waters of Mormon” would be the “waters for grinding corn”.

Throughout Honduras and Guatemala the corn is boiled or soaked in hot limestone water to make the niacin more available to the human digestive system. Even today they continue this long tradition of preparing their corn which avoids the problem of niacin deficiency. Corn is boiled or soaked in a solution containing calcium carbonate, thus liberating niacin from an indigestible complex, and also improving the food's amino-acid balances. The processed corn is then ground wet, patted into tortillas, and fried for the daily meals. Geothermal hot springs are a natural fit, providing both the hot water and the calcium carbonate. Even today small packets of limestone (*cal* in Spanish) are sold in the Hispanic *tiendas* in the United States just for this very purpose.

Closure comes from Joseph Smith Jr. by way of Henry William Bigler. This text as provided by Henry William Bigler is found in “Life Sketch of Henry William Bigler” LDS Church Archives and later printed in “*The Juvenile Instructor* Vol. #28, March 1, 1892 p151-152.

In the words of Henry William Bigler:

The first Sunday after I reached Far West, I went to meeting with the hopes of hearing the Prophet. How disappointed I was when he called to the stand a beardless boy (Erastus Snow). But I soon found there was preach in him. When he finished, the Prophet got up and complimented the young man, but said: “I will

correct the idea in regard to the little stone rolling forth as foretold in Daniel Chapter 2. This is not so. It is stationary, like a **grindstone**, and revolves. (He made a motion with his hands showing how it turned.) When the Elders go abroad to preach the gospel, and the people become believers in the Book of Mormon and are baptized, they are added to the little stone. Thus, they are gathered around it so that it grows larger and larger until it begins to pinch the toes of the image, and finally breaks it into pieces to be carried away like the chaff of a summer's thrashing, while the stone will keep growing until it fills the whole earth."

The author sincerely hopes that you, the reader, will not miss the significance of what has just been presented. The Book of Mormon and the converts to the Church form Daniel's "stone cut out of the mountain without hands" (Daniel 2:36-45), as seen in Nebuchadnezzar's dream.

44. And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

The meaning of the name Mormon has now been found among the Mesoamerican languages, but it is also in the Chinese language. The word *mo2* means "grind" and *mian4* means "surface or face". Possibly *Momian* would be Mormon. There are other Chinese endings of *men* and *man* that may have



relevance. *Men4* means “simmer or cook over slow fire” and this may apply to the hot water preparation of the corn for grinding – *Momen*. *Men5* is an adjunct pronoun to indicate plural – Grindstones? It is usually only used with pronouns. The Chinese words for fill, full, or satiated are *man3* and *men4* while the similar word in Chortí is exactly *mun*.

The verb forms in Maya for “gathering up” or “heaping up into a pile” are *mor*, *mur*, *mol*, or *mul*. These may be relevant for Joseph’s interpretation of Daniel.

There are Sumerian roots also where *mùl* and *mù* both mean “to mill or grind” and *mun* means alkaline or brackish”. The calcium carbonate does make the geothermal waters alkaline.

The glyphs that convey most of the phonetics of Mormon’s name, the humble “grindstone”, are shown in Figure 29. The first is composed of two glyphs, T582 *mol* and T580 shown in Figure 29. T580 has been given two different phonetic values *lo* and *chit*. According to Montgomery, *chit* means “father” and is a relationship glyph. The author checked 24 Maya languages including Ch’ol, Yucatec, and Chortí and found several had a form of *man* or *mam* for “father” and most had a form of *tat*; but none had *chit* as a word meaning “father”. In the Mam language on the south coast of Guatemala, “father” is *man*. Combining *mo* and *man* we have *Moman* or Mormon.

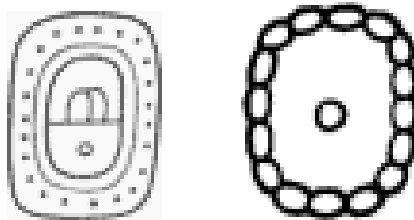


Figure 29. Glyphs T581 *mol* and T582 *mo*.

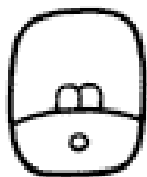


Figure 30. Glyph T580, *lo* or *chit*.

The closeness between the Mam word *man* meaning “father” and the English word “man” raised some questions. A search was made for the etymology of the word “man”. Latin and Sanskrit were tied back to *manu* the “father of the human race”. Hittite and Sanskrit had *atta* and *taatah* respectively meaning “father” – quite similar to Maya *tat*, *taat*, *tata*, etc. meaning “father”. There is a glyph whose phonetic value is *men* (See Figure 31) and it is the fifteenth day of the Maya Tzolk’in calendar, but no meaning is given. It has tentatively been identified as an “eagle”, but *men* is not “eagle” in any of the relevant languages. It does appear to represent a “face” as did the original Hanzi character for the pinyin word *mian*<sup>4</sup>



Figure 31. Glyph T1017v phonetic value *men*

The meaning of the name Mormon is clear as grindstone in Lenca, Chinese, Sumerian, and Joseph Smith’s reference. But the pictographic connection is still missing. Could T581 be a *metate*? -- Possibly, but probably not (Figure 29).

Most Maya name glyphs are configured in the form of a human head or a zoomorphic head. The head glyphs that include most of the features of T581 are T1005b and T1065, neither of which has been deciphered by the Maya epigraphers (see Figure 32).

Yes, we have a connection indicating that Mormon's name "grindstone" may have come from the Chinese and/or the Lenca. But now we were chasing the Chinese "silk industry" in the Maya glyphs when we arrived at glyphs T581 and T582 (*mol* and *mo*, respectively). While these appear to be the only glyphs with the phonetics of the name Mormon, the pictographic representations are from the "silk industry" not the "grindstone".

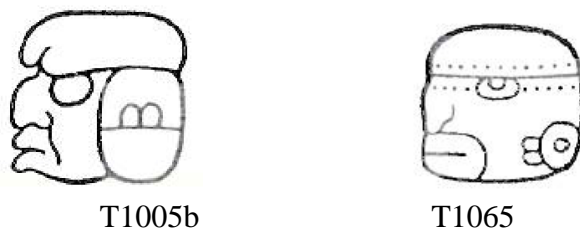


Figure 32. Possible head variants of Mormon glyph T581.

The best Chinese roots that convey Mormon's name would be *mo4* which means "tip or end" and in this case refers to the ends of the cocoon filaments being pulled together through the central eyelet and joined into one thread. And, *men4* meaning "to simmer or cook over a slow fire". Thus, we have from the Chinese "silk industry", *momen* for an additional rendition of Mormon's name with no "grindstone" attached.

Again the Waters of Mormon as a hot geothermal fountain is very relevant for the silk industry as a hot water source to kill the silkworm pupae and dissolve the glue to permit the cocoons' filaments to be unwound.

And the head variant glyphs in Figure 32 are still relevant as representations for Mormon because they each have the paraphernalia associated with the "silk industry" attached.

Continuing to search for the meaning of the *chit/lo* glyph, a connection was noticed. Compare the *chit/lo* glyph (T580) with the lady extracting the pupae and stretching the cocoons over the hoop. The equipment similarity is seen in Figure 33.

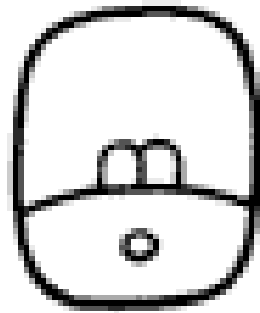


Figure 33. Comparison of washout bath with T580 (photo by Fredtrip's).

A Mam word was found, *chitpeet*, meaning “to loosen something leaving it opened or stretched out”. That sounds like the process shown in Figure 33. It would appear that the glyph T580 could be a pictographic representation of the washout bath and the stretching hoop for the double cocoons. Another Mam word is *chiqueet* meaning “to spin with a spindle” (*huso*, whorl).

Recall that the preferred extraction method is not as shown in Figure 33, but rather the approach shown in Figure 22. The one in Figure 33 makes “silk caps” that then must be treated as “roving” and spun by hand to make thread, while the approach shown in Figure 22 takes several filaments from the hot bath and coalesces them through the eyelet to form a single thread directly. The approach shown in Figure 33 is typically done with double cocoons that occur when two silkworms spin themselves into a single cocoon and it is impossible to unwind the filaments to make thread directly. These may be called “twins”, although they technically are not. “Twins” in Ch’ol Maya is *loj* and this is the source of the phonetic value of the glyph *lo*. The Chinese word for “twins” is *luan2* which sounds like *lo-an* in English. Thus, this meaning for twins probably came from Chinese also.

## Postulated Maya Demise

Once finding the significance of the Chinese and Maya silk connection it was suspected that the demise of the Maya may have been due to the disruption of the silk trade.

Examine the name glyphs for Tikal. It is thought by the Maya community that the original name of Tikal was Mutul. Some of these glyphs are shown in Figure 34.



Figure 34. Four name glyphs for Tikal (Mutul).

They each include a bundle of some fibrous material. The Sumerian word *mu* means “to bind”. Compare these with the bundles of raw silk shown in Figure 35. *Mu* also means tree in Chinese. The second syllable in the name, *tul*, is the silkworm as we have shown. It also means “to strip the leaves off”. Note the leafless tree in the fourth glyph. The symbol with the tree may be *ch'en*, the cocoon, or it may be *k'in* which means sun in Maya and gold in Japanese. The cocoons of the *bombyx mori* moth are bright yellow color. The glyphs at the upper right of the fourth glyph are *b'en* and *po* which together are interpreted as *Ahaw* meaning “Lord”. *B'en* and *po* have some meaning possibilities. But most interesting is the Chinese word for lord. It is *hou* in both tones 2 and 4. It would appear that the Maya word *Ahaw* for lord may have come from the Chinese – compare *ahaw* and *hou*. Is there a connection to the Indian salutation used in the old Western Movies? The Indian would raise his arm and say *how*.

It would appear that the Tikal glyph (*Mutul*) has some silk paraphernalia in it. Almost all of the other “city states” identified by the Mayanists have some of the silk paraphernalia in their city emblem glyphs. The author would suggest that silk was very important as a trade commodity with the Chinese and this trade

was the source of finances for the Classic Maya lifestyle. Without the “cash crop” there was no hold on the people. They could raise their corn, beans, and squash very well on their own and had no need for a worthless king.



Figure 35. Bundles of raw silk.

The Maya kings have been described as “vainglorious despots” that did everything in their power to maintain control over the minds of the people. The hocus pocus being identified by the Mayanists seems to be a part of maintaining control over the minds of the people.

The silk industry is very labor intensive and without the silk trade to China the jobs go away and the people have to go back into the jungle to survive on their own. There would be no way to support the vanity of the kings. Those temples took a lot of work and resources to build.

Such a collapse could come from two causes, lack of market or lack of resource. The silkworm of today is from a flightless

moth that cannot survive very well on its own. It is susceptible to diseases and weather. Extreme conditions could wipe-out the silkworms. Such a loss would seem local and short-lived. Recovery would seem possible. Wars in China could interrupt the trade for a number of years and the technology could be lost or at least the volume and the system to produce that volume could be lost.

Construction ceased in Tikal in 869AD. The city was abandoned in 899 AD. Copan was also abandoned. The year 900 AD marks the official end of the Maya Classic Period.

In China the Tang Dynasty was considered to be the “Golden Years” of China. This spanned the years from 618 AD to 907 AD. Corruption took its toll, as misrule, court intrigues, economic exploitation, and popular rebellions weakened the empire, making it possible for northern invaders to terminate the dynasty in 907 AD. This state of turmoil coincides with the end of the Classic Maya Period in 900 AD.

This was followed by 50 years of chaos. China split into 5 northern kingdoms and 10 southern kingdoms. Finally, in about 960 AD the Song Dynasty started and was successful over the next several centuries to reunite most of China. That was too late to pull the Maya culture out of its dive.

The author suggests that the revolutions and invasions that terminated the Tang Dynasty were the direct cause of the collapse of the silk and indigo trade with the peoples of the Guatemala area which promptly led to the end of the Maya Classic Period civilization.

The lowland cities in the northern Yucatán continued with a level of prosperity. This may have been due to continued access to the Phoenician sailors on the Atlantic side.

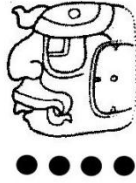
### **How Much Chinese Influence in the Language**

The author continues to be surprised at the number of Chinese words that are found in Maya languages, but is not prepared to say how much linguistic structure crossed the water. Within

China there are about 355 separate languages and 2,500 dialects according to Robert Lindsay (Lindsay 2011). These numbers are continuing to change. His deciding criterion is the percentage of “mutual intelligibility”. Presently he sets the dividing percentage at 90-percent. Above 90-percent is “mutually intelligible”, while below 90-percent has too much dialect and is classified as a separate language. The author would suspect the reciprocal numbers in Mesoamerica, i.e. at most 10-percent of the words might have detectable Chinese roots. Detectable roots, however, are a long way from being “mutually intelligible”.

The number of dialects and languages in China and in Mesoamerica is a testimony to how fast languages change without a standardizing mechanism, i.e. Bible, dictionaries, or radio and television. Even an easy alphabet helps greatly. The Maya were hobbled with a writing system that was fine for the “vainglorious despotic” kings, but not for the children who don’t learn to read and write. Likewise the author has nothing flattering to say about the lack of a Chinese alphabet. The language is tonal which makes for many similar spellings with different tones to produce different meanings. Pinyin came too late and the Chinese cannot function with it alone. They have to look at the Hanzi characters to remove ambiguity, and even that does not adequately remove all the ambiguity. Structurally the language is very simple. They do not conjugate verbs. They do not have a past or future tense. They must add location and timing qualifiers, etc.





## CHAPTER 4

### ZARHEMLA, ZAKMALÁ, FU SANG

The search for Zarahemla has many fronts, but combined they should include the following: timing, size, geographical fit, and name continuation evidence. Archaeologists are expert at determining timing and size of a civilization. The geographical fit can only come from the Book of Mormon as it is coupled with remaining or historical topography and geography. The archaeologists should be able to identify some of the most probable candidate locations.

#### **Archaeologists Contribution**

The author was first drawn to the place Santa Lucía Cotzumalguapa, Guatemala while studying the National Geographic Society map “The Ancient Maya World”. Each of the known ruins in Mesoamerica was identified as a red dot. The population of these red dots makes it clear where the sustained action occurred. The centers of Izapa, Kaminal Juyú (Ammonihah), K’umarkáh-Utatlán (Cumorah), Takalik Abaj (Moron), Retalhuleu (Desolation-Teancum-Lib), Cuyotenango (Bountiful), Palo Gordo (Nahualate, third land of Nephi – the

mentioned but “un-named land” between Zarahemla and Bountiful) Monte Alto/Esquintla (Antionum) and Cotzumalhuapa (Zarahemla) are readily identifiable as population centers and match exactly the spacial relationships defined in the Book of Mormon. Figure 36 shows a poor resolution version of the USGS map and Figure 37 shows a zoomed view of the area the author has identified as the greater Zarahemla area.

Lee Allen Parsons has documented the extensive archaeological investigation of the Cotzumalhuapa Region in his two volumes of *Bilbao, Guatemala* (Parsons 1969). His map of the whole region is shown in Figure 38 and an expanded view of the Maya regions is shown in Figure 39. Note the three ovals in the Figure 39 map. The upper oval VII is Late Classic Maya, the middle oval VI is Lowland Classic Maya, and the lower oval V is the Cotzumalhuapa Culture which extended from Early/Middle Preclassic through Late Postclassic without interruption. Most of the Book of Mormon occurred in Late Preclassic which is quite exclusively limited to the bottom oval in the displayed regions. Archaeologists are finding that even the later Maya sites had some very modest evidence of habitation in the earlier eras also. The Lehite, Mulekite, and Jaredite civilizations were the biggest and best civilizations in this area from the Middle Preclassic through Late Preclassic. This being the case, the only credible Book of Mormon civilization center was in the greater Cotzumalhuapa region. No sites in the Grijalva or Usumacinta river basins show the proper extent of activity in the time interval appropriate for the Book of Mormon.

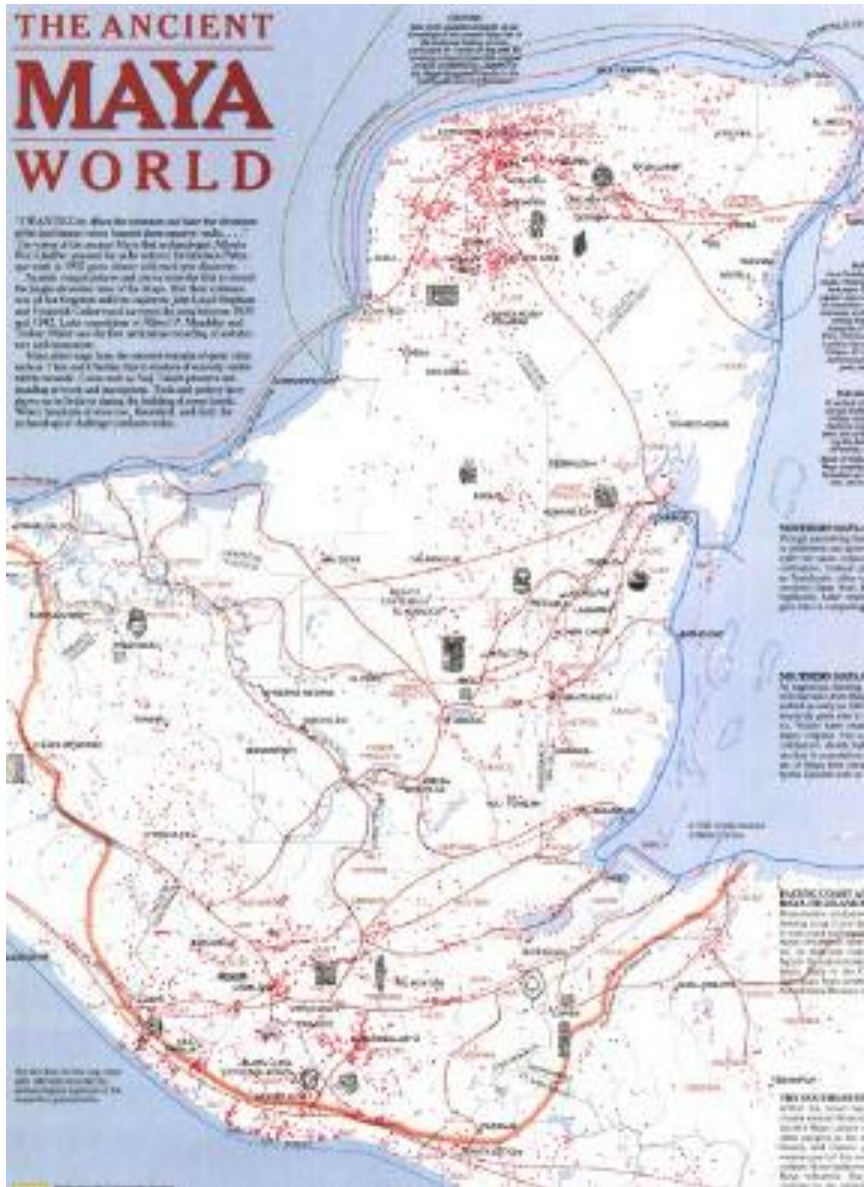


Figure 36. NSGS map “The Ancient Maya World”.



Figure 37. Expanded NSGS map of Cotzumalguapa area.

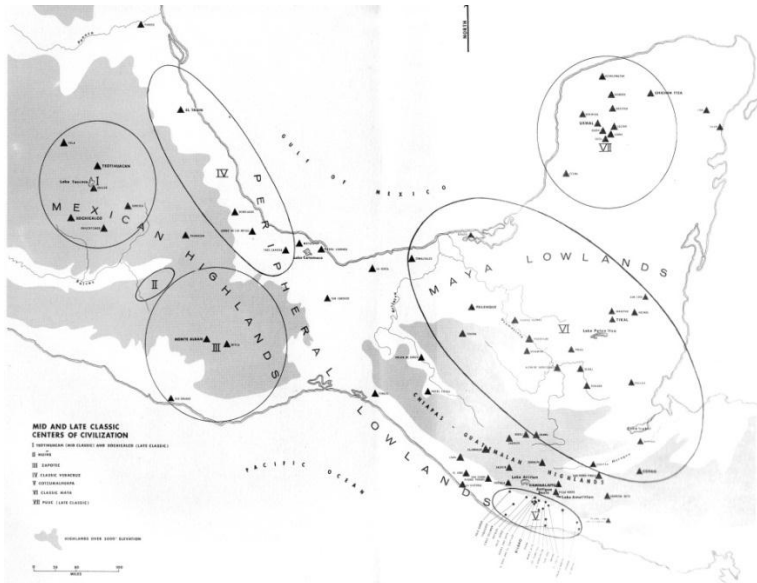


Figure 38. Parsons' map of the Mesoamerican Region.

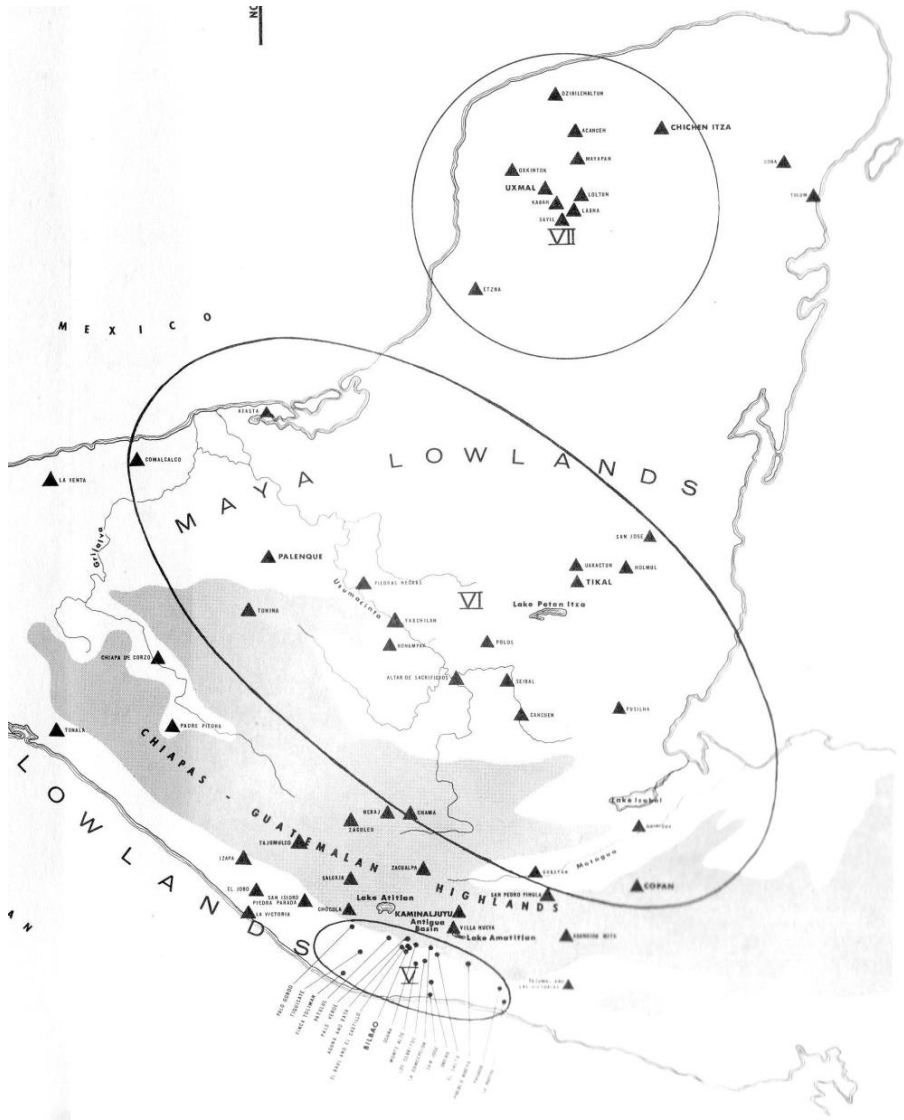


Figure 39. Parsons' map Maya portion of Mesoamerica.

## Santa Lucía Cotzumalguapa

While the present name Santa Lucía Cotzumalguapa is used, the students of antiquities refer to the central region as being part of the Cotzumalhuapa Culture. One of the principal archaeologists involved was Lee A. Parsons who documented in two volumes the extensive investigation (*Bilbao, Guatemala* Parsons 1969). Parsons makes this very revealing statement that is consistent with the Book of Mormon:

“Preliminary examination of the pottery coming from the field during the first season indicated that we were getting ceramic types at Bilbao (Cotzumalhuapa central area) reflecting an extraordinarily long and complete chronological sequence, ranging from Early or Middle Preclassic through Late Post Classic. However, it was also obvious that several time periods were far more numerous than others; namely, Late Preclassic and Protoclassic through Late Postclassic (Ilusiones) and Middle and Late Classic (Laguneta and Santa Lucía).”

Protoclassic is an obsolete term that refers to the transition period between Late Preclassic (when Mormon’s people were decimated) and the Middle Classic (when the surviving peoples got their civilization growing again).

Archaeologists think the site at Cotzumalguapa was occupied by the *Pipil (Nahua)* from about 500 AD until the Quiché and Kakchiquel drove them out at some unknown date. The Anthropologists indicate the *Pipils (Nahua)* were expelled, but early conquest evidence indicates a coexistence of the Kakchiquel and the Pipil people and languages. Oswaldo Chinchilla Mazariegos indicates that the peoples were possibly bilingual (Chinchilla 1998, 156).

The oldest known dated stone monument was found in this area – 36 AD long count date. This would be just a few years

after Christ's visit to the area. So this would indicate that it was in full swing long before any possible *Pipils* reoccupied it. *Pipil* is just a diminutive and/or derogatory name for the *Nahua* (Nephite people) that remained in the area. Also, "potbellied" stone carvings (*barigones*) are found in the area. This is evidence of the Olmec culture. Everything is consistent with a Jaredite occupation, followed by a Nephite occupation and partial expulsion, then possibly a *Pipil* (*Nahua*) reoccupation, and a Quiché and Kakchiquel confederations introduction. The Quiché, Kakchiquel, and Tz'utuhil (then in the Altiplano) were conquered by the Spaniards and the city center they controlled in the piedmont below was largely abandoned; but, there is also evidence of continuous occupation at a reduced level.

Further up the Pacific Coast ("northwardly") was the Izapa culture which V. Garth Norman, an Archaeologist, has studied extensively. He told the author that there is considerable overlap with the Cotzumalhuapa Culture.

The people in the Izapa region and northward are still the Mam branch of the Maya. The *Mam* or the *Umame* are "the ancient ones". These are the Olmec or Jaredite people who probably occupied from the El Salvadorian coastal highlands (Santa Leticia) up north to Vera Cruz, Mexico. The Jaredites had been scattering for possibly 1600 years and not all were gathered up for the privilege of dying at Cumorah (Ramah) at the hand of Shiz.

The archaeological sites at Cotzumalguapa include Bilbao, Finca Las Ilusiones, El Castillo, Los Tarros, and El Baúl. The ruins are very extensive. This was the seat of a powerful state that politically controlled a vast region along the Pacific Coast. Archaeologists have shown that this land stretched from Palo Gordo (Nahualate) on the northwest to Jutiapa (Judea) on the east. Carving similarities extended down to *Cara Sucia* in El Salvador.

Many often are not aware that as much as 90-percent of the natives died from the small-pox brought by Cortés. The small-pox epidemic spread faster than the conquering army. Yaqui

(Mexican) messengers from Moctezuma II arrived on July 4, 1510. On October 3, 1520 the smallpox plague started among the Kakchiquel as documented in the *Annals of the Cakchiquels* (Recinos 1953, 112-115). Pedro de Alvarado did not cross the Samalá River (*río mal paso*) until after February 16, 1524 (Recinos 1952, 64-65). Were it not for the smallpox population decimation, Alvarado would not have succeeded with his small force. The conquering armies were also assisted by the hatred that existed between warring tribes. When one tribe was conquered, they would fall in line and help defeat their neighboring old enemies. The second question Alvarado asked of the Kakchiquel king was what enemies they had (Recinos 1953, 121). He named two, and they were the next two peoples attacked by Alvarado.

In 1860 Pedro de Anda was clearing ground in the Cotzumalguapa area for a coffee plantation and unearthed some stone monuments. Between 1877 and 1883 the Germans extracted, cut up, and shipped to Germany many large stone carvings. Modern archaeologists (Lee A. Parsons) started working the sites in 1962. The author has his excellent two-volume report on the findings. Many of the monuments are of excellent workmanship and display extraordinary realism in the stone carvings. It was thought by archaeologists that some of these may have been their kings. The author has seen these carvings and would state that if you knew the person, the carvings are good enough that you could recognize the person by his stone image. Some of these are bearded, a physiologic characteristic that is lacking in many of the surviving genetic remnants.

### **Zarahemla – What Is in the Name**

Previously the author has presented evidence and speculated on the location and name of Zarahemla. Continued research has led to new evidence, which suggest the previously proposed “name” correlations may have a different and stronger



interpretation. The following supersedes the linguistic name correlations for Zarahemla presented in the previous two texts, but the city location remains exact at what is today identified as the region around Santa Lucía Cotzumalguapa, Guatemala.

In the years of the first king Mosiah, the Nephites were commanded, for their safety, to leave the second land of Nephii. They were led through the wilderness to the land of Zarahemla on the south coast of Guatemala. You may visualize the greater region as the “west coast” of Guatemala, which it is, but in the very local region it is actually the “south coast”. This leads to some directional confusion in the Book of Mormon. This is the region surrounding Santa Lucía Cotzumalguapa, Guatemala. The author has previously documented how the name correlations were determined. The possibilities are very limited. The dictionaries of the appropriate areas do not provide for much ambiguity in name meaning selection because the choices for name roots are fortunately very limited. Continued study of the Chinese language, and the histories recorded of Chinese sailing expeditions, provided the needed focus that brought closure to the name search for Zarahemla and led to discovery of the name glyph. The present treatment will address the strongest evidences supporting this conclusion.

### **Name – Guatemala, Cotzumalhuapa, and Zarahemla**

How do we get Zarahemla out of a name like Cotzumalguapa? Let’s throw the name Guatemala into the mix also. The author has long thought that there was a connection between Guatemala and Zarahemala.

Carmack states that Fray Francisco Vásquez did give the correct etymology for the name Guatemala, stating that it came from the Nahuatl word *cuauhtemallan* meaning “tree of white sap” (Carmack 1981, 19). The author would challenge anyone to find “white sap” in that word. *Imemeyallo* does mean “its exudation” and “its sap”. *Ineucyo* also means “its sap”. The word *iztac* means “white”, just as a form of *sak* means “white” and “clean”

in all Maya languages. *Zak* actually comes from Hebrew and means “clean” and “pure”.

The “tree with the white sap” is not in the words that form *cuauhtemallan* but it still may be true as we will see. But there are many trees with white sap in that part of the world – Ramón, Zapote, Papaya, and Amate for starters.

The name, Santa Lucía Cotzumalguapa, was of Spanish doing. Of course every city must have a saint’s name – Lucía is certainly pretty enough for this beautiful location. The heart of the name may have inputs from the Quiché, Kakchiquel, Tz’utuhil, Pipil (Nahua), and Spanish. *Guapa* is a Spanish word meaning “beautiful”. The name and culture are sometimes pronounced as Cotzumalhuapa with an “h”. But then Guatemala is often pronounced as *Huatemala* or *Watemala*. There is a root word *huapa* in Nahuatl that may be relevant, but for the moment assume it is Spanish *guapa* and throw it away. That leaves Cotzumala, which has some native possibilities. But now the name ends in *mala* which means “bad” in Spanish. That would not do for such a beautiful place -- so maybe the Spaniards added *guapa* to fix it.

So what can we find for the root word *cotzu*? The closest root in Nahuatl is *cozachtli* meaning “weasel”. That does not add any light. There are no *Nahuatl* words of the time that have the *cotz* root. Switching to Quiché, there are many words with this root and they all have to do with “flowers”. That sounds much better. The Aztec writings by Sahagún do mention an abundant land of many flowers. This sounds more like the Guatemala the author has observed. The Guatemalan department of Suchitepéquez does mean “Hill of Flowers” in Nahuatl. The Aztecs, at the time of the conquest, referred to this whole region or land as *Quautemalla* (*cuautemalla*), or Guatemala to the Spaniards. Specifically, the Kakchiquel capitol city of *Iximché* was called *Tecpán Guatemala* by the Mexican warriors (Nahua) – and consequently the same by the Spaniards. The author would assume this would be a direct translation. *Iximché* means “corn tree” in Quiché, Kakchiquel, and Tz’utuhil, as well as some other

Maya dialects. The *Iximché* is the Ramón tree – a truly magnificent and productive tree. It is also known as the Breadnut tree. The Maya ground the nut to make a flour paste for tortillas, they ate the leaves, and they used the bark for clothing. Archaeologists look for this tree in the tropical wilderness. They have learned that wherever this tree grows, Maya ruins are under foot. Erika Vohman and her organization are doing a great work to reintroduce this food staple back into the Maya diet – they call it the Maya nut.

The great Chinese sailors frequented the Guatemala coast and extensively documented what they found. They called this place *Fu Sang*. What contact did the Chinese sailors have with the Americas? Those who have studied the subject know that the contact was extensive and long. It is known that the Chinese had ocean worthy vessels as early as 3,000 BC and that by 2,500 BC they were sailing the world. Later came some very large flotillas with very large ships and even tankers for fresh water. As Europe came out of its personalized “Dark Ages”, a depressed era that not all the world experienced (Chinese and Maya for example), it entered a time of conquest when sailors and armies traveled the world subjugating every land they could. The Chinese and Japanese wanted no part of this new foreign policy and entered a period of isolation. If one left the orient he was never to return, if one entered, he died. This became the isolationist foreign policy of China and Japan. This policy spared the Chinese and Japanese the humiliation by the French, Dutch, Spanish, Portuguese, and British that was imposed upon the islands, the Americas, Africa, India, and southeast Asia – to say nothing of the smallpox and venereal disease they spread.

This self-imposed isolation put an end to the ocean travel of the Chinese and Japanese and an end to their naval supremacy. By this time the great Phoenician sailors who also traveled the world had also come and gone. But fortunately many legends, documents, artifacts, and maps still document their travels. Much of the western world has chosen to ignore these data that are still readily available. Man was not afraid of the sea and did not need

a frozen land bridge for intercontinental travel. Such “frozen land bridge” thoughts are obsolete but are still recited by the ignorant.

While the oceans leave no tracks, people do, and they invariably document their travels with writings, ruins, pottery, legends, language, and DNA. It is mostly the residual linguistic fragments that we will use to demonstrate the connection between the Chinese and the Maya.

Silk and the loom were supposedly invented by the Yellow Emperor’s wife during the first Dynasty (about 2,698 to 2,599 BC), but the evidence is so foggy for this time period that they refer to the Yellow Emperor as mythical. It is known that silk has played a major part in world trade. Silk is first mentioned in the Bible in Solomon’s “Who can find a virtuous woman?” proverb (Proverbs 31:22). The fact that silk was available means there was commerce with China at that time.

In Alma’s day, the Nephites began to be exceedingly rich, having abundance of all things whatsoever they stood in need – an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth (Alma 1:29). Since the Nephites had silk and the loom, does that mean that they had contact with China or was this just an example of a translator’s license, as when Jacob uses the French word to bid his brethren, *adieu*? (Jacob 7:27)

Yet, much earlier (about 1,800 BC) in the days of Emer and Lib they had silks, and fine-twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness (Ether 9:17 and 10:24). Was this translator’s license, or did the Jaredites really have silk? The author has come to trust Mormon’s writings implicitly.

The Phoenician sailors and the Chinese sailors were traveling the whole earth as we know it. Their motivation was peaceful commerce, not conquest. Communication with the natives at each port of call was necessary. Undoubtedly vocabulary would

be shared and specifically, the vocabulary associated with the goods being bought and sold would be shared. The arrival of a foreign ship would not change the language of either country, but, just as today, some limited vocabulary would be exchanged and incorporated into each. The residual Chinese influence is from much more than a casual intrusion, as we will see. The Chinese sailors were not alone, as Rees states they had their wives and children on board (Rees 2009, 120). That would lead to more peaceful encounters with the natives – no sex starved sailors running wild. If for some reason a sailor was to stay, his whole family could stay and add to the linguistic and gene pools. There are many accounts of migrations of several thousand couples and families.

The ocean currents and trade winds flow directly to the Pacific Coast of North America. The debris from the March 11, 2011 earthquake and tsunami in Japan arrived on the Pacific Coast of North America in December of 2011.

### **Mulekite Passage**

There is a very disquieting problem or question – how did the Mulekites get here? Mulek and his family had money, being of King Zedekiah's family. They could buy ship passage in a hurry. An attempted voyage around Africa in bad weather could cause an errant ship to cross the Atlantic and arrive in the Americas. The proximate locations of the Land Desolation and the Land Bountiful, and Hagoth's ship launchings into the west sea make it clear that both Lehi and the Mulekites approached from the Pacific side. There is no way for the Mulekites to accidentally land so close to Lehi's people without a compass, Liahona, prophet, or documented path. Of course the Lord could make the ship go where He wanted, but He usually uses people where he can. Thus the question is raised – is it possible that Phoenician or Chinese sailors knew exactly where the Lehites and the Jaredites were and brought the Mulekites directly in? Lacking a Prophet, a Liahona, or the guiding hand of the Lord, etc. the author rejects

that the Mulekites could have arrived so close by a random navigational walk through uncharted waters. It is more probable that experienced Phoenician or Chinese sailors accomplished the task. The bottom line is that this scattering was part of the “allegory of the olive tree” and the Lord was in charge – we just have not been told how He did it.

### **Chinese Travels**

The Phoenicians and Chinese kept their ocean trade routes secret because the sea leaves no tracks and this proprietary information was their livelihood. What items would be of greatest commercial value? Of course there would be gold, silver, copper, and tin. There also would be timber and exotic woods. History tells us that silk, spices, and indigo each had their turn as commodities of great world-wide trade. Recall that the word for “indigo” in the Manchu language of northern China was *Lamun*.

The Chinese travels of the world are documented in *The Classic of Mountains and Seas*, translated and annotated by Anne Birrell (Birrell 1999) and in *Fusang or the Discovery of America by Chinese Buddhist Priests in the Fifth Century*, written by Charles Godfrey Leland back in 1875 (Leland 1875). Most recently Charlotte Harris Rees has compiled and made available her father’s discoveries, maps, and texts (Rees 2008).

### **Fu Sang**

The ancient Chinese writings and legends extensively mention a great land of *Fu Sang*, far away to the east from where the sun rises. Japan is called the Land of the Rising Sun (note its flag) and many have thought that *Fu Sang* was Japan, but as Leland wrote, “Nobody in Japan ever heard of Fu Sang” (Leland 1875, 142). The legends and ancient writings give great detail about this land of *Fu Sang* and they describe a more distant land of much greater size and diversity in plants, animals, and peoples

than could possibly apply to Japan. Most serious investigators now are of the opinion that *Fu Sang* is in the Americas.

So what does *Fu Sang* mean? The Chinese refer to the country as *Fu Sang* and state that the name *Fu Sang* applies to a truly amazing type of tree. The Chinese characters for *Fu Sang* are shown in Figure 40. The common translation for *Fu Sang* is just “mulberry tree” (*mora* in Spanish), but the full name tells us more. The bottom character alone is the “mulberry tree” or “silk tree”. The upper two characters convey some necessary meaning appropriate to differentiate this amazing tree from the mulberry tree. The top two characters combined are *fu2* and combined, they are presently translated as: “support, help, protect, or hold on”.



Figure 40. Chinese *hanzi* characters for land of *Fu Sang*.

These top two characters must somehow add information to the mulberry tree (*sang*). There is much speculation as to what the *Fu Sang* tree actually is. The legends are quite clear. The Chinese poets embellished a bit and talk of *Fu Sang* (Mulberry) trees several thousand feet tall with silkworms 6-feet long. It is very clear that the Chinese thought the tree was like the mulberry tree and it would support silkworms.

One look at the *Ixim-ché* or *Ramón* tree and one knows exactly to what the Chinese *fu* is referring. The *Ramón* tree has a plank-buttruss trunk and root system that radiates from the base to “support or “hold up” the tree.

The meaning appears to be the *Ramón* tree, or *ixim che*. It is known as the “corn tree” to several of the Maya groups and has

other names among other groups. The capitol of the Kakchiquel nation when Pedro de Alvarado arrived with his Spanish soldiers and *Tlaxcalan* warriors was named *Ixim Che'* (corn tree). The *Tlaxcalan* warriors called the heavily fortified mountain top city, by an Aztec (*Nahuatl*) name, *Tecpán Guatemala*. Taking this at face value, it would appear that *Ixim Che'* is identically "Guatemala", or the *mala* tree.

We have successfully tied *Fu Sang* to *Iximché* and Guatemala, but so what? *Iximché* is a protected mountain fortress too far inland and possibly of too late a date to be of relevance to the Chinese sailors – though they do reference features clear across all of continental North America. *Iximché* was supposedly founded on the day 2 *Qat* – but this date is not linked to a long count or Gregorian calendar. It appears that many kings and possibly several generations passed before the authors of the *Annals of the Cakchiquels* started connecting short count dates with the Gregorian calendar.

*Fu Sang* must be tied to the Cotzumalguapa culture which was larger, covered the appropriate years, and had the industry and prominence on the coastal piedmont at the foot of volcano *Fuego* (visible for many miles at sea) to be of such major consequence to the Chinese sailors.

*Fu Sang*, *Iximché*, and Guatemala all refer to the same tree – the Ramón tree (*Brosimum alicastrum* of the *Moraceae* family). But so must *Cotzumalguapa* and *Zarahemla* – how, is the question.

A form of Guatemala was the name applied to the area long before the Spaniards arrived. The repeated root is *mala*. The chroniclers refer to a nation of *Malah* (Recinos 1953, 184-5) near the south coast of Guatemala. The people of *Malah* were the *Tz'utuhil* (partly Zoramites). *Malah* is mentioned several times but a reference point has not been located. Recinos indicates that it is a village on the south coast of Lake Atitlán – probably because some *Tz'utuhils* lived there. But the *Tz'utuhils* were more wide spread than that.



## Mala

The *Annals* states that *Malah* was a nation. It appears to be accessible to the *Quiché* from *K'umarkáh* (Cumorah) without having to pass their bitter enemies the *Kakchiquel*. The *Quiché* and *Kakchiquel* nations were significant enough that *Moctezuma II* knew of them and kept them posted about the Spaniards progress. A “village” does not command that attention at that distance.

It is the *Cotzumalhuapa* culture that has its ceramic figures scattered from Nicaragua to Mexico City. But what was its name? This Pre-Columbian Maya archaeological site from the Preclassic to the Postclassic must have left its name somewhere in the dust because *Cotzumalhuapa* is not mentioned in any of the old native literature. The Spaniards do not appear to have helped much in preserving the original name.

What about Zarahemla? The largest civilization that spans the correct geography and years is now called Santa Lucía Cotzumalguapa, Guatemala. It must be Zarahemla, but where is the name?

In the *Manchu* language of northern China the name for the mulberry or *mora* tree is *nimala*. *Ni*, being a genitive indicator, it can be ignored for our purposes – that leaves exactly the root word *mala* as the name of the tree. Consider the name “Guatemala” or *gua-te-mala*. No words begin with “g” in the Florentine Nahuatl lexicon. The *gua* sound is achieved with *cua* in the orthography used. Sahagún uses *qua*. *Cua* is the stem for all “tree” words in the orthography of the Florentine Nahuatl lexicon. But Sahagún wrote it as *Quauhte-mala* and *cuauhte* is a root meaning “tree” in the lexicon. The word *te'* means “tree” in some of the Maya languages. The author has noted such bi-lingual repetition of names in bi-lingual areas. Virtually all of the Book of Mormon lands were bi-lingual when the Spaniards arrived. At Cumorah (*K'umarkáh*) they spoke both *Nahuatl* and *Quiché*. At Comayagua (Lehi-Nephi) they spoke both *Nahuatl* (Nephi) and *Lenca* (Lehi), and now it appears that in the

Cotzumalguapa area (Zarahemla) they spoke *Nahuatl*, *Quiché*, *Kakchiquel*, and *Tz'utuhil*.

While the grouped letters *mala* are used in many words, they do not form a word root that has been identified in the relevant local lexicons. *Malaca* is a Nahuatl root word that has to do with “round”. An interesting, but probably not relevant, connection does come from ancient Hebrew where *mala'* means “to fill, to be full, fullness, and abundance”.

A big break came while the author was examining a *Kakchiquel* language text book. Each dictionary, lexicon, or word list is different and all are incomplete. So it is important to check them all and bounce back and forth among them when on a hot lead. The text book is *La üt̄z awäch? Introduction to Kaqchikel Maya Language* by Brown, Maxwell, and Little (Brown 2006). The title is an interrogatory salutation – How is your face? The author’s response would be as a Quiché man in Momostenango responded to the author’s friend Scott Butler – “My heart is dancing”.

The word of interest found in the text, *La üt̄z awäch?*, was *malax* – meaning “moth”. Then it clicked – could this be the “silkworm moth”. That makes sense with the Chinese name being *Fu Sang* – the “silk” (mulberry) tree with the plank buttress supporting root structure. The text went on to state that this *Kakchiquel* word was thought to be a Spanish derivative from the word *paloma*, meaning “dove”. This is apparently from a variant pronunciation *palomax*. The *Kakchiquel* word for “dove” is *ut*. Apparently the locals use the word *palomax* for “butterfly”. But “butterfly” is *mariposa* in Spanish. The present author fails to see this as a relevant enough correlation to justify *malax* as being completely of Spanish derivation.

Another *Kakchiquel* word is *maläl* which describes the crawling of a caterpillar or insect when one can feel or see the movement but can’t see the feet move. The specific example in the dictionary was “feeling a worm (caterpillar) walking on his arm”. The present author will continue to assume that *malax* is of a much older origin than the Spaniards. But, it doesn’t matter.

It may be fortuitous, but it started the thought processes that led to many more discoveries related to the “silk industry” among the Maya and the Aztecs.

Returning to the Nahuatl root word *malaca* having to do with anything that is “round”, there is more. The real root is from *malacatl* which is a “spinning whorl”. Every word, with two exceptions, that uses the *malaca* root is referred to as being “round like a spinning whorl”. The two exceptions in the Florentine Nahuatl lexicon refer to the verb form of “going around” in the circular motion like a whirlpool or getting dizzy. There are several other Nahuatl root words for “round” that do not use the *malaca* root word. Thus it is safe to say that the *malaca* root is derived from the “spinning” and not from the “round” geometric shape. This is another direct hit connecting the *Fu Sang* tree to “spinning silk”.

The author has searched extensively for the root word *mala*. The best fit may be from China where *ma1* and *ma2* both mean “hemp, jute, and flax”. The second syllable *la* in all four tones means “pull, draw, seize, hold, and lengthen”. Putting these two syllables together describes very well the hand spinning process.

There were no similar root words found in the Hebrew lexicon. There were some direct hits from the Sumerian lexicon. This next hit was the “Mother Load” – far more than was expected. Searching on the word “spin” the first hit was the word *bala* as a noun meaning “spindle” or “bar”, and as a verb meaning “to revolve” or “to turn around”. The *bala* of Sumerian, the *mala* of Nahuatl, and the *wola* of Maya are the same – all three refer to the “round spindle shape” and the “spinning or wrapping motion”. The second hit was *zar* meaning “to exude” or “to spin as a cocoon”. That gives us *Zar*, as in *Zarahemala* and associates it with the “silkworm” and “silk industry” processes. The third hit was *zara* meaning “to spin”, “twine or yarn”, and “to roll up”. The fourth hit was *serimsur* meaning “caterpillar cocoon” from the roots *serim* meaning part of a “weaving loom” and *zar/sur*, “to exude” or “to spin” as a cocoon. This root word is also in the Kakchiquel language with *surin* meaning “to spin or

revolve”. Pursuing *serim* a bit, it means the “harness and/or “heddle” of a loom.

There is a *Nahuatl* word that is related, *tzahua* meaning “they spin”. A *Kakchiquel* root may be very beneficial, *këm* a transitive verb meaning “weave” and *kem* a noun meaning “back strap loom” and also meaning “cloth”. Examine the combination *zara-kem-mala*. The interchange of the “k” and “h” would indicate that the original sound may have been the eighth letter of the Hebrew alphabet *heth*. As mentioned previously, it is represented in transliterated texts as ch, h, or k; but none of these is truly representative of the correct sound.

That would be “spin-weave-silk tree”. *Mala (malactl)* brings “spinning or spindle” into play but “silk” is present only as it relates to *mala* the “silk tree”. The name sounds like a commercial for silk.

Remember that the Cotzumalhuapa region was documented as being bilingual Nahuatl and Kakchiquel. But what of the name Cotzumalhuapa? *Cotzij* is in the root for all “flower” words in Quiché, but there is another Maya root word that is looking more relevant. It is *ko-tz’o* – a transitive verb meaning “to roll up”. Montgomery shows the glyph as a combination of two glyphs T110 (a spool of thread) and T758v (silkworm) (Montgomery 2002, 137). These we saw in a Chapter 3 Figure 16. From the Nahuatl lexicon we find *huapalli* meaning “beam, board, or plank”. The *Fu Sang* writings tell us that the tree was used for silkworms, food, fodder, and lumber.

Putting the pieces together we have *kotzo-mala-huapa* for Cotzumalhuapa and the meaning being “spinning-silktree-beam”. Again, the name sounds like a commercial. Noting that in Sumerian *serim* means either the “harness and/or “heddle” of a loom, the *huapa* meaning “beam” may be related to the beams of a “loom”, but nothing has yet been found that would adequately support this speculation.

We were chasing the root word *mala* and we got all of Zarahemla and Cotzumalhuapa. It is obvious that Zarahemla has to do with the loom and the spinning process to turn the silkworm

cocoon into fabric. The modern Kakchiquel do not know anything about this part of their history. But the ancient Maya did, it is in their stones.

### The City Glyph

A review of drawings of the many monuments found in the “Cotzumalhuapa Nuclear Zone” turned up an interesting glyph. It is not in the Thompson catalogue, but some of the components are. The Zarahemla city glyph is shown in Figure 41.



Figure 41. Trefoil -- Zarahemla City glyph.

This glyph is on many monuments in the Cotzumalhuapa region. El Baul, Bilbao, Las Ilusiones, El Castillo, Los Tarros, and Pantaleon are archaeological sites in the Cotzumalhuapa nuclear area that is at the edge of town on the uphill side of Santa Lucía Cotzumalhuapa. The town has now covered some of the ruins. Figure 42 is a FAMSI sketch of the full stela that is called Monument 5. This glyph also is on many stelae in the area. Note Figure 43 which shows El Baul Monument 27. Under the feet of the standing person is a row of six people sitting cross legged, with arms crossed over their chests, and a Cotzumalhuapa glyph on their heads as crowns. We may have found the city limits sign. Note that Figure 44, Bilbao Monument 33, has a vertical column of six Cotzumalhuapa glyphs.

Chinchilla has also made the connection. Note the symbol he uses for ruins on his map shown in Figure 45. This glyph has not been catalogued or translated. Starting from scratch it would be nearly impossible to get a correct and meaningful translation. There can be many possible translations, but there is possibly only one that the author is looking for and that is “Zarahemala”. The bias is recognized and admitted. But, knowing what one is looking for is a tremendous advantage.

The “three cones” are three spools of thread – specifically silk because that is what comes from the Ramón tree. They may be a form of glyph T273 and/or T836 coupled with glyphs T67 and T852 or possibly T511v.

The glyph T511v has been given the phonetic value of *pet* by the epigraphers and it means “to turn”. This probably comes from the Ch’ol word *petejt* meaning “spindle” and in meaning is similar to *mala* in Nahuatl. The region in question was dominated by the Nahua for many years. The “yoke” looking feature may be a form of glyph T67 which has been given the phonetic value *wo*, but no meaning has been determined. Examining the Ch’ol dictionary there is a suffix *-wolan* “that is present with adjective roots that indicate color and refer to round objects”. Or, there is *woli* “which indicates a continuative aspect”. Or, there is *wolol* meaning “spherical”.



Figure 42. Bilbao Monument 5. Note two trefoil glyphs.



Figure 43. Monument 27 from El Baul.





Figure 44. Monument 33 from Bilbao. Note six trefoils.

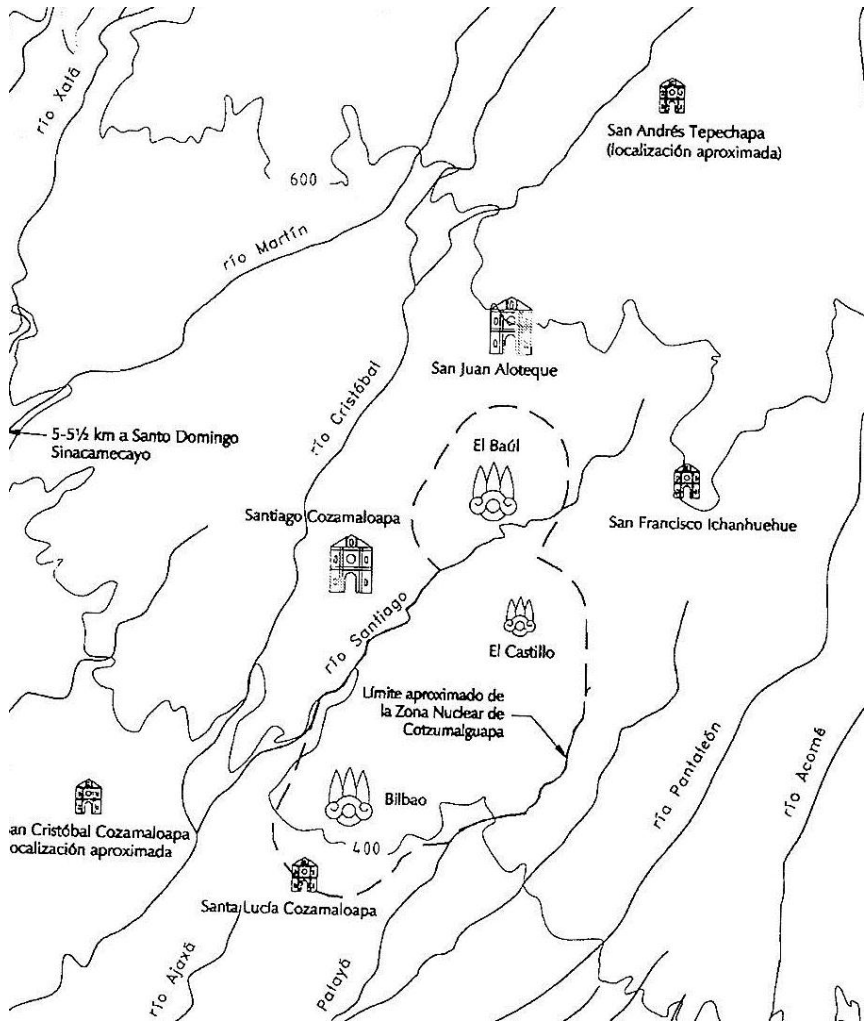


Figure 45. Chinchilla map using trefoil symbol for ruins.

In Montgomery’s “Dictionary of Maya Hieroglyphs” (Montgomery 2002), he combines the *wo* glyph with the *la* glyph (T67 and T534) to form *wo-la* meaning “round”, “to make round”, or “to wrap up”. This is consistent with the Quiché word *wolowic* meaning “round”. *Wo-la* does look a bit like *mala* and has close to the same meaning.



Figure 46. Glyph T511v, *pet*, “to turn”, “to rotate”.

The circular disc with the hole, the “spinning whorl”, (T511v) with the phonetic value *pet* means “to turn”, “to rotate”, “jewel”, or “island”. (See Figure 46) The Maya epigraphers again chose (unwittingly of course) to go with the Chinese word and pronunciation where *pei4* means “jade ornament”. *Petejt*, the Ch’ol Maya word for “spindle”, is identical to the Aztec *malacate* (the spinning whorl). The *catl* ending just identifies the word as a noun and can be thrown away. It is not always used when root words are combined. That leaves *mala* as the root. The peoples of the south coast at the time were Nahuatl and therefore, for the name Zarahemla, we need the Nahuatl form *mala* – just as in Guatemala and now as in Cotzumalhuapa. Some of the early writers recorded the name as Cotzamaloapan (Chinchilla 1998, 150).

Now let us look at the *pa* ending of Cotzumalhuapa. *Pa* is a Quiché preposition meaning in, into, toward, at, on, to, from, and during. The similar preposition in Kakchiquel is *pan*. The Maya epigraphers say that one definition of *pa* is “wall”. In Nahuatl there is a similar word they postposition meaning below, next to, among, etc. It is also used to create “place names”. When used to form place names *tlan* is bound to the preceding element with the ligature *-ti-* (Karttunen 1992, 283). In essence it means “land of”. Guatemalan examples include the Lake Atitlán, or the lake is named *A* meaning “water” and *titlán* meaning “land of”. Likewise Lake Amatitlán is *A* (water) *ma* (hot) *titlán* (land of).

*Pa* or *pan* can apparently be pre or post positioned as in Pan Choy (Antigua, Guatemala) and Jutiapa (Jutía is Judea). Going beyond the use of *pa*, *pan*, or *tlan* as only prepositions or

postpositions, the author chooses to do as others and interpret them as “land of” when forming place names.

Returning to the *pet* glyph in Figure 46, the root is very clear relating to “spinning”, as is *mala*, but there may be some ambiguity as to whether they imply a link to the specific material “silk”. The *Fu Sang* tree or *Mala* seems more appropriate as a “silk tree” rather than a “spinning tree”. The rest of the name, Zarahemla (Zara-kem-mala), clearly would relate to “spinning” the “silk” from the “silk tree” and not the “spinning tree”. The Nahuatl word *tzahua* also means “they spin”. Were they repetitive and redundant or were they just saying things twice? We do not have the “tz” sound in English so Joseph Smith cast the name as Zarahemla without the leading “t”. Putting the possible root words together *tzahua*, plus *kem*, and *mala*, as in Zarahemla would mean “they spin and weave silk”. We have either a repeated name “they spin spin” or we have “they spin silk”. The author will go with the latter. *Mala* as a noun root clearly appears to relate to “spinning” and the “silk tree” and there is no doubt that the material being spun was coming from the “mala” tree.

There is possibly a word that has not yet been found. The glyph for *wo* (T67 and its variants) looks like what is called a “roving” in the spinning craft. It is the prepared fiber material that is ready for spinning -- be it wool, cotton, or silk. “Batting” material can be used for spinning and it already appears to be incorporated into the Quiché language. *Bätz’* means “thread” and *bätz’ij* means to “spin thread”. Likewise in Chinese, *béizi jí qiú* means “quilt batting”. Maybe this similarity is of recent origin.

We have *wola* meaning “something ‘round’ and looking for connections in Kakchiquel there is *wuch’e*’ meaning “to roll” or “to coil”. But, *che*’ is “tree” and the bark of trees was used to make paper -- so what does just *wu* mean? It must be the same root word rendered by the epigraphers as *wo* in Ch’ol. The next word in the Kakchiquel dictionary is *wuj* meaning “book” or “paper” and may have had its origin from Hebrew “scrolls”. The glyph T67 and its variants look like “roving” ready to spin.

Some of the variants of T67 look like square take-up reels, but most of the variants look like “elongated fluff” ready for spinning.

There are many names for the Ramón tree (*Brosimum alicastrum*) among the Maya. These include *ax*, *ux*, and *ox* (recall that “x” in Maya is pronounced as “sh” in English). In Quiché Maya there are several words for “spinning wheel” – one is *axno’*. Again that brings in *ax* for the Ramón tree.

Since it was possibly “silk” that paid for the great Maya temples, we will stay with “silk”. The author has found that the glyphs are so heavily dependent on “silk paraphernalia” that someone not understanding the “silk manufacturing” process would have difficulty relating to the pictographic glyphs.

Why would there be three spools on the Cotzumalhuapa glyph? In part it depends on the denier of the thread desired and it is more desirable to ply multiple fiber bundles together. In the initial spinning of a few filaments the spinner puts a “clockwise” or “counter clockwise” twist on the bundle (an “S” twist or a “Z” twist). This is not a stable condition because during handling or working they can untwist or knot up with other parts of the bundle. Have you ever tried to untangle a fishing reel? Two or more of these twisted bundles can be plied together into a thicker yarn by repeating the spinning process with the multiple fibers in the opposite direction. The opposite direction is essential for stability of the yarn. In a group of two or three bundles, each twisted bundle will try to untwist. As this happens it will try to twist its neighboring bundles tighter. The three bundles will relax into a minimum energy stress state. This creates the stability of the yarn so it does not unravel and kink on itself.

The three spools in the Zarahemla glyph could indicate that three spun bundles are plied together to make a single yarn. The number three does not appear to be significant in the name, but three makes a more distinctive and identifiable glyph than does one or two spools.

So much for the dynamics of spinning silk – it doesn’t sound much like “Rocket Science”. But actually it is. The nozzles and

exit-cones for the Space-Shuttle Booster-Rocket motors are made of carbon cloth phenolic. This is a phenolic impregnated carbonized rayon fabric that is wrapped around a mandrel and then machined to form the needed high temperature ablative parts. On special investigation teams the author has examined extensively with stereo microscopes and with scanning electron microscopes the preflight materials and the post flight materials to determine why one particular twist, plying, and weaving process worked better than another.

A sculpture was found in the Bilbao area of Cotzumalguapa. See Figure 47. Note the three cones or spools of thread on the chest. These are similar to the Zarahemla glyph and the wrapping of “hand spun” yarns is very clear. Note also the glyphs in each ear – these are glyph T61 that has been given the phonetic value of *wo*. The author has not seen this Four-Toed-Monster but would speculate that this piece of clay is large enough to function as a spinning process aid to guide or keep the finer bundles separated while they are plied together. Note the fingers, the dew-claw looking extensions, and the separation spike between the ears.

The various notches in this sculpture could serve as eight guides for filaments from a hot bath providing time to cool and dry before being consolidated through a single eyelet called a crosier.

The spools in Figure 47 are clear enough to show that they are wrapped with yarn or thread. This three spool glyph on the chest is not functional and is therefore thought to convey a name, a meaning, or visualize a function. This sculpture provides the evidence that permits the author to speculate that the three cones on the Zarahemla glyph represent spools of thread.

## **Maloh**

Another historical point in *The Annals of the Cakchiquels*, Recinos translates a line as saying that the men sitting under a tree “desired a sauce of chile, meat, and fish” (Recinos 1953, 89).

He then adds a footnote that the “sauce” in the original text as *maloh yc* was “chile or crushed peppers, chilmólli in the Nahuatl language”. The present author reviewed Brinton’s 1885 text (Brinton 1885, 126) and then the copy of the original hand written Kakchiquel text compiled about 1559 AD. The original text said *xa maloh yc*. *Xa* is an adverb meaning “only, simply, merely, or just”. *Yc* is probably from the Nahuatl word *iuccic* meaning “cooked”. The verb “to cook” is *tzak* in both Kakchiquel and Quiché. It would thus appear that original text said “only *maloh* cooked”. There is no *molli* “sauce” and no *chilli* “peppers” in the original text. In the original text it is clearly *maloh* and the “o” looks like it could be an “a”. The other uses of the word *Malah* (a people, a city, and a nation of the Tz’utuhil) are in the Quiché text for which we do not have an original handwritten document for comparison. The author will stand by the position that they desired to eat something cooked from the *mala* tree -- be it fruit, leaves, or pupae of the silkworm.



Figure 47. Bilbao sculpture.

## Cotzumalguapa or Cozamaloapa

We have some interesting meaning possibilities for the original name of Zarahemla. But what about the present name, Santa Lucía Cotzumalguapa? Where did it come from and what can we learn? The preferred interpretation was presented in a previous section, but there are some other possibilities

What about Cotzumalguapa? The center of a large ancient civilization in the region is now called Santa Lucia Cotzumalguapa, Guatemala. Cotzumalguapa is never mentioned prior to the conquest so what is the mapping of the name from Zarahemla into Cotzumalguapa? Stripping away the Spanish Catholic influence the name may be just Cotz-u-mala. *Cotz'ij* is flower in Quiché just as *zahra* means “flower” in Arabic. (The Spanish priests would have some link to the Moors.) That would make *Zarha-mala*. But also, *sara* means “corn” in Quechua. We have the original name of Zarahemla very well identified and characterized from both the Sumerian (Jaredite) and Nahuatl (Nephite) languages, but we are now grasping for linguistic remnants after multiple conquests and occupations, and after a complete loss of the silk trade.

Ruud Van Akkeren (2005, 1001) has made some appropriate and interesting comments based on his research and experience in this immediate area:

We are not trying to say that this work will provide all answers, but it is important to acknowledge that the historic processes of peoples and confederations tend to unfold slowly, and that their integrants will always seek new patterns of incorporation and reproduction. In other words, peoples and towns do not just disappear or cease to exist from one day to the next. Even with the arrival of the Spaniards, who brought with themselves weapons and diseases, the Quiché, Tz'utuhil, or Kakchiquel lived on, each in pursuit of a new way of life.



Very simple – yet very profound. Remnants always remain. He goes on to say that a radical change was observed for the Pacific Coast in the Late-Classic and Post-Classic time – an abandonment of their cities for reasons that in their diversity still have not been identified. They abandoned their city centers, but they did not cease to exist. Apparently in about 1000 AD the abandonment of Cotzumalguapa coincides with the beginning of an acropolis style capitol in the Lake Atitlán area. This also coincides with the collapse of the Tang Dynasty and the abandonment of Tikal.

It is more difficult to maintain a city name when complete abandonment occurs. It would be very easy to categorically state that there is thus no need to seek a mapping from the name Zarahemla into Cotzumalguapa – but that would be breaking Van Akkeren’s rule mentioned above. There are indeed remnants, but the reconstruction is more convoluted than the author would prefer.

Van Akkeren’s compilation of information did help the author identify Kishkumen and the Gadianton robbers – but that “Weasel” will be discussed later. For now let us attempt closure on the mapping of the name Zarahemla into the place Santa Lucía Cotzumalguapa, Guatemala.

The name Cotzumalguapa with a “g” is the name applied to the current city. Some of the academic types appear to have decided to call the archaeological region and culture Cotzumalhuapa with an “h”. Is there any legitimate linguistic basis for it or is it just academic fluff? The earliest reports from 1876 call the town Santa Lucía Cotzumalhuapa (Parsons 1977, 13). Yet earlier documents (1586 AD) and maps show the name as Cozamaloapa.

*Guapa* is a Spanish word meaning “beautiful” and *huapa* is a Nahuatl word meaning “firm, stiff, hard, rough, rugged, base, beam, board, and plank”. There are some words built on this root meaning “rear” and “raise up”. There is a Nahuatl root word *cotz* meaning the “calf of the leg” and also “pine resin”.

There is another root word somewhat similar, *cozahtli* and *cozamatl*, both meaning “weasel”. There is absolutely no connection between Zarahemla with its silk industry and some darn “weasel”. Dr. Oswaldo Chinchilla Mazariegos, curator of the Popol Vuh Museum in Guatemala City has published that Cotzumalhuapa comes from the word “weasel” (Chinchilla 1998 as quoted in Van Akkeren 2005, 1002). Chinchilla said the Maya name was *Saqb'in*. That doesn't look anything like Cotzumalhuapa – so the author rejected this as nonsense with no value added, but just the same, he checked all the “weasel” words in all the available dictionaries. The author put some pieces together independently and realized that Chinchilla definitely has a basis for his conclusion. Dr. Chinchilla later sent the author an electronic copy of his work that has proven very helpful (Chinchilla 1998).

There is a very large rock structure named El Peñon just east of Cotzumalguapa. As one approaches from the east, it is visible for many miles -- the highway from Esquintla and Siquinalá. The author takes notice of this strange feature on every trip. He told one of the traveling partners, Fred Perkins, that this feature must be significant -- it must be mentioned in the writings. Ignoring the “t” in the present city name, Cotzumalguapa, then adding the *huapa* meaning “rearing” or “raising” and that gives us exactly Cozumalhuapa, or some darn weasel popping up his head – and the author with no gun in hand.

From this we see that the name may be completely Nahuatl with no Quiché, Kakchiquel, or Tz'utuhil influence. This clearly was not the name when Mormon left the area, but the Cumorah battle ended in about 385 AD. This region went through the Classic years in grand style. At some time later the Pipils of Nahua lineage are said to have returned and occupied the area. *Pipil* is a Nahuatl root word having to do with “boy”. The author does not think they ever left.

The Post Classic collapse occurred in about 1000 AD which coincided with the establishment of mountain towns around Lake Atitlán and probably Iximché also. The author would speculate

that the collapse of the Maya Classic-Period lifestyle was related to collapse of the silk trade. The silk trade was spread through the other Maya centers – specifically Tikal, as we have seen. The author has read of the diseases that can plague the silk industry. Maybe we need to look to China’s history to find the collapse. Possibly the *An Lu-shan* rebellion, which led to the fall of the Tang Dynasty (907 A.D.) and dissolution of the empire.

If there is money to be made, there will always be people – and the written histories tell us the people were continuously present. Possibly the silk market went away when the Chinese stopped sailing during the wars and collapse of that empire. But for now we have a “weasel” to take care of.

### **Band of Kishkumen -- Gadianton Robbers**

The long tailed weasel (*mustela frenate*) lives in most of North America, including Guatemala. Dr. Chinchilla calls his weasel *Saqb'in*. The Kakchiquel language text says that “weasel” is *saqb'in wuch'*. *Saq* means “white”, *b'in* is a verb form having to do with “walking”, and *wuch'* means face. That is no ordinary weasel. The long tailed weasel does not have a white face. In lowland Maya the “weasel” is *sajbin*, but they have another critter with a white face which they call *sacol'* -- also known by the Spanish name *viejo del monte* -- “old man of the mountain”.

The author went looking in the weasel family for some white masked ferret. The weasel that popped his head up was the Tayra (*Eira Barbara*). See the bandit in Figure 48 (photo from wikipedia.com). That is no ordinary weasel – it can be 3-feet long and weigh 15-pounds. It is omnivorous and commonly raids orchards at night. Now imagine that critter coming at you in the dark – it would look like a “white face walking”.

When challenging Dr. Chinchilla’s proposition, the author found that another Kakchiquel name for “weasel” is *kux* or *cux* (pronounced in English as “cush”). Comparing another 20 Maya

languages, most have a form of either *saqb'in* or *kux* for “weasel”.

The next discovery was a real shocker. The same article by Van Akkeren (2005) about the Ethno-Historical documents among the indigenous peoples of Guatemala started quoting lines from *The Annals of the Kakchiquels*. His study was of the surnames of the indigenous peoples, what they mean and how they have spread regionally.

Out of the blue he started talking of the Tz'ikin family name, which means “bird” (also “eagle”). He said that their God is *Saqiwok* which he said means “*Halcón Blanco*” in Spanish. That would be the “White Hawk” in English. That sounds very much like the appearance of the resurrected Jesus Christ when he visited the 2500 souls at the temple Bountiful.



Figure 48. Tayra (*Eira Barbara*) (photo from wikipedia.com).

Van Akkeren next jumps to some critter that was *poderosa y espantosa* to the Quiché people. It was so “powerful” and “frightening” that none of the warriors dared to confront it. This happened in the “very early times” of the Quiché confederation before it was established officially (Van Akkeren 2005, 1003).

We will pick up the story in *The Annals of the Cakchiquels* (Recinos 1953, 73-5). The warriors approached the place called

*Cakbatzulú* (translated as “the dance of arrow shooting”). The account states:

They encountered the one called *Tolgom*. They were filled with dread because the place *Cakbatzulú* trembled. On arrival the warriors were frightened, and did not begin the battle. Once there, all of the warriors said: “You have arrived, brother, but what happens? Truly we are filled with terror.” Thus they said, and *Gagavitz* replied to them: “Who are you, oh, warriors? Let us look him in the face. Perhaps we cannot fight? Have we no bows and shields with which to arm ourselves, oh, our brothers?” Thus he said to them. And he sent all of them to capture *Tolgom*. ..... Then he went to see *Tolgom*. ....And he said to *Tolgom*: “Who are you? You are not my brother, nor my kinsman. Who are you? This moment I shall kill you.” Immediately *Tolgom* was afraid and he said: “I am the son of the “mud that quivers”. This is my house, oh, Lord!” he answered. “We shall punish you, we shall drink your blood,” he said to *Tolgom*. Whereupon he surrendered, they captured him .....

They bound him to a poplar tree and did the “death by arrows” dance. The first to hit *Tolgom* with an arrow was *Gagavitz*. It is clear that the beast was a man, but the name *Tolgom* must convey the name’s meaning. The original writers cast the name exactly as *Tolgom*. The author has a copy of the original text. Recinos kept the name exactly as *Tolgom* in his translation in 1953. Later translators, including Akkeren, recast the name as *Tolk’om* to be consistent with the current orthography of the *Academia de las Lenguas Mayas de Guatemala* (ALGM).

Van Akkeren wanted to know what the fearful beast was but was not successful in identifying it. He finally came up with a Nahuatl name *tolocomoctli* which apparently is a bird from the martin family. The only thing that should be afraid of a blue

martin is a mosquito. It appears he was led to a “martin” of the “swift” family rather than a “martin” of the “weasel” family.

The author took Dr. Chinchilla’s lead and started chasing the word “weasel”. The search turned up the Taira (*Elira Barbara*) also known as the *Tolomuco*. That would be Van Akkeren’s beast, *Tolk’om* – the beast that was so powerful and frightful that scared the Quiché warriors. This critter can be mean but it weighs only about 16.5 pounds maximum. The Maya used extensive zoomorphic imagery, so what did this beast represent?

### **Slaying of Zemnarihah**

The Book of Mormon story that comes to mind is the annihilation of the Gadianton robbers and the hanging of Zemnarihah on a tree. During the execution, the Quiché arrows fell around the “gourd tree”, called the “*Zimah*” tree (*bignoniácea*, called *jícara* in Guatemala from Nahuatl *xicalli*). That is a direct hit, *Zimah* is the Zemnarihah tree.

Another name for “weasel” in the Maya languages is *cux*. And who started the Gadianton robbers among the Nephites? Well that was the old “weasel” himself, Kishkumen, or rather, Kush-kumen – *Kux* meaning “weasel” coming from many Maya languages and *kumen* coming from the Quiché word *comon* meaning a “large group of people. That would make it *Kushcomon*. *Kux* is not exactly Kish, but that doesn’t matter. The idea is to select a totemic symbol (mascot) to identify the tribe just as the sports teams do today.

Also the word for “thief” in Quiché is *elak’om* -- almost identical to *Tolk’om* without the “T”.

The beast that the Quiché warriors feared was not an oversized “weasel”. It was an evil organization, the band of Kishkumen and his Gadianton robbers. The annihilation occurred about the year 21 AD (3 Nephi 4:28).

Recall Mormon’s description:

And it came to pass that they did come up to battle; and it was in the sixth month; and behold, great and terrible was the day that they did come up to battle; and they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head-plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood. (3 Nephi 4:7)

The tree to which *Tolk'om* was bound is first mentioned as a "poplar tree", *che lama*. While they are shooting arrows, it is mentioned as the "gourd tree", *zimah chee* (Zemnariyah tree). Finally, *Gagavitz* shot an arrow that pierced *Tolk'om* by hitting directly to the spot called *Cheetzulú* or the "pizote tree". The *pizote* is the white nosed coati. The name is Nahuatl from *pezotli*. One of the Quiché names is *itzul* and the other is *si's*. So the tree is finally called the *Cheetzulú*, or *Pizote* tree. But the *pizote* or *tzulu* is not the more fearful *sacol* or *tayra* (*Elira Barbara*) also known as the *Tolomuco*. The *Tayra* is the only species in its genus and is very different from the *pizote*, but they do have some similarities like: white face, dark body, long tail, and diet. While comparable in size, the *tayra* is larger. The *pizote* is very plentiful, but the *sacol* or *tayra* is much less so. As for the written *Tolk'om* legend, there may be confusion as to which animal it is. When the story gets told to children for so many years, and the *pizotes* are plentiful while the *sacols* are not, it is very likely the distinction in the story between the *pizote* and the *sacol* may have been lost.

Where did this battle happen? Van Akkeren has located this very well, based on the names. The *Annals* call it *Qakbutzulu* (Recinos 1953, 73), or in Van Akkeren's later orthography, K'aqb'atzulu. During the conquest there was a village named San Pedro la Laguna which was previously named *Zoquitlan* or "place of the mud". That would be *Pa Xoq'ol* or just *Xoq'ola* in Quiché. This would be the present village of Chokolá, just up the

slope to the north of Mazatenango and San Antonio Suchitepéquez, about five miles beyond Samayac.

When the author wrote *Mapping the Book of Mormon*, he speculated that this was Mormon's town of Angola and also the area where the Gadianton robbers were destroyed and Zemnarihah was hanged. Based on the recent understanding gained from Van Akkeren's document and the present author's subsequent linguistic discoveries, this becomes a much more positive identification. There is an artificial hill in the village that probably contains the bones of the slain. There were "ancient foundations" in Chocóla documented in colonial times (Van Akkeren 2005, 1004).

### **Chocóla -- Antum and Angola**

The *pizote* or *coati* also goes by another name, *Antoon* or *Antún*. This would be from another Maya name for *pizote* which is *kojtom*, *kohtom*, or *kotom*. Based on the location, the events, and the indigenous names this may possibly be the source of the name Antum (Mormon 1:3) in the Book of Mormon. Possibly also the name Gadi-anton.

Let us see what the archaeologists have found as documented on the AuthenticMaya.com web site. It is a Late Preclassic site (100 BC to 200 AD), although it shows occupation until the late Post Classic, *ca* 1500 AD. The site is a complex of more than 100 structures. There are structures up to 25 meters high that held administrative buildings. Archaeo-astronomical research tentatively has identified possible crucial alignments for structures in the administrative center of the city that reflect primordial measurements that underlay development of the Maya calendar, and large platforms and terraces with several burials underneath, and palaces. Structure 5 is 20 meters long and 5 meters high. Pottery workshops have been documented. Sculptured monuments, altars, and fine Preclassic pottery and figurines have been found. And take note of this, caves with archaeological remains have also been found.



The author has long known that Mormon was no ordinary kid. Ammaron was probably his grandfather and Mormon was probably the son of the king who was also named Mormon. Sixteen year old kids do not lead armies (Mormon 2:1). Mormon was known -- and well known. The family home was probably in the land of Antum and possibly in the town of Angola (Chocolá). This would be a cooler and nicer place to raise a family -- away from the stress of the capitol, Zarahemla (Cotzumalguapa).

The hill country on the upper piedmont is less heavily populated. Mormon, at age 11, was taken by his father to the land southward to the land of Zarahemla. As a child, he was amazed that buildings covered the whole face of the land and the people were as numerous almost, as the sands of the sea. This year a war also started (Mormon 1:6-8).

At age 16, the war started again, he was appointed to lead their armies. The following year the Lamanites came upon young Mormon's army and frightened them so much that his army would not fight. Instead they fled back to the north countries -- and where would that be? That would be Angola (Chocolá), where he was raised -- and where a second capitol was located.

The department of Guatemala that includes this region is today named Suchitepéquez, or the "hill of flowers" in Nahuatl. It has been called the "Land of Flowers" for centuries. It is also still called the "land of abundance". Sahagún described it as "a land of riches, a land of flowers, a land of wealth, and a land of abundance." This region is the Book of Mormon land Bountiful. This is the land Lib, the great hunter, reserved for hunting (Ether 10:21). The temple mound (*montículo*) is still in place just north of Cuyotenango, but there is no rock structure remaining. The fortress that Moroni had built is still in place with just the south embankment removed. Mazatenango, "the place of the deer", is the department capitol. One of the larger towns is named San Antonio Suchitepéquez. Note the residual "Antum" in the name Antonio. The drainage to the north of these three towns is the land of Antum. This is where Samayac and Chocolá are located.

These are where the Hill Shim (Mormon 1:3, 4:23, and Ether 9:3) and the city of Angola (Mormon 2:4) are located.

### **Interpretation of *The Annals of the Cakchiquels***

Van Akkeren, in his paper, brought many disjointed items into focus. It helped the author identify a possible origin of the name of Santa Lucía Cotzumalguapa (Zarahemla). It helped identify the “weasel” as the name for Kishkuman and his band of Gadianton robbers (Helaman 6:18). And most of all, he helped the author identify a specific event and place in the chronology of *The Annals of the Cakchiquels* that is linked to an event, time, and place mentioned in the Book of Mormon. Van Akkeren has no clue how helpful he was to the present investigation. The author hopes Van Akkeren does not regret his help toward the proof of Mormon’s story.

Possibly the most important discovery for the author was an understanding of how to interpret the “story line” of “*The Annals of the Cakchiquels*” and the “*Title of the Lords of Totonicapán*”. It is presented as wanderings of some “rag tag” itinerant warriors, but it is not. It is discrete events in the history of the Quiché and Kakchiquel peoples linked together, not necessarily in the proper chronological order, into a collection of legends. All towns, cities, and countries were inhabited. The appearance of “wandering” is just to put it into a story format. The use of animals is “zoomorphic” to capture names and events into a legend that the children will remember. The Chinese did the same thing with their document called *Shan Hai Jing* or “The Classic of Mountains and Seas”. The Chinese sailors covered the entire earth. Their writings are compiled in the book as if China were the center of everything. Their writings took a “zoomorphic” form for strange lands, animals, and people. It is written in such a way that it appears as a “childish story” rather than “real history” of geography. It comes across as “childish nonsense”, but it is not. Even the Chinese people study it in school, but they treat it as myth. If one digs deeper into the real

geography, peoples, and languages, one can get a look at the world and populations in the distant past. *Fu Sang* to the Chinese is exactly Guatemala, the Ramón tree, and the land of Zarahemla to us.

### **The Swift March of Coriantumr**

Since we now have a time and place anchor point in the *Annals of the Cakchiquels*, let's explore some other events in the area. On the page before the *Tolgom* "death by arrows on the tree" near Chicolá there appears another story that can now be recognized.

The heading is, "The Conquest of Ykomagi". Given the time and place, that would be about Coriantumr, the apostate Nephite commander of Lamanite forces *circa* 51 BC (Helaman 1). First we will quote exactly Recinos' translation into English (Recinos 1953, 72).

They saw in the distance the *Cakixahay* and the *Qubulahay*, as they were called, subjects of the *Ykomagi*. Soon they were captured and liberated by them, and slowly they came together at the place called *Chi-Galibal*. When they met them, they begged for mercy and they embraced them. For this reason the place was given the name of *Chi-Galibal*. When they surrendered, they said; "We are your brothers and kinsman, and now that you have conquered us, we will be subjects of your throne and your power. As one man, we will serve you." Thus the *Ykomagi* spoke, their subjects the *Cakixahay* and *Qubulahay*. In this manner the *Ykomagi* surrendered, and thus they saved their lives. They engendered the *Zotzils*, the fathers and ancestors of the *Ahpozotzils* *Quavi Xochoch* and *Qulavi Cantí* as they were called. From them many men were brought forth, but not vassals.

This story sounds a bit like the Coriantumr attack through the center of the land Zarahemla. The two armies in the distance would have to be those of Moronihah and Lehi. *Qubulahay* or *Qugu-Lahay* would be Lehi and by default *Cakixahay* would be Moronihah. The name Moroni in Nahuatl is exactly *moloni* because they do not use the “r”. It means “it billows, it diffuses, it gushes, it wells up, and it spreads”. It has a “thermal” side also meaning “they seethe” and “they swarm”. That sounds like some geothermal feature -- say a geyser or a steam eruption from a volcano. There is another Nahuatl word similar to *moloni* and that is *totoni*, which puts more emphasis on “becoming hot”. There is a Quiché form of the name that means the same, *meq’ina* (the previous name of Tonicapán). This is Moroni’s name in Quiché. It also appears as part of leaders’ names in the lowland Maya world. The Quiché form also appears in the Hopi dictionary of Arizona – *mukina* meaning “to heat up”. *Moloni* and *Meq’ina* are both Moroni, but neither the Quiché name nor the Nahuatl name looks like *Cakixahay*.

The author has available a 1500 page Mayan Etymological Dictionary. It has about all of the Maya languages in side-by-side comparisons. The closest roots for *Cak-ixa-hay* that surfaced looked like “fire”, “sneeze”, and “water”, respectively. That sounds like a “geyser”, a geo-thermal hot springs, or a volcano venting steam. The Quiché form of *Moloni* or *Meq’ina* is possibly of Chinese origin. It is *ma4-qi4-na4* which means “suddenly-steam-inside”. That sounds like the geothermal feature we have been talking about.

It looks like we have the armies of Moronihah (*Cakixahay*) and Lehi III (*Qubulahay*), as well as the Lamanite army which was heavily Zoramite (*Zotzils*). But who was *Ykomagi*? Multiple translations and dictionaries have been consulted and it is evident that the translators do not capture all of the subtleties – much of that is because the subtleties were not in the original text so the translators appear to fill in the blanks to achieve a story line. Who was doing what and to whom? The proper names are not translated so they could not mess up that part. The rest of the

question is not so clear. There is trouble with the word “submit or surrender” – it is not in the lexicons and not recognizable in the original text so no method of verification was found. Going with the Book of Mormon translation, there are three possibilities: Coriantumr, Pacumeni, or Helaman.

The *Annals* first mention *Ykomagi* as one of the blood lines (Recinos 1951, 44). The next reference is in the battle just mentioned (Recinos 1951, 72). The third reference mentions that the *Ykomagi* took their name from an ancient capitol city where they once lived. That started some more thinking. The clincher came when the name was mentioned again in the *Title of the Lords of Totonicapán*. In this final case the name is cast as *Egome* and these people were said to be descendants of Tamub (Sam) (Recinos 1951, 170). Therefore, *Ikomagi* or *Egome* was a part of the Nephite community and the blood of Sam. Helaman could have been named after Helam or Pacumeni could have been named after Cumeni, a Nephite fortress city protecting Jershon. Coriantumr was a descendant of Zarahemla and a dissenter from among the Nephites (Helaman 1:15). That would make him either a Mulekite (*Xahilá*) with a Jaredite name or he may have been of residual Jaredite blood. Pacumeni is the closest to *Ykomagi* – and it is very close.

A place is named near where this occurred, *Chi-Galibal*. Recinos states that it was named the “Place of the embrace” (Recinos 1953, 72). Brinton also translates the peace gestures as being the cause for the name (Brinton 1885, 101). The dictionaries do not support this. The name is also mentioned in another ancient Quiché document, *Popol Vuh*. Recinos and Goetz, in their combined translation effort of *Popol Vuh*, come up with the word “throne” or a “high seat where the king or principal lord was seated”. Allen Christenson’s Quiché dictionary shows that *libal* is in words related to “throne” (Christenson 2000). Also he lists *ku’libal* as throne. Possibly the “i” was phonetically lost. Putting it back in would give *ku’libal* or a near perfect match for *Galibal*. Assuming these translators are correct, we can assume that *Chi-Galibal* has to do with the

“throne” or “judgment seat” in Zarahemla and not some “group hug”.

### **Book of Mormon Accounts**

The two accounts just discussed as possibly correlating with Book of Mormon stories were recorded in *The Annals of the Cakchiquels*. This was written by the Kakchiquels and as such it was written from the Zoramite (Zotzil) or Mulekite (Xahilá), and possibly even Gadianton robber, perspective. Recall that when they starved-out the Gadianton robbers, the local and/or converted joined with the Nephites at Zarahemla and Bountiful.

We have identified Pacumeni, captain Lehi, and captain Moronihah in the *Ykomagi* story, but who were the players in the Tolgom account? Zemnarihah, as head of the Gadianton robbers was tied to the *Zemah* tree and shot by arrows from Gagavitz. Gagavitz was an original father (Mulek) long since dead. The “chiefest of the chief captains” was Gidgiddoni who may be *Gagavitz* in the story, but no supporting evidence has been found other than the phonetics of the repeated consonants.

### **Closure on Cotzumalhuapa**

Chinchilla quotes a fray Alonso Ponce document from 1586 AD in which the Catholic fray and his companions traveled through the small villages around the skirt of the Volcano Fuego. These were San Pedro (Aguacatepeque), Magdalena (Malacatepec), San Andrés (Osuna or Ichanosuma), Asunción (Popocatepeque) and San Francisco (Ichanhuehue). Note that in each case the village names were identified first by the Catholic name, with the native name in parenthesis, except for Malacatepec. This may be the last remnant we have of the Zarahemla name. These villages were all abandoned but some people returned to live on the farms (Chinchilla 1998, 155).

From this point on the references take up the subsequent form of *Cozamaloapa* and this is thought to come from the

Nahuatl word for *cozama* meaning “weasel”. One reference uses a “rainbow” glyph to refer to the area since *cozamalotl* means “rainbow” in Nahuatl. As for Dr. Chinchilla and his “weasels”, he has cited circumstantial evidence that may indicate that *Cozamaloapa* and *Sacbinyá* were used interchangeably back in the 1602 AD time frame. It appears that there were several villages and a river with *Sacbinyá* in their names. Likewise there were several villages recorded with *Cozamaloapa* in their names in the same immediate area.

There is a 1579 AD document cited that references Cozamaloapan and Zacbinyá in the same paragraph without stating that they were equivalent. Dr. Chinchilla uses this document to indicate identity between the two, but the present author would use the same document to support the opposite conclusion (Chinchilla 1998, 174).

The problem arose because there were several Maya and Nahuatl sounds that were not in the Spanish alphabet (many of these are in the Hebrew alphabet) and there was no standardized orthography to document these sounds. All documents were hand written and there was an excellent chance for the *c*, *tz*, *s*, and *z* to be confounded.

*Cotzumalhuapa*, *Cozamaloapa*, or *Sacbinyá*, it does not matter, all were used in the area and Zarahemla apparently was lost. Dr. Chinchilla’s conclusion that the root word was *cozama* for the Nahuatl “weasel” is at the mercy of the old Catholic priests. *Cozamaloapa* or *Cotzamaloapan* grew into the present day Santa Lucía Cotzumalguapa. The colonial writers just were not consistent.

The *Title of the Lords of Totoncapán* mentions a people, a city, and a nation named *Malah* and some food named *maloh*. The citizens were of the Tz’utuhil branch of the Maya and they have their own “language”. They have pieced together a bit of their history from *The Annals of the Cakchiquels* and archaeological evidence. Their presence around Lake Atitlán is rather recent, about 1250 AD. They know virtually nothing of the Book of Mormon timeframe, 2200 BC to 400 AD. They, with

the Kakchiquels have the “bat” (*Zotz*) as their totemic symbol which means they have ties to the Zoramites of the Book of Mormon.

## Zakmalá

Another reference to the name *Malah* may be the city *Zakmalá* (Recinos 1953, 192 and Charencey 1885, 62). This location is not known so the context must be studied to determine its location. A group left *Quiché-Izmachi* (*Kumarkah-Izmachi* – Hill Cumorah and the adjacent fortified hill *Chi-Izmachi*) and went to the extreme end of their lands. They arrived at *Miquina Tziquiche pâ buaal Sahog*. Charencey did not translate further (Charencey 1885, 62). His French translation differs slightly in the orthographic markings but no additional insight is given.

It is a very bold step for the author to provide a translation where the transcribers of the oldest text we have could not – but here goes. *Miquina* is the Quiché name *Mek'ina'* (Moroni) as in *Chwi' Mek'ina'* (Moronihah) now known as Totonicapán. Christenson (1979) uses the word *Chwi'* meaning “above” rather than the root *chwil* meaning “stench”. Many geothermal features stink because of the sulfur. The root “to stink” is from Chinese *choa4* meaning “stink”. *Mak'ina* is an “honorific title” in the Maya carvings. *Miqina* is a Quiché word and that was what was intended by *Tziquiche* – *tzij* meaning “word” in Quiché. The author has determined that *Mek'ina'* in Quiché is the same as *Moloni* (Moroni) in Nahuatl. Ciudad Vieja near present day Antigua Guatemala was called Almolonga by the Spaniards and Recinos gives a footnote indicating that this was from the Nahuatl word *Moloni* (Recinos 1951, 127). The Quiché word was *Mek'ina'*, the Nahuatl word was *Moloni*, and the Kakchiquel word was *Bulbux-yá*. Is that what Charencey left untranslated? Can we get *Bulbux-yá* from *pâ bual Sahog*? *Pa* is a preposition meaning “at, toward, in, near, or around” which can loosely translate it as “land of”. Is *Bual Sahog* equivalent to *Bulbux yá*? Recall that the “x” is pronounced as “sh” in English.



The author will go with equivalency. The untranslated words simply mean Miquina was the Quiché word for Bulbux-yá.

With *Miqina Tziquiche pâ buaal Sahog* being the identifier for the town that is presently Ciudad Vieja (*Bulbuxyá*), we know exactly where the travelers were. The next three places can be identified by word roots and proximity. The first stop of the travelers was *Zakmalá*. This would be Zarahemla or present day Santa Lucía Cotzumalguapa. The next stop they climbed *Cuxliquel*. That would be the “rocky point” or El Peñon as it is called today. *Cux* is the “weasel”. The word *liquel* adds greatly. The rocky point called El Peñon appears to stick straight up a few hundred feet and has a rather flat top. Searching the Quiché and Kakchiquel dictionaries, the word *liq’uilic* means “flat”, like land or a table, in Quiché. A better meaning of a quite similar Kakchiquel word; *liq’il*, is “something flat in a very precipitous place”. This is an excellent description of El Peñon – it is a flat top protrusion with vertical sides sticking straight up a few hundred feet from the surrounding area. This becomes a very sure identification point. There is a sugar factory of Pantaleón, just half way between Cotzumalguapa and Siquinalá on the road going east to Esquintla. Just northeast of the sugar factory was a place called Xecux, which means “under the weasel”. Further east and one and a half miles north of Siquinalá is El Peñon which would be the “weasel” or *Cuxliquel* to the ancients. The third stop was *Chuiatziquín* which the author thinks is possibly the present day town of Siquinalá.

Recall that Carmack had stated that Fray Francisco Vásquez did give the correct etymology for the name Guatemala, stating that it came from the Nahuatl word *cuauhtemallan* meaning “tree of white sap” (Carmack 1981, 19). Now we have *Zak-malá* in the native literature, *zak* meaning “white” and *mala* being the Ramón tree. *Zakmalá* is Zarahemla in Quiché – just 1200 years removed phonetically.

*Zakmalá* is not to be confused with the ancient village of *Zakmolob* that is just west of *K’umarkáh* (Cumorah). The trip the ancients took to *Zakmalá* was to inspect “all” their lands

“until they reached” the three places just discussed. This would indicate the visitors were at the opposite extreme of the land from *K’umarkáh*.

In the Cotzumalhuapa region there is a village or *finca* named Magdalena that shows up in the early Catholic writings. The name was Malacatepec. This is just west of El Baul and also may be very relevant. Recall that on young Mormon’s first trip to Zarahemla “the whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sands of the sea.” (Mormon 1:7) It is clear from Chinchilla’s work that this was not the case during the Colonial period. There were a few scattered villages in the area as the Catholic priests documented and even these villages disappeared as the people gathered around Santa Lucía Cotzumalguapa. Small pox had taken its toll – about 90-percent. Remember the Yaqui (Mexican) messengers from Modeczumatzin (Montezuma II) arrived on July 4, 1510. The plague started in 1520. They became ill with a cough, nosebleeds – many died and great was the stench of the dead. On April 18, 1524 Alvarado destroyed the Zutuhils. About 25 days later he destroyed Atacat (Esquintla). An extended war between the Kakchiquels and the Spaniards took place. March 27, 1527 their slaughter by the Spaniards began. “Death struck us anew – none of the people would pay the tribute.” There were many deaths by fire and hanging. There were multiple plagues of locusts. In 1560 the plague started again. They were overcome by intense cold and fever, blood came out of their noses, then came a cough growing worse and worse, the neck was twisted, and small and large sores broke out on them. Seven days after Christmas an epidemic broke. It was impossible to count the dead. “My mother, my father, my younger brother, and my sister, all died. Everyone suffered nosebleeds.” In 1564 smallpox was still prevalent (Recinos 1953, 112-145). In September 1576 an epidemic of *buboes* attacked and killed the people (possibly Bubonic plague or Black Death). In 1588 a smallpox epidemic broke out among the children – no adults died. In October 1601

“a deadly epidemic began, attacking the throat of the men and women, who died after two days” (Recinos 1953, 149, 156, 159). And then there is the casual mention in 1560 that the Lacandons were destroyed (Recinos 1953, 143).

It would appear that death was always at their door. Chinchilla includes information that indicates that as the little villages disappeared, the survivors moved to Santa Lucía. Talking of their demise he quotes that there was no livestock and no workers. If there were 20 families, most of them were blind. He states that an important factor in the abandonment of the villages was a disease he called “oncocercosis” or “sickness of Robles” (Chinchilla 1998, 159).

Onchocerciasis is the world’s second leading infectious cause of blindness. A black fly bite transmits a parasite (*onchocerca volvulus* a roundworm or nematode) to humans. The nematode does not cause blindness but its endosymbiont, *wolbachia pipientis*, causes the severe inflammatory response that causes the blindness. The horse worming drug Ivermectin is used for mass drug administration programs. Dr. Rodolfo Robles Valverde identified the disease and cause in 1915. The black fly develops and breeds in flowing water and the disease is sometimes called “river blindness”. It is endemic in Africa, Yemen, and in small pockets of Central and South America.

### **Composition of the People of Zarahemla**

The people of Zarahemla were descendants of Jerusalem who fled at the time of the destruction about 589 BC. Zedekiah never made the trip; he was imprisoned in Babylon until the day of his death (Jeremiah 52:10-11). The Book of Mormon tells of his infant son named Mulek who was whisked away and lived to maturity in Zarahemla. These people were called Mulekites. Their language had become corrupted as they merged with the remaining Jaredites. The Jaredite influence dominated, as the language was converted from Hebrew to the structure known as “Ergative Absolute”. This linguistic grouping includes Sumerian

(Babylonian), Maya, and Nahuatl, among a few others. Hebrew and English are classified as “Nominative Accusative”.

We know that there was significant contact and commerce with the Pacific Rim countries. This led to mixing of blood and language with the Chinese. Nephites, and probably Jaredites, scattered to the islands and Pacific Rim countries also.

Lacking a recorded history, the people of Zarahemla denied the existence of the Creator. Their language was corrupted by those they mixed with including Jaredites and Chinese etc. Mosiah taught the people of Zarahemla in his own language which was initially a form of Hebrew, but this too was being modified with time as Mormon stated and this may possibly have been due to mixing. The combined peoples lived in this area for many years. Combined, they fought the Lamanites many times. Amaleki documents the departure of a group of Nephites that returned to inhabit the Second Land of Nephi or Nephi-II. The first group traveled to the edge of the land of Nephi-II and then self-destructed as they took up arms against each other over the question of entering the land in peace or destroying outright the Lamanites in the area.

The surviving 50 returned to Zarahemla with the sad story. After recruiting another group they returned to Nephi-II and settled. The brother of Amaleki was among the group. Amaleki’s father was Abinidom and his brother was probably Abinidi. This accounts for Abinidi’s understanding of the scriptures – he was raised with the scribe.

Meanwhile the kingdom of Zarahemla passed from Mosiah to his son Benjamin and then to Benjamin’s son also named Mosiah. Not knowing the fate of those that previously returned to Nephi-II, Mosiah sent 16 strong men to seek out the land of Nephi-II and discover their happenings.

Alma’s followers had fled; Limhi’s people were rescued; and the priests of wicked king Noah (Ammulonites) remained. The Lamanite king in the area enlisted the Ammulonites to teach their language to his people. This means that the Lamanite language had changed also. No mixing of the Lamanites with other

peoples is documented to this point in the Book of Mormon, but it is obvious that there was extensive mixing.

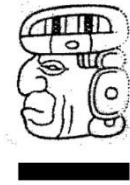
Not only did the language change, but their skin color was changed also. It is very possible that skin darkening was by intermixing with the natives – whoever they were. There is considerable difference in the shade of skin color among the Mesoamerican peoples even today. There are well documented accounts of fair skin, blond hair, and blue eyes – even prior to the arrival of the Spaniards and the Peace Corp. And where did the lack of facial hair come from – it certainly was not from the Middle East!

Zarahemla was the Nephite capitol from the time the Nephite remnants were collected from the land of Nephi-II until the end of the Book of Mormon – almost. Zarahemla was lost very early in Mormon's battles, but the city was still occupied.

The Zoramites were faithful for many years, but all too soon they started becoming a problem to the Nephites. They would harbor the apostate and rebellious Nephites in the land of Antionum. There was a significant Lamanite population close by in the land of Jershon and of course there were the Gadianton robbers.

By the end of the Book of Mormon, no righteous pockets of Nephites were identified. Zarahemla was lost but still occupied by the enemy – they being apostate Nephites, Lamanites, Zoramites, Mulekites, and the Gadianton robbers (the band of Kishkumen).

Now let's examine who the historians said occupied the Zarahemla/Cotzumalhuapa area when the Spaniards arrived.



## CHAPTER 5

### PRE-COLONIAL PEOPLES

#### **Nephi -- The Name and the Land**

The original hill Cumorah (K'umarkáh) gives us the forms of the Nephite names in the Quiché Maya language that survived to the arrival of the Spaniards. The chroniclers recorded the names of the prominent families. The ancient document, *Title of the Lords of Totonicapán*, mentions four leading families: Cavekib, Tamub, Ilocab, and Nihayib. These are, respectively, Joseph, Sam, Jacob, and Nephi. Their wise men, their chiefs, their leaders, their guardian spirits, and their gods of the combined group were called *Nahuales* (Recinos 1953, 169, 171, 172). In Quiché, a family name is converted to the plural form by adding the suffix *ab*, *eb*, *ib*, or *ub*. Stripping off the plural suffix we have *Tam* as Sam, *Ilocab* as Jacob, *Nihay* as Nephi, and by default *Cavek* or *Cawak* must be Joseph. Combined they were called *Nahuales* or people of God. Nine times the Book of Mormon calls them “Nephites, or people of God”. The name for Joseph is a bit obtuse as we saw in Chapter 2, but the others are quite recognizable.

*Nihay* as Nephi among the Quiché did not carry over into the Nahua people and the Nahuatl language. In ancient Hebrew the u, v, w, and f were represented by the same semivowel *w* or *vav*. To the Aztecs and other speakers of the Nahuatl or Nahuatl language, Nephi appears to have been written and spoken as Nahua as we shall see.

The four progenitors of the Mexican people are shown in the Bouterini Codex, also called the Peregrination Codex (see Figure 49). The same four individuals are shown in the Aubin Codex (O'Brian 1995, 173).

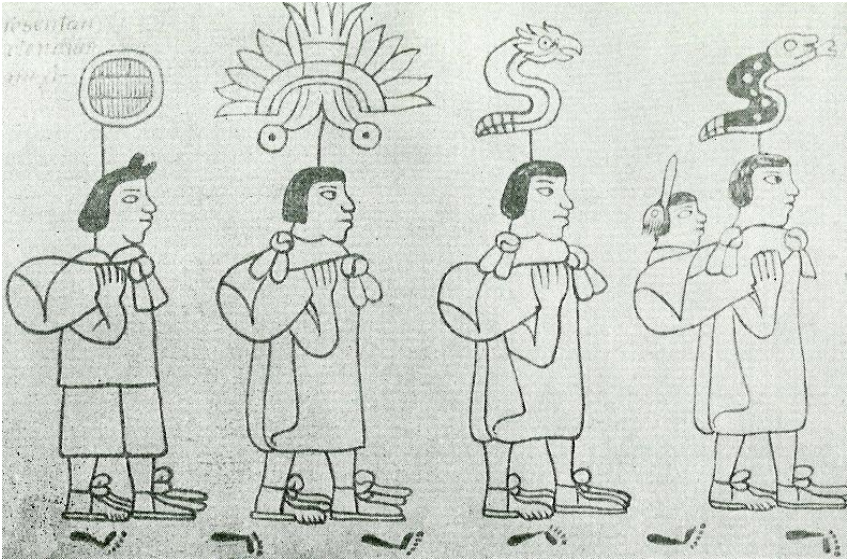


Figure 49. From the Bouterini Codex.

The female character on the left represents the bloodline of Nephi. The name glyph above the head is a “sieve”. In Hebrew a feminine noun for “sieve” or a “winnowing device” is *naphah*, pronounced as *naw-faw'*. This is Nahua or Nephi. It appears that Nephi’s gender was sacrificed for the sake of phonetic clarity, or possibly he had no male offspring. The other three characters in order are Sam, Lemuel, and Laman. The Sam name glyph is the headdress or *Tzam* in Nahuatl which also means “perfect”. The

Quiché form *Tam* shows up in Hebrew meaning “perfect” or “a perfect man, one lacking in no virtues”.

The Laman and Lemuel name glyphs are a long skinny snake like fish known as *lamah-mich-in* in the Nahuatl or Pipil language of El Salvador. In the Lenca language the word is *ulumna* and it means “eel”. In the Nahuatl language among the Aztecs it is just called *coamichi* or snake fish – it has lost the reference to *lamah* which provides the phonetics for Laman and Lemuel. In Manchu the word for “indigo” is *lamun* which follows into Chinese where “blue” and the “indigo plant” are both *lan*. And, China also has the “eel” as *man*<sup>2</sup>. Putting the syllables together and we have Laman, the “blue eel” in Chinese. It is indeed a beautiful, almost florescent blue, eel.

The name Laman shows up in many forms: *Lamani*, *Lamaquis*, *Lamat*, *tlamatini*, and *tlamani*, etc. The *Lamaquis* tribe is mentioned in *The Annals of the Cakchiquels* (Recinos 1953, 51). Sahagún mentions *cent-laman-tin tlaca* and Dibble translates it “a distinctive people” (Dibble 1961, 183, 193). He lacked the testosterone to call them Lamanite people. The *cent* identifies it as a single entity, the ending *-tin* makes it plural, and of course from a Nephite perspective *Laman* would make it distinctive. The word *centlamantin* is in the language and may it be suggested that its origin was the Lamanites who were a distinctive and marked people.

On page 167 of Volume 10, in mentioning the Tulteca peoples that arrived (the old men), Sahagún forms a list of peoples separated by comma punctuation and terminated with a colon. He listed the people as “the *oxomoco*, the *cipactonal*, the *tlaltetecui*, the *xochicaoaca*, the *tlamatini* they were:” (*in oxomoco, in cipactonal, in tlaltetecui, in xochicaoaca, in tlamatini catca*:). Dibble or his partner Arthur J. O. Anderson takes “the *tlamatini*” from the list and moves it to the right of the colon, changes the colon to period, and then translates “the *tlamatini*” as “the wise men”. This is less than honest and was probably done because *tlamatini* was recognized as Laman. He also translated *nepa-pan tlaca* as “different people” after he had



already identified the *cent-laman-tin tlaca* as “a distinctive people”. *Nepa* with a long “e” conveys the meaning of being “at a distance” like the Nephites’ land (*Nepa-pan*) or Zarahemla was “a long distance” from the Mexicans in Teotihuacan.

This concept of *Nepa* being Nephi and *Nepepan* being a land Nephi “far away” gained added strength when it was observed that in Quiché, and many other Maya languages, *naj* as in *Nahua* (Nephi) also means “far away”. The motivation to add this paragraph came when it was also observed that the verbs having to do with “leaving behind” had *can*, *kan*, *kana*, or *kanah* in them, as in Cana or Canaan, which Lehi’s family “left behind”. Similar Nahuatl words had *con* and *cahua* in them.

Armed with the name Nahua as Nephi in the Nahuatl language we can find two towns that use the name just a few miles inland and somewhat higher in elevation from Acajutla, El Salvador. One is Nahuizalco and the other is Nahuilingo. This area was the first land of Nephi, the land of their first inheritance. Politically these were connected to Ahuachapán, Chalchuapa, Cara Sucia, and Atquizaya which were near the southern end of the Nahua habitations. These are known to be part of the Cozumalhuapa Culture.

Cara Sucia is known to have had two phases, the first, from 900 BC to 250 AD (Late Pre-Classic) and the second, from 650 AD to 950 AD (Late Classic). The first years, i.e. around 900 BC would be Jaredite times and then Lehi’s family arrived in the area about 590 BC. The civilization in this area ended abruptly in about 250 AD when the volcano Ilopango erupted and buried under ash everything within a 60 mile radius. This prompted a mass evacuation of survivors and many fled to the Nephite lands near Zarahemla. The lands of Antionum, Jershon, and Melek would be overrun. The author is of the opinion that this influx of refugees into the Zarahemla area and the subsequent crowding and ethnic strife caused the loss of the post Christ’s visitation “peace”. In Mormon’s childhood about 322 AD war broke out in the borders of Zarahemla (Cotzumalhuapa) by the waters of Sidon (Michatoya River). The survivors would be a mix of all

the Book of Mormon peoples in the area. That is not only the Lamanites, Lemuelites, and Ishmaelites, but also the surviving and/or dissenting Nephites, Zoramites, Mulekites, and the mix of Gadianton robbers.

### **Remnants of Mormon's People**

Mormon documents a destruction of his people that was quite extensive, but we know it was not complete. There were many survivors. Nephi was promised that not all of his seed would be destroyed. There were the people that scattered on ships and by land into the north countries. There were the apostates that joined with the Lamanites and Zoramites. There were the deserters. There were the Gadianton robbers who were largely Nephite blood. There were those who would “deny” and “live”.

Many of the Zoramites survived in the Zarahemla and Antionum area. There were Ammon's people (the Anti-Nephi-Lehies) in the land of Jershon who are not all accounted for – some went north, some did not. The Gadianton robbers were heavily Nephite and they stayed around to destroy Mormon's people. The Mulekites merged with remaining Jaredites as the linguistic evidence shows and these later merged with the Nephites.

Basically, the probable possibility exists that every lineage that ever occupied the area had some residual presence in the greater Zarahemla (Cotzumalhuapa) area when Moroni sealed the records. Our question is did they continue up until the conquest and our challenge is can we find them today? The answer to both is yes.

### **Pipils and Cakchiquels in Cotzumalguapa**

Oswaldo Chinchilla Mazariegos is the curator of the Museo Popol Vuh in Guatemala City. He has coauthored *The Decipherment of Ancient Maya Writing* with Stephen Houston and David Stuart. He is probably a native to the area and has

taken a very personal interest in the Cotzumalhuapa Culture and peoples. Ruud Van Akkeren quoted Chinchilla and the present author contacted Chinchilla to obtain the desired material. He most graciously sent the author an electronic copy of his contribution to *Anales de la Academia de Geografía e Historia de Guatemala*. Chinchilla's section is entitled *Pipiles y Cakchiqueles en Cotzumalguapa: la Evidencia Ethnohistórica y Arqueológica*.

We will next draw freely from Chinchilla's work. He states that in 1892, on the occasion of the Exposición Historico-Americana de Madrid to commemorate the fourth century since the discovery of America, the German exhibit presented copies of an important collection of sculptures that had come from Santa Lucía Cotzumalguapa. The originals were in the Ethnogeographic Museum in Berlin. Edward Seler planted two questions that remain in force even today as central topics in the archaeology of Cotzumalguapa. First, "To what nation did these relief carvings pertain?" and second; "When were they made?"

Juan Gavarrete offered answers back in 1866 – Pipils in the ninth century. This was based on Torquemada identifying the people as being of the language Nahua including the people of Escuintla, Guatemala; Izalco, El Salvador; and Soconusco, Mexico. Gavarrete understood that Cotzumalguapa was inhabited by Cakchiquels at the time of the conquest and thus proposed that the Pipils were expelled by the Cakchiquels in the eleventh century. Otto Stoll in 1958 noted parallels with the art of central Mexico and proposed that the Pipils were expelled some 200 to 300 years prior to the conquest.

These responses appeared satisfactory for Seler's questions for the intervening years but not so today among some investigators. Chinchilla states that his own article does not pretend to answer the two questions, but rather offers a revision to the problems in light of recent investigations.

There are more than 200 known sculptures, most coming from Bilbao, El Baúl, and El Castillo. Traditionally, these have been considered three separate archaeological sites but the

investigations in 1994-1995 demonstrated that they were just components of a single very large archaeological site and this site has been named the Nuclear Zone of Cotzumalguapa. He states that the Nuclear Zone of Cotzumalguapa was one of the most important centers of population, culture, and political power in the south of Mesoamerica in its day. This style diffused over most of the Pacific Coast of Guatemala and is found represented in sites like Palo Gordo (Third land of Nephi), Suchitepéquez (Land of Antum), Esquintla (Land of Antionum), Los Cerritos Norte (Land of Antionum), Antigua (Valley of Gideon), La Nueva-Pasaco, and Jutiapa (Land of Judea). Of course the Book of Mormon names are added by the present author. Other authors extend the diffusion cited by Chinchilla into Cara Sucia, El Salvador (Evans and Webster, 2001, 186).

Chinchilla's next statement is very important. "The style has parallels in other regions of Mesoamerica, but it is not possible to trace with clarity its origin to any other region in particular, except to Cotzumalguapa itself." In other works he has argued that this style was developed locally and that the parallels should be interpreted as the result of participation of Cotzumalguapa in an ideological system amply diffused in Mesoamerica.

### **Cotzumalguapa and Pipils – A Thorny Relationship**

Continuing with Chinchilla's article, the problem with the ethnic identity of the creators of the Cotzumalguapa style and their relationship with the post classic Pipils includes various related questions: 1) What is the true chronologic position of the Cotzumalguapa style and the sites? 2) When did the Pipils arrive at Escuintla and what was their role in relation to the Cotzumalguapa society in the Classic period? 3) If the inhabitants of Cotzumalguapa during the Classic period were not Pipils, what was their linguistic and ethnic identity?

Before continuing with Chinchilla's logic and search, let's interrupt and suggest that the community has overlooked the obvious. If the Pipils archaeological "footprint" extended from

Pacific coastal Mexico to El Salvador and the Cotzumalguapan style archaeologically covered the exact same archaeological “footprint”, while the other ethnic and linguistic candidates (Kakchiquel, Quiche, or Tz’utuhil) covered only a small coastal region around Cotzumalguapa extending into the highlands, it is then obvious that the Pipils should be the leading candidate responsible for the Cotzumalguapa style and culture. No one has presented evidence that would extend the very small archaeological “footprint” of the other candidates. To a Mathematician or an Engineer, the case appears closed, unless someone can bring additional evidence to the table.

Continuing with Chinchilla’s logic and evidence – The problem of the chronology is tightly related to the question of the origins of the style and ethnic identity of the creators. Evidences were discussed linking the style to Teotihuacan. Parsons after his extensive excavations dated the site between 400 and 700 AD. Later radiocarbon dating placed the most intense occupation at 600-1000AD. Chinchilla was involved with these investigations.

Lately historical linguists have approached this complicated picture. Their conclusion was that the Pipils were not involved. Later other linguists challenged the credibility of their work. Lyle Campbell showed that the previous method was discredited (Chinchilla 1991, 148).

### **Pipils and Kakchiquels in the Boca Costa**

The Boca Costa is the sloping piedmont region between the coastal plain and the string of volcanoes. The volcanic soil with high rainfall and good drainage make this one of the very best agricultural areas in the world. This truly was “the most capital parts of the land” (Helaman 1:27). This is the archaeological area we have been discussing – the Pacific coastal piedmont of Guatemala from El Salvador to Mexico.

Chinchilla next states that traditionally it has been accepted that the peoples of the Boca Costa, from Patulul to Cotzumalguapa and Siquinalá were of the Kakchiquel language

during the colonial period and therefore the Pipils occupied the lower coast including Mixtán Chipilpa, Texcuaco, and Tehuantepec.

The prevalent rivalry between the Pipils of Escuintla and the Kakchiquels of Iximché during colonial times is well known. When Pedro de Alvarado asked the Kakchiquel lords of Iximché who their enemies were, they quickly mentioned the Tz'utuhils and the inhabitants of Panatacat (Escuintla). These were Alvarado's next conquests.

Chinchilla cites many references and concludes that the political geography and linguistic composition of the Cotzumalguapa area was much more complicated in the Late Postclassic time than had previously been accepted (Chinchilla 1991, 150).

### **Colonial Peoples and Languages in the Zone**

Chinchilla cites Alvarado's letter to Cortés dated 27 July 1524 relating the subjugation of the Pipils of Escuintla. Chinchilla includes sketches from Tlaxcala, Mexico showing the battles of Cocamaloapan and Huehueychan. These are possibly later Spanish military incursions for which we have no other documentation.

In the sixteenth century Cotzumalguapa was occupied by a collection of villages that were very close to each other. According to Chinchilla, the multiplicity of villages founded in such a relatively small area suggests that this system of villages was much older. Several of these appear in the transactions of tribute for the year 1549 -- the year in which these villages were supposedly established by the Franciscans. All but Santa Lucía Cotzumalguapa disappeared during the colonial time.

Chinchilla's map shows the approximate location of each. There were seven principal locations and estates. Santiago Cozamaloapa had 130 tribute payers and was the head of the *Curato* (Parish). The other villages included Santo Domingo Sinacamecayo which was at times called Santo Domingo

Tzotzicam, San Juan Aloteque, Santa Lucía Cozamaloapa, San Cristóbal Cozamaloapa, San Francisco Ichanhuehue, and San Andrés Tepechapa.

Departing momentarily from Chinchilla's work, recall that Mosiah authorized Alma to establish the church and seven churches were established in the land of Zarahemla (Mosiah 25:23). The author has visited the ruins of the colonial church of San Juan Aloteque now known as San Juan Perdido. It was a very large adobe structure with walls about six feet thick. The grounds still serve as a cemetery for the finca El Baúl and colonia Maya.

Chinchilla does not mention that Santo Domingo Sinacamecayo means "bat lineage" in Nahuatl, nor does he comment on its alternate name *Tzotzicam* which includes *Tzotz*, the Kakchiquel word for "bat" – the totemic symbol of the Kakchiquels. As the author has mentioned, and as we will later show, the "bat" is an indication of Zoramite lineage.

Chinchilla documents some of the confusion that has existed as to which language was spoken in these villages. He comes to the conclusion that these people were bilingual, speaking both Kakchiquel and Pipil (Nahua), but even though they were bilingual, one language or the other dominated in each separate village. Many legal documents were written in Mexican (Pipil). He noted that it appeared the people of San Juan Aloteque were Pipils and that they maintained a network of relations with other Pipil villages on the coast. In contrast three witnesses from Santiago Cozamaloapa made their declarations in the language Achi' (Kakchiquel) using an interpreter. Many other such accounts are cited and he concluded that San Juan Aloteque and its estates were predominately Pipils; Santiago Cozamaloapa and Santo Domingo Sinacamecayo were predominantly Kakchiquel.

In summary he states that the evidence is clear that the Cotzumalguapa Zone was not inhabited just by Kakchiquel in the sixteenth century. San Juan Aloteque, one of the most important villages was predominantly Pipil, as were San Cristóbal, Santa Lucía Cozamaloapa, and possibly San Andrés Osuna and

Asunción Popcatepeque. On the other side, Santiago Cozumaloapa, Santo Domingo Sinacamecayo, and Santa Catarina Siquinalá were predominantly Kakchiquel. There was not clear evidence for San Francisco Ichanhuehue and San Andrés Tepechapa. The author was very pleased with Chinchilla's findings and we will see why later.

The linguistic pattern changed radically in the following years. The villages disappeared as the people seemed to shift to Santa Lucía Cotzumalguapa, and this too almost disappeared probably due to the blindness disease discussed previously. This was also the fate of Magdalena Malacatepeque.

The Kakchiquels appeared to completely displace the Pipils in the Zone, or as Chinchilla suspects they were transformed into mulato communities.

### **Cotzumalguapa and the Kakchiquels of the Altiplano**

Chinchilla next documents the shift of power from Cotzumalguapa to Tecpán Atitlán and Tecpán Guatemala (Iximché) and states that it was dominated by the *cacao* (chocolate) plantation owners in the high country. We will not follow that part of his findings at the moment but we will later jump to how the family names (*chinamitales*) migrated to the high country.

### **Chinchilla's Conclusions**

Chinchilla's research has resulted in the following conclusions about the Cotzumalguapa Zone in the Late Preclassic period: 1) At the end of the Pre-Spanish era the Pipils and Kakchiquels coexisted in the Cotzumalguapa Zone; 2) The documentation confirms the idea that the presence of the Kakchiquels in the Cotzumalguapa Zone resulted from an intrusion into an area where primordially the people spoke Pipil; 3) In the Late Postclassic era the Zone maintained a dynamic interaction with the Central Altiplano capitols of Tecpán



Guatemala and Tecpán Atitlán stimulated by the large volume of cacao production; 4) The relationship between the Kakchiquels of Santiago Cozumaloapa and the capitols Tecpán Guatemala and Tecpán Atitlán possibly represented a variant of the system of “heads and estates” (Cabeceras and Estancias) that prevailed in western Guatemala; 5) San Juan Aloteque appears to have been the principal village in the Zone before the intrusion of the Kakchiquels from Santiago Cozumaloapa; 6) The Pipils of San Juan Aloteque and its Estates maintained a social-relations network with other Pipil villages of Escuintla.

### **Author’s Disclaimer**

The above information is not intended to be a faithful translation of all of Chinchilla’s documented historical evidence, logic, justifications, and conclusions. It is in actuality a “gleaning passover” by the author to extract whatever information is available on the chronology and ethnic composition of the early inhabitants of the Santa Lucía Cotzumalguapa area. This was accomplished and the author is most appreciative and indeed respectful of Dr. Chinchilla’s knowledge and efforts. He is probably the “best man on the ground” for the Cotzumalguapa area. He is local and has a deep personal interest in the heritage of the people and the area.

### **Value Added**

The work by Chinchilla represents a significant breakthrough that demonstrates the presence of the Pipils in the Santa Lucía Cotzumalguapa area prior to the arrival of the Spaniards. It shows that the Cotzumaloapa “style” was “home grown” and not imported by intrusions from Mexico or anywhere else. These are two very important findings.

Why should a Mormon boy from Utah care about these? As we will show, these breakthroughs eliminate some of the anthropologists’ previous misconceptions and facilitate

successful linking of Mormon's people with the surviving peoples of Guatemala, Mexico, and El Salvador.

Chinchilla identified the continuity period of the Pipils' occupation as being from 600 AD to the arrival of the Spaniards in about 1524. Moroni left the scene in about 421 AD. That leaves only 179 years to span the gap between the Book of Mormon and the Pipils' occupation starting in about 600 AD. What happened in the intervening years? Most of the archaeological sites in the area are known to date from Late Preclassic (600 BC), but the real florescence of the Maya culture took place between 600 AD and 1000 AD. No incursion by the Pipils is necessary to explain the evidence. No return from Teotihuacan is necessary to fill the gap – though one may have occurred.

The Mexicans are referred to as the *Yaqui* by the peoples of Guatemala. *Yaqui* means “those who left”. Implicit in this definition is that the Mexicans left from Guatemala. The Book of Mormon mentions people that went northward by ships and by land (Helaman 3:3-18). Archaeologists have documented the propagation of civilization on the Usumacinta River. Development started at the upper reaches of the river (Guatemala) and over a 300 year period propagated down the river (Mexico) (Ainsworth 2011). Accounts are available of immigrants traveling from the east landing at Panutla, Mexico. This could be an Atlantic Ocean crossing, or more likely a boat from the Usumacinta. No voyages mentioned in the Book of Mormon are thought to have arrived crossing the Atlantic Ocean.



## CHAPTER 6

# WHO WERE THE PIPILS?

### Who Applied the Name

Who were the Pipils? They were Nahuatl people who spoke the Nahuatl language (close to Nahuatl) and lived along the Pacific coastal piedmont from southern Mexico to central El Salvador. The Nahuatl people have been identified as Nephites by the author (Pate 2002 and 2009). J. M. Sjodahl documented the same connection in 1927 (Sjodahl 1927).

What does the name Pipil mean? It is listed in Lyle Campbell's *The Pipil Language of El Salvador* as meaning *muchacho*, *sipote*, "boy", "little boy", and "son". The Florentine Nahuatl Dictionary has a similar root spelled *pilpil* with an additional "l" in the first syllable and having identical definitions.

Let's run with this "little boy" for a moment. Nephi was the younger brother, or younger son, and was despised for that fact by his older brothers Laman and Lemuel when he was chosen to rule over them. Could Pipil have reference to "little brother's people"?

Tradition has it that Pipil was a diminutive title applied by the Mexicans to the Pipils who spoke Nahuatl because of the

“childish” way they spoke compared to Mexicans who spoke Nahuatl. This does not seem reasonable. If someone does not like you, and applies a derogatory name to you, do you accept it as your new name and apply it to your language and country? That would be absurd.

There is no reference in *The Annals of the Cakchiquels*, nor in *The Title of the Lords of Totonicapán*, mentioning a people named Pipil. Thus, it probably was a name applied by another people. It is apparent from the post-conquest parish records, tribute records, and land ownership records that there was a people and a language named Pipil. It would thus seem apparent that the name was indeed applied by the Mexicans and was accepted by the people only after they were beaten to the ground by Alvarado and the diseases he brought. It was probably never used locally before the Colonial era.

### What Is in the Name

There is another Nahuatl definition – *pipilti* which means “noblemen”. This may have more relevance. The land was very prosperous and there was an organization of wealthy overlords. That triggered memory of the Chinese mentioning a country of “gentlemen” and “nobles” and Sahagún also mentioning “noblemen”.

Describing Fu Sang they wrote: “They have written characters in this land and prepare paper from the bark of the Fusang.” “The name of the king is *Ichi*. The nobles of the first-class are termed *Tuilu*; of the second, Little *Tuilu*; and the third, *Na-to-sha*. When the prince goes forth, he is accompanied by horns and trumpets.” (Leland 1875, 26-27).

Chinchilla states that *Achi*’ was used to identify the Kakchiquel language (Chinchilla 1998, 156). *Achi*’ is very similar to *Ichi* in the Fu Sang account.

The Chinese knew what written characters were and it is very doubtful that the Aztec “pictographic art” would qualify for their definition while the Maya writing clearly would.

Sahagún gives us the best usage of the possibly relevant root words. Dibble translates the word *popoloca* as “barbarous tongue” (Dibble 1961). Barbarous means: “uncivilized, lacking culture or refinement.” Elisabeth Gott does not (Gott 1938); she usually uses softer descriptions like different or foreign. The Florentine Nahuatl Dictionary states that *popoloca* means “gibbers, mumbles, or speaks with a barbarous tongue”. The Aztecs had another root word *notli* meaning “dumb or speechless” and for this reason applied the name of Nonoualco to a region occupied by the Mam Maya on the Soconusco coast of southern Mexico. The Mam branch of the Maya is thought to be heavily Jaredite survivors.

Searching for roots related to “childish speech” we find *pil* in the root words for “tongue” and *pil* also in the root words for “child”. *Oc* means “yet”. Putting them together it could apply to one who “speaks with a childish tongue yet”. But that would require that *pilpiloc* be equivalent to *popoloca* and there is no usage evidence to support that. *Pilpil* alone is “child” while *pilli* means “child”, “noble”, and “nobleman”. It would appear that *popoloca* and *pilpil* are not related.

At this point we are chasing our tails – the linguistic roots are there. Sahagún’s usage is very clear for *popoloca* as a derogatory of diminutive expression for a form of speech “judged to be inferior”. Is *popoloca* equivalent to *pilpil* or *pilli*? Probably not, and without equivalency there is no link to *pipil* being an “inferior form of speech”. Sahagún uses *popoloca* (inferior speech) and *pilloque* (noblemen) in the same “paragraph” – he knew the difference.

Thus Pipil is related to “son”, “boy”, “child”, and “nobleman”, but there is no linguistic tie to *popoloca* and “inferior form of speech”. At most there would be an implicit link if one equates “male child” with “inferior form of speech”.

### **Nahua Speech Impediment**

Robert Carmack, a noted anthropologist from SUNY in

Albany, and a principal participant in the Institute of Mesoamerican Studies, states that Francisco Ximénez, who lived with the Quiché people for several years, recognized that there was some connection between the Quichés' eastern origin and the Mexican cultures but felt that the Quiché were older than the Aztecs and probably gave rise to them. Ximénez was impressed by the Quiché language and says it is the mother of the other Maya languages, the "most ordered of the world," with its "monosyllables and perfect declensions". His conclusion was that it came from the "Adamic tongue" (Carmack 1981, 22-23).

The same cannot be said for the Nahuatl language of Mexico. Consider for example the very simple word for white, clean, or pure. In Hebrew the word is *zak*. In Quiché it is *sak*. In Mam it is *sak*. In Chortí it is *sak*. But in Nahuatl, it is *iztac*. Clearly they all came from Hebrew, but why is the Nahuatl so different and what is the difference?

Going to the last three years of elementary school in Florence, Arizona, the author had a friend named Robert Sepúlveda. He spoke with a bit of a lateral lisp and/or tongue thrust. The teacher, Mr. Vega who was also of Mexican ethnic origins, was familiar with such a speech condition and suggested that Robert put a pebble under his tongue and practice speaking while trying to hold the pebble in place.

Exposure to the Nahuatl language (mostly on paper) brought back memories more than 50-years removed of Robert putting the lateral lisp "TL" sound on many words just like the Nahua do. Ten years ago when writing the first book (Pate 2002), the hypothesis was put forward that a significant reason for the drastic difference between Nahuatl and Quiché Maya was due to a speech impediment of one or more of the lineage foundation stock. The Quiché and the Nahua were in very close proximity for many years. They shared common Hebrew roots as part of Lehi's family and they "grew up" together in Zarahemla. If the king stutters, the whole kingdom stutters. Who will tell the king "he has no clothes on"? Those who do not have the impediment can learn to mimic the impaired sound, but those with such

impediments have great difficulty trying to “unlearn” their tendencies.

Other possible problems were noticed in Mesoamerica with b/v, b/p, r, l, s, z, ts, and tz, etc. This started a minimal investigation into lateral lisp, tongue thrust, and tongue tied conditions. Wikipedia had some very enlightening thoughts put together from several sources. As you read remember the criticisms of the Pipils and the Nonoualco people. The author suggests that the criticism from the Mexicans further north about the inhabitants of the more southerly Pacific coast region is a bit like “the pot calling the kettle black”. The quote below from Wikipedia is very technical. Do not get hung-up on the technical jargon but just catch the flavor of what is required of the tongue to speak clearly and note how, if the tongue and its motions are compromised by lateral lisp, tongue thrust, or tongue-tied conditions, certain sounds become very difficult to achieve. Also, note that some of these conditions are typical of “children” and are usually “out grown” with time.

**Tongue thrust** (also called **reverse swallow** or **immature swallow**) is the common name of **orofacial muscular imbalance**, a human behavioral pattern in which the tongue protrudes through the anterior incisors during swallowing, speech, and while the tongue is at rest. Nearly all young children exhibit a swallowing pattern involving tongue protrusion, but by the age of six most have switched to a normal swallowing pattern. People who tongue thrust do it naturally and are usually unaware of the behavior.

Many school-age children have tongue thrust. Up to the age of four, there is a possibility that the child will outgrow tongue thrust. However, if the tongue thrust swallowing pattern is retained beyond that age, it may be strengthened.

**Causes** -- Factors that can contribute to tongue thrusting include macroglossia (enlarged tongue),

thumb sucking, large tonsils, hereditary factors, ankyloglossia (**tongue tie**), and certain types of artificial nipples used in feeding infants. In addition, allergies or nasal congestion can cause the tongue to lie low in the mouth because of breathing obstruction, contributing to tongue thrusting.

**Effects** -- Tongue thrusting can adversely affect the teeth and mouth. A person swallows from 1,200 to 2,000 times every 24 hours with about four pounds (1.8-kg) of pressure each time. If a person suffers from tongue thrusting, this continuous pressure tends to force the teeth out of alignment. Many people who tongue thrust have open bites; the force of the tongue against the teeth is an important factor in contributing to "bad bite" (malocclusion).

Speech is not frequently affected by the tongue thrust swallowing pattern. The "S" sound (lisping) is the one most affected. The **lateral lisp** (air forced on the side of the tongue rather than forward) shows dramatic improvement when the tongue thrust is corrected. However, lisping and tongue thrust are not always associated.

**Tongue tied** -- **Ankyloglossia**, commonly known as tongue tied, is a congenital oral anomaly which may decrease mobility of the tongue tip and is caused by an unusually short, thick lingual frenulum, a membrane connecting the underside of the tongue to the floor of the mouth. Ankyloglossia varies in degree of severity from mild cases characterized by mucous membrane bands to complete ankyloglossia whereby the tongue is tethered to the floor of the mouth.

**Sibilants** -- A **sibilant** is a manner of articulation of fricative and affricate consonants, made by directing a stream of air with the tongue toward the sharp edge of the teeth, which are held close together. Examples of sibilants are the consonants at the beginning of the



English words *sip*, *zip*, *ship*, *chip*, and *Jeep*, and the second consonant in *vision*. Sibilants have a characteristically intense sound, which accounts for their non-linguistic use in getting one's attention (e.g. calling someone using "sssst!" or quieting someone using "shhhh!").

In the alveolar hissing sibilants [s] and [z], the back of the tongue forms a narrow channel (is grooved) to focus the stream of air more intensely, resulting in a high pitch. With the hushing sibilants (occasionally termed *shibilants*), the tongue is flatter, and the resulting pitch lower.

Sibilants may also be called **stridents**, a term which refers to the perceptual intensity of the sound of a sibilant consonant, or **obstacle fricatives/affricates**, which refers to the critical role of the teeth in producing the sound as an obstacle to the airstream. Non-sibilant fricatives and affricates produce their characteristic sound directly with the tongue or lips etc. and the place of contact in the mouth, without secondary involvement of the teeth.

The characteristic intensity of sibilants means that small variations in tongue shape and position are perceivable, with the result that there are a large number of sibilant types that contrast in various languages.

One young man who we will quote but not reference stated the following about his troubles:

I had a reverse-swallow tongue thrust my whole life. When I graduated from high school in 1977, my only goal was to overcome my speech impediment. Because I swallowed incorrectly and I had a habitual tongue posture at rest, which was totally inappropriate for articulation, I had tremendous trouble with "r" and

“w” and interchanging the two. I said the “s” between my teeth. “L” I said by having the tip of my tongue touch my upper front teeth. There were many words that I literally could not say such as “formal,” “children,” “rare,” and “rural.”

Has the reader noticed the letters that are more difficult with impaired tongue motion? These include r, w, l, s, z, sh, ch, ts, tz, and hard j. The Quiché language is very “crisp” with its “perfect declensions” as Francisco Ximénez stated while apparently several of the Indian languages of North America are not. Some seem to speak with what could be called a “thick tongue”. The tongue is probably not thicker, but rather poorly positioned for “crisp” speech. Drugs, alcohol, and stroke can cause this response – as does Down’s syndrome. The Apache language is one for example that a friend described as a “thick tongued” language.

### **Nephi to Noah to Nahua**

During the 1600 years since the end of the Book of Mormon, the tracks have clouded. In the beginning, the Nephite identity was very clear. Now, 2600 years later, the secular remains of the Nephites are hard to find. Can we piece together the Nephite trail? Nahua may be the residual name of Nephi. The Spanish name Nahua, or Naoa as it is written by Sahagún, is pronounced almost exactly the same as Noah. Is there a connection?

Recall that each new king of the Nephite people was also called Nephi to “keep in remembrance his name” (Jacob 1:11). Zeniff’s people returned from Zarahemla (Cotzumalhuapa) to re-inhabit the land of Lehi-Nephi (Lejamani, Honduras). Zeniff’s son Noah was later made king. Should his name not have been changed to Nephi? Maybe it was. The distinction between Noah and Naoa, an early spelling of Nahua, is insignificant. Recall that the language of the Lamanites in this area and this time had taken a different evolutionary path than had the

Nephite language from Zarahemla -- so much so that the Lamanite king Laman enlisted the help of the brethren of Amulon to teach the Nephite language to his people (Mosiah 24:4).

Take note of the last part of the following passage:

And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah. (Alma 43:13)

The Lamanites were a compound of not only the regulars, but also all the Nephite dissenters, the Amalekites, the Zoramites, and the descendants of wicked king Noah. These later groups were centered in the western end of El Salvador (the land of Lehi, or Lenca also known as the first land of Nephi-I, or the land of their first inheritance). The Nephite grief came from this region, not the land of Shilom (the second land of Nephi-II or Lehi-Nephi), which was too far away and too small to be relevant.

The region known as the land of Lehi or the first land of Nephi-I to the beleaguered inhabitants of the greater land of Zarahemla was in El Salvador and included the cities of Nahuizalco, Chalchuapa, Ahuachapán, and Atquizaya. This region, throughout the Book of Mormon is called the Land of Nephi, but the inhabitants “were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah.” It was this compound of people that ultimately drove the Nephites out of Zarahemla. Barring any wholesale extermination and reintroduction of a different people, this “compound” would be the ancestors of the Pipils.

But would they be called Lamanites. Many of their kings and leaders were Nephites. In Mormon's day there was no longer a people known as Nephites (Words of Mormon 1:1; Mormon 8:7). The residual Nephite group at K'umarkáh (Cumorah) when Pedro de Alvarado arrived were called by the four family group names Nehib, Tamub, Ilocab, and Cavekib. The coastal piedmont peoples were called Nahua or Pipils. National Geographic Society maps show the Nahua people extending from this exact region in El Salvador up into most of central Mexico.

### **Was There a Speech Impediment**

The Quiché of Guatemala and the Nahua, principally of Mexico and the Pacific coastal region to the south, have close ties that are known to go back many centuries. They are both of the Tolteca or *Tulateca* (Dibble 1961, 170) and go back to Tul-lum, for their origins. Tul-lum, we have stated, was from the Sumerian form of the name for their departure point on the coast of Sheba (Yemen) at the port city of Cana or Qana. Qana we know was the Hebrew form, from the word *qaneh* for "reeds" or "canes". It appears that this also became their generic name for Jerusalem in the land of Canaan.

Both Nahuatl and Quiché languages were spoken at K'umarkáj or Cumorah -- later named Utatlán or "land of the reeds" by the Nahuatl speakers who arrived with Alvarado and the Catholic priests in 1524 (Carmack 1981, 3). Likewise the Nahua were distributed along the Pacific coast from El Salvador up through much of Mexico.

How could two groups that started so close and shared their origins and much of their history have developed two languages so different yet with some commonalities? The other branches of the Maya share similar origins and their languages are closer. Still, when one has a Hebrew root word, often it can be recognized in Yucatec, Chortí, Quiché, Mam, Ch'ol, and Cakchiquel, etc. The spelling and pronunciation of these words can be very different, but when they are lined up together one can

often recognize that the words share a common source. Many of the Nahua words are also recognizable but they seem to have been changed (clobbered) much more than is commensurate with their historical closeness.

A letter that is nearly impossible for those who have tongue issues to pronounce is the *r*. The *r* cannot be pronounced with the tongue thrust forward against the top of the mouth. Sahagún wrote of a non-Nahua group: “The way they pronounced their language made it somewhat unintelligible; in their language was the letter *r*” (Dibble 1961, 182). The Nahua did not have the letter *r*. Some of the other letters or sounds missing from the Nahuatl language include *b*, *d*, *f*, *g*, *j*, *s*, and *w*, and the leading *l* is always preceded by the *t*. Try to pronounce these sounds with the tongue stuck to the top front of the mouth. Note that all of these present a problem for one with the tongue thrust impediment or the lateral lisp impediment.

Note also that it was the Nahua who had the speech problems and clobbered language that were belittling others without similar flawed speech and clobbered language by referring to them as *popoloca* (having a barbarous or foreign tongue).

Speech impediments can be very difficult, and it can be hard to pinpoint the exact cause. It can start from a poor model, poor hearing, neurological problems, physical problems, or sound production problems. The problem can be an early life model who does not speak correctly. Often a hearing problem causes the sufferer to model the incorrect sound. Is it possible and even suspected that a speech impediment of an early Nahua leader accounted for much of the divergence in the two languages?

## **Conclusion**

What actually happened to cause such a divergence in the languages of two groups so closely related is unknown, but possibly the above speech pathology symptoms are providing critical clues.

In conclusion, since there is no mention in *The Annals of the Cakchiquels* or *Title of the Lords of Totonicapán*, it would thus seem apparent that the name Pipils was indeed applied by the Mexicans and was accepted by the people of Pacific coastal Guatemala only after they were beaten to the ground by Alvarado and the diseases he brought. So the question remains – what did the Pipils call themselves?

The Quiché refer to their original chiefs as the “Wise Men, the *Nahuales*” (Recinos 1953, 169). *Nahuales* are Nephites. We are aware of the reverence the Maya have for their ancestral dead. Much of their hocus pocus was to make contact with their ancestral dead. These *nahuales* Goetz states were the “guardian spirits of the Indians” (Recinos 1953, 169). The subsequent three references to *nahuales* refer to consulting the *nahuales* for direction. To the Quiché the *nahuales* were the “familiar spirits” with which they consulted, but in life they were the Quiché’s great Nephite ancestors.

Oswaldo Chinchilla Mazariegos and Ruud Van Akkeren provided the breakthroughs that link the Nahua/Pipils of the Pacific coastal piedmont to the Quiché and Kakchiquels of the higher country.



## CHAPTER 7

### FAMILY NAMES – CHINAMIT

#### **Carmack's Quichean Civilization**

Robert Carmack, who served a mission in the area and later returned to do extensive research, has long been recognized as an expert on the Pre-Hispanic Quichean civilization in the K'umarkáh (Cumorah) area. When the author shared some ideas about K'umarkáh being Mormon's hill Cumorah, Carmack was quite certain that could not be the case because the Quichean bloodlines had moved into the K'umarkáh area from the Mexican Gulf Coast much later than would be relevant for Book of Mormon interests.

That understanding of the 70's is now being challenged. One doing the challenging is Ruud Van Akkeren. He shares research information and historical data resources with Oswaldo Chinchilla Mazariegos and teaches in Holland. They both share a very personal interest in the same region and cultures. They also quote each other's work.

Van Akkeren states that in years past several have tried to link the South Coastal Pipil with the Mayas from the Altiplano. Thompson had suggested that, after the collapse of

Cotzumalguapa, the Pipils blended with the Maya. In 2000 Franz Termer tried to show that the Achi' speakers of the Coast were descendants of the Pipils themselves. Much further back Fuentes y Guzmán, using documents that are now lost, precisely attributes the foundation of the Quiché, Tz'utujil, and Kakchiquel confederations to Pipil migrants from the Coast. Unfortunately, Carmack diverted the attention from the Pacific Coast to the Gulf Coast, in the search of faraway Mexican influences, when actually these were to be found practically around the corner (Van Akkeren 2005, 1001). Van Akkeren's excellent paper *Getting Acquainted with the Pipils from the Pacific Coast of Guatemala: an Ethno-Historic Study of Indigenous Documents and of the General Archive of Central America*, states the old condition and then describes and justifies the new perspective.

Unwittingly, Chinchilla and Van Akkeren are making available the data that will make a case for the authenticity of Mormon's peoples that will stand up in court. Of course people will continue to believe whatever they choose, to rationalize their life styles.

### **Ruud Van Akkeren's Maya Genealogical Roots**

The author is most appreciative of Van Akkeren's recent contributions and will quote freely from his paper to capture the essence of how he has broken down the Carmack paradigm and some of what he has found. Again, the gleaning of evidence and findings will be slanted toward those findings that the author recognizes as directly relevant to fusing a link between present day Maya peoples and Mormon's peoples.

As Van Akkeren states, Robert Carmack proposed in the 70's that in the Early Postclassic period, the K'iche' migrated, together with the Tz'utujil, the Kakchiquel, the Rabinal groups, and several other tribes from the Mexican Gulf Coast or Chontalpa. Their apparent Mexican influence (also referred to as Toltec or Epi-Toltec) is likely an inheritance of the Chontalpa area, which was an amalgam of Maya and Nahuatl cultures.



Van Akkeren continues by pointing out that Carmack's reconstruction does not reflect the true Postclassic history, but rather an idealized restructured history from the XVI century. He states that our understanding will be misled if we analyze from that idealized history.

Van Akkeren started with the confederation level and then broke it down into its most basic parts – the lineages or groups of lineages called *chinamit* (“family” in Quiché). His approach called “Lineage History” recognizes that the *chinamit* was the core of Postclassic organization and therefore uses the family names such as *Kaweq*, *Nijaib'*, *Toj*, *Kooja*, and *Tz'ikin*, etc. rather than *K'iche'* or *Tz'utujil*.

As a side note, the present author had already rejected Carmack's proposal because he found names like Tamub, Nihib, Ilocab, and Cavekib at K'umarkáh and recognized them as Sam, Nephi, Jacob, and Joseph, respectively from Cumorah (Pate 2002 and 2009). Zoram and some others were also identified. For this reason the author was very excited to see Van Akkeren's work which adds more family names to the mix and provides more evidence to link to the Book of Mormon names.

By tracking the family names Van Akkeren found that the Mexican influence of the Postclassic nations did not come from the Mexican Gulf Coast but instead from the Pacific Coast which is exactly the Cotzumalguapa Culture which the author has identified as Zarahemla. Van Akkeren states that the current investigation on the identity of the Pipils from the Pacific Coast has only reinforced this idea. The indigenous and colonial archive documents depict a coexistence of the Mexican immigrants with the Maya. Van Akkeren still holds to a migration from Mexico while the Book of Mormon evidence as documented by the present author would indicate that the migration was from Guatemala to Mexico. There may indeed have been a reverse migration from Mexico back into Guatemala after Mormon had closed the book, but it does not appear necessary based on the indigenous accounts.

### **Van Akkeren's Mix of Peoples**

“The Maya people were the majority, and they belonged to two ethnic groups: the Mam and the Achi’, this latter a branch of the K’ichean family. During the Late Classic and the Early Postclassic periods, there was an abandonment of the Coastal centers, and a migration of the noble lineages to the Altiplano. There, they joined the local Maya and other Maya groups that had come from the Lowlands. These three groups were to give birth to the Postclassic confederations, namely K’iche, the Mam, the Tz’utujil, etc. Because there was a larger presence of Maya groups, the Pipils lost their Mexican identity to such a degree that they changed their names from Nahua to Maya.” (Van Akkeren 2005, 1001)

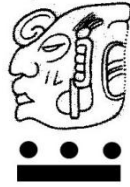
Van Akkeren’s scenario sounds very much like Mormon’s abandonment of Zarahemla and regrouping at Cumorah, though he places it in the Late Classic and Early Postclassic time frame. Some of it may have been based on much older legends or something similar may have been repeated. As with the legend of Tecun Uman, the Quiché tended to recast their legends from the very distant past into stories that are much more recent in time and therefore supposedly more relevant.

From the present author’s perspective, the Mam or “the ancient ones” are a Jaredite residual from the lands of Moran (Takalik Abah) and Desolation (Zacahuyu-Retahluleau). The Achi’ would be a Mulekite and Nephite derivative; the Pipil would be Nephite/Lehi peoples; and the Tz’utujil would be a Zoramite group. The Lowland Maya would be nothing more than a mix of all the above who had migrated into the northern Lowland areas in the preceding centuries or millennia. The role of the Anti-Nephi-Lehies is yet to be sorted out. And of course, there were whatever “undocumented” peoples that may have passed through. There was very definitely a Chinese influence and/or presence – enough to dominate the DNA and modify the language and Maya glyphs.

Van Akkeren continues trying to piece together the wanderings of the various families and correlating some historical events. His work continues and we are anxious to see his further developments.

At this point we will depart from Van Akkeren's work and pick up pieces related to the specific lineages elsewhere in the present text. Van Akkeren states that: "It is surprising to realize how abundant is the information still to be found in indigenous documents about the ancient times, not too openly unfolded perhaps, but instead hidden in myths, cults, toponyms, and proper nouns." (Van Akkeren 2005, 1002)

A final point to be repeated is that the Nahua name was lost in the highlands and the Pipils of the Pacific coast lost their identity possibly by disease and possibly by melding into the colonial culture more rapidly than the others.



## CHAPTER 8

### ZORAM – LINEAGE OF THE BAT

#### **Zoram**

Several references have been made to the fact that *Zotz*, the “leaf nose bat” and the totemic symbol for the Kakchiquels, represents the lineage of Zoram. We will now justify that point.

Zoram appeared in the Book of Mormon to be a mere servant to Laban. Some recent findings may show that he was much more. Seats and food on Nephi’s ship were possibly quite limited and it is very likely Zoram was needed to meet some objective known only unto the Lord. Could it be that Zoram was the scribe and the one who taught Nephi the arts of engraving and metallurgy that were later used to make the plates delivered to young Joseph?

Nephi’s initial desire was stated thus, “Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us.” (1 Nephi 4:36) There certainly was wisdom in Nephi’s words and actions, but very recently the dedicated and brilliant epigraphers who helped break the Maya code have possibly discovered the Lord’s wisdom for selecting

Zoram to accompany Nephi and the family of Lehi into the desert.

Three bodies of literature available to all in public libraries, when examined together, provide the evidence that permits the puzzle to be assembled. The first part of the triad was written by the native Maya chroniclers after the Spanish Conquest. The second part was written by the Maya epigraphers who have scrutinized the jungle offerings and turned stone again into understanding. The third part is of course the Book of Mormon, which provides the story line or framework and gives meaning and completeness to the otherwise unrelated bits of knowledge.

### **The Chroniclers**

The Spaniards taught their written and spoken language to the natives. Some bright individuals, after learning the Spanish language, started writing their native legends, history, and theology in their native language using the Spanish alphabet. These scribes became known as the *chroniclers*. Centuries later their tomes surfaced and were translated by scholars. Three of these tomes are now available: *Popol Vuh*, originally written in Quiché Maya; *The Annals of the Cakchiquels*, originally written in Cakchiquel Maya; and *Title of the Lords of Totonicapán*, originally written in Quiché Maya. All three of these chronicles came from the highlands of Guatemala. Apart from Maya, evidence of written languages in the Americas is very limited, but there are several un-deciphered scripts scattered around.

Remember that writing follows enlightened people. The Nephites had a very literate society and centralized civilization for 1000 years and the Jaredites occupied the same lands and had similar attributes for possibly another 1600 years. Could a footprint this large in time be washed away without a trace? Certainly not! Have we overlooked the obvious? Two rules are most helpful. First, believe the Book of Mormon; and second, believe what the natives tell you. The archaeology and the writings are puzzles to be solved. The solution does not belong

to the archaeologists alone, not to the anthropologists alone, not even to the epigraphers alone, not to the molecular biologists, and certainly not to the Book of Mormon scholars alone. Anyone who is too proud to admit evidence from each of the camps will be boxed out of the solution space and meet with failure.

What have the natives said of their origins? *Title of the Lords of Totonicapán* was apparently written in 1554 in the Quiché language using Spanish characters. In 1834 the Catholic Father Dionisio José Chonay was commissioned to translate the original document into Spanish and it was added to the court's register of public instruments. In 1860, Abbé Brasseur de Bourbourg came across the translation, and recognizing its value, made a copy, which he used in his work. This copy, after his death, was acquired by Alphonse Pinart and later passed to Comte de Charencey, who translated it and published it in French and Spanish. This material was later collected and published by E. Renault de Broise at Alençon in 1885. Elder Ted E. Brewerton was so gracious as to provide the author with a copy of this document (and also a copy of *The Annals of the Cakchiquels* in its original hand written Cakchiquel dialect). The whereabouts of the original Quiché text is unknown. Recinos made his translation from Chonay's translation (Recinos 1953, 163-165).

The original transmittal letter for the translation was signed by Dionisio José Chonay. In it he said: "Translation of the attached manuscript, written in the Quiché language by those who signed it in the year 1554, in accordance with the tradition held by their ancestors." He then goes on to provide this very interesting comment:

This manuscript consists of thirty-one quarto pages; but translation of the first pages is omitted because they are on the creation of the world, of Adam, the Earthly Paradise in which Eve was deceived not by a serpent but by Lucifer himself, as an Angel of Light. It deals with the posterity of Adam, following in every respect the same order as in Genesis and the sacred books as far as the

captivity of Babylonia. The manuscript assumes that the three great Quiché nations with which it particularly deals are descendants of the Ten Tribes of the Kingdom of Israel, whom Shalmaneser reduced to perpetual captivity and who, finding themselves on the border of Assyria, resolved to emigrate (Recinos 1953, 163-164, 166).

Thus, Chonay left some rather interesting testimony that these people were descendants of Israel. Even the last significant events with Shalmaneser (king from 727-722 BC) hit close to Lehi's departure time, and the fact that the history ends with their captivity in Babylon is right on the money. The strongest part of the evidence that he was not perpetrating a fraud is found in his comment about Eve being deceived not by a serpent but by Lucifer himself, as an Angel of Light. This was contrary to the dogma of the day, and was later clarified to the world by Joseph Smith, Jr. There are many who reject the post-Conquest writings because they are full of interpolations from the Catholic Church. As Diane Wirth challenged, "Show me one Maya hieroglyphic inscription that testifies of these things." (Wirth 2003, personal communication)

### **Pa Tulán -- Pa Civán**

In the chronicle, *Title of the Lords of Totonicapán*, the early inhabitants of Mesoamerica describe their origin as follows:

These tribes came from the other part of the sea, from the East, from Pa Tulán, Pa Civán. They came from where the sun rises, descendants of Israel, of the same language and the same customs.....When they rose from Pa Tulán, Pa Civán, the first leader was Balam-Qitse, by unanimous vote, and then the great father Nacxit gave them a present called Girón-Gagal (Goetz 1953, 170).

Some think that "descendants of Israel" in this quotation

came from overzealous Christian scribes wanting to identify the Lost Ten Tribes. But take note of the departure place and the gift that they were given. The scribes did not know anything about the Liahona in 1554. They even signed an attestation stating:

Now on the twenty-eighth of September of 1554 we sign this attestation in which we have written that which by tradition our ancestors told us, who came from the other part of the sea, from Civán-Tulán, bordering on Babylonia (Goetz 1953, 194).

So the natives said they came from across the sea from Pa Tulán. This name is written many different ways: Tulán, Tulum, Tullum, and Tula for example. And, there are many places with these names in the Americas. The English dictionary states that our word “tules” comes through American Spanish from the Nahua (Aztecs) and means “reeds or bulrushes.” The word actually came through the Quiché Maya from a much more distant source as we shall see. The roots are from the Sumerian language (land of Sumer or Shinar or Babylonia). *Túl* is a noun meaning “lowland” and *lum* is a verb meaning “to grow luxuriantly; to be fertile, productive; to make productive; to bear fruit.” Together, one of the meanings is “productive lowland,” just as it is in Nahuatl. The Hebrew form of this word would be *Canaan*. When Moses led the children of Israel out of captivity, Canaan was their destination as a Promised Land, not Jerusalem. Thus, it would appear that the Native Americans did not refer back to their homeland as the general land of Jerusalem but rather as the general land of Canaan, and even for this they used the Jaredite (Sumerian) name *Túl-lum* rather than the Hebrew *Canaan*.

The natives of Mesoamerica said they came from across the sea near Babylonia from a land Pa Tulán. The Book of Mormon states that Lehi’s family came from Jerusalem. If there is a connection with the Book of Mormon, it would appear that Tulán to the natives and Jerusalem to Lehi’s descendants may be the



same general place.

## The Bat

Suppose that we examine for a moment a hypothesis that Tulán was Jerusalem, the old world origin of Lehi and his family. Let us see what else the natives say of Tulán. In *The Annals of the Cakchiquels* they state, “And setting out, we arrived at the gates of Tulán. Only a **bat** guarded the gates of Tulán. And there we were engendered and given birth; and **we paid the tribute in the darkness and in the night**, oh, our sons!” (Recinos 1953, 47) These four short phrases sound vaguely familiar and may be telling us much.

Since the ancients originally left Tulán where they were born, as the third phrase states, the first statement, “And setting out, we arrived at the gates of Tulán.” must refer to a return visit. On the return visit, the fourth phrase states that they paid tribute and that said tribute was paid in the darkness of night. It is the second phrase about only a **bat** guarding the gate of Tulán that is possibly most curious.

Consider now Lehi’s charge from the Lord to have the sons return to Jerusalem for the Brass Plates of Laban as recorded in 1 Nephi, Chapters 3 and 4. While we are waxing hypothetical, let us try a second hypothesis and see where it leads. The second hypothesis would be that the account in *The Annals of the Cakchiquels* is referring to Nephi’s account of the return to Jerusalem for the Brass Plates.

If there is any substance to the first two hypotheses, it would seem that the lone “bat” that guarded the gates at Tulán just might in very deed be Laban’s servant, Zoram. Since it does not necessarily follow from the second hypothesis that this is the case, would it be possible to indulge yet another hypothesis – that Zoram and the “bat” refer to the same individual?

Attacking these three bold claims can best be managed in reverse order. The evidence is most intriguing. The first evidence comes from the south coast of Guatemala. Two

branches of the Maya, the Tz'utuhil and the Cakchiquel, reside there as neighbors and historically they have been affiliated. Recinos, in his translation of *The Annals of the Cakchiquels*, provides the following footnote about the “bat” that guarded the gates of Tulán:

*Zotz*, the bat, is the symbol of the Cakchiquel race, whose totemic name was *zotzil*. The king of that nation later received the title of Ahop-Zotzil, that is, “lord of the mat”, or chief of the *zotzils* (Recinos 1953, 47).

According to our third hypothesis, this would be Zoram and thus, the Zoramites. The compelling evidence that *Zotz*, the bat, is Zoram comes from *The Annals of the Cakchiquels* and Michael D. Coe’s excellent book, *Breaking the Maya Code*. We are all aware that artists like to sign their paintings. What about the Maya, did they sign their work? Coe mentions that, throughout much of human prehistory and history, artists rarely signed their names to their work. He cites Joseph Alsop who made it clear that prior to the Greeks, only in ancient Egypt do we find signed works, and these rare examples have only architects’ signatures.

In the larger context of the world history of art . . . a signature on a work of art must be seen as a deeply symbolic act. By signing, the artist says, in effect, “I made this and I have a right to put my name on it, because what I make is a bit different from what others have made or will make.” (Alsop 1982, 181)

Coe then goes on to add:

Apart from the modern world (where even motel art is signed), the widespread use of signatures has generally been confined to only five art traditions: the Greco-Roman world, China, Japan, the Islamic world, and Europe from the Renaissance onwards.

That the Classic Maya were an exception to this rule began to be apparent from David Stuart's reading of *dzib* compounds on the clay vessels; the word means both "writing" and "painting," the Maya not distinguishing these perhaps because both are executed with a brush pen (there is evidence that the monumental texts were originally laid out on the stones as ink drawings, as in ancient Egypt). *Ah dzib* is "he of the writing," in other words "scribe."

*U dzib*, "his writing (or painting)," was revealed by David to occupy two positions in the Primary Standard Sequence. The first was Barbara's "surface treatment" section; David proved that this alternated with a compound in which syllabic *yu* preceded Landa's *lu* and a "bat" head. If the pot and its texts were painted, *u dzib* appeared; if it was carved or incised, "*lu-Bat*" was the appropriate compound. It was obvious that one compound referred to painting, while the other – still unread – had to do with carving (Coe 1992, 249).

The word for "word" in Quiché is *tzij* and *tz'ib* means writing. Stuart's *dzib* is exactly *tz'ib* in consistent orthographies. This word is straight from Chinese where *zi4* means "word" and *bi3* means "write" and "writing brush" and "writing implement".

Coe goes on to say that the *lu-Bat* glyph was followed by the name of the painter or engraver and that these painters and engravers were artists and learned ones and they belonged to the very highest stratum of Maya society (Coe 1992, 250).

Mathematically the proof is complete, but for those who do not appreciate those famous exercises left to the student, we will walk back through the proof from the bottom up.

The glyph, *lu-Bat*, which Coe says is "still unread," is shown in Figure 50. By "still unread" he means that the phonetic values have not been put together into a word that is recognizable in the Ch'ol Maya language. They know that the glyph means "he of

the engraving,” but they do not know how this was conveyed in Ch’ol.



Figure 50. *lu*-Bat Glyph (T568, 61,756).

The affix on the left of the “bat” head is glyph T61 and it has the phonetic value of the syllable *yu*. This syllable has been identified as the third person pronoun. The word *yu* does appear in Chinese as first person singular “I” and “me” and among other things it means “jade or precious stone”. Jade tools were used in Mesoamerica to carve in stone. The “bat” head, T756, is *zotz*, which means “bat” in Quiché and Kakchiquel – similar to *sutz* in Chortí and *suts* in Ch’ol. The image represents the “leaf-nose bat”. The verb *tzoc’* means to sculpt or carve (stone) in Quiché Maya. The affix on the right below the ear of the bat is T568 and its phonetic value is the syllable *lu*. In Chinese *lu4* means “copy, write down, or record”.

The *l* and *r* usage is interesting. The *l* and the *r* are often interchangeable in the various branches of the Maya language. Some will use the *l* where others use the *r*. It may be like Chinese and Japanese, where the *l* and *r* sounds are almost identical. Some sections of China distinguish between the two sounds and some do not.<sup>2</sup> For this reason they have difficulty with the *l* and *r* sounds when learning English. You have heard the mocking line in the movies, “rots of ruck”, for “lots of luck.” Even in Hawaii some say *aloha* while others say *aroha*. Also,

<sup>2</sup> Qunzhen Wang, personal conversation, 2002.

the Ch'ol dictionary lists the Spanish word for sugar, *azúcar*, and then gives the Cholanized form of the word as *asucal* with the terminal *r* being replaced by an *l*. The *r* does not appear in the Nahuatl language, nor in many of the northern lowland Maya dialects. Both *r* and *l* are in the Quiché, Cakchiquel, and Chortí languages. This means that the *lu* affixed glyph may be *ru* in other dialects. In Chortí the words *lum* and *rum* are the same; both meaning “earth” or “soil”. In Ch'ol only *lum* is used. Coe's *lu-Bat* glyph that means, “he who knows engraving,” may be exactly “Zoram”. Apparently he was the one who knew how to engrave. We have the *Zo* from *Zotz* and the *ru* from *lu* to give us *Zorum* for Zoram, with the terminal *m* yet not accounted for.

The author is of the opinion that the glyph T568 is not just *lu* but rather *lum*. Compare the two glyphs in Figure 51.



Figure 51. Glyph T82 *li* and T568 *lu*.

No meaning is given for either glyph, only the phonetic values. A search of the Ch'ol dictionary yields the word *limete* which means “bottle” – that would be an earthen pottery jar. A review of the Sumerian lexicon showed some interesting definitions. In Sumerian the root word *lum* has many meanings. Those of most interest at this juncture were: “to be satiated, full, soften, and soak”. There was also *lúm* meaning “a small drinking pot”. It might appear that the *li* glyph may have a connection to “a small drinking bottle”. Or, *lum* may be a full *li*. Or, *lum* looks like a *li* that “soaked” in water and “softened” and spread out as an un-fired pottery jar would do. Also recall that *lum* and *rum* both mean “earth” or “soil”. *Rum* also is one of the words for “clay” in Chortí.

Even though the *lu*, *lum*, or *rum* glyph is uncertain at best, there is no doubt that Coe's *lu-Bat* glyph is Zoram, "the one who knew how to engrave". The name *Zotz* for the bat possibly comes from the *zot*, *zot*, *zot* echolocation sound the bat makes. Figure 52 shows some stone engravers names from Stela 31, El Perú, Guatemala.

Is it possible that we have just provided the translation for the *lu-Bat* glyph, or was the approach too parochial? Time will tell. What we know with certainty are the following points:

- (1) The bat or *Zotz* is the glyph that was used to identify the engraver's signature and the name of the engraver followed.
- (2) In Quiché the same root found in *tzoc'* means, "to sculpt or carve as in stone".
- (3) *Zotz* of the Cakchiquels was the title for their king – *Ahpop-Zotzil*, and the name meant "lord of the mat" or "keeper of the mat". Would these mats be floor mats or sleeping mats; or would they be the whitewashed fibrous mats the Maya used for books similar to the old world papyrus made from reeds? In Quiché *pop* means "straw mat" but it also means "acontecimientos, happenings, and occurrences". Throw away the "mats", *ahpop* means "the record keeper".
- (4) Tulán was the land across the sea from whence they originated.
- (5) When they returned to Tulán they paid tribute in the night.
- (6) Only the Bat or *Zotz* guarded the gate at Tulán.

Of these known facts, the most important we must not forget is that *Zotz*, the Bat, was the glyph used in the western Maya lowlands to the end of the Late Classic Maya era to identify the engraver or sculptor. This fact becomes our strongest tie to Laban

and the Brass Plates in Jerusalem as described in the Book of Mormon.

Yes, Zoram definitely left his mark. It appears that Zoram was not just a mere servant of the indulgent Laban, but he was the engraver. He took Nephi to the treasury. He was the one who knew the technology, the language, and the art to record the sacred records. Zoram's name was synonymous with engraver to the end of the Late Classic Maya era and now it surfaces again. Was it any accident that the Lord found passage for Zoram on Nephi's boat?

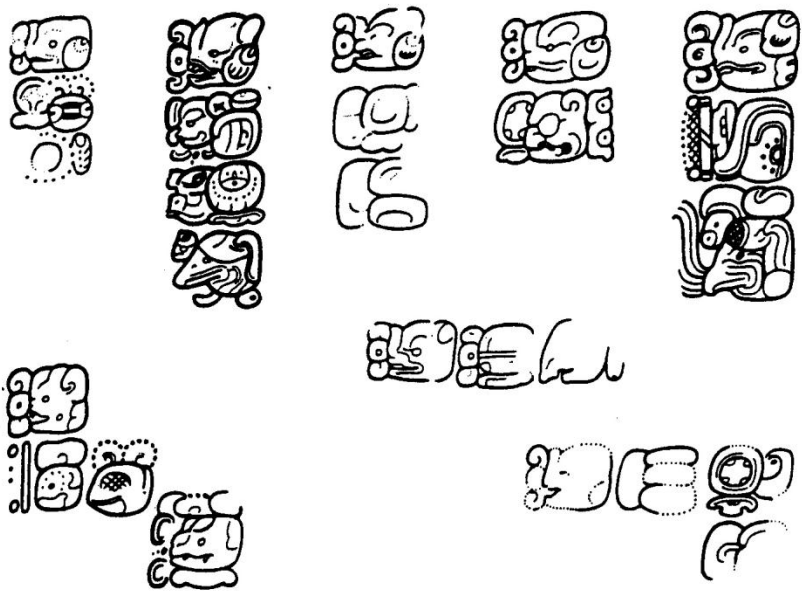


Figure 52. Eight “lu-Bat” glyphs with engravers’ names (Coe 1992, 251).

Zoram even made it into the Nahuatl dictionary. The word for “stone cutter” or “lapidary” (one who cuts, polishes, or engraves stones) is *tet-zotzn-qui*. *Tet* being “stone”, *qui* being the one who “comes to do something”, and that leaves the engraver, our old friend *Zotzn* or *Zoram*.



## CHAPTER 9

### VAN AKKEREN'S CHINAMITS

#### **The Coastal Peoples**

In searching for the Pipil roots on the Pacific coast of Guatemala, Van Akkeren's statement is worth repeating:

The Maya people were the majority, and they belonged to two ethnic groups: the Mam and the Achi', this latter a branch of the K'ichean family. During the Late Classic and Early Postclassic periods, there was an abandonment of the Coastal centers, and a migration of the noble lineages to the Altiplano. There, they joined the local Maya and other Maya groups that had come from the Lowlands. These three groups were to give birth to the Postclassic confederations, namely the K'iche, the Mam, the Tz'utujil, etc. Because there was a larger presence of Maya groups, the Pipils lost their Mexican identity to such a degree that they changed their names from Nahuatl to Maya (Van Akkeren 2005, 1001).



We have identified the Mam as “the ancient ones” who are the Jaredites. They worked with the latex rubber trees. The Olmeca or “rubber people” emanated from the Mam in the Retalhuleu, Guatemala area, which was where they landed originally. Their principal city where the kings dwelled was called Moron, which is the ruin near El Asental named by a modern archaeologist as *Takalik Abaj* or “standing stone”. The three main confederations we care most about for the moment are the Quiché, Kakchiquel, and Tz’utujil.

Fuentes y Guzmán (born 1643 and died 1700, the great-great-grandson of Bernál Díaz del Castillo who fought alongside Cortés and Alvarado) had some very interesting comments:

The widespread and admirable kingdom of Guatemala was established and founded by the valor, activity, and good practices of four generous young men, brothers by birth, born of one father and one mother of the family and stripe of the Tultecas, who, of all the human propagation that spread into these parts, were the most illustrious and the most notable bloodline.” (Zaragoza 1882 Vol 1, 19).

The original *Tula* or *Tul-lum* was across the ocean near Babylonia. Their departure point was the port city Cana in Yemen (now B’ir Ali) but their original home was in the land of Canaan near the city of Jerusalem. The residual Jaredite peoples converted the Cana or Canaan to the Sumerian equivalent Tul-lum. Thus saying they were Tultecas is equivalent to saying they were from Canaan or Israelites.

“Scholars” have identified an ancient city Tula in Hidalgo and state that this was the fountain of all the Tulteca culture. This is not correct for the simple reason it was not across the ocean near Babylonia as the natives have written. The “scholars” do know that *Tollan* means “place of reeds” but they refuse to admit that this is the meaning of *Canaan* and it is indeed **near Babylonia**.

Their refusal to believe the native chroniclers imposes a reverse direction on the Toltec migration. It was not from Mexico to Guatemala, but rather from Guatemala to Mexico. The "scholars" place the Tula (Hidalgo) Toltec culture at about 800 AD to 1000 AD. The Book of Mormon documents very well the migration of the four sons from Canaan near Babylonia and its history was closed in 425 AD. The Maya world had flourished and was collapsing by 1000 AD.

Sahagún describes well the Tulteca people:

"The Tolteca were wise. Their works were all good, all perfect, all wonderful, all marvelous... They invented the art of medicine... And these Tolteca were very wise; they were thinkers, for they originated the year count... These Tolteca were righteous. They were not deceivers. Their words [were] clear words . . . They were tall; they were larger [than the people today]... They were very devout... They were rich. They were the first to settle in Mexico. They were Nahuatl" (Dibble 1961 Book 10, 165–170)

Of the four Tulteca brothers Fuentes y Guzmán states that "The other brother, he being the youngest, came to be the first among all them. It was he who gave beginning and name to the Quichés, Cakchiquels and Sotojils; these three nations and lineages being from the trunk of this Prince, those that by force of arms and military astuteness took power against the dictum and opposition of the older brothers who were founded in Chiapa, Verapaz, and the mountains of the Mams, and of all that which is the province of Guatemala (because in the rest of the land, to the boundaries of Costa Rica, it is yet to be said what land will fall to them). This part of Guatemala is the best of the land in fertility, pleasure and climate, for these reasons it is so coveted (Zaragoza 1882 Vol 1, 19).

This sounds like Nephi as the younger brother. The older brothers' peoples had the Quiché, Cakchiquel, and Tz'utujil

surrounded. These three groups of people would have been classified as Nephites in the good years, but in the bad years the apostate Nephites, Zoramites, Gadianton robbers and neighboring Lamanites were split into separate groups and were fighting.

### **Kakchiquel -- Zotzil and Xahilá Lineages**

Many have documented that there were two principal lineages of the Kakchiquels – the Zotzil and the Xahilá. The Tukuchés and Akahals are also mentioned sometimes as tribes. From the first two names it is apparent that the Zotzils are of the lineage of the “bat” and the Xahilás probably were not. The choices from the Book of Mormon are quite limited for this grouping. Could they be of the lineage of Mulek, or Ishmael? Nowhere do they claim linkage to Nehib, Tamub, Ilocab, or Cavekib.

Van Akkeren does not expand on these. *The Annals of the Cakchiquels*, which was written by the Xahilás possibly provides the most information.

Their first fathers were *Gagavitz* and *Zactecauh*. *Zactecauh* is obviously Zedekiah, the last king of Judah (600 BC). But who would *Gagavitz* be? *Gagavitz* means “fire mountain”. This could be Lehi as one of the Hebrew words for “flame” is *lahab*, meaning “flame” and “blade” or “spear point”.

*Xahilá* is reported to mean “dance”. A Hebrew word for “dance” and “celebrate” is *Chagag* which is almost identical to *Chigag* also meaning “fire mountain” in Quiché. The volcano named *Chigag* is *Fuego*, the closest volcano to Cotzumalguapa (Zarahemla). Other Hebrew words for “dancing” sound a bit like Mulek. These are *mohol*, *machowl* (maw-khole’), and *mchowlah* (mek-o-law’).

There is too much “dancing” in this picture. Let’s remove Lehi as “flame” and go with the Mulekite people being “dancers”. The Xahilá are the Mulekites, the descendants of the only son to have survived of Zedekiah, the last king of Judah.

There is more. A word similar to *Xahilá* in Nahuatl is *xahuia* meaning “to be happy” that sounds like to “celebrate”. The Hebrew word for “happy” is *Asher*. Comparing *Asher* with *Xahilá* and *Xahuia*, the author would suggest that *Xahilá* came from the Hebrew word *Asher*. “To be happy” in Quiché is *mikowic* which is even closer to Mulek. Thus Mulek in Mesoamerica has nothing to do with “king” in Hebrew – it just means “happy”.

There is Hebrew humor to this name. The Lord was very harsh with Mulek's father Zedekiah through the great prophet Jeremiah. Zedekiah's sons were slain before his eyes and then his eyes were put out and he was carried away captive for the remainder of his days. Jeremiah said: “For thus saith the Lord of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the **voice of mirth** and the **voice of gladness**, the **voice of the bridegroom**, and the **voice of the bride**” (Jeremiah 25:10). The party was over. There was absolutely no “happiness” there -- except for one thing. Zedekiah must have noticed that not all of his sons were slain. The infant son Mulek was secreted away. And what does Mulek mean -- happy, celebration, mirth, gladness, or dancing if you like. Yes, everything that Mulek's father Zedekiah lost.

That just solved many problems of trying to track names we don't have and trying to track who came first and last etc. *The Annals of the Cakchiquels* was written by the Xahilá and should therefore be interpreted from the Mulekite perspective and not from the Nephite perspective.

The author has long opposed the migration flow from Mexico to Guatemala because the Book of Mormon says otherwise. While recognizing that subsequent migrations in the reverse direction could be possible, they are not necessary to explain the facts. According to young Mormon's account, the whole face of the land was covered with buildings (Mormon 1:7). There was no free land for immigrants to occupy. But, finding that the Xahilás are Mulekite descendants, a much more strident statement is justified. The Xahilás landed in Zarahemla from

Jerusalem when it was overthrown during the reign of King Zedekiah. They were still in Zarahemla when Mormon and his army were driven out. And, they were still in place when the Spaniards arrived. The same can be surmised about the other parts -- the Kakchiquels (Zotzils or Zoramites), the Tz'utuhils (Zoramites and Gadianton robber Weasels), and the tribes of Nephites (Nehib/Nephi, Tamub/Sam, Ilocab/Jacob, and Cavekib/Joseph) in Cumorah (K'umarkáh).

Other names and lineages are given in the *Annals* (Recinos 1953, 44) for which linkages have not yet been discovered. We have many of the Nephite names but virtually nothing of the Mulekites, Lamanites, Ishmaelites, and Zoramites.

The Mulekites, and whatever Jaredite residual in the area, were occupying Zarahemla (Cotzumalguapa) when Mosiah's Nephite people arrived. It appears that not all the Nephites actually settled in Zarahemla because all of the Nephite cities mentioned were on the periphery.

### **Tz'utujil Lineages**

Van Akkeren has identified two dominant lineages within the Tz'utujil. One is the *Tz'ikinaja* (possibly "house of birds" or "birds stream") with *tz'ikin* meaning "bird". The other is *Saqb'in* which means "weasel".

Another Kakchiquel and Quiché word for "weasel" is *cux*. This is also the word for "weasel" in a few other Maya languages; but most however have a form of *saqb'in*.

As has been mentioned previously the word *cux* is pronounced quite similar to "kish" as in Kishkumen and the Gadianton robbers. It would appear since *cux* and *saqb'in* are both "weasel" that the *Saqb'in* branch of the Tz'utujil may be descendants of Kishkumen and the Gadianton robbers. *Cozamatl* and *cozama* both mean "weasel" in Nahuatl. The name *cuz* is probably the same as *coz* and *cuz* which appear in many place names. There is Cuzcatlán in El Salvador, and Cuzalapa, Cuzamala, Cuzamaloava, Cuzamasernaca,

Cuzcacuautla, Cuzcatlán, Cozaronde, Cozauhtepec, Cozauhtepec, Cozcatlán, Cozoaltepec, Cozolapa, Cozollan, and Cozamaloapa all in Mexico. And then there would also be Cuzco, Perú where they speak Quechua and the name *quechua* means “robber” or “plunderer” according to our English dictionaries. There were Cuzcas families in power positions in Esquintepeque in the XVI century.

Returning to the “bird” family, the Quechua word for “bat” is *chhiñ* which is somewhat similar to *tz'ikin* and in Nahuatl “bat” is *tzinacan* which is even closer to *tz'ikin*. It might appear that the “bird” family is really just the “bat” family and that would make them Zoramites. *Zotz*, the “leafnose bat”, is the symbol of the Cakchiquel race, whose totemic name was *Zotzil* (Recinos 1953, 47).

This last little exercise was very helpful because it helps distinguish between the Cakchiquels and the Tz'utujils. Both groups were Zoramites, but the Tz'utujils were in the camp of Kishkumen (weasel) and the Gadianton robbers. That also accounts for their animosity toward the Cakchiquels and their hatred for the Quiché who were Nephites (Nehib/Nephi, Tamub/Sam, Ilocab/Jacob, and Cavekib/Joseph).

This little bit of word chasing also indicates that there are some Nahua roots in the Cakchiquels and the Tz'utujils before they moved to the high country (Altiplano). This is consistent with Fuentes y Guzmán and Van Akkeren also. And, if there was a Nahua connection, there was a Pipil blood connection.

There are some sketches of battles of the Spaniards with the people of Zapotitlán, Guatemala, and Escuintepeque (Escuintla). In each sketch there is what appears to be a totemic symbol on the Indians side of the hill overlooking the battle. For Zapotitlán there was a *zapote* tree, for Guatemala there was a raptor (hawk or eagle), and for Escuintepeque there was a dog like figure which is what *escuintli* means.

The Guatemala battle would be at Tecpán Guatemala (Iximché), which was the headquarters of the Cakchiquel race at the time of the conquest. Van Akkeren states that *Saqiwok*,

“White Hawk”, was the titular god of the *Tz’ikin* (Van Akkeren 2005, 1003). Some say that *Tz’ikin* is a raptorial bird.

This prompted a search for raptors. Erik Boot included in his Classic Maya Vocabulary that *tz’ikin* means a “raptorial bird” possibly an eagle. This is not supported by other local dictionaries and may have been included because of some consultation with Van Akkeren and Chinchilla. There is, however, in Erik Boot’s Vocabulary a word *pip* meaning a “bird of prey” and another word *pipul* also meaning “bird of prey”. Is *pipul* connected in any way to *Pipil*? The hawk symbol may indicate there is; and, if there is, it would tie the Cakchiquels of the Altiplano with their Pipil relatives down on the piedmont.

### **Tz’ikin Is Eagle**

Panatacat, or just “the land of” Atacat, and is thought to mean “eagle”. *C’ot* is “eagle” in some of the Maya languages. The account of the Cupilcat annihilation in the *Annals* (Recinos 1953, 83) sounded like the destruction of the Gadianton robbers (3 Nephi 4:1-28). Since Kishkumen was the “weasel”, one might suspect that the other half of the Tz’utuhils just might be the family of Gadianton. A search was made for the word “eagle” to see if Gadianton’s name could be recognized. Surprisingly, Sanskrit, Hopi, and Onondaga had words for “eagle” that appeared to have some similarity to Gadianton. The Hopi even have an “eagle clan”. It was the Onondaga word, *sgajiena* that looked most interesting. It has *ga-hi-en-a* that could be Ga-di-an-ton. Putting the leading “s” back on it could be *s-gahi-na* for *Tz’iki-n*. Phonetically, in the older orthographic representations, the “g” and the “k” were equivalent.

We will assume that *Tz’ikin* is more than a bird – it is the “eagle” and the totemic symbol of the Tz’ikin clan of the Tz’utujil.

## Sacapulas

Van Akkeren mentions the *Uchab'* lineage from Sacapulas and a short text that their place of origin was *Xoqola* (Chocolá) it being a Toltec territory to which they belonged. This we have identified as Angola and the place where Zemnahiah and the Gadianton robbers were destroyed in the days of Lachoneus (3 Nephi 4:28).

Some possible meanings for *chab* are earth, land, anteater, and honey bee. The *U* in *Uchab'* can be a pronoun (he, she, it) or a possessive pronoun (his, hers, its) and it can mean “the” according to Erick Boot’s Classic Vocabulary.

The *Uchab'* of *Xoqola* lived among the Pipils of XVI century Esquitepeque (Esquintla, Antionum). The “White Hawk” was reported to have been a part of their culture with Monument 1 from *Xoqola* (Chocolá or Angola) and Monument 1 from Palo Gordo (Nahualate or third land of Nephi-III – the “unnamed” land). The “White Hawk” or “Sky Macaw” cult he says is very old, perhaps rooted in Preclassic times, though it still continued to exist during the Classic in *Xoqola*-Palo Gordo, and in the Postclassic with the Tz’utujil of Atitlán and the K’iche’ of Santa Catarina (Van Akkeren 2005, 1005).

The “White Hawk” does sound like Christ’s visit to Temple Bountiful. Chocolá (Xojola or Xoqola) is just 20 miles northeast above the Temple Bountiful, and the Temple Bountiful is a half mile north of Cuyotenango, Guatemala.

## Toj -- Atonal

*Toj* is one of the Maya calendar days and is equivalent in the Nahua calendar to *atl*. *Toj* families integrated the dominant *chinamitales* of the Postclassic confederations, as priests of the cult to *Tojil*. Among the ruler *chinamit* of *Kawek* (Joseph) there is a lineage called *Ajtojil*. The Spaniards transformed *Tojil* into



Saint Paul as the patron saint of Rabinal. The Mayas of Rabinal still speak a version of K'iche' called Achi'

Van Akkeren proposes that the *Toj* are descendants of the Toltec lineage of Atonal, which can be traced from Tula (Hidalgo) to El Salvador, and in each region their descendants were left in the positions of chieftains, priests, notaries, or merchants. He follows the migration from Hidalgo to El Salvador but we would propose the migration was in the other direction. He may be correct and this migration may apply to a much later return migration than is mentioned in the Book of Mormon. No migration beyond that described in the Book of Mormon is necessary. These people were in constant communication with trade and correspondence from end-to-end as was apparent when Moctezuma sent runners to communicate with the Quiché at K'umarkáh (Nephites at Cumorah) of the arrival of Cortés.

According to official legend someone named Otonal was the one who with a sling broke the femur in Alvarado's leg during the battle at Acajutla, El Salvador (Lehi's landing point). Acajutla was a Pipil region at the time.

Thus, he states there was Atonal lineage at Rabinal in official positions both in prehispanic and colonial times, while at the same time the lineage was found in other remaining Nahuaspeaking areas including Esquintepeque. The one identified in Esquintepeque was from Cotzumalguapa (Zarahemla) which he says was still partially a Nahuaspeaking area. Also Sahagún mentions the *cipactonal* as one of the Chichimeca-Tulteca lineages that first settled Mixica (Dibble 1961, 167).

The *Annals* mentions that *Caveki* begat those called *Totomay* (Recinos 1953, 44). The *Totomay* would probably give rise to the *Otomí* who would therefore be descendants of Joseph. The Tulteca are given credit for starting the "year count and day count" (Dibble 1961, 168). *Tonal* is "day" in Nahuatl. In Chapter 2 we have shown that one of the names for Joseph is *tun* meaning "stone" and that this form of the name came from Chinese where the word for "stone" is *dun4* in *pinyin*, which is

pronounced as *tun* in English, the Chinese “d” being pronounced as “t”. But, *dun4* in Chinese also means “day”. This takes Joseph from “stone” to “day” to *Atonal* as the “keeper” of the “day count”.

Sahagún states that the Otomí people were started by their first leader named *Oton* (Dibble 1961, Vol 10, 176). This all would explain why the *Atonal* name was so important. As Van Akkeren states “their descendants were left in the positions of chieftains, priests, notaries, or merchants”. These guys were smart, they were descendants of Nephi’s brother Joseph (who went by the alias of *Tun* or *Oton*), and they were the “day count keepers”. We have a family name, the *chinamit Atonal*, in Joseph’s bloodline.

## **Q’anil**

*Q’anil* is another lineage that shows up at Sacapulas. The present author has been watching this name for many years. On different calendars the day *Q’anil* is equivalent to *Lamat* which is Laman in the Book of Mormon (also the star Venus). It also has to do with brightness and lightning in Maya. It is also associated with the indigo dye or *anil* – indigo being *Lamun* in Manchu.

The *Q’anil* claim they came from the Pacific Coast from the city of Four Hundred Ceiba Trees Four Hundred Temple-Pyramids in the Nahualate River known as Tzentzontepetl. Van Akkeren states that Fred Bove has identified this site as Ixtepeque. The author would suggest an alternate location of Sonsonate, El Salvador. The Nahuatl name was *Tzentzonate* and it is just below Nahuizalco (first land of Nephi-I) on the river to Acajutla. Sonsonate is Onidah in the Book of Mormon.

## **Kooja**

*Kooja* is a Mam Maya lineage of importance. Van Akkeren says it means “halo around the moon”. That may be correct *K’ooj* means “mask” while *x’jaaw* means “moon”. Putting them

together *K'ooj-x'jaaw* to form *Kooja* requires a lot of body and fender work. The *Annals* mention a town named *Cohá* that may be *Kooja*.

There is a place mentioned named *Mululicya* that means “covered water”, possibly as in “bridge”. A mask *k'ooj* is to cover and *Kooja* could mean to “cover water”. *K'u'j* means “to cover” in Quiché and *c'oj* means “mask” or “patch”. The *Kooja* may have been connected with maintaining the bridge across the Samalá River.

## Tukuchés

The Tukuchés are a branch of the Kakchiquels. Their name would appear to be “owl tree”. The Maya word for “owl” is *tucur* and for those who don't use the “r” it would be *tucul*. This is similar to the Nahuatl word *tecol-otl* meaning “owl” with the *otl* ending just being a noun identifier.

It is very noticeable that the Maya like to use zoomorphic imagery to identify peoples, but hidden in the zoomorphic character is a meaning. What could be in the “owl”? *Tecol* means “owl”, but it also means “one's grandfather”. That brings up two possibilities.

Grandfather in Quiché is *mam*. That could possibly be a reference to the Mam branch of the Maya. The *Annals* mention the *Memehuyú* and the *Tacnahuyú*. *Tacna* may be the “owl” again. These are both in Mam territory (residual Jaredite). The *Annals* said that they did not speak clearly, they were stutterers. This does not appear to be a close enough link to be part of the Kakchiquels.

The other option for the “grandfather/owl” connection might be Ishmaelites. Ishmael was the grandfather of all of Lehi's grandchildren. There was an Ishmaelite presence with the people of Ammon as Lamoni was a descendant of Ishmael (Alma 17:21).

The Hebrews weren't much for giving women credit for anything. The absence of “women” in the Book of Mormon is

noted. Other than the Ishmaelitish women's bloodline, there is no reason to have Ishmaelite males in Zarahemla. None is ever mentioned. The land of Antionum, however, did extend all the way to the Lamanites in the land of Nephi I, and the Zoramites became more friendly with the Lamanites than with the Nephites.

The Zotzils, Tukuchés, and Lamaquis (Lamanites) are mentioned in the same sentence (Recinos 1953, 51). Based on the above connections, it will be speculated that the Tukuchés represent an Ishmaelite presence with the Kakchiquels.

### More Kakchiquels

Multiple times Recinos (Recinos 1953, 43-44) in the *Annals* mentions that certain peoples were branches, houses, clans, tribes, and families of the Kakchiquels. At the beginning of *The Annals of the Cakchiquels* it is very clear that the Xahilá branch (Mulekites from Zactecauh-Zedekiah) was responsible for writing said text. Immediately three other "families", which in the original text are actually called *chinamit* (family), are mentioned as having gathered at Tulán (Bountiful-I) and as being part of the Kakchiquel confederation – the *Gekaquach*, the *Baqaholá*, and the *Zibakihay*. These would be the lineages of Ishmael, Lehi, and Zoram.

Taking them in reverse order, we will start with *Zibakihay*. Recinos in a footnote says these are of the "house of *zibaque*" with "*zibaque* being the "pith" of a reed with which sleeping mats are made." Christenson lists it as *sibac* in his orthography. We know that it is the "pith" of a reed with which *papyrus* is made. A Quiché word for reed is *ac*. So what does *Zib* mean? First it needs to be corrected to *tz'ib* meaning "writing". That gives us "writing papyrus mats". We know that "he of the writing" is Zoram and that he goes by the lineage symbol of the "bat". The name *Zibaque* is just a translation into a different representation of the same name and meaning. The father of this lineage was called *Daqui Ahauh*. The Kakchiquel language does not use the "D". The Chinese use the "D" but they pronounce it

as the “T”. Recinos suggested in a footnote that the name should be *Taque* meaning “the invited man” (Recinos 1953, 44). We know the “invited man” in the Book of Mormon was Zoram (1 Nephi 4:32-38). And we know how he got his invitation.

Recinos says the name *Baqaholá* means “he who makes sons”. We know that at Tulán the one who made sons was Lehi. We know him by the “jawbone” symbol. *Bak* is the most common name in Maya for “bone” – the “jaw” part was dropped. Recall that the ancient Maya city today known as Palenque was at the time known as *Lakam Ha* according to the epigraphers. The natives today call this location *B’aak’* – which also means “bone” possibly as in “jawbone”. That adds a new twist to *Cana Lakam*. *Lakam* is very close to *tlaca*, the Nahuatl form of Lehi. Is *Lakam* just *Lahu* with a little less Maya influence and a bit more Nahuatl influence?

By default *Gekaquch* would be Ishmael and in the text his descendants are listed as the *Gekaquchi*. The trailing “i” is the Middle East way of showing “descendancy from”. *Gek* or *k’ek* means “black” and *quch* or *c’uch* means “vulture”. The “black vulture” would be the totemic symbol, but what would the real name be? Searching for Ishmael roots, the Nahuatl word *ixtililtic* meaning “dark or black face” was the only possible connection found. The Chinese documents mention a tribe in Fu Sang they called the *Heichi* meaning “black mouth”. The name of the Maya tribe *K’ekchi* means “black teeth”. Examining *Gekaquchi* -- dropping the middle *aqu* out leaves *K’ekchi* in the more recent orthography. It is speculated on the limited evidence that the *Gekaquchi* are of Ishmael. In the early going, the Lamanites were an enemy to all the peoples in Zarahemla. Only later did the *Lamaquis* (Lamanites) get mentioned in the Rabinal area of Guatemala. The *K’ekchi* branch of the Maya has been scattered – mostly by the Spanish. They have roots in the El Salvador and Guatemala border region and have been scattered into Honduras with the heaviest concentrations being in the Polochic River valley in eastern Guatemala.

## Gagavitz – Kakchiquel

It may be time to rethink the name Kakchiquel. Supposedly some owl landed in a “red” tree and that is how they got their name. Brinton doubted this definition. The *Annals* indicates that when they arrived at Tulán they received a “red stick” which became their “staff” and because of that they were given the name Cakchiquels (Recinos 1953, 55).

Gagavits was the progenitor of part of the Kakchiquels. Gagavits means “fire mountain” just as does *Chigag* – “the place of fire” or “fire mouth” using present definitions (Volcano Fuego). The name *Gagavits* has been spelled many different ways in the Maya languages. It is in many of the Maya languages but it came from the south coast of Guatemala where *Chigag* is located. Today the orthographic representation for “fire” has come from *gag* to *q'aaq'* which is very close to the *k'ak'* meaning “red” today in many of the Maya languages. Due to all the phonetic and orthographic abuse these two words have received, the author would suspect that they were one-in-the-same at some point in their history. The volcano of the Kakchiquels is *Chigag* which overlooks the Cotzumalguapa area (Zarahemla). Ignoring the ending *quel* or *kël* which is a transitive verb “to paint” would leave *Kakchi* which is identical in meaning to *Chigag* and *Gagavitz*. Let it be suggested that the Kakchiquel name comes from *Gagavitz* and *Chigag* rather than some “red stick”. That would be Fire-Mouth-Paint.

## Other Names

There are many more names in the literature, but from the Book of Mormon we have virtually no names from the Lamanites, Lemuelites, Ishmaelites, Mulekites, or Zoramites with which to try and connect.

### The Lesson of Asher

How did the name of Asher get changed into the name Xahilá? There are two problems taking a name like Asher into the Maya language. First, some of the Maya languages do not in general begin words with a vowel. When it is necessary, they add a prevocalic glottal stop. Second, some of the Maya languages have trouble with the letter “R” and so they replace it with the letter “L”.

It appears in the name Asher that the prevocalic glottal was avoided by moving the leading “A” to the end of the name and the “R” was changed to “L”. Asher became *shela* or *sha-il-a* or *Xahilá*.

The name Abraham or Abram had some of the same difficulties. We have identified Balam as Abraham (Abram). This time the initial “A” is tucked in behind the “B” and the “R” is switched to the Maya “L”. Thus *A-b-ram* goes to *B-a-ram* to *B-a-lam* or *Balam*.

The name Isaac had some of the same problems. We have identified *Qitzé* as Isaac. This time the initial vowel “I” was covered with the terminal hard “C”. Thus Isaac went to *C-is-aa* to *Qitzé*.

### Kakchiquel – Painted Red with Blood

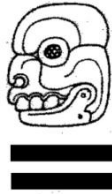
Much progress has been made in taking apart the Kakchiquel tribes and understanding their origins. Now it is time to put them all back together and paint them with a different brush.

“They did come up to battle; and they were girded about after the manner of robbers; and they had a lamb–skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head–plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood” (3 Nephi 4:7).

This was the manner of battle dress for the Gadianton robbers. Several have discussed what the name Kakchiquel

means. Everyone agrees that *Kak* (*kaq, cäk, chak, chaq*) is “red” – most importantly the Kakchiquel know it. The word for “blood” is *chi* in Japanese, *chi4* is “red” in Chinese while “blood” is *xie3* which is phonetically quite similar to *chi*. In most Maya languages a form of *chik* means “blood”. The final syllable *quel* is the Kakchiquel transitive verb *kël* meaning “to paint”. It would appear that Kakchiquel may mean “painted red with blood”. And if it does, the Book of Mormon has the rest of the story.





## CHAPTER 10

# LAND OF JERSHON

### **Inheritance**

While the people of Ammon waited in the wilderness between the land of Nephi and greater Zarahemla (Alma 27:14), Ammon and his brethren went into Zarahemla to determine the will of the people regarding these Lamanite converts. On the way, they met Alma (Alma 17:1). The people decided they would give up the land of Jershon unto their Lamanite brethren for an inheritance (Alma 27:22).

Let's start with "inheritance," the last word in this verse. Some say that the name Jershon comes from a Hebrew word *yrs* which means "to inherit". A transliterated lexicon lists the word as *yarash* and gives the meanings "dispossess, to seize, take possession of, inherit, and be an heir". The Chinese word *jichéng* is phonetically much closer to Jershon and is defined as "inherit" and "inheritance". There is a Hebrew word *gershon* meaning "exile" that appears more relevant than *yarash*.

The best geographical description of the land of Jershon is included in the following verse:

Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites (Alma 31:3).

This says that Jershon was east of Zarahemla, and that Antionum was also east of Zarahemla but south of Jershon extending almost to the sea. That sea would be the Pacific Ocean in our proposed geography. Antionum was also adjacent to wilderness on the south and east. The wilderness on the south would be the coastal area, which the verse tells us was full of Lamanites. Earlier the Nephites decided to place their armies between the land Jershon and the original land Nephi-I (Alma 27:23). This shows the proximity between the two. Antionum included the Pacific coastal region which was south of Jershon and extended to the original land of Nephi also.

## **Xinca**

The people and lands grew as they reproduced, pushed back the wilderness, and went looking for additional places to settle. The people who inhabited the land of Jershon are today known as the Xinca. They are thought by some to be the oldest group in the Mesoamerica. The author continues to be amazed at how each ethnic group maintains its identity as a separate and distinct group and occupies the same lands without interruption for thousands of years. On second thought, this amazement is not justified – continuous occupation is the rule while displacement or complete annihilation is the exception.

The language of the Xinca is considered a “language isolate”, though some are beginning to admit that it is related to Lenca (Lehi). And what do the Xinca call their language (which is near extinction)? It is called *eLaja* or “the language/tongue” (*la lengua* in Spanish). *Laja* is clearly recognizable as a form of

“Lehi” common in Mesoamerica. The writers replace the silent Spanish “h” with the Spanish “j” which is pronounced as the English “h”.

### **Lehi – Lenca -- Tlaca**

In the Comayagua valley of Honduras which was occupied by the Lenca people there is a town of Leha-mani. With the “h” probably being the Hebrew “heth”, *Leha* would be more like *Lecha* and it is assumed that this is equivalent to *Lenca*.

Among the Nahuatl of central Mexico, they refer to their people as *Laca* which is also Lehi. But of course they have to put their “lateral lisp” on it so it is *Tlaca*. To the Maya the word is *Lahu* and it is represented by the “jawbone” and means the number “ten” (1-Laman, 2-Lemuel, 3-Sam, 4-Nephi, 5-Jacob, 6-Joseph, 7-sister, 8-sister, 9-Sariah, and 10-Lehi).

### **Oath -- Xinka**

To the author it appears that the Xinka language has more recognizable direct Hebrew roots than Nahuatl and the Maya languages – although they all have many. The clue to its meaning comes from Alma 53:11. These were the people of Ammon – the converted Lamanites that took an “oath” to not shed the blood of their brothers. Oath is the key word.

It is surprising the universal nature of the word “oath”. The word Xinka is probably of Chinese origin where *shi4* means “swear, pledge, or oath”. The terminal *ka* syllable may be the Chinese final particle *ka3* or it may be the *kou3* meaning “mouth”. The Japanese word for “oath” is a similar *chikai* which is very close phonetically to *xinka*.

*Gashun* is almost identical to “Jershon” and means “oath” in Manchu of northern China. Thus, Jershon means “oath” and is equivalent to *Xinka*. That is the clincher – but there is more. Why would one look to Manchu? All the Pacific Rim lands were in genetic and commercial communication. As for Jershon

meaning “inheritance” in Chinese (*jichéng*), what is an inheritance except an “oath and promise” to “receive ownership of land”?

### Pa Tulán -- Pa Civán

Lehi's family set sail from the port city Cana (Bountiful, B'ir Ali) in Yemen at the southern end of the “Frankincense Trail”. That was in the land of the Queen of Sheba. And what does Sheba mean? In Hebrew it has two meanings – “seven” and “oath”. Beer Sheba was the “well of the seven fold oath”. Both the “seven” and the “oath” are important in this investigation. This port city Cana was also known as Tullum to the Mesoamerican immigrants. To the Nahua it was *Tullantzinco* and also *Chicomoztoz* or the “place of the seven caves”. To the Quiché it was *Pa Tulán, Pa Civán*. *Siwan* means “ravine” in Quiché and Kakchiquel, but *Civán* is not *Siwan*. The labial “v” is not in Quiché or Kakchiquel. *Siwan* does not show up in the other Maya languages. As the chroniclers learned the Spanish phonetics and wrote their histories in their native tongues, the labial “b” and “v” were confounded just as they still are today in practical usage and in lexicons. Also the “s” and the “c” are phonetically interchangeable depending on the vowel that follows. *Civán* can equally be cast as *Siban* and as such is more recognizable as Sheba. In Akateko and Chuj Maya, the word for “ravine” is *sb'ea'*, which is indeed looking like Sheba.

Others (Recinos 1953, 16) have cast the name as *Tulán Ziván* and said that it meant “seven ravines”. There is no “seven” from any of the Mesoamerican languages in the name *Tulán Ziván*! The “seven” comes from the Nahuatl word *Chicomoztoz*, which is interpreted as “seven caves”, *chicome* being “seven” and *oztotl* being “cave”. Now we have seven “caves” not “ravines”. The confusion was introduced in *Popol Vuh* where the names *Tulán-Zuiva*, *Vucub-Pec*, and *Vucub-Ziván* are equated to the same starting place and the place to which they returned to obtain their “priesthood authority”. The

etymology of *Zuiva* has not been determined, but it does look like *Sheba* if the labial “v” is replaced by “b”. *Vucub* is the number “seven”, *Pec* is “cave”, and *Ziván* with minor orthographic modifications becomes *siwan* meaning “ravine”.

This is starting to look like a mess. Anciently, how did they get from *Sheba* meaning “seven” and “oath” to this undecipherable mess with “seven caves and ravines” in many forms and languages? Somehow the number “seven” got through the sieve – though it is not recognizable from the original phonetics. The answers come from Chinese.

Chinese is very complicated for someone raised on American English. For a given phonetic syllable there can be four and sometimes a fifth distinct tone levels – each tone level gives several more very different meanings to the very simple phonetic syllable. Word uniqueness is achieved only in the written *Hanzi* characters and not in phonetics and tones. This makes the spoken language very ambiguous. Pinyin is a rather modern attempt to simplify and standardize the phonetic representations. This has been very good but some limited information is being lost. More critical is the simplification of the *Hanzi* characters themselves. The *Hanzi* characters are built from graphic pieces that each have meaning. These simplifications make some things easier (decreasing the character count and/or strokes) but information is lost and the new *Hanzi* characters are not all built from the old original components. Thus, information is lost. History is being lost. The author had some ancient Fu Sang documents translated by Chinese natives and they struggled with the ancient representations. There are tens of thousands of clay tablets in China that are losing their information by modern changes compromising the ability to read them.

Everything of Chinese origins in Mesoamerica is being extracted through the phonetics of Maya, Nahuatl, Xinca, Lenca, Quechua, or whatever language without the benefit of the uniqueness of the *Hanzi* characters. This leads to ambiguity in possible interpretations. Additionally, this is further

compounded by the loss of discrete tones that provide some discrimination in Chinese but not in Mesoamerica languages. Thus, there are many traps for those postulating interpretations. The author knows of no other individuals studying the Chinese linguistic connections with the American languages. Everyone knows that the Chinese left their DNA in the Americas. Epigraphers have their heads in the sand if they do not recognize that DNA contributions led to linguistic contributions. This effort would be absolutely foolhardy were it not for one piece of evidence, which is the Book of Mormon. Maya epigraphers, by rejecting the Book of Mormon, reject the only tool available today that provides discrimination for the ambiguous mapping from the Maya back to the Chinese roots. The roots are not just Chinese, but also Sumerian, Hebrew, Sanskrit, and Egyptian, etc.

Having characterized the dangerous nature of this “mine field” lets jump right in and sort out the sevens, oaths, caves, and ravines that had their origins in the ancient land of Sheba.

Starting with Sheba meaning “seven” and “oath” in Hebrew, lets first attack “oath”. In Chinese the word is *shiyán* which is two words: *shi4* meaning “swear, pledge, or oath” and *yan2/4* meaning to “speak or say”. Combined *shiyán* meaning to “speak” an “oath” provides the mapping from Sheba to *Civán* or *Ziván*. But *shi2* has other meanings of “stone, rock, or mineral” and *yan2* also means “cliff, rocks, or mountain” and with different *Hanzi* characters *yan2* also means “cliff, precipice, cave, or grotto”. There is another word *yan4* meaning “dam, embankment, dike, or bank” that may have relevance to the “freshwater lake” in the volcanic crater at Cana or B’ir ‘Ali, Yemen. So there we have *shiyán* meaning both “to speak an oath” as well as the “ravines” (*barranco* in Spanish) and the “caves”. The connection between *Civán*, *Ziván*, *siwan*, and *shiyán* is not a stretch. We’re only talking of about 3015 years of linguistic evolution since Solomon had his affair with the Queen of Sheba.

Next, the number seven – there is no Maya connection

between Sheba and the number seven. The connection came from Hebrew, to Chinese, to Nahuatl, and then back into Maya. In Hebrew *sheba* also means “seven”. In Chinese “seven” is *qi1* (pronounced as *chi* in English, Spanish, and Nahuatl) which was incorporated into the Nahuatl word *chicome* meaning “seven”. The “seven” in the Nahuatl legend was directly translated by the *Popol Vuh* writers into the Maya word for “seven” which is *vucub*. That was not so difficult – the Chinese connection turned the task from impossible to simple.

Sahagún, in the Nahuatl language, calls the origin place *Tullantzinco*. The author would propose that *tzinco* and *xinca* are equivalent and that both come from the Hebrew word Sheba meaning “oath”. Another ancient spelling of *Xinka* was found. *Szinca* for *Xinka* looks even closer to *Tzinco*. Other than the phonetic similarity, no other supporting linguistic evidence was found. We have already established that *Xinca* means “oath” in Chinese and that Jershon may come from *Jichéng* meaning “inheritance” in Chinese and/or *Gashun* meaning “oath” in Manchu. This definition does not appear to map into the Nahuatl language, or rather “oath” is just not found in the available dictionaries.

The Analytical Dictionary of Nahuatl states that *tzinco* is an honorific ending, but it also means “anus”. There are Chinese roots that would support the concept that *tzinco* has to do with a fence, palisade, or fortification. The word *xian3* means “fence, barrier, and defend” and the word *ku4* means “strong” or “armory, treasury, or storehouse”. There is also *ku1* meaning “cave, hole, cellar, or underground”. Combined we have *xianku* -- very similar to *tzinco* and having the attributes of a Captain Moroni style fortification. The fortress cities mentioned around the land of Jershon include Antiparah (*Atiquipaque* or *Atiepar* in Alvarado’s letter) (Kelly 1932, 143), Cumeni (possibly Cuilapa), Judea (Jutia-pa), Zeezrom (possibly Utzumazate), and Manti (Amatitlán).

## Ammonihah

Also in the area is the great city Ammonihah which we are told was founded by a man named Ammon. Is it possible that Ammon and Manti, who with the other 14 strong men who rescued the people of king Limhi, were the founders of Ammonihah and Manti? The author has previously identified the Guatemala City area as Ammonihah. The immediate area is very large and has ruins of many towns or villages, the largest of which was named Kaminal Juyú by a modern archaeologist. Ten years ago the author fortuitously identified this as Ammonihah. “Fortuitous” does not make it wrong – it just makes it right for the wrong reasons. Ten additional years of research and the author is more firmly convinced that the ruins now named Kaminal Juyú are indeed the ruins of Ammonihah.

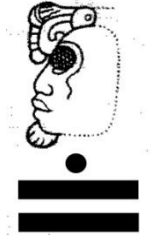
The Lamanites, who were aggravated by the missionary Ammon and his brothers’ success with the people of Lamoni, destroyed the city of Ammonihah. It remained desolate for many years (about 8 or 9 years). May the author suggest that Ammon and his brothers may have settled in the general area after returning from their missionary travels? The converts were called the people of Ammon.

The reason for bringing this up is that the author has been searching for documentation of ancient names for the Guatemala City areas. Many of the Maya languages have a name for the Capitol – most are post-colonial names. Ermita is a popular name, but this was from the Carmelite Hermitage that overlooks the valley. The name most interesting is *Xeeq’a’* in Akateko. Phonetically this is somewhat comparable to *Xinka*.

The meaning of the name *Xinca* is not found in the available *Xinca* lexicons. A similar word does show up in the Pipil language of El Salvador (the version of Nahuatl spoken in El Salvador) where *-xinka* as a suffix means *chingaste* in Spanish. Campbell then gives several synonyms: *asientos*, *pozol humedo*, *residuo*, *sediment (en un vaso)* – all of which sound like “dregs”.

The words inherit and oath are not in the available lexicons.





## CHAPTER 11

# TEANCUM – LORD OF THE BANNERS

### **Teancum – Tecúm – Tecún Umán**

*Tecún Umán* (also written as *Tecúm Umám*) is the name of a Guatemalan national hero and the accounts of him, as we shall see, appear to be based on the legend of Teancum in the Book of Mormon. A statue of him stands in Quetzaltenango (fortress city Lehi), Guatemala as shown in Figure 53.

The warrior's name *Tecún Umán* has known meaning. *Umán* means "grandson" in Quiché while *umun* means "a title of respect" in Sumerian. Legend has it that this great warrior was killed in hand-to-hand combat during the Spanish conquest of Guatemala by Pedro de Alvarado and his soldiers. The Spaniards were destroying their history as well as the people themselves. The result has been much confusion about the legend of *Tecún Umán*. Even the various scribes and historians who write of the legend are inconsistent with the battle's date and that of *Tecún Umán*'s reported death. Some relevant quotes by Carmack demonstrate the difficulty of determining what happened:

“Quiché history has been the subject of considerable interest. Disagreements among authors on important historical matters abound. Unfortunately, our sources lack absolute dates for the major events that took place in the Umatlán community. A few scattered 260-day calendar dates are recorded in the chronicles, such as the day on which the Spaniards arrived in Guatemala. Without a zero reference point, however, these dates are chronologically useless.

Apparently the Quiché long-count system was lost with the destruction of such books. The Cakchiquels, who were, perhaps, slightly more secular in their outlook than the Quiché of Umatlán, revived the system after the conquest.

Of course, it must also be remembered that alteration of genealogy for political purposes is a general phenomenon in traditional societies like that of Umatlán.” (Carmack 1981, 121-122)

Another problem is that the Spaniards changed many names to suit their liking. They had no interest in honoring a peasant boy who got in the way of their war machine -- especially when obliterating ethnic pride, religious heritage, and national tradition were the order of the day. They destroyed a people, a civilized literate society, and a system of government. So the dates may have been altered from time to time, as Carmack states, for political purposes”. These factors need to be kept in mind while reviewing that history and seeking correlation with the Book of Mormon story of Teancum.

## **Legend Background**

Carmack quotes a report prepared by the Guatemalan Army, *La Muerte de Tecún Umán, Estudio Crítico de la Conquista del Altiplano Occidental de la República*. Editorial del Ejército, 1963, Guatemala, C.A. This report about Tecún Umán was

published as an Editorial of the Guatemalan Army in 1963 in an effort to designate a military hero for the indigenous people of that region. We will draw the critical points of the legend from that report.



Figure 53. Statue of national hero Tecún Umán.

The towns mentioned in the old writings about Tecún Umán include Xelaju (fortress city Lehi), Mik'ina, (Totonicapán which appears to be Moronihah), Tzibachaj (near Nahuala',

Nepihah), and Quiché (Utatlán, or K'umarkáj). These are all mountain towns. The legends say Tecún Umán died in a battle over Xelaju (Quetzaltenango, fortress city Lehi), which correlates with the Book of Mormon story of Teancum. However, Alvarado wrote to Cortés, saying Xelaju was situated in a very strong position, and that the people had fled before they arrived (Guatemalan Army 1963, 190).

Legend has it that Tecún Umán was living near Ixtahuacán at the time of the attack. This city has the indigenous name of Sija' and is located just two miles from Nahuala' (Nepihah) and ten miles from the shores of Lake Atitlán.

In the Book of Mormon there are mentioned two midnight attacks by Teancum. In the first he successfully killed Amalickiah and escaped. In the second, the same mission was accomplished with Amalickiah's brother Ammoron, but this time he did not escape after the deed was done. These two events appear to be confounded in the Quiché legends.

For the second midnight attack the Book of Mormon says the Lamanite army was gathered around Moroni, by the "seashore," (Alma 62:32-33). The Nephite armies had taken Lehi (Xelahu) without a struggle and were chasing the Lamanite army from city to city. All of the Lamanite armies and King Ammaron were gathered at the city Moroni. This was the first city that his brother Amalickiah had attacked when he led the army and the last fortress city relinquished as the Lamanite army was driven back out.

### **Samabaj or Molomic Abah**

The author has thought and published that the fortress city of Moroni was possibly Moloni (Almolonga) now called Ciudad Vieja. The Kakchiquels called it Bulbuxyá while the Nahua called it Moloni. As we translated from *Title of the Lords of Totonicapán*, it was called *Miquiná* (probably *Mek'ina'*) in *Tzi-Quiché* (Quiché word). The three names Moloni, Mek'ina', and Bulbuxyá mean the same thing. They have to do with welling up,

gushing out, and diffusing of water – usually hot. There is another Almolonga thought to be the Camp of Moroni near Quetzaltenango.

The fortress city of Moroni in the Book of Mormon was reported to have sunk into the sea at the time of the crucifixion (3 Nephi 9:4). That being the case, there is a good chance the original fortress city of Moroni is in the bottom of Lake Atitlán. During a relatively dry spell, the water level in this lake dropped sixty feet and ruins were found. It has since been established as a city that existed at the time of Christ (Warren 1987, 44).

More recently a small hilltop city of significance has been located some 36 meters below the water surface. It has been given the name of *Samabaj* by modern archaeologists. The remaining rock walls and the many altars and stelae that have been found are indications that it was a very important ceremonial site during the Late Preclassic time period. The pottery dates to somewhere between 300 B.C. and about 300 A.D. This general area had a resurgence in the Postclassic time but absolutely none of these later artifacts have been found at *Samabaj*.

Some of the rocks used in the structures weigh many tons. There is discussion as to how the city ended up under water. Did the water level rise or did the hill top metropolis slough off and sink into the lake. Whatever happened did so suddenly. There is no evidence of erosion due to a slowly rising water level. Many very large pots and incense burners in perfect condition have been recovered. The metropolis was built on a hill top and part of it appears to have been an island separated from the mainland by a canal.

Ruins of seven building groups have been found. Five docks or piers have been found. There is a group of what appears to be steam baths. This would give rise to the name “Moroni”. That is *Moloni* in Nahuatl, *Mek'ina'* in Quiché and *Bulbuxhá* in Kakchiquel.

There is another Quiche word *molonic* which Christenson says means “to beg”. Others say it means “to gather” or “to pile

up”. Christenson lists this later verb as *mulanic*. The reason for this interest is that *The Annals of the Cakchiquels* mentions a town of *Molomic Abaj* and another place called *Mukulicya molomic-chée* (Recinos 1953, 93, 60). There is not much difference between *molonic* and *mulanic*, but it has been about 500 years since the *Annals* were written. The author will go with those who say *molonic* and *molomic* mean “to gather” or “to pile up”. Thus, *Mukulic-ya molomic-chée* means “covered water trees together”, which interpreted is “bridge”. This is the narrow wooden bridge that was across the Samalá River when Pedro de Alvarado arrived.

The researchers have named the site Samabaj. Possibly they should have named it *Molomic Abah* which was one of the Quiché cities captured by a Kakchiquel king Qikab (Jacob the Zoramite) and later taken back by the Quiché when they revolted against their king Qikab (Recinos 1953, 93). Remember the *Annals* was written from the Kakchiquel perspective not the Quiché. *Molonic* means “to gather” or “pile up” an *Abah* means “stones” or “rocks”. *Molomic Abah* is a good description of the massive rock structures found at the underwater ruins named *Samabaj*.

“And the great city Moroni have I caused to be sunk into the depths of the sea and the inhabitants thereof to be drowned.” (3 Nephi 9:4).

### **Amalickiah, Lehonti, and Jacob**

There is mentioned in *The Annals of the Cakchiquels* three kings in close proximity and the conquering of 36 towns. The kings of interest are Amullac (Amalickiah), Huntah (Lehonti), and Qikab (Jacob) (Recinos 1953, 92-94). Jacob was an apostate Nephite of the Zoramite bloodline (Alma 52:20). Qikab (Jacob) was the lord of the Akahals branch of the Kakchiquels. These are peoples’ names who were the players in the events that led up to the heroic account of Teancum. As circumstantial evidence we have several points: 1) Amullac as Amalickiah; 2) Huntah as

Lehonti; 3) Qikab as Jacob; 4) Qikab, lord of the Akahals/Kakchiquels, as a Zoramite; 5) They do not mention Tecum (Teancum), he was not their hero – he was the enemy; 6) They mention the city of Teancum or Teyocuman; 7) They mention the city Zakhuyú (white earth -- Desolation); 8) They put Zakhuyú and Teyocumán in the area of volcano Gagxunul – Santa María; 9) Qikab (Jacob the Zoramite with Amalickiah an apostate Nephite also a Zoramite according to the *Annals*) conquered 36 towns of the Quiché (Nephites); the cities conquered include; 10) Lahub (Lehi); 11) Qamagekum/Canalakum/Bountiful; 12) Molobak (pile of bones); 13) Ah Chumilahay (lime water Lehi possibly whitewashed); 14) Uxá (Yoxajá, Joshua); 15) Molomic Abah (possibly fortress Moroni); 16) Lamagi (Laman); 17) the Quiché (Nephites) then “revolted” against Qikab (Jacob) and retook their cities; and 18) the Quiché (Nephites) did not “revolt” against Qikab (Jacob, Amalickiah, and Ammoron) they just wanted their own cities back, which was accomplished by Captains Teancum, Lehi, and Moroni; and in closure, 19) those apostate Nephites always were arrogant and claiming as their right that which was not (Alma 46-52).

The list of circumstantial evidence goes on and on. How much corroborating circumstantial evidence does it take for proof of fact?

### **Circumstantial Evidence**

Some of the points mentioned in the *Annals* match the Book of Mormon and some do not. The history as recorded in *The Annals of the Cakchiquels* and the *Title of the Lords of Totonicapán* both seem scrambled in the very early years. In the later years, just before and after the Spanish Conquest, their dates are exact, but in the very early years they mention that it was so far back that it is not remembered well.

All the author wants to do is suggest that there are similarities in the early accounts that sound like Mormon’s account. The author’s personal feelings are stronger than that.

Most of the evidence is “circumstantial” rather than “direct” because of the ambiguity arising from the “scrambled” setting as presented by the chroniclers. Were the setting not scrambled, the evidence would be considered “direct” and the case would be closed. With circumstantial evidence it is essential to form an accumulation or collection of all the circumstantial evidence available so that the individual pieces become “corroborating” evidence. The corroborative evidence then supports an “inference” and the objective is to have the competing inferences ruled out. In this manner circumstantial evidence becomes more valid as “proof of fact”.

Sadly the author has learned during his career in the technical world that those who object are unwilling to formulate an alternate inference and this does not give the proponent a stationary target at which to shoot back. If a better inference were put forward, the author would switch instantly.

### **Development of the Legend**

Thus, the fortress city Moroni was possibly left underwater in that lake. As we examine the legends of Teancum, keep in mind that it is possible the legend changed, focusing on another city nearby. With Moroni possibly under water after the time of Christ, those retelling the story would have had no current location to point to. If that is true, Xelahu (fortress Lehi, Quetzaltenango) would have been a good choice as a substitute for the lost city of Moroni since it is nearby.

Recall also the slaying of Amalickiah down near fortress city Mulek (Santa Cruz Muluá). It was this event that made Teancum such a hero to the Nephites. The second slaying at the fortress city Moroni had a different ending. Then add Pedro de Alvarado to the mix and the legend of Tecum is reborn as a compilation of all three events.

In the book *Maya Cosmos*, by Freidel, Schele, and Parker, some interesting information is presented about the battle in which Tekúm Umán (yet another spelling) was killed. Here



both the Spanish and the indigenous perspective are presented. First, let's read the Spanish perspective as presented in *Maya Cosmos*.

The Spanish account describes the battle in purely material terms. On December 5, 1523, Cortés ordered Alvarado to southern Mexico to suppress a rebellion and begin the conquest of Guatemala. Alvarado took with him 120 horsemen, 300 foot-soldiers, 200 Tlaxcaláns, and 100 loyal Mexica. This company of 720 men was expected to face 3,000 to 4,000 K'iche'. The battle took place near the town of *Xelahuh*, today called Quetzaltenango by Latinos and *Xelah* by the Maya.

According to Alvarado, this was just another battle among many. In a letter to Cortés, he said that several thousand K'iche' warriors approached his troops while they were taking a break for food and water. They let the Indians close the distance. Then they attacked and routed the Indian army, pursuing them until they were trapped against a mountain. To draw them out, Alvarado's men pretended to flee on their horses and then turned, rallied, and defeated the assembled warriors. He mentioned that one of the K'iche' chiefs was killed, but he didn't even record his name (Freidel 1993, 327-328).

Now let's see what the indigenous people had to say years later about the same battle. Again, this is described in *Maya Cosmos*:

The K'iche' account is told as if a totally different series of events had unfolded. Their story begins with the entry of Tekum Uman into the town of *Xelahuh* with 8,400 warriors, including thirty-nine flag bearers and drummers. The warriors prepared themselves for battle with a bloodletting ritual. Tekum Uman was called the Lord of Banners and Staffs. His banner, according to the

chronicles, was decorated with gold on the tip and many emeralds (or, more likely, jade). This is clearly the battle standard of the Classic period, rich with the same flashing decoration as its Aztec counterpart. Each Maya lord brought 10,000 warriors armed with bows, arrows, slings, and lances, as well as other arms. There were so many warriors they could not be counted.

When the host was assembled, Tekum Uman transformed himself before them. He put on “wings with which he flew and his two arms and legs were covered with feathers and he wore a crown and on his chest he wore a large emerald [jade?] which looked like a mirror, and he wore another on his forehead. This captain flew like an eagle, he was a great nobleman and a great sorcerer.”

The battle began with a skirmish when the chief, “Ah Xepach, an Indian captain who became an eagle,” went to fight the Spaniards with 3,000 of his soldiers. “At midnight the Indians went and the captain of the Indians who had transformed himself into an eagle became anxious to kill the Adelantado Tunadiu’ [Alvarado] and he could not kill him because a fair maiden defended him; they were anxious to enter, but as soon as they saw the maiden they fell to the earth and they could not get up from the ground, and then came the footless birds, and those birds had surrounded the maiden, and the Indians wanted to kill the maiden and those footless birds defended her and blinded them.

The Indians fell back and yet another chief, one who had become lightning, went against Alvarado. “And as soon as he arrived, he saw an exceedingly white dove above the Spaniards, which was defending them, and which returned to repeat it again and it blinded him and he fell to the earth and could not get up.” Three times the lightning warrior went against the Spaniards, and then he too retreated to tell the king that only by killing Alvarado

could they win.

Alvarado and his Tlaxcalans charged and routed the Indians before him. After taking thousands captive, and killing and torturing many of them in their search for gold and treasure, the Spanish prepared to go deeper into Maya territory. The next day, February 22, 1524, and 1 Q'anel in the Maya calendar, Tekum Uman himself came against the Spanish in his eagle *way*. "And then Captain Tekum flew up, he came like an eagle full of real feathers, which were not artificial; he wore wings which also sprung from his body and he wore three crowns, one was of gold, another of pearls and another of diamonds and emeralds." Tekum Uman went forward with the intention of killing Alvarado and thus defeating the battle beasts and the *way* of the Spanish. He struck at the great man/beast with all his power, hitting Alvarado's horse and taking its head off with a single blow. According to the K'iche', his lance was not made of metal, but of shiny stone which had a magic spell on it. When Tekum realized he had killed only the battle beast and not the man, he flew upward and came at Alvarado. The Spaniard was ready and impaled the charging king on his lance (Freidel 1993, 328-329).

How much of the K'iche' account is really the history of their defeat at the hands of Alvarado, and how much is legend? And, discounting the mythology that relates to the Spanish conquest, what is the origin of that legend?

About the only thing that matches between the Indian and the Spanish accounts is that many Indians were killed. For Alvarado it was just another day at the office. No horse was taken out from under him, and there is no account of the head of his horse being removed with one stroke of a sword. Actually a "lance" (as quoted above), not a sword, was used in the legend. A lance is not a weapon for taking off a horse's head. Note,

however, that Teancum used a “lance” (Alma 51:34; 62:36).

Tekúm was supposedly impaled on the lance of Alvarado, but the description in the legend is unlikely. Cortés instructed his horsemen, of which Alvarado was one, to aim for the head, not the chest. They were specifically ordered not to stop and spear those who were down (Cohen 1963, 74).

Much of the Spaniard’s effectiveness was caused by the fear the natives had of horses, strange beasts to them. The horsemen were used to break ranks. Three horsemen could effectively set literally thousands of Indians to flight, but to do this they had to aim for the head and keep moving. Impaling in the chest was not the Spaniards’ way, as this would render the horse and rider vulnerable. It is interesting to note that the Quiché apparently did not have the same fear of horses that the Aztecs had. They may have had time to learn from the Mexico experience or they may have been familiar with horses in Book of Mormon times.

Possibly one of the most brutal and vicious battles between the Spaniards and the Indians was fought as they crossed the Samalá River and climbed to Quetzaltenango and Xequiquel (now Olintepec). The Quiché tried every trick they could to defeat the horses and soldiers. They would grab the horses’ tails or anything else they could get a hold of. They would hang on so tightly that, in spite of the lance wounds and stab wounds, they could not be separated. The greatest defense was the piles of dead bodies. The blood ran like rivers (Guatemalan Army 1963, 166, 174-178).

Carmack writes of the uncertainty of these events:

Ximénez found Fuentes y Guzmán’s account of the Conquest unsatisfactory, and he corrected both its emphasis (which glorified the conquistadors) and several specific errors. He argued that the claim that Pedro de Alvarado himself had killed the Quiché general Tecum had no basis in fact. He cited a tradition held by the Argueta family of Totonicapán that they had killed Tecum and kept a lance with dried blood on it said to be

“the blood of the eagle.”

Recinos may have been the first student of the Quiché to distinguish between the Tecum who was the son of the ruler burned to death by Alvarado and the Tecum who was killed in the battlefield outside Quetzaltenango (Carmack 1891, 23).

So what really happened on February 22, 1524 or was it December 5, 1523? Note the different dates in the above accounts. Other accounts have Tecún Umán dying on the day of Pentecost. Alvarado’s account, as rotten as he was as an individual, is probably the more accurate account of the day’s activities. Bernal Díaz del Castillo was also with Alvarado and recorded some of the events. When the fighting was over, Díaz lived out the remainder of his days in Guatemala.

Now let’s look at the similarities that appear between the legend accounted above and the Book of Mormon account. The battle took place near Moroni (now possibly under water in Lago Atitlán -- *Samabaj*), which is near the citadel of Lehi (*Xelahuh*, Quetzaltenango). Tecún Umán had 8,400 troops in the legend, while the Spaniards mentioned 3000 to 4000. The 8,000 figure is more representative of the number Teancum had for his battle in the Book of Mormon. Moroni had just dispatched 6,000 troops to Helaman in the south and 6,000 reinforcements to the armies of Lehi and Teancum (Alma 62:12-13). The multiple lords in the legend (each with 10,000 men) might have been Moroni, Pahoran, Lehi, and Teancum. The Spaniards did not mention multiple captains, each with 10,000 men. It is probable that Moronihah, the son of Captain Moroni, was also present, since he took over Moroni’s command after this series of battles (Alma 62:43). One writer even mentions that 232,000 native soldiers were gathered at this conflict (Guatemalan Army 1963, 187). That is very close to the number (230,000) slain at Mormon’s hill Cumorah battle (Mormon 6:11-15).

In the legend, a bloodletting ritual is mentioned. This may

be a perversion of the blood sacrifices of the Old Testament. The Nephites, as good followers of the Law of Moses, would likely have offered a blood sacrifice, similar to the Hebrews, as part of their preparations for war. After Christ's visit "blood sacrifice" was ended. This may be relevant to place Tecum's encounter appropriately prior to Christ's coming. However, human sacrifice was started in the ending chapters of the Book of Mormon and continued until the arrival of the Spaniards.

The banners and standards, and drums and trumpets, were also a part of Nephite warfare. Moroni may have started this tradition with his famous Title of Liberty. Tecún Umán was called the Lord of the Banners. The bows and arrows, slings and lances, as well as the other types of armament mentioned in the legends fit the Nephites' technology. The anger Teancum held for the wickedness of Ammoron led him to enter the enemy camp in the middle of the night to kill the man. The reference to a person defending the leaders of the opposition during the midnight venture of Ah Xepach is relevant to Teancum's demise (Alma 62:35-36), but that legend has absolutely no relevance to the Spanish account or even the Indian account as it relates to the battle with the Spaniards.

The Nephite battle ended some few days before the end of the year 60 B.C. The New Year for the Nephites is about the second day of April in our calendar system. The death of Teancum on our calendar date of February 22 would just leave time for the final rout of the leaderless, Lamanite army from the citadel Moroni, and the return to Zarahemla for Moroni to retire (Alma 62:42-43).

In all this, the strongest point is the name—Captain Tecúm. We pronounce Captain Teancum in three syllables, *Te-an-cum*. The second strongest point is the "footless birds" that guarded Ammoron. What is a "footless bird"? To them it would be a "bat" and as we know the "bat" or *zotz* is the symbol of the Kakchiquels. There is not much of a leg or foot on a bat -- certainly not enough to walk around on like real birds. The leafnose bat has a single hook as a forward appendage attached

to each wing and five very small finger/claws on the aft stubs just below where the wings end. The Quiché word *akän* means both foot and leg, though there are additional words for calf and thigh.

He was surrounded by Zoramites. That was not Pedro de Alvarado, but Amalickiah or Ammoron who was surrounded by “footless birds” or Zoramites. This part of the legend makes sense only with the Book of Mormon account.

Other clues are available in the text that are still awaiting interpretation. The native account quoted previously in English was from *Maya Cosmos* by Freidel, Schele, and Parker. They lifted the quote from Bricker (1981) who in turn translated it into English from a Spanish account by Recinos (1957). Recinos had available the documents in the Guatemala archives but regretted that he did not have an original Quiché document to insure the exactness and clarity of the many names. Names and translations differ from Recinos text so we will work with Recinos’ Spanish version. The document is entitled *Títulos de la Casa Ixquin-Nehaib, Señora del Territorio de Otzoya*.

From the Spanish translation, “very fair maiden” was “*niña muy blanca*”. Clearly a “very white girl” was not defending the potential victim – so what was meant? Likewise, “a very white dove over all the Spaniards” was nothing to fear – so what was intended?

When Amalickiah was killed, they were fighting on a very hot day at a very low coastal piedmont near Retalhuleu, Guatemala (fortress city Mulek – Santa Cruz Muluá). When Ammaron was killed it was at a much higher elevation where nights can be much colder. Some kind of bed covering would be appropriate for sleeping in the cool mountains. Searching for meaningful words, the word “blanket” added nothing but the words “cover” and “shawl” did. A Quiché word for “to cover” or “to wrap up to keep from getting cold” is *buc*. A virtually identical word *buk* means a “small nocturnal bird of prey”. The word for “shawl” is *capraj* (Christenson does not mention any Spanish connection for this noun) and an almost identical word

for “girl” is *k’apoj*. A lance to the heart is not difficult on a bare chested man in hot weather; but, for one bundled up on his side in a quilt, it is quite a different challenge. The deed was done but without the finesse. The statement that he saw an exceedingly white dove ... and it blinded him supports this concept. It wasn’t that he was blinded; he just couldn’t see the person under the covers. Before Ammoron died he was able to awake his guards who pursued Teancum and killed him (Alma 62: 36). Nothing was found for “very white doves” but it may have been a titular symbol of their god. The original text would be very helpful to sort out these slight differences that may hide the meaning.

### History vs Legend

Thus, we see that none of the details of the mythology were relevant to the Spanish battle at Xelahun (Quetzaltenango, Lehi), while there are many strong correlations with the Book of Mormon account of Teancum. Regardless of who died at the hands of Alvarado that day in the highlands of Guatemala, Tecúm was a well-established legendary hero long before the Spaniards arrived. Some accounts say that Tecúm was carried around on their shoulders for seven days when he received his honor prior to the battle with the Spaniards (Carmack 1973, 302). Why would he be so famous and honored prior to the battle with the Spaniards? This would be more commensurate with the Book of Mormon account because Teancum was definitely a hero after he killed Amalickiah.

Why add Umán (grandson) to Tecúm’s name, unless the original Tecúm was already famous? Could it be that the more recent Tecún Umán was actually a descendent of Teancum? Why name a racehorse Son of Man-of-War except to pick up on the fame (and stud fees) of that horse’s legendary sire?

And Tecún Umán may not be the only famous descendant of Teancum in the Americas. Note the name of the famous Shawnee Indian chief, Tecumseh or Tecum-seh. The “*seh*” or



“*tha*” ending is like the Quiché and Book of Mormon exhaling terminal *h*. Even the great Montezuma’s real name was *Motecuh cut matzin*. Could the *tecu*h in the first name be from our friend and hero Tecum or Teancum?

Looking at Teancum’s name more closely may help make an even more solid connection. The Mam people still inhabit much of the border lands with Mexico. They are reputed to be the descendants of “the ancient ones” or “old men” who were already there when the Quiché arrived. These people would likely have been the Jaredites. To-the-man, each of Teancum’s warriors was better than each of the Lamanite warriors (Alma 51:31). The Jaredites were said to be larger than the Nephites and Lamanites (Mosiah 8:10; Ether 1:34; 15:26). Could it be that Teancum led a contingent of residual Jaredites from the Desolation area?

The city of Teancum (Teyocumán in the *Annals*) was established in the land of Desolation adjacent to the city of Desolation (Mormon 4:3). This region west and northwest of the Samalá River is still occupied by the Mam branch of the Maya. Carmen Lind Pettersen lived in Guatemala most of her life and, speaking of the Mam, states that, “they are a taller tribe than most, sturdy and hard-working mountain people living in the foothills of the Cuchumantanes.” (Pettersen n.d., 230)

### **Lord of the Banners and Staffs**

The legends have recorded the meaning of the name and the Book of Mormon tells why that name is relevant and how the name was earned. An interpretation of the name Teancum becomes the greatest proof that the legend of Tecún Umán was based on the Book of Mormon history of Teancum.

The title of honor by which Tecún Umán was known is Lord of the Banners and Staffs, as mentioned above and in other indigenous writings (Carmack 1973, 303). There is a word in the Sumerian language that may have some relevance in this regard – not for the phonetics of the word, but for the grouping

of meanings. The word is *urin* and it means “eagle, standard, emblem, banner, and blood.” In the Quichean legends, all of these descriptors are applied to Tecún Umán. The banners were a very important part of the Maya and Aztec war paraphernalia, as they were in the Book of Mormon.

We first hear of banners in the Book of Mormon when Captain Moroni rends his coat and writes on it his challenge to the people that came to be known as the Title of Liberty. Teancum was one of the great captains under Moroni. This banner, on the pole, became the rallying symbol for the people.

Noting that *te'* means “pole” in Chortí or “tree” in other languages; *an* means “sky or heaven” and is applied to anything that is “up or high” in Sumerian; and *k'u'* means “blanket, covering, robe or poncho” in Quiché (as in Moroni’s rent coat). *Lakam* means “banner” according to the Maya epigraphers. Possibly the closest is *kem* in Kakchiquel meaning “cloth” or *k'o'm* meaning “antique huipil” in Quiché. Thus, Teancum would mean “the coat up high on a pole.” Or, taking the *kam* from *lakam* it would mean “banner up high on a pole”. While *Umán* means “grandson” in the Maya languages, *umun* is a title of respect in Sumerian. It is like the title, Lord. Tecún Umán, therefore, could literally mean “Lord of the Banners.”

It is possible this name was applied by Moroni to Teancum after he enlisted in Moroni’s army and killed Amalickiah. This is more evidence that the Tecún Umán legend was based on the Teancum history and now we know from the Book of Mormon the significance of the name and how it was received.

## The City Teancum

Tecún Umán was formally declared a national hero by decree number 1344 of the Congress of the Republic of Guatemala on March 22, 1960 (Guatemalan Army 1963, 53). The present-day city of Tecún Umán, though it is doubtless named for Teancum, was first applied to that city rather recently when it was deemed politically correct to have a national hero from the native culture.

At the same time they founded a town named Pedro de Alvarado on the border with El Salvador.

Teancum became a Nephite hero for slaying Amalickiah down by the hot coastal seashore next to the city Desolation where Hagoth built his ships (Alma 51:32-33; 63:5). The Quiché hero Tecún Umán supposedly met his death in battle for the highland city of Xelaju (Lehi), which Pedro de Alvarado said was “situated in a very strong position”. How did the name get applied to a city down in the coastal plain in the general area where Amalickiah was slain by Teancum rather than up in the mountains where Quiché legend places Tecún Umán’s fatal heroics?

*The Annals of The Cakchiquels* give some information on this issue. The text says, “They soon came for the second time to the places of Zakihuyú and Teyocumán. There they looked upon the volcano called Gagxanul.” Recinos then adds that this means “naked volcano,” and refers to the volcano now called Santa María (Recinos 1953, 69).

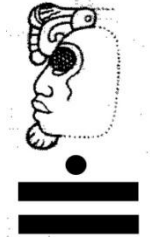
The first place mentioned in this quote is Zakihuyú. *Zak* means “white” and *huyú* (*jujú* or *jujub*) means “hill, mountain, or unpopulated area” in Quiché and Mam. This white unpopulated area may refer to the land of Desolation. Brinton adds that the word *zak* means “white or bright” as an adjective, but as a noun it means “a white or clear thing, a clearing in the forest, or cleared land” (Brinton 1885, 212). The latter definition, “cleared land,” is most relevant to the Book of Mormon’s land of Desolation.

There is another Nahuatl word, *ixtlahuacan*, which means “desert or desolate”. There is a town of the name *Ixtahuacán* in the mountains near Nahualá (Nepihah). It is called Sijá today but was called Ixtahuacán on the old maps. This is where Tecún Umán is reported to have lived when he made his fatal attack on Alvarado. It may be where Teancum was stationed when he made the fatal attack in the night on Ammaron, who had retreated to the fortress city of Moroni just seven miles away in the proposed geography (see Alma 62:34). Or, since Ixtahuacan and

Zakihuyú could refer to the same city Desolation, was Teancum living in the city Desolation when he killed Amalickiah?

The more interesting town is Teyocumán. But, he does not say exactly where it is located. All he implies is that it is near Zakihuyú and he says that the volcano called Gagxanul, today the volcano Santa María, is visible from them. Teyocumán is even closer phonologically to Teancum than Tecún Umán. The *an* (“heaven” in Sumerian) is on the end in this name, whereas it is in the middle of Teancum. But since each syllable is itself a root word, the shuffling of the syllables is not critical to understanding the meaning of the name. The name Te-an-cum could easily be shifted to Te-cum-an, and the Mam people, who knew not Teancum, could easily have thought it was a contraction of Tecum-uman and pronounced it that way. Indeed, the name of the great hero in *The Annals of The Cakchiquels* is Teyocumán without Uman (grandson) on the end (Recinos 1953, 69).

It is clear from the Book of Mormon account that the city of Teancum was closely adjacent to the city Desolation. While researching the history of Retalhuleu, it was noticed that originally there were two towns on the Samalá River, named Santa Catarina Sacatepéquez and San Antonio Retalhuleu. These two towns which had already been given Catholic saint names were combined by the Spaniards and renamed Retalhuleu which means “boundary land” in Quiché. Switching the Nahuatl name Sacatepéquez back in the Quiché or Cakchiquel form it would be Zakihuyú as mentioned in the *Annals*. And, it (Retalhuleu/Zakihuyú) is near the foot of Volcano Santa María. Since the companion city, Teyocumán, was mentioned in the same sentence, it is possible that the original name of San Antonio was Teyocumán.



## CHAPTER 11

### NEHOR – SCHOOL OF LAW

#### Order of Nehors

The search for Nehor has been extensive, but it finally yielded results. The “Order of Nehor” was a group and a philosophy that caused contention and division among the Nephites. The name Nehor shows up in Jaredite times as a land and a city (Ether 7:4,9). Nahor with an “a” was an Old Testament name in the region from which the Jaredites departed. Nahor was the name of Abraham’s grandfather and his brother (Genesis 11:22-29). Nahor supposedly means “snorting” in Hebrew. Some Sumerian connections may be found as we will see.

It was the “hair” that was the first “give-away”, but it was the philosophy that exposed the identity of the “Order of Nehor”. *Nihor* shows up in the Chortí Maya word list and means “my head”. *Hor* means head in most of the Maya languages, but they represent it as *jolom* because of the “l” for “r” switch. Most of the Maya languages do not use the “r”, nor does the Nahuatl

language. They looked down on people as speaking with a “barbarous tongue” who used the letter “r” as the Chinese use the “r” rather than the “l” (Dibble 1961, 175 and 182).

Much of the “Order of Nehor” influence appeared to come from the Ammonihah area. There are three specific individuals and some wicked judges mentioned in the Book of Mormon who espoused the philosophies of the “Order of Nehor”. Before examining their philosophy and tactics, let’s examine their hair.

The three men in order were Sherem, Nehor, and Korihor. The author had been chasing the identity and origin of the Otomí people mentioned by Sahagún (Dibble 1961, Vol 10, 177). They were described as a civilized people. He was not very flattering in other ways. They apparently did not speak with a “barbarous tongue”, meaning they did not use the letter “r” as do the Chinese. Once a good Otomí dictionary became available the author compared many very basic words and found that there is a very strong residual Chinese influence in the Otomí vocabulary. They were described by Frey Sahagún as shaving their foreheads and leaving the hair long in back. The long braided hair in back was called *piochtli*. This is exactly similar to the Chinese *queue* hair style that meant life or death in Chinese history depending on who was in charge. The name for the braid was *piochtli* and in the Nahuatl language the closest word appears to be *pochtli* having to do with being young (*tel-pochtli* being a young man and *ich-pochtli* being a young girl). In Chinese the roots look like *pi2* (skin, hide, fur, feather, outer), *che4* (drag, pull, hinder by pulling back) and *que4* (retreat). Putting those together it looks like trouble in the playground at school.

*Otomí* was found in the Manchu language of northern China where *hotombi* means “to be bald”. Returning to the three men of concern, we find that *korah* means “bald” in Hebrew. *Hor* being head in Chortí, we would have *Korahor* meaning bald head”. Also in Chortí we have *surem* meaning “to shed” and *surem uhor* means “one’s bald head” which is starting to look like another Hebrew word *shepham* meaning “bald”. It would appear that Sherem may have been “bald” also. Sherem is not

identified as being of the “Order of Nehor”, but he was early in the history and the Nephites had not yet moved into the Zarahemla and Ammonihah areas. *Nihor* does mean “my head” in Chortí so he may have had some hair issues also. The Otomí also had lip plugs, ear plugs, and tattoos.

The above information shifted the attention to China when looking for a source for the philosophy or school of thought espoused by those of the “Order of Nehor”. First, what was the Nehor school of thought? Let’s examine the accounts.

First is Sherem (Jacob 7:1-23). He taught there is no Christ and the prophets are the deceivers. His approach included: flattery, lying, deceiving, powerful speech, and Satanic smoothness. He made false accusations: the prophets are the deceivers; Christians pervert true religion; Christians do not keep the Law of Moses; no one knows the future; there is no such thing as prophecy; and good is evil and evil is good. He was agnostic – no one knows the nature of god even if there were one. He was a seeker for a sign – and as Christ (Mathew 12:38-39) and Joseph Smith (Roberts 1970, III, 385) both said, seekers for signs are adulterers.

The next was Nehor. Of course he was not born with this name. Some of the Maya people have the custom of using the birth date as the child’s name. As the children reach various milestones in their lives, their names are changed. Some of the names in the Book of Mormon seem to have been descriptive and given by the Nephites, or even by Mormon himself as he compiled the book. Some of the names given by Nephite people to Lamanite people and places may never have been the names by which the people and places were ever identified by the Lamanites themselves.

Nehor (Alma 1 and 2) uses the same approach but gives more of the philosophy: he claims to teach the truth; he vilifies true religion; ministers should be popular; priests should not have to work like commoners; and, ministers should be paid. He promotes “priestcraft” among the people; pride, status, and wealth are virtuous; and, I will lie to you for your money and

status. He claims salvation is universal; no effort required for salvation; eat drink and be merry; and God created all man and all men shall have eternal life without effort. He indicated by his actions that true religion cannot be tolerated; lies and flattery will sway anybody; priestcraft enforcement is acceptable; and murder is the control method. He puts on the appearance of goodness, a semblance of decency; he would not get caught looking guilty; he has a disingenuous character; and he can escape punishment by deception. His bottom line was that righteousness must be persecuted and eradicated.

Even after Nehor killed Gideon with the sword, the Nehor dogma was continued and practiced by many judges of the same order. They sought for power and control. “They do study at this time that they may destroy the liberty of my people” (Alma 8:17). They questioned legitimate authority. Who is God that sendeth no more authority than one man? (Alma 9:6) They used force as needed to win (Alma 9:7). They were greedy (Alma 10:32). They were murderers (Alma 14:8). They were power hungry and ruled with fear – “know you not that I have the power to deliver you up unto the flames?” (Alma 14:19) They mocked, withheld food, and confined in prison (Alma 14:22). They were wicked and unrepentant, calling evil good and good evil (Alma 15:15). They were lawyers, skilled in all the arts and cunning of the people (Alma 10:15).

The third villain of the “Order of Nehor” was Korihor, the Anti-Christ. He carried on the same old routine: there will be no Christ; destroy the good; true religion is vain; and you cannot know things you cannot see. He added propaganda to his tool kit. Of course he was a wicked, blasphemous, arrogant, adulterous, sign-seeking, lying, servant of the devil (Alma 30).

He finally confessed that Satan’s lies are pleasing to the carnal mind, oft repeated lies seem believable, the desire was there for self-deception, and he was a liar to the core. This still can get a politician elected – times haven’t changed.

He gave us a very good look into his heart and his philosophy and gave the author the clue that identified the source of the



“Order of Nehor”. He taught that there is no atonement; there is no need for one; man is not responsible for sin. He followed “Jungle Rule” – “Survival of the fittest”. He said every man fared in this life according to the management of the creature; every man prospered according to his own genius; every man conquered according to his own strength; and whatever a man did was no crime (Alma 30:17).

This last sentence is the clue that helped the author to identify the source of the “Order of Nehor”. Of course we know the source is Lucifer himself – but who were his agents and what was the front they were using?

### **Chinese Philosophies**

The hair style prompted the author to look to China for the answer – not that there was any ill will, prejudice, or intolerance; but China has a history of great philosophers and they have had all kinds. We have all heard of Confucianism and Taoism; but there are two others of the time known as Moism and Legalism. Legalism was one of the main philosophic currents during the Warring States Period (and before). Taoism was advanced sometime between 600 and 300 BC and promoted compassion, moderation, humility, and focused on harmony with nature and the universe.

Confucianism emphasized government morality, correctness of social relationships, justice, and sincerity. These values gained favor during the Han Dynasty (206 BC to 220 AD).

### **Moism**

Before itemizing the characteristics of Legalism which we all know too well, let’s address Moism. Moism developed around 470 to 391 BC and evolved about the time of Confucianism. It promoted “impartial care” and “inclusive love”. Note some of the tenets for comparison with Legalism:

Law and order was an important aspect. The carpenter uses standard tools to do his work. The carpenter is always better off depending on his standard tools rather than his emotions. It is even more important that the “ruler” uses standards to rule by. These standards cannot originate from man, since no man is perfect. The only standards that a “ruler” should use must originate from Heaven, since only Heaven is perfect. That law of Heaven is love.

In a perfect governmental structure -- where the “ruler” loves all people benevolently, and officials are selected according to merit -- the people should have unity in belief and in speech. His original purpose in this teaching was to unite people and avoiding sectarianism. However, in a situation of corruption and tyranny, this teaching became a tool for oppression.

Should the ruler be unrighteous, seven disasters would result for that nation. These seven disasters are: (1) Neglect of the country's defense, yet there is much lavished on the palace. (2) When pressured by foreigners, neighboring countries are not willing to help. (3) The people are engaged in unconstructive work while useless bums are rewarded. (4) Law and regulations became too heavy such that there is repressive fear and people only look after their own good. (5) The ruler lives in a mistaken illusion of his own ability and his country's strength. (6) Trusted people are not loyal while loyal people are not trusted. (7) Lack of food. Ministers are not able to carry out their work. Punishment fails to bring fear and reward fails to bring happiness.

A country facing these seven disasters will be destroyed easily by the enemy. Rather than standards of national wealth which are rationalized in terms of first-world development, industrialization, capital and assets appreciation, trade surplus or deficit; the measure of a

country's wealth in Mohism is a matter of sufficient provision and a large population. Thriftiness is believed to be key to this end. With contentment with that which suffices, men will be free from excessive labor, long-term war, and poverty from income gap disparity. This will enable birth rate to increase. Mozi also encourages early marriage.

## **Legalism**

Legalism united China under one big government in 221 BC and suppressed the other schools of thought. So what is Legalism? Basically, it is the way the devil runs hell. It is the implementation of the plan set forth by Lucifer in the “Council in Heaven” before this world was and it is the same plan that has oppressed every civilization since.

The footprint and signature of Lucifer are all over the philosophy of Legalism, therefore some potential for good must have been present there. He shows up to erase the footprints of Christ. There are evidences of Christ’s teachings and interactions with the people in China and Japan in ancient times. It is in their writings and legends. There are too many good people there to go unrequited by the love of the Savior. The author would speculate that there yet may come “another testament of Christ” from that part of the world. What is in those thousands of untranslated clay tablets? What secrets is Russia holding? What history can be retrieved from the Vatican Library?

Lucifer shows up with greatest force when his domain is threatened by the Father and His Son, Jesus Christ. Lucifer’s plan to deprive man of free agency was rejected in the Council in Heaven. He rebelled. He started a war that is much more than philosophical. The fight continues for the souls of mankind. There are no other battles that have ever, or will ever, occur.

Mozi was clearly enlightened – as were Confucius, and the originators of Taoism. The authors of Legalism were clearly not. Apparently, Han Fei Zi is credited with being the most famous

proponent. A quick check of the on-line Chinese Character Dictionary, matching the Wikipedia reference Hanzi characters to find the correct tone and therefore the correct meaning, showed that mister *Han2* has a first name *Fei* (tones 2 and 3) meaning “no, negative, non, and opposed” and a second name *Zi* (tones 3 and 5) meaning “offspring, child, fruit, and seed of”. Combined it would be “he opposed to children”. It would appear that Han Fei Zi was possibly practicing the “abomination which makes desolate” as opposed to Mozi who encouraged children.

So what was the philosophy Han Fei Zi espoused? Summarizing, again from the Wikipedia reference, Legalism is English and the Chinese name is *Fa-jia* supposedly meaning “school of law”. A basic postulate is that the inherent strengths of the people are not sufficient to prevent chaos and political corruption, and he recommends laws as the primary tool to amend this. The focus is on strengthening the political power of the ruler and building a strong government to defeat its rivals. Strictly utilitarian, it did not address higher questions like the nature and purpose of life. The ruler should use the following three tools to govern his subjects:

1. *Fa* (“law or principle”): Law code must be clearly written and made public. All people are equal before the law. Laws should reward those who obey them and punish those who dare to break them. Thus, it is guaranteed that actions taken are systematically predictable. The system of law runs the state, not the ruler (“rule of law”). Even a weak ruler will be strong with successful law enforcement.
2. *Shu* (“method, tactic, or art”): Special “tactics” and “secrets” are employed by the ruler to make sure others don’t take over control of the state. Especially important is that no one can fathom the ruler’s motivations, and thus no one can know which behavior might help them get ahead; except for following the laws.

3. *Shi* (“legitimacy, power, or charisma”): It is the “position”, not the “ruler” himself that holds the power. Therefore, analysis of the trends, the context, and the facts are essential for a “real” ruler.

In application, this meant strengthening government and reinforcing adherence to the law. This theory advocated the belief that all people are fundamentally flawed and that stringent laws and harsh punishments are required to keep them in order. All humanity was evil and selfish and the sole purpose of the government machine was to eliminate all rivals. Those who achieved could reach high places, but birth privilege was reserved exclusively for the ruler of the state.

The ruling class, the Legalists, emphasized that the head-of-state was endowed with the “mystery of authority”, and as such his decisions must always command the respect and obedience of the people. The state comes first. The emperor’s very presence brought legitimacy. To ensure that all of his words were revered, the wise ruler kept a low profile. The adept ruler understood the importance of strictness over benevolence -- being too kind would spoil the populace and threaten the state’s internal order. Punishment and favor were the two handles for control. Fear of being severely punished, exiled, or executed helped keep the bureaucracy under control.

The entire system was set up to make model citizens behave and act how the dynasty wanted them to act against their will. The laws supported by the Legalists were meant to support the state, the emperor, and his army. Legalism suppressed all other philosophic schools.

Legalism was eventually discredited and ceased to be an independent school of thought. However, Legalist ideas have continued to merge with mainstream Confucianism. The philosophy has been described as a Confucian exterior covering a core of Legalism. Buddhist ideas were also a part of the external face. Mao Zedong publicly approved some Legalist methods.

However, since the 1990's the related concept of "Rule of Law" has gained currency.

This ends the summarizing of Chinese philosophies in the Wikipedia articles. The present author has added the underlining. The above reference on Chinese philosophies information is not adequate. It is from Wikipedia.com, but the individual contributors were not linked to their individual contributions so adequate credit could not be given.

The readers can surely recognize the tactics of the "Order of Nehor" in the above description of Legalism. Linda Schele and her associates have studied extensively the kings of the Maya jungles. They describe them as "**Vainglorious Despots**". Everything the Maya kings did, all their hocus pocus was to promote that "**mystery of authority**". They made themselves to appear as gods to the people.

The English word for the oppressive Chinese "School of Law" is Legalism, but where does the word "legal" come from? The Etymological Dictionary takes it back to Latin *legalis* "pertaining to the law". May the author suggest that they should have looked back to Sumerian where *lugal* means "king" (man-big). It all goes back to the "king". Laws are just a tool of the "king".

We have "Rule of Law". We take great pride in it – especially the lawyers. But, "Rule of Law" is a "two-edge sword". Alexis de Tocqueville wrote, referring to the United States and her Constitution, "The Americans are free because they are good. When they cease being good, they will cease being free." That is the "two-edged sword".

**When does the "Rule of Law" cease to be good? When it ceases to be a servant and starts to be a master.**

President David O. McKay said, "Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man."

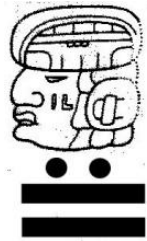
When the law ceases to care for the common good of the people, the power shifts to the government or the king, and the

free agency of the people is lost. “Rule of Law” becomes the Chinese “School of Law” philosophy. The “Legalist Elite” rule and the “ignorant masses” are oppressed by laws and armies. That is Lucifer’s way.

The “laws” are always put into place to support the agenda of the “king”. Subjugation of the people, at the expense of free agency, with aggrandizement of the king has been Lucifer’s plan from the beginning, and it was “Nehor’s Order”.

The name for Chinese Legalism is written several different ways in the literature, but *Fa3-jia1* appears most correct in the orthography of the present *pinyin* dictionaries (which are indeed simplified). The name is reported to mean “School of Law”, but “House of Law” fits better with current simplified pinyin. The word *fa3* meaning “law” or “rules” is in the Chinese language, but the *fa3* sound is not in Maya (nor is it in Nahuatl or Sumerian languages). Fortunately, there is another word in Chinese with the same meaning, *nie4*. Likewise, the Chinese sound *jia1* is not within the Maya phonetic set. The word for house in Quiché is *ja*. Putting the two together would give *Nieja* (pronounced as *Neiha*) for Nehor. Again, if “school” is the intended definition, the Chinese have the word *hong2* meaning “school”. The ending *ng* is a soft nasal sound which the Maya natives don’t have. That would make *Niehong* for Nehor, which the author submits is the source of the name that Mormon called Nehor. The Quiché, Kakchiquel, and Chortí use the letter “r”, but the lowland Maya and the Nahua do not. Mormon cast the name as Nehor. In Hebrew *hor* means “mountain” and in Chortí it means “head, top, crest, summit, and crown”. Since Mormon cast the name as Nehor, there was possibly some connection to “Head of Law” or “Crown of Law” as it relates to “king-men”.

Nehor from the Chinese roots appears to be “school of law” or “house of law”. There are some Sumerian roots also. In Sumerian we have *nè* and/or *ní* meaning “strength, vigor, violence; forces, and host”. Couple that with *hor* meaning “head” or Nehor and one has a real mess.



## CHAPTER 12

### THE PEOPLE

#### **Abrahamic Heirs**

All heirs to the Abrahamic covenant should feel blessed and honored for that privilege. “I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed.” (Genesis 12:3)

So it was with the Quiché Maya. They were taught the Catholic version of Christianity and they recognized that they were descendants of Abraham, Isaac, and Jacob. They so wrote in the *Title of the Lords of Totonicapán* (Recinos 1953, 170).

The original transmittal letter by Dionisio José Chonay states that: “This manuscript consists of thirty-one quarto pages; but translation of the first pages is omitted because they are on the creation of the world, of Adam .... following in every respect the same order as in Genesis and the sacred books as far as the captivity of Babylonia. The manuscript assumes that the three great Quiché nations with which it particularly deals are descendants of the Ten Tribes of the Kingdom of Israel, whom Shalmaneser reduced to perpetual captivity and who, finding



themselves on the border of Assyria, resolved to emigrate (Recinos 1953, 163-167).

This has been discounted by many scholars, but the Quiché writers left the proof hidden in their writings. While they stated they were descendants of Abraham and Jacob, this part is discounted by “scholars” and indeed Dionisio José Chonay did not include that part of the history in his translation. But, the Quiché did – it was hidden in their garbled writing. The clear names of Abraham, Isaac, Jacob, and Manasseh were not included by Chonay. The Quiché, probably unwittingly slipped the names past him and the “scholars”. Those “scholars” doing the discounting did not recognize the great patriarchs and their wives in the garbled code.

The most genealogical information is found in the *Title of the Lords of Totonicapán*. The first page of the text has most of the information (Recinos 1953, 169), but it is hidden from the naysayers because it is scrambled.

The “Wise Men”, the chiefs or leaders of the great Quiché peoples were called *Nahuales*. These were spiritual leaders and the name is based on “*Nahua*” which is the Nahuatl form of Nephi. They were joined by those called the “old men” or “the ancient ones”. These are the *U Mamae* or the Mam branch of the Maya. These *U Mamae* were the descendants of the Jaredites.

## Abraham

The Quiché said they came from Civán-Tulán bordering on Babylonia. This we have shown is Canaan, Jerusalem, and Cana (Qana) their departure port in the land of Sheba (now Yemen). The name of the principal chief, from which the Quiché descended, needs to be unpacked. They have linked two names together and called it one person -- *Balam Qitzé* for instance. Balam is the “jaguar” in the Maya languages. *Balam* is Abraham. See the end of Chapter 9 about the Lesson of Asher. Abraham has long been associated with the “lion”. The symbol for Judah was the lion (Genesis 49:9). Lehi left Jerusalem from

the kingdom of “Judah” – the other ten tribes left leaving only Judah and small parts of Ephraim and Benjamin. The kings of Europe have the lion in their coat of arms. There is more to the symbology than we know. A possible connection may be that the lion in Hebrew is *ara*. The word for leopard is *aby*. The form *balam* probably came from the ancient Sumerian language where *piriñ* is a poetic form of the word for “lion”. The “b” for “p” switch is common and the “l” for “r” switch is common in the lowland Maya. A little Chinese may have entered the mix as *bao4* means “lion”.

### **Isaac -- Jacob -- Joseph**

Regardless of how it got there, *Balam* is the Maya representation for Abram or father Abraham -- the “father of a multitude”. Abraham’s son Isaac adds more credibility --that is *Qitzé* in Maya. It looks and sounds better. The next name on the list is *Balam-Agab*. In the most recent orthography *Agab* would be *Akab* and that of course would be Jacob – and with a pronunciation closer to Hebrew. The next name in the unscrambled list would be Joseph, but they give the name Cavekib (the “ib” on the end makes it plural). This is indeed the representation that conveys the identity of the man Joseph, but there is no phonetic linkage at all. The name Cavekib comes straight from Hebrew where *chavach* (pronounced as *khaw-vawkh* in Hebrew) means “rock” or “crevice (a hiding place)”. This we have covered in detail in Chapter 2.

### **Manasseh**

The Quiché are confused by the fact that there was a Joseph (sold into Egypt) and his son Manasseh and many years later there was Lehi’s family with the two youngest sons being Jacob and Joseph.

Even though the Maya epigraphers have a clearly announced pension to not relate anything to the Book of Mormon,

everything they do find proves the Book of Mormon is true – they just can't help themselves. The author truly appreciates the great Maya epigraphers and commends them for playing it “straight” – hopefully, they will continue to present it as they find it.

The next player in Abraham's lineage that relates to the Quiché ought to be Manasseh, but the name is *Mahucutah*. To find this connection we must go to Hebrew and see what Manasseh means. Joseph had been in much suffering in Egypt before things started going his way. When his suffering was past and he became the “right hand man” for the Pharaoh, he was given Asenath to wife. His first son he named Manasseh which means “causing to forget”, which was appropriate for Joseph to forget his sorrows. We are looking for the roots *ma-hu-ku-ta*. *Ma* is the negative indicator so rather than “forgetting” we may be looking for “not remembering”. There is a Quiché expression for “doesn't remember” that has some possibilities (*man cäna'taj tä*). There is a better fit with *ma-k'atut* related to “not having remorse”. Possibly the best fit comes from Chinese where *mo2-hu3-ku3-ta4* means “not-allow-suffering-repeated”. It would appear that the Quiché name for Manasseh comes from the meaning of the word and is *Mahucutah*. There is a word for “forget” in Kakchiquel that may be a fit for Manasseh, it is *mestah*, which is just a shortened name for Manasseh.

## Esau

Another man is mentioned, *Iqi-Balam*. That would be Jacob's brother Esau which means “hairy” in Hebrew. The Quiché word for “hairy” is *q'uix*, which is a good match for *Iqi*. But they say that *Iqi-Balam* was a bachelor. Esau did have four wives and 12 sons just as did Jacob, but they were outside of Lehi's lineage and therefore not relevant to the Quiché history.

## Sarah and Rebecca

With this we have five generations in Lehi's and the Quiché's Abrahamic blood line. Now let's identify their wives with the same unscrambling techniques. Abraham's wife Sarai or Sarah would be *Saka* the wife of *Balam*. Isaac's wife would be Rebecca or *Paluma*. We are not given a meaning for Rebecca's name in the available Hebrew wordlist. Some say it comes from the *rivkah* meaning "bound", but the author recognizes no such roots in the lexicons. The Quiché name *Paluma* does have some roots in Sumerian where *Pu-la-ma* can mean "cistern or well", "to lift or carry", and "water container". *Ma* also does mean "to bind". It also means "shovel", just as *ya'* does in Hebrew. The defining event in the Old Testament was when Rebecca drew water from the well for the 10 camels of Abraham's servant when he went to get Isaac a wife (Genesis 24:1-22).

## Rachel

The next wife in the list would be Rachel, which means "ewe" in Hebrew. We are one wife short in the list. Rachael does not appear to have been mentioned at the beginning of the text. Later in the text there is a name mentioned that may be Rachael, but the text, if written correctly, does not support that notion. The name is *Rogchah* (Recinos 1953, 189), pronounced as *Rokchah* in later orthographies. Again the Quiché are confused by Joseph, the son of Jacob, and Lehi's two youngest sons Jacob and Joseph. *Rokchah* is mentioned as being the wife of *Qikab-Cavizimah* (Jacob-Joseph) the son of *Lahun-Ho* (Lehi D). With this level of confusion it is probably safe to say that *Rokchah* is Rachael, the wife of Jacob (later known as Israel).

## Asenath and Meshullemeth

The next in line would be Joseph's wife, Asenath. The wife of *Balam-Akab* (Jacob) is listed as *Tzununiha* and the wife of

*Mahucutah* (Manasseh) is *Cahixa-ha*. Manasseh's wife was *Meshullemeth* which means "friend" in ancient Hebrew. One word for "friend" in Quiché is *achi'l* – that would be the root name of *Cahixa-ha*, the wife of Manasseh (Mahucutah). By default, *Tzununiha* must be Asenath which is related to the Egyptian goddess Neith (also spelled as Nit, Net, and Niet) the goddess of the city Ta-senet. At times Neith was a goddess of "war", "hunting", "water", and "weaving". There are some phonetic similarities; but regardless, *Tzununiha* must be Asenath by default. Recall the Lesson of Asher in Chapter 9. Asenath, beginning with a vowel would require a prevocalic glottal or some other fix. The fix this time was placing the leading "A" at the end of the name – Asenath to Senatha to *Tzununiha*.

### **Five Generation Sheets**

That gives us the names of Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel, Joseph and Asenath, and Manasseh and Meshullemeth – five of the patriarchs and their lineal wives.

### **Lehi's Family**

The Quiché next jump to Lehi's generation, but Lehi is not mentioned – only his righteous children. The tribes of Tamub (Sam -- Tam in Hebrew), Nihayib (Nephi), Ilocab (Jacob), and Cavekib (Joseph) are mentioned. The account goes on to mention many more names that are not readily recognizable. These names are followed by events recognizable from the Book of Mormon.

The Kakchiquel account, written by the Xahilá branch (Mulekites) also starts at Tulán on the other side of the sea. The two fathers mentioned are Gagavitz and Zactecauh. The second is readily recognizable as Zedekiah (Jeremiah 52:10-11 and Helaman 8:21). We have made a very important discovery that the Xahilá branch of the Kakchiquel is Mulekite and we have known for years that the Zotzil branch are Zoramites. The

Tukuchés branch also has just been identified as Ishmaelites. That accounts for three of the Kakchiquel tribes – The Zotzils, the Xahilás, and the Tukuchés are the Zoramites, the Mulekites, and the Ishmaelites, respectively. The Akahals may be a local Jaredite influence separated from the Mam. According to Recinos, the Akahals are “those of the beehive”. In Quiché *akaj* is “wasp” and *akal* is “wasp nest”. Apparently, the wasp is a symbol of significance to the Mam. Based on this connection, possibly the Akahals were an isolated group of the Mam Maya who joined with the Kakchiquel in the Cotzumalguapa area. These would be a Jaredite group in the Zarahemla area. In *Popol Vuh*, the Quiché are miraculously saved by a “horde of hornets”. Possibly these would be Mam Maya or the Akahals.

In the Mam dictionary there is mentioned a “yellow wasp” that is called *xq’aq witz*. This is too similar to the Gagavitz phonetically but very different in meaning. In Mam *xi* is “bee”, *aq* is “beehive” and *witz* is “mountain”.

## The Journey

In both accounts (the Kakchiquel and the Quiché), after defining their ancestors they started the journey from Tulán. Both mention a special gift. To the Kakchiquel it was a sacred obsidian stone that told them where to go (Recinos 1953, 45 and 49). To the Quiché it was the *Giron-Gagal*. In another account it was called *Pisom C’ac’al*. The Kakchiquel would know of this gift through Zoram. The Mulekites (Xahilá) would need a comparable gift or an experienced captain to have made the trip. We are told nothing of their trip other than they were led by the Lord into the land northward (Heleman 6:10).

We recognize this gift as the Liahona. Liahona is found in the Nahuatl word *tlayacana* which appropriately means “it leads”. The Nahua always mess-up the “l” with a “tl”. The “y” is phonetically equivalent to the “i” throughout the world. The apparent “c” for “h” switch is neither. It should be the eighth letter of the Hebrew alphabet *heth*. In transliterated Romanized

texts it takes the phonetic form of “c”, “h”, “ch”, or “k”. It should be pronounced as in *Hanukkah* or *Chanukah* as spoken by a true Jew. Thus, *tlaycana* is exactly Liahona and it means “it leads”.

*Pisom C’ac’al* means “wrapped child” in Quiché. *Giron-Gagal* does not have meaning in Quiché. If *gagal* were cast in later orthography it could be *c’ac’al* meaning “child”. There is a Chinese word that sounds very close to *giron*. It is *xiang4* and it means “guide” or “direct”, similar to the Nahuatl “it leads”. This “sacred bundle” gave the Quiché power, causing the other peoples to fear and respect them (Recinos 1953, 170).

The Quiché say this gift was given to them by the great father *Nacxit*. The author was raised around rattle snakes in the Arizona desert and therefore, there has always been a fear and hatred for venomous snakes. Lucifer is referred to as the serpent. The Nahua having a “feathered serpent” *Quetzalcoatl* as their god, is disturbing. But *K’ukulcan* and *Cukumatz*, to the Maya were also the “feathered serpent”.

Then one recalls Moses being commanded by the Lord to make a “fiery serpent” to “look at and be healed” from the snake bites (Numbers 21:8-9). And, there was the show-of-power before the Pharaoh when Aaron cast down his rod and it turned into a serpent (Exodus 7:9-12). Still, it was surprising to find that the closest word to *Nacxit* found in Hebrew and sharing the same roots was *nachash*, also meaning “serpent”. Remember the “x” in Maya is pronounced as “sh” in English.

Apparently, the symbology for the snake, serpent, and dragon goes way back in all ancient cultures (Sumerian, Egyptian, Chinese, and Maya). And, apparently it may relate to Jesus Christ. They say that the shedding of the skin represents resurrection and eternal life.

The Quiché said that they referred to their great ancestor leaders, the “Wise Men”, as *Nahuales*. Later their gods are referred to as *nahuales* (Recinos 1953, 169). Linda Schele and her associates who have studied the cosmology of the Maya refer to the *nawal* as protective spirits (usually a spiritual animal counterpart). Some authors have written the word as *nagual*.

This raised the question – is there a connection with *naga* being the “protective serpents” that are found in virtually all ancient cultures? The *Naga* protect Buddha. Five Buddhist priests are documented as having entered this area in 458 AD. As a result they said the customs were changed. If the great missionaries Nephi and Lehi couldn’t convert them, it would take more than five monks to change their “customs”.

There are large stones in Guatemala and Mexico that do look like the head of Buddha, none of the body. These five Buddhist monks did not go “discovering” the Americas – they already knew what was here. There had been previous contact with Guatemala.

### **Combined People**

The Quiché and Kakchiquel were a combined people for many years. Their documented separation is very non-traumatic. But it appears that their hatred became quite eternal for insufficient documented reasons. The Quiché had a mortal hatred toward the Kakchiquels (Recinos 1953, 102). The Book of Mormon tells why.





## CHAPTER 13

# THE TOLTECAS

### **The Tolteca and Chichimeca**

Sahagún does not call the people of Mexico the Toltecs; he refers to them as the *Tulateca*. It is clear from Sahagún's works that these people came from *Tulá* (*Tulúm*). He said they were like the inhabitants of Babylon, wise, learned, and experienced. He refers to the land of Mexica as the land of the Chichimeca.

The later Chichimeca are Nahuatl peoples scattered in northern Mexico. These are Nephites that are greatly removed from the Book of Mormon lands. Many of the Chichimeca groups have lost their identity; others have maintained their identity, such as the Otomi, Cora, Huichole, Pames, Yaqui, Tarahumara, Mayos, Tohono O'odham (Papago), and Tepehuánes.

It is suspected that the early Chichimeca are from the Costa Sur of Guatemala or the Cotzumalhuapa Culture. That would be the Zarahemla area and it is these people whose identity we will address. It is thought that the original Chichimeca had their origins in Guatemala – from Canaan originally, of course.

## Tollantzinco

“Several four-hundred years they dwelt in the vicinity of Tollantzinco” (Dibble 1961, Vol 10, 165). *Tollantzinco* is exactly *Pa Tulán, Pa Cíván*. This was their departure port in Yemen (Cana or Qana) from which they sailed. It was also a generic name for Jerusalem or Canaan where they originally lived. It may also have become the name by which Bountiful-II was known to the Nahua peoples of Mexico.

*Tul-lan* is Sumerian for “abundant lowland” and *Canaan* is the same in Hebrew. The seaport *Cana (Qana)* was the first land called Bountiful by Nephi. It was the southern seaport end for the “Frankincense Road”. It was in the land of Sheba, the land of the “oath” which we have discussed in Chapter 10. *Tollan* is *Tullan* or *Cana (Canaan)* and *Cíván* is *Sheba*.

Arriving in the Americas they repeated the old names. There are Tula’s scattered all over. There is a village in Guatemala named Utacingo, which is equivalent to Tullantzinco in meaning. The names alone are not enough to establish the uniqueness of a Book of Mormon city location. The author therefore does not usually count on just one name; but, as the reader should have noticed, evidence is pulled in from many sources to pinpoint people names and place names. Corroborative evidence is the name of the game.

## Cana and Tullum

Just as Cana in Yemen was called Tullum in the Jaredite Sumerian language and Bountiful by Joseph Smith, the land of Bountiful in the Book of Mormon was called Cana and Tullum by the Nephites and the Jaredite remnants. But now we have to add the Chinese influence. We have found a whole new set of meanings for Tul and Tulum having to do with stripping the leaves off of the Ramón tree to feed the “silkworms”.

The author is of the opinion that the Nephites called Bountiful by the Hebrew name *Cana* (both in Yemen and Guatemala). In the Kakchiquel literature there is a town of *Canalakam (lakum*

means “fortification in Hebrew”). In the Quiché writings they mention a *Gana-Uleu* (*Gana* is pronounced as *Kana* in the later orthographies). *Cana* was also called *Tullum* by those with a Sumerian background. The author is of the opinion that the name *Tullantzinco* from *Pa Tulán, Pa Civán* was also applied, after they arrived in the Americas, to the Nephite city Bountiful-II. *Tullantzinco* would be the Nahuatl name and *Canalakam* would be the Quiché/Kakchiquel name.

The name *Tullum* we know means “abundant lowland” and “high or full cistern”. The Quiché had the silk industry with the Chinese and *t’ul* “to eat leaves” and *t’ulum* to be “leafless” – both related to the silkworms’ eating habits. That is very different from the Hebrew and Sumerian roots.

As for the name *lakam* we have from Hebrew *lakum* meaning “fortification”. That would certainly be appropriate for Moroni’s fortification which still stands just one half mile north of Cuyotenango.

We also have *lakam* from Maya meaning “large, big, great, and banner”. These are all appropriate adjectives for Moroni’s fortress and temple Bountiful.

Checking the Chortí dictionary one finds *lukum* meaning any “large worm” or “small snake”. *Lukum* is typical as “worm” for most Maya languages, but *chan* or *kaan* is more typical for “snake”. Possibly the “worm” had the last word.

## The Work of the Tolteca and Chichimeca

Discussing the Tolteca, Sahagún said these were called *Chichimeca*. He said there was no real word for their name -- it was taken because of “their manner of life” and their “works”. Let’s start with their work and see what we can find.

This work is thought possibly to be the agricultural part of silk production. The silk farming in Guatemala involved manually stripping an acceptable amount of leaves from the Ramón tree and feeding them to the silkworms kept on reed frame screens.

Jumping straight to the bottom line, in Chinese *chi1* means

“worm”, *chi2* means harvest, and *chi3* means “strip”, “tear off”, or “undress”. Take your choice. It is suspected that the Chichimeca were the workers in the silk industry. They “stripped” the leaves to feed the “silkworms” and “harvested” the silk cocoons. The understanding of the name ended when the silk industry died, but the name carried on. The name Quiché supposedly means “many trees” which was certainly the case when they were in the piedmont land of Bountiful (*Canalakam*).

Of those in the east (Guatemala), the Olmeca (rubber people), the Uixtoti (blue people), and the Mixteca (cloud people) Sahagún states they lived in a land of riches, a land of flowers, a land of wealth, a land of abundance. Everywhere they went they took their bows and their copper hatchets because there were wild beasts in their land (Dibble 1961, Vol 10, 187-188). Clearly this sounds like the Book of Mormon land Bountiful. The copper ax would be a tool of the trade for harvesting leaves for the silkworms. The “cloud” people were probably the Kakchiquels because “cloud” in their language is *sutz*, very similar to *sotz* meaning “bat” in Kakchiquel.

And what did the ancients call this abundant group of lands? Sahagún says: “The old people gave it the name of *Tlalocan* which is to say “place of wealth”.

### **The Name Bountiful**

*Tlalocan* does not mean “place of wealth” in the Nahuatl lexicons that are presently available. *Tlaloc* is the earth and rain god of the Aztecs, *tlalli* meaning “dirt, earth, or land” in Nahuatl. To find the rest of the meaning we must look to the land where the actual city is located. Maya would be the language and *can* would be the word. Indeed in Maya the word *k’an* does mean “precious” and “yellow”. The glyph is called the K’an Cross”. It is indeed a cross. In the *Annals* “gold” is called *gana puak* which the author thought meant “yellow metal” – it does not. Metal is a different word in all the Maya languages. In Quiché *puak* means “silver” or “money”. The only linguistic roots found were from Sumerian where *kù-ak* means “silver” or “money” the *ak* is just a

genitive suffix (of). *Gana* does mean “yellow” in the orthography of the day. Recinos goes on to note that *kaná* taken from the Maya language means handsome, magnificent, rich, or a precious thing (Recinos 1953, 45).

*Tlalocan* or *Tlalocaná* would be the land of *Canalakam* or *Lakamcana*. The Nahuatl root *tlalli* meaning dirt or earth would have to do with the large earthen banks that form the fortress built at the command of Chief Captain Moroni.

Montgomery has a glyph he calls LAKAM TUN-ni that could be read equally well as LAKAM-KA-NI (Montgomery 2002, 160). That could be a glyph for Bountiful-II.

Thus, it would appear that the Mexicans at the time of Sahagún (1529 AD) still knew of the land Bountiful-II by the recognizable name *Cana* (*Tlalo Caná*). Somehow the Spaniards reduced the name to *Icán*, a grub.

## Losing the Name

In the orthography of the Ch’ol dictionary “sky” is *chaan*, “snake” is *chan*, “four” is *chan*, and “yellow” and “precious” are *k’an*. Recinos had it as *kaná* and added the meaning “rich” to the collection. In Chortí *chan* even means “worm”. The diacritical changes to show these differences are not in the glyphs. Again, the same glyphs are used and these diacritical differences are not in the stones.

According to Linda Schele (a most critical contributor in breaking the Maya code): “The word *kan* is ‘snake’, ‘sky’ and ‘four’, so that the same icon could stand for any of these meanings (Schele 1998, 224).”

So, for the linguists of the world who get hung-up on a glottal stop, we are studying the languages 2600 years before linguists walked the Altiplano. There was plenty of time for change and diversion. Today there are inconsistencies among the written orthographies. There are inconsistencies between the spoken dialects. And there are even inconsistencies within a single spoken dialect. As one studies the root words in the Quiché dictionary, for instance, the glottal usage or the orthography in

general, differs as the root words are used in forming other words.

At this juncture, the reason for getting out of the linguist's box is because all of the above words and definitions have in the past or still in the present apply to the land named Bountiful in the Book of Mormon. The ambiguity has contributed to the vagueness in the linguistic remnants for the name Cana meaning Bountiful.

### **The Conqueror Worm**

There are only two locations named Bountiful in the Book of Mormon – Both were named Cana originally. Then came the Sumerian influence and Cana in the land of Sheba was converted to Tul-lum and then *Tollantzinco* by the Nahua speakers and *Pa Tulán, Pa Civán* by the Quiché speakers. The meanings were exactly the same.

Then come the Chinese and the silk influence and new meanings are applied to the same old names -- now having to do with the “silkworms” and “stripping” leaves off the trees to feed the “silkworms”. The name probably never changed, but what it was called by others and how they referenced it in the glyphs may have changed.

The temple Bountiful still stands just north of Cuyotenango. The fortress that Chief Captain Moroni had built at Bountiful still stands. The river where Christ had his Disciples baptize the people is still pristine and only 100 yards away. It was very encouraging to see that the Aztecs still knew it by *Caná* when Sahagún wrote in the 1529 AD time frame.

The name of the bamboo shack village immediately adjacent is Cantón Iacán El Delirio. Visiting Nahualá the author asked a native Quiché and Kakchiquel language teacher what *Iacán* means. He replied to just ignore the “I” as it doesn't mean anything and *Can* means “snake”.

There have been many more years of study since then. *Iacán* does have meaning locally. *Iacán* means *gallina ciega* in Spanish (blind chicken) and it is a grub or larval stage of a beetle. They

can be three to six inches long. At Tikal the author has watched the Coatimundis dig them up and eat them. The front end or the grub looks very similar to the silkworm as can be seen in Figure 54 (photo from greensmiths.com).

The name of this place from *The Annals of the Cakchiquels* is *Canalakam* (Recinos 1953, 83). The *Cana* is exactly as the ancient name of *Cana* in the land of Sheba (now B'ir 'Ali, Yemen). We know with exactness of the location because of the writings in the *Annals*. This is the place “*Baqahol* achieved glory”. This is the place where the people of Cupilcat were exterminated and later their grandfathers (Kakchiquel) annihilated the people of Cupilcat and Canalakam. In Chapter 9 we identified the *Baqaholá* as descendants of Lehi. The present reference may have to do with when Captain Lehi stationed at Bountiful-II went out to meet the armies of Teancum and Moroni with the opposing army (Ammoron's army lead by Jacob) caught in between. Or, possibly when the Gadianton robbers were starved out and exterminated by the combined peoples.

Cupilcat are Gadianton robbers. The *cat* on the end is *c'ot* the “eagle”. The “eagles” and the “weasels” are respectively the Gadianton and Kishkumen family names. To Lehi's family Lehi meant the “jawbone”. To the Mulekites (Xahilá) it was just another bone or “bak” in the Maya languages. *Bak* is possibly from the Sumerian word for bone, *kak*. *Baqahol* is Lehi to the Xahilá. This Lehi could be the son of Helaman or Captain Lehi.

Or, it may have reference to the final extermination in Mormon's day. This final possibility is never mentioned explicitly in the Book of Mormon.

The native name for Cuyotenango was *Ya-bacoh*, or the “waters” of *Bacoh*. The name *Coyabacoh* apparently does appear in Tedlock's (1985) version of the *Popol Vuh*. The shift from *Coyabacoh* to *Cuyotenango* could be a Spanish induced name change.

As for the word *lakam*, the Hebrew word *lakum* as “fortification” seems most appropriate for Nephite times. In silk industry times, *lukum* meaning “worm” might fit to convey the phonetics. What is known is that the name today (Cantón Iacán el

Delirio) has a “grub” *Icán* in it.

### **Kan etc.**

The nouns of the form *kan* are many. The Maya candidates are: sky, snake, worm, captor, four, yellow, and precious. The Hebrew candidates are Cana and Canaan. In Sumerian and Nahuatl we have a synonym *tullum* in all its forms.

First, let’s take care of the “four” definition. Nephi was the “fourth” son of Lehi and in the Nahuatl language the number “four” is *nahui*. Also, “four times” is *napa*. Nahuatl is the language of the Nahua people whom we recognize as the people of Nephi.



Figure 54. Beetle larval stage (photo from greensmiths.com).





Figure 55. Glyph T746 CHAAN-na/KAAN-na. “sky”.

Examine glyph T746 in Figure 55. It has been given the name *Chaan* in Ch’ol and *Kaan* in Yucatec and a meaning of “sky” in both. They say it is homophonous (sounds the same as) or semi-homophonous (sounds similar to) *chan/kan* “four” and “snake. They say it represents a bird. Look at all the attached “silk” paraphernalia. Compare this with Figure 56.



Figure 56. Extracting silk filaments from cocoons (dreamstime.com).

This glyph, T746, seems more like the silkworm with a silk cocoon/thread visor on. It would appear that the Chortí word *chan* meaning “worm” would apply better. Another glyph meaning “sky” is T561 shown in Figure 57 as the upper two-thirds of the glyph. The bottom third is another glyph T23 with phonetic value *na* and meaning “first” and “house”. It would be *Can-na*, but they say the lower glyph T23 *na* should not be

pronounced. That seems very capricious of the epigraphers to just throw it out. It took Zoram a long time to chisel that lower glyph out of stone – but then it was a government job where wasted effort is the norm.



Figure 57. Glyph T561:23, CHAAN-na/KAAN-na “sky”.



Figure 58. Glyph T854, PU/PUJ meaning “reed”.

Glyph T854 shown in Figure 58 is most enlightening. They say that it is the inverted “sky” glyph T561. They say it means “reed”, “cattail reed”, or bulrush”. That sure sounds like Canaan, *Cana*, or *Tullum/Tollan*. They say it is the proper name of “*Tollan*”. But why would they give it a phonetic value *pu* or *puj* (pronounced *puh*)? *Puh* or *pu* from Chinese would be *pu4* meaning fort, fortress, town, or village. Or, from Sumerian *pú* is synonymous with *túl* meaning well, pool, or cistern.

### **Canaan, Tollan, and Tollantzinco**

There are many relationships between the words related to the Maya phonetic root *Kan*, but we would like to focus on those that relate to the two lands Bountiful which have been clearly linked to *Cana* on both sides of the ocean. The reason for this focus is the need for “priesthood authority” of the Maya kings as they attempted to maintain “legitimacy”. This is well documented in

*The Code of Kings* by Linda Schele and Peter Mathews (Schele 1998).

### **Code of Kings**

They all claim their ancestors came from *Tollan* across the sea. The Maya apparently called this place *Puh*. In 426 AD, *Yax-K'uk'-Mo'* of Copán was claiming his lineage from the *Ah Puh*, the ancient people from the “place of the reeds”. (Schele 1998, 134). Again the “scholars” are tying this to the *Tula* near Hidalgo, Mexico rather than Canaan where Christ lived or the much closer Cana where Christ visited after his resurrection (Bountiful-I). Through the years there has been much argument as to where this great Tollan was and/or how many of them there were.

Apparently, an ancient form of the Quiché word *Ahaw* meaning “lord” was *Ahpu* as in *Ah Puh* (Schele 1998, 295). That would literally mean “He of Canaan” whom we know to be the “Lord Jesus Christ” from Canaan. Many of the great Maya cities claimed their ancestors to be *Ah Puh*, “people of cattail reeds” (Schele 1998, 201).

It is a cinch that in 426 AD, *Yax-K'uk'-Mo'* of Copán did not go to Canaan to legitimize his lineage from the *Ah Puh*. This would have been only five years after Mormon completed the Book of Mormon – 31 years after the battle at Cumorah where *Yax-K'uk'-Mo'* very likely received the parry-fracture to his right arm – and about 392 years since the resurrected Lord visited Temple Bountiful (Cana) and ordained twelve disciples to carry on His work. This was no peasant dressed in a camel hair coat in the wilderness. The cataclysmic events associated with the Crucifixion were known and documented all over the world. Some of the worst events occurred in Guatemala as documented in the Book of Mormon. Likewise, the 290 years of peace in the area did not go un-noticed. The whole concept of needing “ordination” to legitimize a king’s authority is a Hebrew and Book of Mormon concept.

## Ahaw – Ben Po

The *Ahaw* glyph meaning “lord” is shown in Figure 59. It is a composition glyph of *B'en* and *Po*. *B'en* means “reed” according to many sources. It is day 13 of the *Tzolk'in* calendar just as *Acatl* (reeds) is day 13 of the Aztec calendar. This combination appears on virtually all of the Maya city identifier glyphs. And, following what Schele wrote (Schele 1998, 134), *Ahaw* or *Ahpu*, or *Ah Puh* would mean they claim lineage and authority back to *Tollán* i.e. Canaan (Jerusalem) or Cana (Bountiful-II).

In the Chortí dictionary there is an “earth god” mentioned named *Ihben* which is very close to the Hebrew word ‘*eben* meaning “stone”. *Eben* was a memorial Samuel setup to mark where God helped Israel defeat the Philistines. Another name in Chortí for the “earth god” is *Tu'lum ta'* – the god of *Tu'lum*. *Ihben* is “guardian of property and land.” He also is the “spirit of the maize (corn)”. “Reed” and “corn” are synonymous in the definitions of the calendar days. This *Ihben* looks very similar to the Hebrew word '*ebeh* {ay-beh'} also meaning “reed or papyrus”. In the Chortí dictionary, *ah k'ana'n* is another name for *Ihben*. Note that it means exactly “he of *k'ana'n*”. “He of Canaan” referring to Jesus Christ and His visit to the Temple Bountiful as documented in the Book of Mormon. Note also *Tu'lum tá* (god of *Tu'lum*) and *Ah k'ana'n* (He of *k'ana'n*) have the Sumerian rendition *Tu'lum* and the Hebrew rendition *K'ana'n* or Canaan.

Christenson observed that in highland Maya society “antiquity denotes authority”. He then states that a modern priest-shaman in Momostenango once told him that the Maya “Earth God” is greater than Christ and the saints because he was worshipped by his people for centuries before the arrival of the Europeans (Christenson 2000, 6). Little do they know that they are one-and-the-same. The Maya epigraphers are getting too sloppy – they are letting the Book of Mormon evidence slip through.



Figure 59. T168, *Ahaw* (Lord), *B'en*, T584, *Po*, T687a.

Now let us study the second half of the glyph, T687a, which has been given the phonetic value *po*. Several words in the Chortí dictionary having the root *pohk* have to do with “washing with a liquid”. In Ch’ol the same word is *poc*. In Chortí there is *po*’ meaning “deep spot, hole, well”, which is very close to *pu* in Maya; and then there is *pú* in Sumerian which means “well, cistern, pool, fountain, and depth.” These definitions seem to have something to do with “baptism”. There may be some connection to being “anointed” king, as all the Maya kings seemed to have to do it to justify their “legitimacy”.

*Po*, based on the similarity between *pú*, *pu*, and *puh* and the published meanings, is judged to be equivalent to *pu*. *B'en* also has an additional meaning in many Maya languages, that being “to have gone”. Thus, the *Ahaw* glyph, with its ancient meaning of *ahpu*, is equivalently *Ah Puh* and means “He who has gone to Tullán” for his authority. This would be he who has gone to Cana or Canaan (Jerusalem or Bountiful).

## The Book

They returned to *Tollán* (Canaan/Jerusalem) for their “book”. In *Popol Vuh* it is called *Ilbal sak*. Tedlock says *ilbal* means “seeing instrument” or “place to see” where they could see distant or future events. This he was told was not a telescope, not a crystal for gazing, but a book. The lords of the Quiché consulted their book when they sat in council, and their name for it was *Popol Vuh* or “Council Book”. Because this book contained an account of how the forefathers of their own lordly lineages had exiled themselves from a faraway city called Tulan, they sometimes described it as “the writings about Tulan” (Tedlock 1985, 23).

The verb “to see” is *il* and *-bal* is a suffix to make it substantive. Christenson says *ilbal* is a noun meaning vision, view, sight, glasses, binoculars, or mirror. And *sak* means white, clear, bright, or clean. Both Christenson (2000) and Tedlock (1985) do not link the *sak* with the noun *ilbal*. They just indicate that it may relate to the condition that the book can no longer be seen.

From the Mormon perspective there are two items of interest, the *Urim and Thummim* and the *Brass Plates of Laban*. We know where Mormon left the *Urim and Thummim* and we would assume that he took adequate care of the *Brass Plates of Laban*.

Let’s assume they had a “paperback version”. *Ilbal* does share several letters with Laban, but they are probably not relevant. And what does Laban mean? In Hebrew that would be exactly “white”, just as *sak* in the Maya languages. Thus, *ilbal sak* would be reading the Brass Plates of Laban.

### **Tollán, Old or New**

Through the connection between Land Bountiful in Sheba and Land Bountiful in Guatemala, we have a Cana name equivalency. When it comes to “authority” or “legitimacy”, the references are no longer to a seaport in the desert of Yemen, but now a direct connection to Jesus Christ in Canaan or Jerusalem. They returned to *Tollán* (Canaan/Jerusalem) for their “book”. *The Annals of the Cakchiquels* does not say why they returned, only that they did and the “Bat” was there (Zoram).

The Book of Mormon gives a detailed account of Christ’s visit to the Nephite people at Temple Bountiful after his resurrection (3 Nephi 11-28). Part of that visit was the calling of twelve disciples to take charge of the work to teach and baptize the people. From that time forward, the Tollán to which the people would come for authority would be the Tollantzinco (Canalakam, Bountiful-II) on this side of the water not the one where Jerusalem is located.

Eventually it ended, wickedness took over; even the three Nephites who chose to remain were taken away. The Mayanists

are of the opinion that *Teotihuacan* was the *Ah Puh* to which the kings returned for their authority. The major construction in *Teotihuacan* (or as Sahagún wrote it *Teotioaca*) started about 100 BC and continued until about 250 AD. It is thought to have collapsed about 700 to 800 AD. It was built by Tultecas so they were from Canaan also. Its original name is not known. The building years match Nephite times. The resurrected Christ visited many places; we only have record of the visit to Temple Bountiful. *Teotihuacan* was far enough away to warrant its own visit. Its growth and prosperity, as well as its legends, indicate its people received their own visit. This was outside Mormon's world. These were undocumented *Yaquis* (Nephites) who left the Zarahemla area and who kept their own records.

### Canalakam

At the fortress Bountiful-II, Moroni "caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful roundabout with a strong wall of timbers and earth, to an exceeding height. And this city became an exceeding stronghold ever after (Alma 53:4 - 5).

Bountiful was strongly fortified. The Hebrew word for "fortification" is *lakum* which is almost identical to *lakam*. The meaning "fortification" is lost in the local languages.

We have put together the name *Tollantzinco* and speculated that the *tzinco* came from *Xinka* or *Szinca* and the people of the "oath". But the Mexicans are entitled to their own name and meaning. *Tzinco* appears 16 times in the Florentine Codex Vocabulary list. Its meaning is not clear for the simple reason the translators probably did not know what it meant. An example is the word *amochan* meaning "your house" and *amochantzinco* meaning exactly the same, "your house". In the Analytical Dictionary of Nahuatl it is listed as an "honorific" ending.

The author is of the opinion that *tzinco* has to do with the "fence" around an individual's house. If so, it would be from the

Chinese words *xian2* meaning “fortress” or “palisade”; or *shan2* meaning “fence, barrier, or defend”; or possibly from *shan1* which means “fence or palisade”. The ending *ku4* means “armory, treasury, or storehouse”. Phonetically the combination is very close to *zinco*. Moroni built such a “palisade” at the Temple Bountiful (Alma 53:4). Figure 60 shows an example of such a “palisade” type fortress. The Maya word *lakam* meaning “large, big, great, and banner” would certainly be an appropriate adjective for Moroni’s fortress, but the meaning “fortress” appears to have been lost. The definition “banner” is very important, as their “banners” represented their “gods”.

The Chinese have the word *pu4* meaning “fort, fortress, town, or village”. These fit the Nahuatl word *tinamitl* (and the English word citadel) which the Spaniards converted to *Tenango* and applied to many cities (Cuyotenango for instance). Could the *Ah Puh* to which they went to receive their “legitimacy” have reference to this?

One of the structures built at *Tolantzinco* according to Sahagún was an *oapacalli* which means “house of beams”. Could this be the fortress of timbers that Moroni had built or to the temple structure made of stone?

There was supposedly a “Snake Mountain” near Tollantzinco (Schele 1998, 37). That would be Coatateque, Guatemala, just a few miles down the road. Or, it may refer to the Temple in Bountiful-II since *Kan* also means snake. There are many references to a people and “their mountain” – these “mountains” are their temples.





Figure 60. Example of a palisade fortification.



## CHAPTER 14

# QUICHÉ AND KAKCHIQUEL HATRED

### The Battle at Cumorah

The Quiché (Nephi, Sam, Jacob, and Joseph) and Kakchiquel (Zoramites, Mulekites, and Ishmaelites) were a combined people for many years. Their documented separation seemed very non-traumatic. But it appears that their hatred became quite eternal for insufficiently documented reasons. The Quiché had a mortal hatred toward the Kakchiquels (Recinos 1953, 102). *The Annals of the Kakchiquels* mentions the Quiché many times but the *Title of the Lords of Totonicapán* does not mention the Kakchiquel.

Years ago the author took note of the account of a battle between the Quiché and the Kakchiquel that sounded very much like Mormon's final battle at the Hill Cumorah. The chroniclers wrote much about the events that occurred in this area. While the dates do not match the Book of Mormon as previously noted, the events are recognizable. In the literature, the place (Cumorah) is variously spelled *Gumarcaah*, *Qumarkah*, or *K'umarkáj*. Note for example, the following from *The Annals of the Cakchiquels*:

By the order of the warriors, the thirteen tribes gathered in *Gumarcaah*, to repair and make ready their bows and their shields, and they went to conquer all the small towns and the large towns, the countries as well as the cities. But the Quichés did not do this alone, the warriors of the thirteen divisions conquered the towns and in this way augmented the glory of King Quikab [Jacob?].

When the sun rose on the horizon and shed its light over the mountain, the war cries broke out and the banners were unfurled; the great flutes, the drums, and the shells resounded. It was truly terrible when the Quichés arrived. They advanced rapidly, and their ranks could be seen at once descending to the foot of the mountain. They soon reached the bank of the river, cutting off the river houses. They were following the kings Tepepul and Iztayul who accompanied the god. Then came the encounter. The clash was truly terrible. The shouts rang out, the war cries, the sound of flutes, the beating of drums and the shells, while the warriors performed their feats of magic. Soon the Quiché were defeated, they ceased to fight and were routed, annihilated, and killed. It was impossible to count the dead (*The Annals of the Cakchiquels*, Recinos 1953, 91, 103).

There are many similarities in this account to the Book of Mormon's account of the final battle, though this could be any one of many battles. The great King Quikab sounds like Jacob. The weapons and war tactics are familiar, and the last line sounds all too familiar. To put it in Mormon's words during Alma's day, "Now the number of the slain were not numbered, because of the greatness of their number" (Alma 3:1). After Mormon's final battle he could easily guess the number of the dead. He mourned the loss of virtually all of the 230,000 fair sons and daughters on his side of the line and probably a comparable number of

Lamanites and Gadianton robbers on the other side (Mormon 6:10-15, 18).

### 10 Tz'ii – 10 Ok

The Kakchiquel account gives a partial date for the beginning of the battle. That date is 10 *Tz'ii* in the Kakchiquel version of the calendar. In the Tzolk'in this corresponds to 10 *Ok*. This is like saying that in the United States of America, independence was declared on the 4<sup>th</sup> of July. It does not give the year. The Tzolk'in calendar consists of 20 day names and 13 successive numbered days. The day name and the day number are each advanced by one on each successive day. This provides 260 days before a date is repeated. Some think this is related to the human gestation time where 260 days corresponds to the time between the first missed menstruation and parturition.

Coupled with this round is the *Jaab'* sequence, which consists of 18 months each having 20 days for a total of 360 days and then 5 extra days are added at the end to make 365 days per year. This is off by  $\frac{1}{4}$  day per year similar to the wandering 365 day Egyptian calendar.

Combining the Tzolk'in sequence with the *Jaab'* sequence gives an 18,980 day cycle before any day is repeated. This corresponds to about 52 solar years as we know it.

The third calendaring sequence is the "Long Count" calendar which consists of five numbers (*B'ak'tun*, *K'atun*, *Tun*, *Winal*, and *K'in*) that uniquely identifies every day within a several thousand year time period. According to Maya tradition, the end of the present *B'ak'tun* 12 and the beginning of *B'ak'tun* 13 represents the beginning of a new "creation period". Maya date calculators are available online. The dates differ a bit for calculators that apparently use different algorithms. The Maya to Gregorian calculator, which is part of the Maya Calendar Tools ([pauhtun.org/Calendar/tools](http://pauhtun.org/Calendar/tools)) computes the beginning of *B'ak'tun* 13 (13. 0. 0. 0. 0) as Sunday 23 December 2012 -- some compute it as 21 December 2012.

Recognizing parts of the battle account as being very similar to Mormon's Cumorah battle account, it was questioned: what would be the full date if the 10 Tzii date occurred in Mormon's timeframe – that is 385 AD? The Kakchiquel date of 10 *Tzii* (corresponding to the *Tzolk'in* date 10 *Ok*.) coupled with Mormon's 385 A.D. provided the starting point. Using the On-Line Mayan Calendar Tools, the date that accommodated the constraints was Long Count 8.17.9.5.10 with *Tzolk'in* 10 *Ok* and *Haab'* 13 *Keh* G2. This computes to Gregorian Monday, 23 December, 385 AD. This is in the middle of the dry season in Guatemala.

It created no casual stir that this 23 December, 385 AD, for the battle at Cumorah (*Gumarcaah*), is the birth date of Joseph Smith Jr., just as the Long Count date 13.0.0.0.0. is 23 December 2012 AD. Could it be that someday the whole world will know how the boy prophet Joseph fits into the eternal scheme of things? The author strongly suspects that some aspect or event preparatory to the introduction of the Millennial Era will occur in the 2012 timeframe. If nothing else, have a birthday party for Joseph who did more for the salvation of men in this world than any other man who has ever lived in it, save Jesus Christ only (D&C 135:3).

### **Probability and Significance**

The author was very excited to see that 10 *Ok* fell on Joseph Smith's birthday, but when trying to put a probability on this coincidence more was realized and learned. We know the year of Mormon's hill Cumorah battle was 385 AD. The *Tzolk'in* dates repeat every 260 days. So each year will have at least one 10 *Ok* in it and some years will have two 10 *Ok* days. The *Jaab'* count would limit the repeated date to once every 52 years. As it happens, there are two 10 *Ok* days in the year 385 AD. One is Sunday 7 April 385 and the other is Monday 23 December 385. By command, the Church was organized on 6 April 1830. Some have inferred from possibly a too literal interpretation of D&C

20:1 that Christ was born on 6 April. The 6 April date, very close to 7 April, continues to be an important day for the Church.

What is the probability of the 7 April date, the 23 December date, and the Cumorah date aligning as it appears they have? And, what is the significance of such an occurrence? These questions are gladly left to the reader's speculation.

### Who Were Their Leaders

Can we glean more from the Kakchiquel account? The text continues:

“As a result they were conquered and made prisoner, and the kings Tepepul and Iztayl surrendered and delivered up their god. In this manner the Galel Achih the Ahpop Achí, the grandson and the son of the king, the Ahxit, the Ahpuvak, the Ahtzib, and the Ahqot, and all the warriors were annihilated and executed (Recinos 1953, 103).”

Let's look at the dignitaries who were killed. There was *Ahpop Achí* – this was “he of the mats”, *Ah-puvak* – this was “he of the money or silver”, *Ah-tzib* – this was “he of the words/writing”, and *Ah-qot* – this was possibly “he of supplies” (arms and food). Comparisons with Brinton's translation, Recinos' translation, and the copy of the original text, it becomes clear that neither translator did justice to these lines (Brinton 1885, 149).

That leaves *Ah-xit*, with which the author is familiar. The connection with the *chit* glyph and Mormon's name has been suspected as noted in the end of Chapter 3. Brinton translates it as “chief jeweler” while Recinos leaves it un-translated. The Kaqchikel Dictionary (P.L.F.M. 1998, 426) lists three words with the root *xit* all having to do with “something being very full”. The definition given is “*Jateado bien lleno: un sacco u otro objeto.*” There is a Chinese connection with *man3* and *men4* both meaning “full”.

The reference to *Ah-xit* may be a reference to Mormon, yes our beloved Mormon who died at the hands of the enemy subsequent to the battle at Cumorah – possibly due to injuries sustained in the battle at Cumorah (Mormon 6:11 and Moroni 8:3). *Ah-xit* was not Mormon’s name but it possibly was one of several ways Mormon was identified among the Kakchiquel in their language at the time. The *xit* may be related to the Maya *chit* glyph T580 which we have discussed before in Chapter 3.

A more direct meaning may come from the definition for *Xit* being “something being very full”. The Hebrew word is *malá*. This could refer to Bountiful or “He of Bountiful”. Then again with the meaning of *malá* and the connection with Zakmalá, Zarahemala, and Guatemala as discussed in Chapter 4; *Ah-Xit* or *Ah-Malá* could be “He of Zarahemla”.

The Kakchiquel account indicates that the battle took place somewhere between *Gumarcaah* and *Iximché*. The account said the Quiché rushed out of the city Gumarcaah (Cumorah). The warriors came from all directions. It was impossible to count the people (Recinos 1953, 102-3).



## CHAPTER 15

# THE PIPILS AND MORMON

### **Present Academic Understanding**

Oswaldo Chinchilla Mazariegos and Ruud Van Akkeren have made major strides in understanding the Pipils of the Pacific coast and their relationship to the Quiché, Kakchiquel, and Tz'utuhil confederations of the Piedmont and Altiplano. Their progress has been in establishing timing for major events and in connecting the familial names to migration paths. The Nahua connections are known (but they always have been), but more important is the blending of the coastal Pipil roots of the confederations of the Quiché, Kakchiquel, and Tz'utuhil (while they were still on the Piedmont) into the Altiplano Maya mixtures that produced name changes and loss of the Pipil identity in the Maya world.

### **Pipil Relative to Mormon's Geography**

Now, who were the Pipil really? It requires the Book of



Mormon to answer that question. But in addition to that, it requires the correct geographic overlay of Mormon's map. The author has witnessed formal debates on the subject of Book of Mormon geography and has come away less than impressed. The whole arena has the stench of "snake oil salesmen".

Their problems are three: they have not extracted sufficient data from the Book of Mormon; they have not taken advantage of available resources including the "native" literature; and, the subject has become their financial source of living, thus closing their minds and losing objectivity.

### **The Correct Geography**

How does one follow those strong words with a statement that the correct geography has been found? Go to [mormontopics.com](http://mormontopics.com) to download the free map and judge for yourself.

The correct geography speaks for itself. The new discoveries presented in the present text, and they are not a few, would not have been possible without the correct geography. The geography is tied to the peoples and their histories. In the correct locations everything fits and the circumstantial evidence builds into sufficient corroborative evidence to indeed make the case. While the incorrect geography limits "evidential correlations" to a null set and "weasel words" must be used to provide the air of progress.

### **Who Were the Pipils**

The Pipil were of Nahua bloodlines and Nahuatl language speaking a slightly modified version called Nahuat or Pipil. They occupied the coastal and piedmont regions of El Salvador and Guatemala.

The lands occupied in El Salvador correspond to the Lamanite lands in the Book of Mormon. They started around Nahuizalco, the first land of Nephi and spread throughout.

Archaeological evidence, even in this area, says the Jaredites (Olmecs) were there first.

Proceeding from Nephi-I up the Guatemala coast toward Mexico, the lands are in order: Antionum (with Jershon and Melek parallel on the northeast side), Zarahemla, an un-named land that is a third land of Nephi-III centered around Nahualate and Palo Gordo on the Nahualate River with Nephihah (Nahualá) at the river's head, Bountiful (with Antum higher in the hills above Bountiful and Nephi III), Fortress Mulek (Muluá) at the Samalá River crossing, Desolation (with Lib and Teancum above and below respectively, and finally Moron (Takalik Abah) where the Jaredite kings lived.

Starting the trek over from the south, the greater Nahuizalco/Ahuachapan/Chalchuapa/Cara Sucia area was always Lamanite territory. The only Nephite influence was dissenters, Amalekites, Amalickiahites, and remnants of king Noah's people. Recall that Amalickiah was sleeping with the Queen. His brother Ammoron succeeded him in his kingly duties and Ammoron's son Tubaloth succeeded him. These three were Zoramites. The mix became Nephite, Zoramite, Ishmaelite, and Lamanite in the original land of Nephi-I. This mixture of people became the El Salvador part of the Pipils.

Following up the coast was Antionum, which was Zoramite. Mormon possibly speaks too favorably about the Zoramites because at every drop-of-the-hat they turned on the Nephites. The lowland Zoramites became the Zotzil branch of the Kakchiquel.

North of Antionum was Jershon which was inhabited by the Anti-Nephi-Lehies. These became the Xinca who maintained their identity until well after the Spaniards arrived. These were ostensibly Lamanites, but because many of them came from the land of Ishmael (a hill town area above Nephi I) there is a good chance the sons of Ishmael were involved. Lamoni was a descendant of Ishmael (Alma 17:21). Multiple times Zoramite converts were kicked out into Jershon and many times "Lamanite" captives were sent to live in Jershon. Thus, Jershon

and the Xinka were possibly a mix of all the bloodlines.

Zarahemla was next in line and it was a mix of Mulekites (Xahilá), Nephite (Quiché), Zoramite (Zotzil), Ishmaelites (Tukuchés), and Jaredite remnants (Akahals). The families of the Gadianton robbers (Cux or Sak'bin) were also in the area. Mormon's part of the Nephites (Quiché) were driven out leaving only dissenters, Zoramites (Zotzil), Lamanite refugees, and Gadianton robbers, which were probably a mix but Kishkumen gets the "weasel" name and the lineage (Tz'utujil). The lack of the Mulekite and Jaredite lines in Cumorah (K'umarkáh) and their documented presence in the Zarahemla (Cotzumalguapa) area would indicate that they stayed and did not flee with Mormon and his army. These survivors in Zarahemla and the coastal regions were Pipils from which were formed the Quiché, Kakchiquel, and Tz'utujil federations that went to the Altiplano. This mix of Pipils reentered El Salvador when the land was again viable after the 250 AD blow of volcano Ilopango.

Next, Nephi III (Nahualate/Palo Gordo) and Bountiful-II (Cuyotenango/Yabakoh) and all the hill country above were Nephite lands with possibly some Mam interaction from Desolation (Retalhuleu, Zakahuyú, and Teyocuman). In Mormon's day this area was apparently destroyed and possibly later re-occupied by Nephite residuals (Quiché), Mam (Jaredite residual) and whatever of the old Nephite/Zarahemla (Cotzumalguapa) culture that survived. The residual Pipil mix would have occupied this region also but they would have to contend with the Mam (Jaredite/Nephite remnant).

The last stop would be the greater land Desolation area. This was Mam (Jaredite residual) area and continues to be such to this day. There was residual Nephite blood and friendship sufficient that this boundary became transparent and the Cotzumalguapa culture and the Pipils spread throughout this coastal region.

This ends the region of immediate interest and the remainder northward, although a Nephite/Lamanite/Jaredite mix, is left to those who are perusing Book of Mormon lands in the wrong area.

## Disturbing the Bones of the Dead

There was an interruption when in 250 AD. Ilopongo blew and covered the whole area with ash. Many must have fled to Antionum where they had blood relatives. It is suspected that the crowding of the kids in the next generation led to ethnic strife and the loss of peace in Mormon's childhood (322 AD).

In Tedlock's version of *Popol Vuh* he states "The Lords Cotuha and Plumed Serpent came along, together with all the other lords. There had been five changes and five generations of people since the origin of light, the origin of continuity ..... After that their domain grew larger ... more numerous and more crowded .... they regrouped their houses ... because of growing quarrels. This was the origin of their separation, when they quarreled among themselves, disturbing the bones and skulls of the dead" (Tedlock 1985, 209-210).

This has some interesting possibilities. It would be Christ as the "Plumed Serpent". The "five generations" since the "origin of light" could be "five generations" since the "day-and-a-night-and-a-day" as if it were one day when Christ was born (Helaman 14:4 and 3 Nephi 1:15). Then continuing from the Book of Mormon, "because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the fourth generation shall not all pass away before this great iniquity shall come" (Alma 45:12). The "fifth" generation from the "sign" would correspond to the "fourth" generation from the "visit".

The name K'umarkáh is known to mean "rotten reeds". What the "scholars" don't know is that it also means "rotten bones". *Ku* is Sumerian meaning "to lie down" and *mar* is "worm". So "to lie down with worms" is "rotten". Reeds, bones, and canes are synonymous in many languages including Hebrew.

"They quarreled among themselves, disturbing the bones and skulls of the dead" would be the understatement of all times. Mormon's 230,000 died there as well as a comparable number of the Lamanite army – some quarrel! And then there were the

“bones and skulls” of the Jaredite dead for whom the region was named.

### **The People of the Book**

So who were the Pipils? They were the coastal/piedmont mix of possibly all of the Book of Mormon peoples. The language was Nahuatl and the name probably came from the original land of Nephi-I, that being the very old Nahuizalco area in El Salvador, very near to where they originally landed at Acajutla. The corruption of the Nahuatl language must have happened early because it spread from this area through much of Mexico. The corruption must have occurred before the spread.

One could be tempted to say that this Nahua/Pipil mix was mostly Lamanite with very little Nephite blood. One thing prevents the author from jumping to that conclusion. The name Moroni (*moloni*) is found in the Nahuatl lexicon, as is the word Liahona (*tlayacana*), and the root words in the name Zarahemla. This would indicate that Nahuatl was a language spoken and understood by Mormon and Moroni. The most common name for Nephi is *Nahua*; but, the closest word to “Nephi” comes from the Quiché as *Nehi* (*Nehib* for plural).

And who were the Maya? The Maya did not flourish until many years after the Book of Mormon ended. In addition to whatever aboriginal peoples and whatever Jaredite residuals existed, the Maya were Book of Mormon peoples, all the peoples, who survived and scattered. The Nephites were nearly surrounded by the Lamanites in Alma’s day (Alma 22:29). Evidence has been presented that these Maya peoples referred to themselves as being of Lehi rather than as being of Laman.

*The Annals of the Cakchiquels* is full of references in which “all” of certain tribes were destroyed, and then, within the next pages the destroyed tribes are alive and well and lived to see the Spaniards arrive. Do not let “our” perspective of “all destroyed” close your mind to “their” many survivors.

We may be missing something in the name Pipil. One of the

highland books is named Popol Vuh. Some say that it means “the book of the people”, but this is not correct. *Vuh* or *wuj* is “book” in Quiché. *Pop* is thought to be the “reed” mats on which they sit during “councils” and therefore, by extension, *Pop Wuj* would be Book of Council or the Council Book.

Recall in deciphering the *lu* “Bat” glyph as the name of Zoram (Chapter 8) the *Ah Pop* was “the lord of the mats”. Zoram as the *Ah Pop* made his name for “knowing how to engrave the records” not in just “knowing how to sit on his butt”. The *pop* (as in *papyrus* mats) were the “mats for writing” -- period. One of the definitions in Christenson’s Quiché dictionary is *pop* meaning “happenings or occurrences” – this would be “history” and more in line with “keeping the records”.

A Jordanian friend said that they still refer to the people of Jerusalem as *Al Quds* referring to “they of the book” – referring to the Bible. Is there a connection between *Popol* and *Pipil* and “they of the book”? *Pop* means “mats”, and also “happenings” and the suffix *-ol* according to Tedlock (1985, 333) is similar to the English suffix “-ness” which means “full of”.

The *Pipil* moniker was applied to all or the coastal Nahua people (kings called *Ahpop*) and not just those of Zoram (the bats, king was *Ahpo-zotzil*). It might be worth pursuing the possible connection between *Popol* and *Pipil*. With *il* in Quiché meaning to see, to observe, to obey, or to watch over; *Popil Wuh* would be those that watched over or obeyed the book.

Independent of the book title and its origin, could *Pipil* have come from *Popil* because of the king names *Ahpop* and *Ahpozotzil*?



## CHAPTER 16

# IMPORTANCE OF LINEAGE

### **Lineage Pride**

The present text has gone a long way in identifying linkages of current people back to Book of Mormon heritage peoples. All people should take pride in their lineage. They should be grateful to their ancestors for extending to them life and they should extend that same gift to their children in the best manner possible.

The author heard someone speak derogatorily about a great grandfather who as she said only showed up to order another baby. A wiser lady then brought to her attention that she still owes a debt of gratitude to him because if he were not there, she would not be here. And who was she to judge the motives and consequences of another's life.

### **Sanctimonious Lineages**

The Nephites were very much a favored people – the Lamanites were not. The Mulekites were lost in the mix, but now

they have been found. The Nephites were not destroyed for their righteousness, but rather for their wickedness. The Lamanites were not preserved because of their righteousness either. They were taught hatred by their fathers who will yet be held responsible. A residue of each was preserved not because of righteousness, but because of promises of the Lord to their fathers.

The most concentrated and direct bloodlines of the Book of Mormon peoples come from the highlands of Guatemala. The Quiché are of Nephi, Sam, Jacob, and Joseph. The Kakchiquels are of Zoramite (Zotzils), Mulekite (Xahilás), Ishmaelite (Tukuchés), and residual Jaredite (Akahals). The Tz'utujils are in part a mix of Nephites, Zoramites, and Lamanites who at some time were affiliated with Kishkumen (Cux and Sak'bin) and the Gadianton robber's families. But three big points need to be made: 1) there have been 2600 years of genetic mixing; 2) there have been 2600 years of scattering; and 3) the Lord is no respecter of persons – what have you done for Him today?

### **The Book of Mormon Bias**

After reading the Book of Mormon, Native Americans supposedly being of Lamanite descent could have a bit of a stigma. This was buffered somewhat by dropping the name Lamanite and putting forth the more politically correct classification of “Children of Lehi”.

The author's research of the last 35 years points to the fact that the Indians of North America have more Nephite blood than Lamanite blood. The only documented migration of Lamanite blood northward during Book of Mormon times was the Anti-Nephi-Lehi converts who in every way were worthy of praise. Not all were gathered for, or even knew about, the impending slaughter at Cumorah. Mixing thereafter is certain, but the extent is uncertain. The Nephites got about a 1000 year head start into the land northward.



The next response is a very profound “So what”. That is not how the Lord judges and His is the only judgment that matters.

### **The Lord’s Criterion**

The Book of Mormon is very much a “one sided” story of the Nephites. It does not leave much room for taking pride in being a Lamanite. This is indeed unfortunate because God the Father is no respecter of persons. His evaluation criterion is clearly stated:

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21)

### **The Gathering and Second Chance**

One should never count on a “second chance”. Given the opportunity to do “good”, one should do so. Given the opportunity to learn and repent and then continue on the new track doing “good”, one should do so. Given the opportunity to know what is right, but to choose an alternate path counting on a second chance later after the hormones have calmed down, one is caught in the snares of Lucifer.

That being said, the whole plan of the Father and His Son Jesus Christ, the Redeemer, is based on extending to all mankind a second chance – the option of mercy through the Atonement of Jesus Christ.

The gracious Father and merciful Savior have sent laborers into the vineyard for the last gathering harvest. Do not let some sanctimonious lineage be your stumbling block. This second chance is the final gathering to fulfill promises made to Abraham, Joseph, and to Lehi and his extended family (2 Nephi 4:3 – 9) also see (2 Nephi 1:28-32):

“For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents.

Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.”

### **Slumbers Not Nor Sleeps**

“We labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first parents (Jacob 4:3).

President Henry B. Eyring is quoted as saying: “Jesus Christ is closer than you dare to imagine and kinder than you could possibly believe.”

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