



MORMON NAMES



IN

MAYA STONE

DR. ROBERT A. PATE

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BY

ROBERT A. PATE

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 Names in Maya Stone is a continuation of discovery that follows *Mapping the Book of Mormon, A Comprehensive Geography of Nephite America*. Again it is the product of some very good fortune and some very good friends.

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

As Joseph was promised, “I will cause the earth to testify of the truth of these things.” And so it is. 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.

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Thanks to my traveling partners Fred Perkins, Jess Thompson, and Dan McGough. It was Dan who led me to the document that concluded the proof that the *Book of Mormon* is indeed Nebuchadnezzar’s “stone cut out of the mountain without hands” as interpreted through the ancient prophet Daniel.

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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 language 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, has led him to address 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.

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 on stake high councils.

PREFACE

Since the initial publication of the *Book of Mormon* in 1830, Church members have speculated about the geographical locations of the cities mentioned, and detractors have scoffed at the lack of correlation to known New World sites. I was privileged to be able to locate most of the *Book of Mormon* cities. Walking the temple site, Bountiful, was the highlight of my travels. The fortress built by Captain Moroni is still standing, as is the temple where the resurrected Lord Jesus Christ appeared to the repentant Nephite survivors.

The initial findings were documented in a previously published book, *Mapping the Book of Mormon, A Comprehensive Geography of Nephite America*. The finding of the Temple Bountiful is new, as are the locations of the Waters of Mormon, the temple at Shilom, Noah's tower, and Jerusalem.

The recent research has shifted to the Maya glyphs, and with more success than could be hoped for. The discovery of the name Mormon in dictionaries and glyphs was very significant. Of more profound importance, was the discovery of the lasting significance of the name "Mormon".

Many connections were made with the personal names of the *Book of Mormon* and the Maya glyphs. A much greater appreciation for the Jaredite contribution was realized. The Sumerian language was recognized as the language of Adam and his posterity. Sumerian was the dominant feeder language into the Quiché Maya language. The Adam figure in the Quiché records is *Ālōm*. Adam is *Alulim* in the Sumerian Kings List (Best, 1999, 117). Adam or *A-lu-lim* means "father of many thousands" in the Sumerian dictionary – "And the first man of all men I have called Adam, which is many" (Moses 1:34). Adam appears to be a Hebrew name translated as meaning "red". But Adam may actually be a combined word from **Ab-dam**, meaning father of blood, hence the meaning "red". The Hebrew

translators missed it – “Father of the Bloodline” is far more significant than the color “red”. If you desire to know what Adam-ondi-Ahman means, look it up in the Sumerian dictionary – spelled as *Adam-an-di-a-men* it means “Adam, in front, to judge, offspring or father, crown (divine)”. The reading may be “Adam in front to be judged of Father God”. Or, it may read “Adam in front to judge offspring and crown them”. If you desire to know where the original location was, read D&C: 117:8. It was on the plains of Olaha Shinehah (Shinar or Sumer). If you want to know where the second session of the meeting “shall” be, read D&C 116.

Likewise, Eve is an interesting story. Eve means “life” or “living” in Hebrew. “Life” in Sumerian is *ti* which also has meanings of “side”, “rib”, “arrow” “strut”, or “brace”. Those last two, “strut” and “brace”, sound like “support” or possibly “help meet”. Thus, in Sumerian, one word covers it all – *ti* means rib, side, and help meet. In *Popol Vuh*, Eve is *K’ajolöm*, possibly “staff” of Adam (reed, side, rib, arrow, strut, or brace). Again, Ximénez and Christenson have the gender wrong.

The 1600 years of Jaredite history and the 1000 years of Nephite history left an indelible mark in the earth and in recorded history. The Jaredites and the Nephites were “enlightened people”. Enlightened people write and leave histories. The most significant writings found and the most industrious footprints left in the Americas are from the Maya. The Lamanites were not record-keepers, nor were they industrious.

As previously, *Mapping the Book of Mormon* was not a completed work in the scholarly sense. My conclusions were not fully attested, and were subject to revision. Again this effort with the Maya language and glyphs will be complete only when all remaining ambiguities and uncertainties have been resolved.

Memories returned of school days, as well as many interpersonal relationships in the technical workplace. Two kinds of people came to mind. There are those who are engrossed with concepts and there are those who thrive on details. Both kinds are very good and both kinds are essential. They serve very different but essential purposes. Unfortunately, those

characterized by meticulousness and rigor often lack the perspicacity to see. Likewise, monotonous detail is the bane of the more astute individuals who have shrewdness and perspicacity (acute mental vision) and can see quickly without all the meticulousness and rigor. The acute mental vision found the solutions to put man on the moon, but it is the meticulous attention to detail and rigor that continues to make manned space flight successful.

The middle school guidance counselor said of the aptitude tests, that I had the highest score in the school in “spatial relations” and he then went on to say that this was an ability to see how parts come together. I can see solutions, but that does not mean I want to provide the meticulous rigor required by some. The fun was in discovery. I provide enough rigor to make the mathematical proof complete. Those in the technical workplace, who have political agendas, always require more detail and rigor. It gives them time to re-stack their blocks and prevents those who want to run ahead from getting ahead. It slows down everyone to their pace. Just as Jesuit priest, Athanasius Kircher, delayed decipherment of the Rosetta Stone for more than a century and Sir J. Eric S. Thompson delayed decipherment of Maya glyphs for forty years (Coe 1992, 81), there will be those in the establishment who will minimize the present findings. Priestcraft is alive and well in the academic world.

So often I have waded through books in hope of finding a single nugget. True nuggets are hard to come by. If I can find one nugget per book, I consider it successful. For this reason I lack patience with arrogant critics who find one flaw and discard the whole book. Missionaries eventually learn not to waste their time with such individuals. Learn what is there to be learned. It is not required that the reader accept everything he reads, but shortsighted rejection deprives the reader of many learning opportunities.

Many use the soft sciences to try to authenticate, or refute, the *Book of Mormon*. The better approach requires inductive logic.

Inductive logic starts with acceptance of the premise – accept implicitly Mormon’s writings and use the sciences, history, linguistics, and common sense to show that it fits. The correct model then can be used to make predictions which can be confirmed by subsequent observations. Inductive logic is more “faith based” than is deductive logic.

No academic discipline has a corner on the clues to solve this puzzle. Linguists get touchy when an engineer abuses their craft. There is a lot more to this puzzle than Quiché and Nahuatl. Modern Nahuatl, Quiché, and Hebrew, and even ancient Sumerian, are of value in this investigation only as a “linguistic scrap bucket” of clues as to the wanderings of the ancient civilizations 1600 to 4100 years ago – clues that permit the astute to jump to the solution of the puzzle – a solution that some cannot see because they choose not to see. Some require a more protracted learning approach to let the ideas grab hold in their minds. We each have things that come easily, as well as things that come painfully – and then, only when the full price is paid for the gift or talent.

Every successful Calculus student learns that to solve some problems it is more expeditious to start with the answer and solve for the method. From our vantage point, so distant in time, inductive logic is required. I have taken this approach. Without the *Book of Mormon* to span the missing years, this would be an impossible task. The correct model has repeatedly produced predictions which have been confirmed by subsequent observations. A good series of “The Calculus” helps one with logic and proofs. The elegance of a proof is in the brevity, not the volume. Those who want to see will be able to, but of course those who chose to be academically blind will remain so – not because they cannot see, but because they choose not to see.

With considerable success in identifying the *Book of Mormon* geography, I now shift the emphasis in the present work to the Maya glyphs and other ancient writings. I know the places; I know the names; I know their origins; I know their meanings; and I am now prepared to share these findings.

I attempt here only to open a door further. Scholars and

specialists in New World linguistics limit their progress and understanding by rejecting the *Book of Mormon* evidence. Even the Maya epigraphers within the church cower and will not bring Mormon into their Maya conversations and studies. This is not without reason. If a Maya student takes the hard Mormon line, he will not receive his PhD. PhD programs are that way – the student has no rights and no recourse. The student must walk a fine line or he will find himself on the outside of “the great and spacious building”. A quantum step in understanding is being postponed and will remain so until they accept the *Book of Mormon* as evidence to help learn how the relevant languages and writing really evolved.

I bring to this study a certain tenacity, my deep and abiding interest, and some practical objectivity born of my experience and training as an engineer (rocket scientist). Much of my professional career has been spent pushing the limits of physics and materials. When one pushes the limits he is not always successful, so I have done extensive post-test analyses of hardware and data. Through this I have become very adept at identifying relevant data from many sources and piecing together the probable cause.



INTRODUCTION

The majority of the geography having been established in the author's previous work, the present effort will be restricted principally to the *Book of Mormon* names that have been identified in the Maya carvings and other relevant ancient texts. The geography will be used only briefly to establish the frame of reference and identify the relevant languages and how they evolved.

The first documented arrivals in the New World are called the Jaredites in the *Book of Mormon*. They started as a small group of acceptably righteous people, family and friends, living in the "Fertile Crescent" just before the destruction of the Tower of Babel. This area, in present day Iraq, was called Shinar in the Bible and we now refer to this ancient area as Sumer. This area is credited as the birthplace of writing. Thousands of volumes of Cuneiform tablets have been identified and translated. The Epic of Gilgamesh contains a flood account.

The Jaredites probably originated in ancient Umma near the city of Kish because the "ancient ones" in Maya writings were referenced as the Umamae (Goetz 1953, 169). Sargon of Akkad reigned from about 2334 to 2279 BC. There is some uncertainty about the dates. Sargon of Akkad (also known as Sargon I and Sargon the Great) is thought to be Serug, the son of Reu, the son of Peleg, the son of Eber. He was an Akkadian Semite from the line of Noah's son Shem who conquered the dominant Sumerians.

The Jaredite language and writing was most likely Sumerian. This language was confounded by the addition of Akkadian and, though it was maintained for some years by the scribes, it was eventually eliminated. John A. Halloran has prepared an excellent Sumerian Lexicon that is readily available and has proved most helpful to the author (Halloran).

The Jaredites traveled northward and then eastward across Asia. After building multiple barges, multiple times, they set sail following the North Pacific current to the south coast of Guatemala, landing near the present town of Retalhuleu. They spread up and down the coast and inland from southern Mexico to western El Salvador. Coriantumer's army and the army of Shiz destroyed each other during a protracted war that ended at the Hill Cumorah in Guatemala shortly before the Mulekites arrived, and probably after Lehi's family arrived in El Salvador. While the armies destroyed themselves, there were many Jaredite survivors. They had been scattering for over 1600 years. Pregnant women and infants do not go to war. There is always some "red neck" who would rather go fishing than go to war.

Other than human nature, the strongest evidence of Jaredite survivors is linguistical. The Sumerian language is classified as ergative-absolute, as are Maya, Nahuatl, many of the American Indian languages, Basque, Tagalog, and some of the Polynesian languages. Ergative is the tendency of a language to pair the subject of an intransitive verb with the object of a transitive verb. This contrasts with nominative-accusative languages such as Hebrew, Latin, or English, in which the subjects of both transitive and intransitive verbs are paired grammatically and distinguished from the object of a transitive verb. In addition to syntactical correlations, Sumerian vocabulary remains in the Maya glyphs.

The second documented arrival is the Lehi/Ishmael family. They departed the Jerusalem area in about 589 BC. They essentially traveled the ancient Gold and Incense Road along the Red Sea, inland to Nahom (now called Ferdat Naham in Yemen), from thence eastward to Marib, and finally dropping down to the coast at an ancient port city named Cana (known in the *Book of*

Mormon as Bountiful, known to the ancient New World emigrants as Tullum or Tula, and presently named B'ir 'Ali, Yemen). After eight years of preparation, Lehi's group set sail, probably joining the eastward flowing Pacific Equatorial Counter Current. According to the legends they arrived at Acajutla, El Salvador. After Lehi's death, Nephi and his followers fled to the Comayagua Valley of Honduras where they remained for approximately 400 years before again fleeing with their king Mosiah back to the Pacific coast, to the south coast of Guatemala, to Zarahemla (now known as Santa Lucia Cotzumalguapa). In the interim, the Mulekites fled Jerusalem in about 600 BC and settled in Zarahemla.

At each transfer, indigenous peoples were encountered with their distinct languages. Lehi and his people merged to some extent with the residual Jaredites and possibly others in El Salvador and the land and language became Lenca, which is Lehi as we will see later. Nephi's followers that fled to the Comayagua Valley of Honduras had an attitude, and the written record, and therefore, possibly did not mix blood or language with the natives. The Lamanites eventually followed into Honduras. With languages, it is known that separation of peoples results in divergence of their languages. Now two languages were present in Comayagua, Nahuatl and Lenca – Lenca, being the extant derivative of the Lehi/Lamanite/Jaredite/Indigenous group, and Nahuatl, being the extant derivative or the Nephite/Jaredite/ Indigenous group. The difference was sufficient that the apostate-Nephite Amulonites requested to teach their language, Nahuatl, to the mix of Lehi-Lamanite-Jaredite and indigenous groups. We read in Mosiah 24:4 that the Nephite language was taught to the Lamanites. Enos tells us that his father Jacob taught him the Nephite language. The people in this area were bilingual, speaking both Nahuatl and Lenca when the conquering Spaniards arrived. Comayagua remained the capitol of Honduras until 1880.

The Jaredite language (Sumerian) may have mixed with indigenous peoples. When the Mulekites arrived, their language, Hebrew and possibly Phoenician, merged with the Jaredite/

Indigenous group. The Jaredite/Indigenous group language dominated probably because of numbers of fluent speakers. While some Hebrew vocabulary remained, the structure or syntax was switched from nominative-accusative to ergative-absolute.

When the Nephite people arrived at Zarahemla (Santa Lucia Cotzumalguapa) the languages again merged somewhat but some distinct identity was maintained. King Mosiah caused that the Mulekites be taught in the Nephite language (Nahuatl). Thus, the Nephite/Jaredite/Indigenous group merged with the Jaredite/Mulekite/Indigenous group. This merger formed a Jaredite/Mulekite/Nephite/Indigenous group that is the feeder combination for the Quiché Maya language. Even with the merger, the Nephite language continued to maintain its own identity. Zeniff states that he was taught in the language of the Nephites (Mosiah 9:1). It does not appear that the people of Zarahemla (Cotzumalguapa) maintained the bilingual ability. When the Nephites were removed, the Nahuatl language disappeared and only the Quiché remained. The bilingual ability did remain however at Cumorah (Qumarkah now Santa Cruz del Quiché, Guatemala). Qumarkah (now written as K'umarkaj' in the current orthography with the terminal Spanish *j* pronounced as the English *h*) was the capitol of the Quiché nation when the Spaniards arrived. Here they were bilingual and spoke both Quiché and Nahuatl when Pedro de Alvarado arrived with the sword, fire, and small-pox. When Pedro de Alvarado arrived at K'umarkaj,' he had native warriors with him from Mexico, Tlaxcalan allies who spoke the Nahuatl language. They renamed the place Uatlán, just as the Nahuatl speaking Aztecs named the state of Utah.

We are now set to identify the names, peoples, and glyphs for several of the players in the *Book of Mormon*. An attempt is made to order the findings such that we can build from a base rather than jumping back and forth and postponing justifications where needed.

The principal New World languages of particular interest are Nahuatl, Maya (various dialects), and Lenca. The principal Old World languages of interest are Sumerian and Hebrew.

The Aztecs/Nahua used a pictographic form to record their history. The Maya principally used pictographic symbols that had syllabic meaning. The phonetic value was often the first consonant/vowel pair of the name of the pictographic object. The author used as a base the results of the great Maya epigraphers. Eric Thompson performed a great service as he catalogued all the glyphs he could find. Each glyph is given a T-number. All glyphs discussed will be identified by their T-number. Using his strong personality and preconceived notions, Thompson single-handedly crippled decipherment for many years. Eventually, a more enlightened team broke the code. Michael Coe gives an excellent account (Coe, 1992). Much of the team's findings were catalogued in a hieroglyphic dictionary prepared by John Montgomery (Montgomery, 2002). These glyphs are also identified by their T-numbers. The author has used their findings and published results, with all the available dictionaries and the *Book of Mormon*, to reverse engineer the design principles and discover how the *Book of Mormon* peoples and languages provided the foundation for the Maya writing system.

The objective of this book is to present the *Book of Mormon* names that have been identified in the Maya stone carvings. Again, the work is far from complete.



CHAPTER 1

THE HILL CUMORAH

The name Cumorah is first used by Mormon as a land and a hill in a region of many waters, rivers, and fountains, where Mormon hoped that his wicked Nephite army might gain advantage over the more powerful and also wicked Lamanite army (Mormon 6:2-4). This was the battlefield where the Nephite army was virtually destroyed. Many Nephites deserted and fled. Many were hunted down and killed or converted to the Lamanite philosophy. Nephi was promised that not all of the mixture of his seed would be utterly destroyed (1Nephi 13:30). In addition to the limited survivors at Cumorah, the deserters, and the apostates, there were many Nephites who traveled northward beginning in the time of Helaman (Alma 63:4). These lands northward included the Yucatan, central Mexico, eastern United States, and eventually all of North America above Guatemala. These people who had traveled sufficient distance were not gathered up for the privilege of dying at Cumorah.

Moroni later states that the hill Ramah, where the Jaredite armies also were virtually destroyed, was the same hill Cumorah where Mormon had sealed up the Nephite records (Ether 15:11). The name Cumorah was applied after the ground was covered with rotting Jaredite bones.

The original Hill Cumorah was still named Cumorah when Pedro de Alvarado arrived to conquer. The name has been represented many ways, depending on the orthography of the writer. The phonetics are the same but the spelling is different. The name is *K'umarkaj'*, which is a union of two Quiché words *kumar* and *'ah*. *Kumar* means “rotten” and *'ah* of *kaj* means “reeds”. The *j* in Spanish is pronounced as the *h* in English. *Kumar* is actually two Sumerian words *ku* and *mar* meaning “to lie down” and “with worms”, respectively. To lie down with worms means rotten. The second part, *'ah* or *kaj* means “reeds” in Maya but it may have come from Hebrew where *caneh* means “reeds, bones, or canes”. How appropriate that Cumorah means “rotten bones”. Essentially, every Maya word that begins with a vowel must be preceded by a prevocalic glottal. The glottal symbol ‘ or the hard *k* serves that function. Were it not for the glottal, which we do not have in English, *K'umarkaj'* would be pronounced exactly as rendered by Joseph Smith – Cumorah.

As mentioned, the Tlaxcalan warriors used a Nahuatl rendition of *Utatlán*, which means “land of the reeds”. There are no reeds in Utatlán, but we have two accounts of many rotten bones. Today the hill-top ruins are a national archaeological site still named *K'umarkaj'* (Qumaarkah on the sign) and the adjacent town is called Santa Cruz del Quiché, Guatemala.

The natives were taught to read and write the Spanish language. The astute natives started writing their sacred histories in their native languages using the Spanish alphabet characters and phonetics. Three of these texts, including *Popol Vuh*, *The Annals of the Cakchiquels*, and *Title of the Lords of Totonicapán*, have been preserved and translated into English. The hill Cumorah (*K'umarkaj'*) figures heavily in their legends, history, and recorded texts, but no Maya glyph has yet been identified for the place name. The glyphs for the phonetic parts of the name are readily available, but no complete place name glyph has surfaced.

As for the hill also named Cumorah in upstate New York adjacent to Manchester and Palmyra, from which Joseph Smith

Jr. extracted the golden plates of the *Book of Mormon*, the naming of the hill may have been due to a misunderstanding of the verse in Mormon 6:6, as all the records were stored in the original hill Cumorah except the few that Mormon gave his son Moroni.

The hill Cumorah is an excellent place to start the search to find several *Book of Mormon* names. The ancient document, *Title of the Lords of Totonicapán*, mentions four leading families: Cavekib, Tamub, Ilocab, and Nihayib. Their wise men, their chiefs, their leaders, their guardian spirits, and their gods of the combined group were called *Nahuales* (Goetz 1953, 169, 171, 172). We have just found the remnant of the Nephites at the hill Cumorah. 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”. We have found possible Maya name glyphs for each of these men of the *Book of Mormon*.



CHAPTER 2

SAM, TAM, OR TZ'AM

The perfect place to start would be Sam. Sam was the third son of father Lehi, a great supporter of Nephi in the struggle with Laman and Lemuel. He was a very good man. Lehi blessed Sam, saying: “Blessed art thou, and thy seed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.” (2 Nephi 4:11).

The name Joseph Smith Jr. used in the *Book of Mormon* was rendered as Sam. Sam as a short name for Samuel is an English custom, and as critics have correctly pointed out, it is not a Hebrew custom. The author has observed for years how the s, z, t, tz, and ts are often confounded in the orthographic renditions of New World scripts so it was not a concern that Sam would begin with a “T”. Also, languages have a propensity to change with time and dispersion of the people.

A very important discovery was made when the author applied a bit of logic to the situation. If *Tam* was how Sam was rendered in Cumorah when the Spaniards arrived, what would *Tam* mean in Hebrew?

The Hebrew connection that was found was truly amazing. In Hebrew *tam* pronounced as *tawm* means “perfect, complete; one who lacks nothing in physical strength, beauty, etc.; sound, wholesome; an ordinary, quiet sort of person; complete, morally innocent, having integrity; one who is morally and ethically pure.” What a magnificent name! Sam or *Tam* means “perfect” – one lacking in no virtues.

The second amazing find came while checking the definition for “perfect” in the Florentine Nahuatl Dictionary. One finds words like *tzompatic* meaning perfect or superb. *Tzom* is the relevant root and it is our Sam, thus providing meaning to the Quiché name *tam*. *Tzom* is also the root of *tzompantli* meaning skull rack. Then switching from *tzom* to *tzon* in the dictionary we find *tzoncalli* meaning “headdress or headpiece”. The distinction between *tzom* and *tzon* is not clear, but it is not relevant, as each root has to do with the head. In many of the older languages in the area there is not a clear distinction between “m” and “n”.

It is now time to look for a family portrait of Lehi’s boys. The Aubin Codex has such an artist’s rendition (see Figure 1). These four individuals represent the people that originally settled Mexico. The Aubin Codex is from the Aztecs who are of the Nahua (Nephi) blood and speak the Nahuatl language. They recorded their history in a pictographic writing form.



Figure 1. From the Aubin Codex.

What a fine family. The second figure from the right has an attitude – that would be Laman. The one on the left with the amphibious/reptilian name glyph would be Lemuel. The leading figure on the right in “drag” is the Nephi representation. We will discuss the gender issue later, but the figure is definitely a woman and it definitely represents Nephi’s lineage. By elimination, the second figure from the left would be Sam, but the name glyph above his head is not recognizable to the author.

Fortunately, we have another family portrait available. This second artist’s rendition is from the Bouterini Codex, which is also known as the Peregrination Codex (see Figure 2). These four are the same characters that were in the Aubin Codex, but the head glyphs are a bit more descriptive. Remember the Nahuatl word *tzoncalli* meaning “headdress”. We now know with certainty which figure is Sam – his name glyph in Nahuatl is the “headdress” and the phonetic value is *Tzom*.

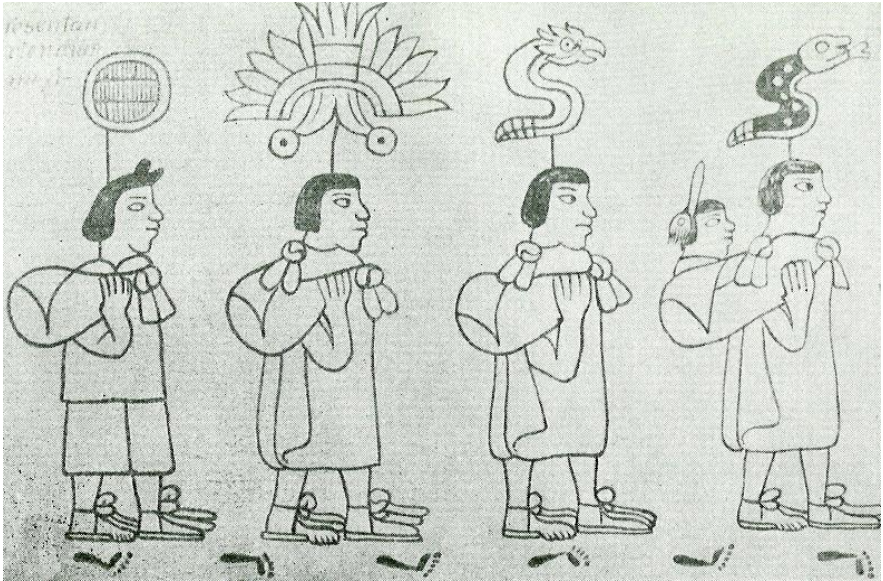


Figure 2. From the Bouterini Codex.



Figure 3. Cortez and ambassadors of Montezuma.



Figure 4. Woodcut enlargement, note headdresses.

The woodcut Figure 3, enlarged in Figure 4, shows the usage and design of the headdress that was used as a phonetic name glyph for *Tzom*, *Tzam*, or *Tam*, or Sam.

Thus, we have a firm fix on Sam, the “perfect man”, and the mnemonic glyph that also has a phonetic meaning and communicates his name. The word also takes on meaning for head, hair, and beard with *tzonio* meaning hairy and *tzoniztac* meaning white-haired. These root meanings for Sam also extend southward to the Quechua of Perú with *sumaj* meaning good and *sankha* meaning beard. In Quiché we have a related word *ismal* referring to hair, fur, feathers, wool, and beard. We will see the Quiché word *ismal* meaning beard again when we identify Ishmael’s name glyph.

Now, we switch from central Mexico back to the Yucatan to find the Maya name glyph for Sam. The Maya name glyph that was found has the Nahuatl rendition of *Tz’am*. It is a single glyph or symbol rather than an assemblage of phonetic graphic modules. The glyph has the Thompson number T150 and has been given the interpretation of “throne” by the epigraphers. (See Figure 5.)

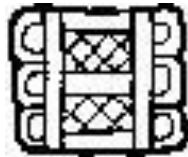


Figure 5. Glyph T150, *Tz’am* meaning “throne”.

Thrones are for kings, but the *Book of Mormon* mentions the “Judgment Seat” used for their “Chief Judges”. In Hebrew the word *ta’am* means “judgment” and the word *shama’* means “to listen”, just as *tsamma* means “to listen” in Arabic. In Quiché *tanic* means “to listen”. Again, very close to Sam or *Tam*. But why would Sam or *Tam* be associated with the judgment seat? Who would be the best judge or the best king? A “perfect” man, “one lacking in no virtues”, should be the chief judge or the king,

the one to listen or hear and resolve civil disputes and criminal accusations. Therefore the epigraphers have the correct glyph, *tz'am*, for our *Book of Mormon* son of Lehi named Sam, or *Tam*. And, as we have seen, several languages share the phonetics and meaning. These include Hebrew, Nahuatl, Quiché Maya, Ch'ol Maya, and Yucatec Maya. Ch'ol and Yucatec are thought by the epigraphers to be the languages of the Maya glyphs.

Returning to the Bouterini Codex (Figure 2), the “headdress” is the symbol of the king, chief, or leader among many of the American Indian peoples. The name glyph in Nahuatl is very different from the Maya glyph, but each is very effective in conveying the phonetics of Sam’s name in the respective languages.

Sam, as the third son of father Lehi, possibly represents the number three in Maya as we will see later. Figure 6 shows the glyph for number three. Note the headband – this is a representation for Sam or *Tz'am*.



Figure 6. Glyph TIIIhv, *ox*.



CHAPTER 3

NEPHI OR NAHUA

The fourth son of father Lehi, Nephi, was a man of God, sensitive to the spirit, and dedicated to his family and brethren. He was the leader and founder of the Nephites which consisted of his family and the families of Sam, Jacob, Joseph, his two sisters, and anyone else who would follow him (2 Nephi 5:5). The others were called Lamanites (Jacob 1:13-14), regardless of their origin. The Zoramites initially were grouped with the Nephites, but they later separated and still remain separated to this day.

The *Book of Mormon* name Nephi takes two forms in Mesoamerica. As we will see, the most common form is Nahua among the Nahuatl speaking peoples, but there is a form closer to Nephi among the Quiché of K'umarkaj' and possibly the North American Indian tribes of the eastern United States and Canada. Among the Quiché, the name is *Nihai* and among the Plains Cree, they call their language *nēhiyawēwin*.

Repetition of a specific place name four or five times in a rather confined geographical area proved very beneficial when identifying the locations of the original *Book of Mormon* cities. A very important case in point is the extensive use of the root name Nahua in many place names in the very fertile piedmont of

Guatemala known as the Costa Sur. When the author was looking for the first land of Nephi, there was Nahuizalco. When looking for the third land of Nephi (Alma 22:28, Alma 22:32, and Alma 53:6) there was the Nahualate River and three villages with Nahualate in their name. There is also a cluster of three archaeological sites in this immediate region. When looking for Nephiah, there was Nahuala'. Each was found in the exact location to satisfy all the geometric constraints found in the *Book of Mormon*.

In later times we know the Nahua people as the Aztecs of central Mexico who spoke the Nahuatl language. As a lineage they were much older. Their writings available today indicate they used pictographic techniques as mnemonic aids to recite their history. When taught the Spanish alphabet during the Conquest, they began to write their language using these new characters. Frey Bernardino de Sahagún, a very faithful Catholic scribe, left us volumes about the various peoples of the area. Every aspect of their life and history was written in the Nahuatl tongue using the Spanish alphabet (Dibble, 1961).

The Nahua lived from Honduras and El Salvador, through Pacific coastal Guatemala, and up into all of central Mexico. They penetrated inland to K'umarkaj' (Cumorah) in the Guatemala highlands and, at the time of the brutal conquest by Pedro de Alvarado, the Nahuatl and Quiché languages were spoken side by side in K'umarkaj'.

Of note also is that Comayagua was the capitol of Honduras until 1880. This is the valley of Shilom and the land of Lehi-Nephi (Lejamani/La Paz/Lamani/Comayagua today). At the arrival of the Spanish *conquistadores* into this valley, the Lenca were a bilingual people. They spoke both Lenca (Lehite) and Nahuatl (Nephite).

Early in the research, the connection was made between the names Nephi and Nahua and the similarity with the name Noah was noted. Sahagún wrote *Nahua* as *Naoa*. Remember Jacob mentioned that each new Nephite king was called Nephi (Jacob 1:11). Note that in the valley of Comayagua (Shilom etc. where

the wicked king Noah lived) the people were bilingual, speaking both Lenca and Nahuatl. Thus, Noah or *Naoa* may have been the name Nephi in the Nahuatl language and *Nihai* may have been the form closer to Nephi as used by Mormon and Moroni who were raised in the Quiché land of Bountiful where there was more Jaredite/Mulekite linguistic influence.

The Nahua root is not limited to place identifiers but extends into their spiritual realm. The root is written in several different ways depending on the particular orthographic rendition of the writer. Sahagún originally wrote the name as *naoa*. It was later cast with the silent Spanish “h” into the form *nahua*. In the Quiché Maya tongue, as cast in the orthography of Dr. Allen Christenson, the “w” is used as in *nawa*. Phonetically, the three representations are equivalent and that is the most important point.

In Quiché, *nawal* is a “protective spirit” or “supernatural being”, with *nawalic* meaning “spirit.” Nikolai Grube casts the word as *nagual* (Coe 1992, 256), which means the same as *way*, *wayob*, or *wayhel* discussed extensively by Linda Schele (Freidel 1993, 52). *Nawalij* means “to invent something”. As we will see, possibly the most significant linkage might be *nawala*, which means “the origin of water”. The Quiché refer to their great wise men and leaders as the *Nahuales* (Recinos 1953, 169). Their gods are also called *nahuales*. Among the Lenca of La Paz, Honduras (Shilom) the protective spirits were called *naguales*, which is just a regional variant of *nawales* and *nahuales*. Even the Aztecs used the word *nahualli* for “sorcerer.” No doubt the negative connotation of the sorcerer was from the Spaniards. In Arabic the word for “seer” (*sihr*) is translated as sorcerer. To the Hebrews, the priest was *kohen* (*ko-hane*) and the priesthood was *khunnah* (*keh-hoon-naw*). An identical word shows up in Hawaiian, *kahuna*, meaning “witch doctor.” Likewise, in many of the Maya dialects the word for “healer” is *kunaneel*, which is very similar to Hebrew. In Maya, the keeper of the sacred records is called *k’uhuna*. That which is a sorcerer, witch doctor,

or *shaman* to one, may be a great high priest to another. It just depends on who is looking down their nose at whom.

So very early in the research, the connection between Nephi and Nahua was made but a more complete linguistic explanation was lacking.

Some have said that the name Nephi comes from the Egyptian grain god, Nepi (Jakeman 1958, 45). It may seem odd that a Hebrew child would be named after a pagan Egyptian deity, but pre-exilic Israel had close ties with Egypt. The name appears in the Apocrypha (2 Maccabees 1:36), and Hugh Nibley has suggested that the source of Nephi was the Egyptian name *Nfy*, but he goes on to say that, since the *Book of Mormon* insists on the “ph” in Nephi, it is closer to *Niphi* the original name of the god *Pa-Nepi*, which may have been pronounced Nephi (Nibley 1988, 27).

What would the symbol for the Egyptian grain god look like among the Nephites? Would it be an ear of corn, or a bushel of barley, or even a winnowing implement? Or would it be a cloud, a rain cloud that brings moisture and life to the grain?

In the introduction to the English version of *The Annals of the Cakchiquels* (Recinos 1953, 29), a page with some of the calendaring symbols and names is included. The ninth symbol, a donut-looking symbol, has the meaning of “rain”.

Now look at the figure taken from the Aubin Codex (O’Brian 1995, 173) (See Figure 1). O’Brian also says that the first personage to the right may represent Nephi. The others we have identified as his brothers, Laman, Sam, and Lemuel in the order shown.

Notice the glyph above the head of the first personage on the right (Nephi). It is the symbol for rain. This donut-shaped symbol is the symbol of the Maya rain deity. It appears on many of the classic Maya ruins like Tikal. The very strange looking eye glasses discovered on the dead Maya king, *Kinich Yax K’uk’ Mo* in Copán, Honduras (a Zoramite city), are the same symbol and may have had reference to the Urim and Thummim.

The Egyptian grain god, *Nepi*, and the Greek word *Nephos*, meaning “cloud,” may refer to the same thing. That would suggest that Nephi’s name, and the name of the Egyptian grain god, may have come to mean “cloud” to the Nephites. It is noteworthy in this regard that the corn and the cloud are two important symbols in the rituals of the Hopi Indians of the southwest (Hugh Nibley, personal conversation, 2001). Schele writes extensively about the use of clouds in the Maya cosmology (Freidel 1993, 151-152). Cloud symbols are carved into their temples. Even the rain forests are called the “cloud forests” in Central America.

The Nahua name for Nephi is obviously from the Nahuatl language and involves the massive migrations from Zarahemla and Bountiful northward into Mexico. The northern migrants were Nephites who survived in great numbers and did not participate in Mormon’s destruction at Cumorah.

The conviction that Nahua was equivalent to Nephi was strong, but it was based more on logic than linguistics. This was not as satisfying a case as the author was seeking. J. M. Sjodahl’s book *An Introduction to the Study of the Book of Mormon* published in 1927 has some additional insights.

It became obvious very quickly that Sjodahl had a very good mind and he was not afraid of paradigm shifts. He had arrived at the conclusion that *Nahua* was Nephi from completely different data and logic. He was correct in his statement that the Nahuatl language did not have a letter for our English *f* or *ph* sound. He said that their *u* was equivalent to our *f* so the name may be pronounced *Nah-fa*, thus making Nephi almost without any change (Sjodahl 1927, 367).

The *American Heritage Dictionary* adds evidence that can be linked more readily to pull the Nahuatl, Quiché, Phoenician, Arabic, and Hebrew roots together to find Nephi. It states: “Around 1000 BC the Phoenicians and other Semitic peoples began to use graphic signs to represent individual speech sounds instead of syllables. They used a symbol (*y*) which is the ancestor to the letters *U*, *V*, *W*, and *Y*, as well as *F* to represent the sound

of the semivowel ‘w’ and called it *waw*, their word for ‘hook’.” In English and Hebrew *waw* is pronounced as *vav*. Consider how we in English pronounce the preposition “of” as *äv* with a “v”.

But how does one get Nephi with a long “e” out of *Nawa* or *Nahua*? Fortunately the Quiché have done it for us. As presented in the *Diccionario K’iche’* by the Proyecto Linguistico Francisco Marroquin (PLFM) the name *Nawalja*’ has an alternate pronunciation in the local area as *Niwala*’. In Spanish the “i” is pronounced as the long “e” in English. So we have *Nifa* for Nephi, as well as the connection to *Nawa* and *Nahua* for those who migrated northward into Mexico.

Previously it was mentioned that the Quiché word for the “origin of water” was *nawala*’ or *nahuala*’, depending on the orthographic representation. An Arabic word *naufara* means “fountain”, and what is a fountain if not an “origin of water.” These words all share the same sound and the same meaning, and show a common link back to an ancient Phoenician writing form used by both the Canaanites and the Hebrews. The Hebrew lexicon adds another piece. The word *neptoah* shows up meaning “opening” and is the name of a spring or source of water on the boundary of the territories of Judah and Benjamin. The “donut-shaped” symbol may be the opening of a stone masonry lined well as found in the arid Middle East, but to the Nephites in the land Bountiful, where water was plentiful, it may have evolved more along the Greek lines meaning “cloud” and being associated with the “rain god” and “supernatural spirits.” These pieces are all presented to justify the equivalency of Nephi and Nahua.

To some this may seem like spelling mayhem. However, if one would examine the similarities and differences among Arabic, Hebrew, and Greek for example, which evolved in very close proximity, this level of similarity and difference is the rule rather than the exception. Consider for instance the obscure *Book of Mormon* city named Gimgimno that was buried in the earth at the time of the Crucifixion. A very close Arabic word is *gimgima* meaning “skull.” We know the two words, having

identical meaning, must be related because of geographic proximity and the repeated *g*-syllables. Would a linguist consider this sufficient? The Hebrew word for skull is *gulgoleth*. In our Bible it is Golgotha. Calvary means skull also just as the Spanish word *calavera*. Compare them – Gimginmo, Gimgima, Gulgoleth, Golgotha, Calavera, and Calvary.

While the name root *Nahua* does not show up much in Mexican place names, it does show up in the Nahuatl language in some interesting ways. *Nahui* for example means the number “four.” *Nahuacalli* means “four boats” and *nahuacatl* means “four reed.” Recall that Nephi was the “fourth” son of Lehi. Nephi also appears to mean the number “four.”

Dewey Farnsworth provided photographs of some old pictographic writing/drawings of the Nahua (Farnsworth 1953, 32). The figures Farnsworth shows are from the Bouterini Codex shown in Figure 2 above. The similarities between the four characters in Figure 1 from the Aubin Codex and the four characters in Figure 2, provided by Farnsworth, from the Bouterini Codex are very clear. The same circular glyph appears above the Nephi character, but in the second case the hole is spanned by what would appear to be a mesh. While the order and the name glyphs differ somewhat, it is very apparent that these are the same four characters. The Spanish writing, added to this original artwork, states that the character on the left was a woman, as can be read with difficulty in the writing on the right in Figure 2. Of more importance is the writing on the left which states, “*Estas figuras representaban a los tribus que pretendian peregrinar con los mexicanos: Matlatzinca, Tepaneca, Chichimeca. Malinalca, Xechimilca, Chalca y Huejolzinca.*” Translated this would mean, these figures represent the tribes that claimed to peregrinate (travel/pilgrimage) with the Mexicans, and then seven tribes are listed.

As for the gender of the Nephi character, it is the author’s opinion that the limited evidence might indicate that Nephi had no sons but only daughters. These daughters would have been born in the wilderness and would have been the ages of Jacob and

Joseph. If Jacob and Joseph did marry the daughters of Nephi, this would have created a much purer Lehi/Nephi lineage with possibly only one Ishmaelitic woman in the whole lineage, that being Nephi's wife (review the following verses 3 Nephi 5:20, Mormon 1:5, Mormon 8:13, and Alma 3:7). Or possibly, Jacob and Joseph married Nephi's two sisters. That line breeding would make a very pure line. Could that be what was meant when Mormon states, "I, Mormon, am a pure descendant of Lehi" (3Nephi 5:20)?

Our present interest is the name glyph of the character on the left in the Bouterini Codex (Figure 2). The glyph above the Nephi character does appear to be a strainer or sieve – not a very romantic name for Nephi, but it should be remembered that the glyph is not his name, but rather is just an object with a phonetic value sufficiently similar to communicate the person's name. Thus, the glyph may not be unique, just phonetic. The relevant dictionaries were referenced and the Hebrew dictionary provided the clincher. A sieve or a winnowing implement was called *naphah*, a feminine word that was pronounced as *naw-faw'*. That is exactly the Hebrew pronunciation of *Nahua* or our Nephi of the *Book of Mormon*. Another definition for the word *naphah* was "a lofty place, height". This also has relevance to winnowing because high places were used to catch the wind to winnow the grain from the chaff. Thus, it would appear that all of the above discussion, including Nibley and Jakeman, were on track with Nephi being related to the Egyptian grain god. Even the Quiché connections with spirit, wind, clouds, and origin of water are relevant.

This connection is very strong and places the Hebrew/Egyptian name of Nephi or Naphah or Nahua on the old scratchings in Nahuatl. Yes we have established the link between Nephi and Nahua, but the Nahua people in central Mexico were those that migrated northward, leaving Mormon's world. Those that went northward survived, as they did not participate in the battle at Cumorah. The remainder of the Nephites, Samites, Jacobites, Josephites, and Zoramites, though they were

decimated, lived to see the arrival of the Spaniards. They were again decimated by the sword and smallpox, but again there were survivors.

Now we switch from central Mexico back to the Yucatan to find the Maya name glyph for Nephi. The name glyph that was found has the Nahuatl rendition of the name, *Nahua*, using the Maya phonetic symbols. Montgomery prints a glyph composed of T4 (should be T23 in this rendition), *na* or *naj*, and T1008, *u*, in a head variant and gives it a phonetic value of only *na* or *naj* (pronounced as *nah*) (Montgomery, 2002, 178), but he disregards all the other phonetic features of the glyph (see Figure 7). The fact that the glyph is represented as a head variant implies that it is the name of a person.

The appendage on the figure's nose is the glyph T23, *na* or *naj*. There are other glyphs shown in Figure 8 that have the same phonetic value. All have the phonetic value of *naj* and all represent the *metate* or grindstone. The phonetic value comes from the first two letters of the Ch'ol word for grindstone or *metate* which is *na'atun* (Scharfe de Stairs 1996, 80). The last part of the word, *tun*, means stone.



Figure 7. Nephi name glyph, *Nahua*. (T23, 1008).

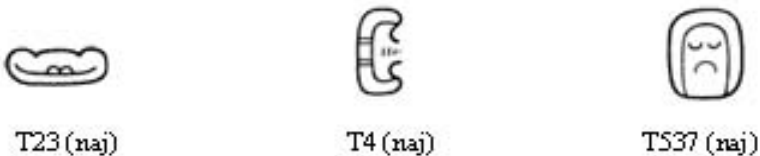


Figure 8. *Naj* glyphs, (*metate*) phonetic values *nah*.

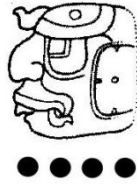
The name glyph for Nephi in the Butorini Codex is a “sieve” or a “winnowing device”, which is *naphah* (pronounced as *naw-faw*) in Hebrew. The form in the Aubin Codex is more like the ear attachment shown in Figure 7. The head feature in Figure 7 has been given the identification of T1008, but it is a variant, T1008v, that has been given the phonetic value *u* by the Maya epigraphers. The glyph T1008 also phonetically represents *u*. A glyph similar to the ear attachment, T511v, has been given a phonetic value of *pet* and a meaning of “to turn”, “to rotate”, “jewel”, and “island” (Montgomery, 2002, 206). A review of the Ch’ol dictionary yields a word *uya’* which means *arete* in Spanish or “hoop or ring” in English. This is clearly the object attached to the ear in Figure 7. The glyph T1008v (the head variant) has been given the phonetic value of *u*, but it also appears that the glyph T511v, *pet*, should have an additional phonetic value of *u*. The glyph T511 has also been given the phonetic value of *u*, as can be seen by Montgomery’s usage but not by his specific definitions and phonetic values presented in his text. Thus, it is the ear ornament T511 that gives the *u* sound to the T1008 glyph. He shows eleven other glyphs (forms of T1, T3, T13, T191, T204, T231, T232, T513, T738v, and T1008v) that all have the phonetic value *u* and all mean the third person pronouns and third person possessive pronouns (he, she, it, his, hers, its) (Montgomery, 2002, 253-255). One phonetic value covers them all. This makes it very difficult for a translator like Joseph Smith Jr.

The ear glyph is completely different from the pronoun glyphs Montgomery presents. A check of the Sumerian Lexicon, Version 3.0, shows a word *gúr* meaning “sphere, circle, ring, loop, or hoop”. It has a word even closer, *ur*, meaning “millstone, ring, or link (Halloran, p40). This would be the connection between the Nahuatl Nephi glyph of the Aubin Codex and the Nephi glyph shown in Figure 7 – the ring or millstone. There is yet more to the glyph of Figure 7. Note the glyph in the hair that is not specifically mentioned by Montgomery in association with this glyph. This glyph is T130 with a phonetic

value of *wa* and one of the meanings is “tortilla”. This comes from the Ch’ol word *waj* meaning “tortilla”.

Now we will put together all the phonetics that Montgomery did not mention. First, is T23, *naj*, pronounced as *nah* in English, then T1008 with the T511 infix *u*, and finally the T130, *wa*, glyph in the hair. Combined they become *nahuwa*, or just as in the Aztec/Nahuatl language, *Nahua*. Thus, we have through the Hebrew, the name and meaning of Nephi as Nahua, as well as the glyph in both Aztec/Nahuatl and lowland Maya. The highland Maya of Guatemala, where the Quiché are located, still have the *Nihai* rendition of Nephi with no ancient glyphs available. The dialect spoken by the Lacondon Maya is called *Naha’* (*Naja’* with the Spanish *j* pronounced as the English *h*).

In the Aztec script rendition, we still have a gender issue to resolve with our very masculine Nephi/Nahua. It appears, as we will see, that Nephi’s gender was sacrificed for the sake of phonetic clarity. This becomes clear by reviewing the Ch’ol Dictionary. Montgomery says that *naj* means “house” but this could not be found in the Ch’ol dictionary. It was, however, found in the Itza, Lacondon, Mam, Tzotzil, and Yucatec languages. The Ch’ol dictionary gives *nana* meaning *mama* in Spanish or “mama or mommy” in English. Then, there is *ña’* meaning “mother”. This would be where the Nephi character got the feminine gender in the Aztec drawings. Thus, Nephi’s gender was sacrificed for phonetic clarity. Notice the closeness that existed at one time between the Nahua people of Central Mexico and the Maya of the Yucatán. That closeness at some time ceased to exist. By the time Bernardino de Sahagún wrote his volumes in the Nahuatl language using Spanish script, much of this connection with Maya appears to have ended. The Florentine Codex Vocabulary, a Nahuatl lexicon or dictionary that was extracted from Sahagún’s work, does not show the level of connection between the Maya and Nahuatl that we have just demonstrated in studying the Aubin Codex, the Bouterini Codex, and the Maya languages.



CHAPTER 4

LAMAN AND LEMUEL

While we are discussing the Aubin Codex and the Bouterini Codex, let's present a brief treatise on Laman and Lemuel – brief because that is all the author has. The glyphs above Laman and Lemuel appear reptilian or amphibious.

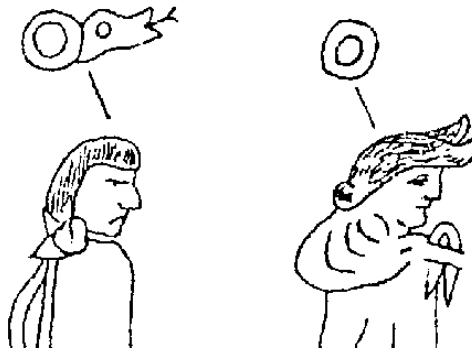


Figure 9. From the Aubin Codex (Laman and Nephi).



Figure 10. From the Aubin Codex (Lemuel).

The name glyph above Nephi in the Aubin Codex (Figure 9) may have come from the Sumerian language. The *u* in Maya may have come from *ur* in Sumerian which means “ring, millstone, or link”, as discussed above. It also means a “spiral of precious metal worn as a ring or bracelet”. Also, the Maya glyph T511v (*pet*), which looks similar to the *u* glyph T1008, means “to turn or to rotate”. Comparison with the Laman glyph in the Bouterini Codex would indicate that the glyph may be a snake or eel that is coiled up as a spiral ring in the Bouterini Codex but extended in the Aubin Codex.

The Lemuel glyph from the Aubin Codex appears to live below water as shown in Figure 10, while the rendition in the Bouterini Codex, Figure 11, appears to have a bird’s head and a rattlesnake’s body. If one goes to the Lenca wordlist he finds a word *ulumna* which means “eel”. In Nahuatl there are three root words of interest. *Tlamani* has to do with “captor, hunter, taker of captives, and trapper”. The “T” on the front of *Tlamani* should not detract. All words in Nahuatl that should begin with an “L” have a “T” in front of the “L”. It sounds like a lateral-lisp or a tongue-thrust speech impediment. Snakes certainly are “captors and hunters”. The next word *tlamuneloa* means “it swims”. The critters in the name glyphs certainly look like swimmers. The

third word, *Tlamini*, is related to “biting and stinging”. Rattlesnakes can certainly bite and the bite does sting. Even the serpent with the bird head is of interest because that bird could execute a very mean bite.

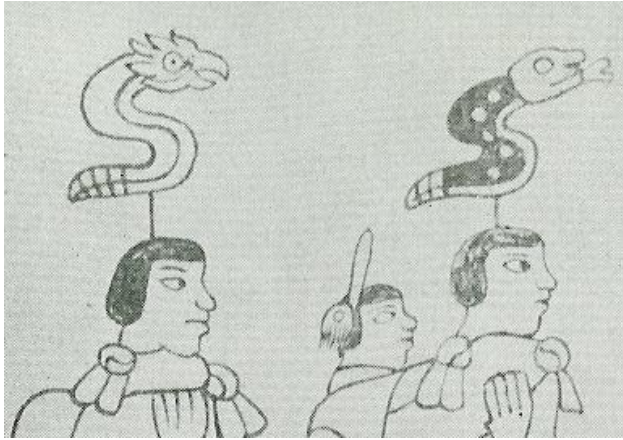


Figure 11. From the Bouterini Codex.

Any of these Nahuatl words could represent Laman. The difference between Laman and Lemuel is lost in the subtleties of the glyphs.

One set of ruins in Honduras is named Calamuya. *Ca* meaning two in Maya, *lamuya* could very well be Lemuel. There is a town Lamani within twenty miles of Ca-Lamuya. A river in the area is named La Humuya. It is suspected that, prior to the arrival of the Spaniards and the imposition of the Spanish article *la*, the name of the river may have been *Lahumuya* which is possibly Lemuel. No dictionary support for the suppositions about Lemuel has been found.

Lemuel is actually a Biblical-Hebrew name meaning “for God”. The Lemuel glyph in the Bouterini Codex looks very much like the Feathered Serpent. Additional information about

Lemuel is very short. No connections have yet been found for Lemuel in the Maya languages.

Maya connections to Laman are more significant. The Maya glyph T510 is in the shape of a star and is named *Lamat* and *ek'*. *Lamat* is the eighth day of the Maya Tzolk'in calendar and represents the planet Venus. *Ek'* means "star" and also the color "black". This may be relevant to the black serpent in the Bouterini Codex.

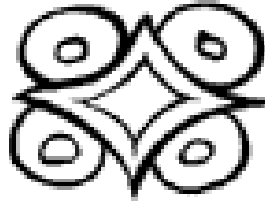


Figure 12. One form of glyph T510, *Lamat* or Venus.

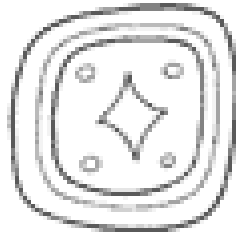


Figure 13. Another form of glyph T510, *Lamat* or Venus.

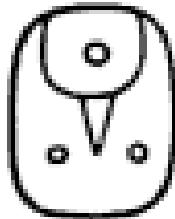


Figure 14. Glyph T534, *la* phonetic sign.

Two of Montgomery’s representations of glyph *Lamat*, T510, are shown in Figure 12 and Figure 13. The glyph for just *la* is T534 shown in Figure 14. A photograph from the Grolier Codex shows an actual ancient Maya rendition (see Figure 15).



Figure 15. Venus glyphs (T510) from Grolier Codex.

The reason for showing the different renditions will come later in the text when reviewing a translation of the Anthon Transcript. Suffice to say that the *Lamat* glyph, T510, is the representation for the *Book of Mormon* name, Laman. In the Ch’ol dictionary (Scharfe de Stairs, 1996, 280) the suffix *-leman* is added to adjective root words to show the “quality of shining”. This does not mean that Laman “shined” – it is Venus that shines so brightly at night and Venus was more than *Lamat*, it was *Leman* or *Laman* from the *Book of Mormon*. The root word *lám* appears in the Sumerian dictionary and means “to shine”. More satisfying closure will be presented when reviewing the characters in the Anthon Transcript. The Lacandon called Venus the “pseudo sun”.

An interesting point was noted when reviewing a Manchu dictionary. The blue dye, indigo, was anciently in great demand

as an item in world commerce and it was known as *anil* throughout much of the world. The Manchu word for indigo or *anil* is *Lamun*. Of increased interest was the fact that the second day of the 260 day calendar in Quiché is *K'anil* and the same day in the Yucatec 260 day calendar is *Lamat*. Most words in Maya that begin with a vowel require a pre-vocalic glottal. The *K'* of the name *K'anil* would perform that function if the name were originally *anil*. The word *anil* is said to have come from Sanskrit where *nila* is "dark blue". The author would suggest that possibly *anil* came from a Sumerian root where *an* is "heaven or sky" and a Quiché root where *il* means "to see". This may be even more direct in Maya. While *an* is "heaven" in Sumerian, *ka'an* is "heaven" in Maya. Again, any word in Maya that begins with a vowel requires a pre-vocalic glottal. Take note of the similarities between Maya and Sumerian (the Jaredite language from near Babylon).



CHAPTER 5

JACOB, ILOCAB, OR JA'AB'

We now return to the hill Cumorah (K'umarkaj') to pick up Jacob and Joseph. Recall that one of the four principal families when Pedro de Alvarado arrived in 1524 was named *Ilocab*. This is very clearly Jacob, the younger brother of Nephi. The Quiché form, *Ilocab*, is very close to the Hebrew form of Jacob, *Ya'acob*, or the Greek form, *Iakob*.

The name of phonetic relevance among the glyphs, as well as historic significance and familial prominence, is the name *Ja'ab'*. The first glottal sign is to clip the “a” sound with a glottal closure. The second glottal sign is to pop the “b” with a glottal closure that almost sounds as a “p”. The English rendition is typically Haab'.

The author has observed that the calendar date names and even the counting number names and glyphs draw significantly from *Book of Mormon* names. This would indicate that the calendars were formulated, or at least the local names applied to the calendaring system, while the *Book of Mormon* names were still current or in the rather recent recorded past. The different versions of the calendars will often have recognizable Mormon name roots in one version but the comparable names in another

version are not recognizable by name, or as a synonym. It appears that the names may have evolved with the languages, with the years, and with the migrations.

The *Ja'ab'* calendar was supposedly started at the winter solstice of 550 BC (Bricker 1982). This would be six years before Jacob replaced Nephi as the keeper of the records. Jacob possibly started this calendaring system which consists of 18 months of 20 days which is 360 days, plus five free days were added at the end to make a 365 day year similar to the wandering 365 day calendar of the ancient Egyptians. The *Ja'ab'* calendar is off about one quarter day per year. It is the Long-Count Calendar that is a real thing of beauty – it spans the years from -3113 (Astronomical year), the creation date when Adam and Eve were placed in the garden (Best 1999), to 21 December, 2012.

The 260 day Tzolk'in calendar and the 365 day *Ja'ab'* calendar did not keep track of years, so a combination of the Tzolk'in and *Ja'ab'* calendars, now called the “calendar round”, was used to form a 52 year cycle with no repeating days. Most stone monuments include the Long-Count dates as well as the Tzolk'in/*Ja'ab'* calendar round dates.

As no script is available in Maya characters for the Quiché Maya in the high country, we must go to the lowlands to look for the appropriate glyphs for the name *Ja'ab'* (see Figure 16). The glyph for *Ja'ab'* is T548 and the epigraphers have given it the meaning “year”. This glyph has also been given the name of just *ab'* and they say it also means “year”. The author has not found this definition in the available dictionaries.



Figure 16. Three forms of *Ja'ab'* glyph T548.



Figure 17. Glyph TVhv, number five, *Jo* or *Ho*.

The head variant of the number five is shown in Figure 17. Note the glyph he is wearing on top of his head. This is the *Ja'ab'* or Jacob glyph and it is the number five because Jacob was the fifth son of Lehi.



CHAPTER 6

JOSEPH, CAVEKIB, OR KAWAK

The search for Joseph's glyph was very fruitful – as it should have been. 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).

Recall we had identified *Cavekib* as the tribe of Joseph at the hill Cumorah (K'umarkah'). Replacing the German "v" we are back to *Cawak*, or in the more current orthography, *Kawak*. Again, *Kawak* is a calendar day (day nineteen of the Tzolk'in calendar). Jumping straight to the Maya glyphs, we find T528 and it is indeed called the "fruitful glyph" by the Mayanists (see Figure 18) – notice the "fruitful bough by a well whose branches run over the wall."



Figure 18. Glyph T528 meaning *Kawak* (Joseph).

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 but it has been found.

The word for "shallow well" or "spring" in Quiché is *k'ua'* and *ak'* means "reeds". Thus, it would appear that Joseph's identity was conveyed by the word "well" not by a phonetic spelling of his name, Joseph. The Hebrew dictionary has a similar word, *karah*, pronounced *kaw raw* meaning "well" or "cistern". *Kawak* is Joseph's glyph and the mnemonic reminder comes from the Quiché and Hebrew words for "well". Mnemonics rely on associations between easy-to-remember constructs which can be related back to the data that is to be remembered. "Well" is the mnemonic device and it 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).

Again, Joseph being the sixth son of father Lehi, the number assigned to Joseph is the number six. The Maya head variant of the number six is glyph T1087v and it is *wak*. This is a chopped or shortened form of *Kawak*. This is a common practice not only in Maya, but also in our daily technical talk. We shorten or abbreviate well known words that are used frequently. *Wak* means the number "six" as well as "something lifted" or "something hoisted". That could be as in "drawing water from a well" (see Figure 19).



Figure 19. Glyph T1087v, *wak*.

Yes indeed, Joseph was very fruitful. His name appears to show up among the American Indians also. There are the Cree

Indians of the plains who speak the language *Kawawachikamach*, which means “winding river” – possibly similar to Joseph’s well and reeds, i.e. *K’ua’-ak’* in Quiché.



CHAPTER 7

LEHI, LAHU, LEHA, LENCA, TLACA

Lehi, a prophet in the land of Jerusalem, at the command of the Lord brought his family to the New World – a land of promise for his family. Now that we have located his sons, let us find Lehi.

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. Samson complained of thirst and “God clave an hollow place that *was* in the **jaw**, and there came water thereout.”

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 entitled *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).

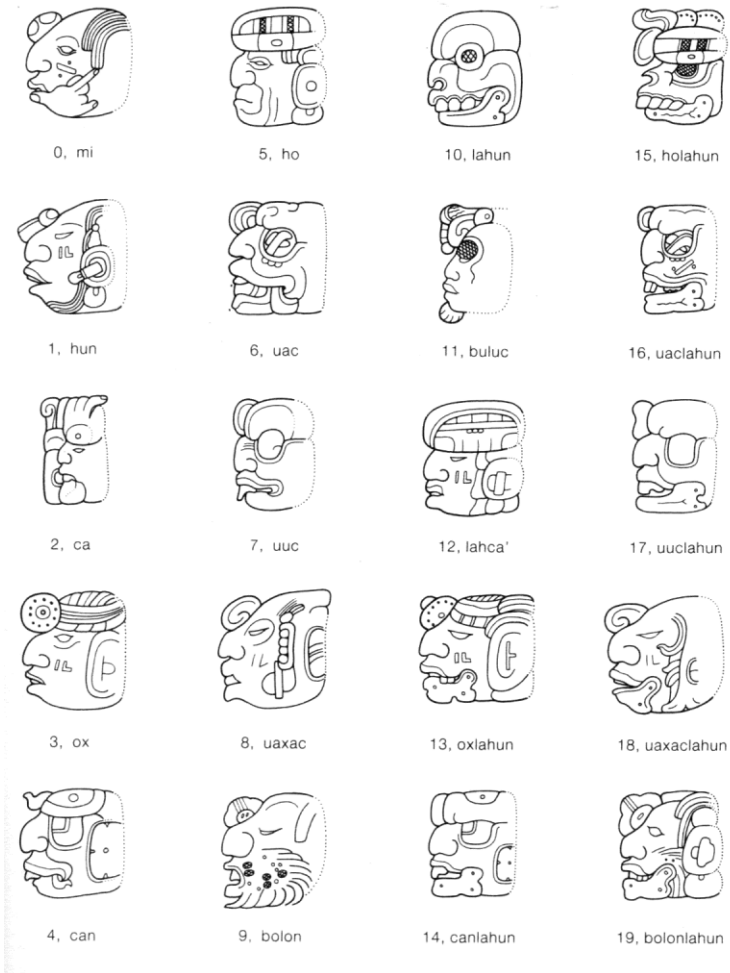


Figure 20. Maya Number Glyphs.¹

¹ (Coe 1992, 113) fair use.

Studying Figure 20, taken from Dr. Coe's book, we see twenty number glyphs. 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 "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 number zero, or "no ten" is thus symbolized by a feature that suggests the meaning "no jawbone," or, to use the Hebrew equivalent, "no Lehi." 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. 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, let's 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.

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 this 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 and Lenca with your *yarmulke* on. We are dealing with the eighth letter of the Hebrew alphabet, *heth*. The eighth letter of the Hebrew alphabet, *heth*, is pronounced as a voiceless pharyngeal fricative which 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 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 of 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”. This also gets us El Salvador, the land of the Lenca, as the original land of Lehi where Lehi and his family landed and first settled.

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.

The forms of the name Lehi that we have identified are *Lehi*, *Lahu*, *Leha*, *Lenca*, and *Tlaca*. The Maya glyph for Lehi as the number “ten” or *Lahu* is TXhv and is shown in Figure 21.



Figure 21. Glyph TXhv, *lahun*, cardinal number ten.

There are other Maya glyph representations of the Jawbone. These include glyph T590 and variants of it (see Figure 22 and Figure 23). Glyph T590 has been given the phonetic value of *cho*, but no meaning is attached by the Maya epigraphers. The variant, T590v, is given the value of *chak* which they say means “red” or “great”.

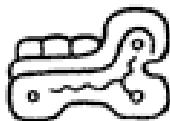


Figure 22. Glyph T590, phonetic value *cho*.



Figure 23. Two representations of glyph T590v, *chak*.

The phonetic values and meanings given by the epigraphers were a distraction to the author. Nothing of relevance could be found. The glyph is clearly the human lower mandible, or jawbone, and the epigraphers recognize this. Finally, the author checked the dictionaries for the word “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’utujiil, Pokomam, K’ekchi’, Uspanteko, and Sakapulteko the word for “red” was similar to *kaq*. Christenson presents the word for “red” as *cäk* in his orthography of the day. So, if we use the highland Quiché 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 or 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.

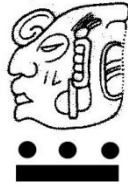
Bridging the “jawbone” gap between Lehi and *cak* will be very useful in finding some of Lehi’s descendants. Consider the Cakchiquel Maya or the Cacachichimeca. The author has previously identified the Cakchiquels as a combination of the Anti-Nephi-Lehies and Zoramites. The word *anti* means “copper” and the color “red” in some of the languages. The Andes Mountains are the “copper mountains” and the word *anti* means copper. But why would one go clear to Peru, Ecuador, and Bolivia to chase the meaning of *anti*? A friend from Cuenca, Ecuador told the author that the Quichua of Ecuador, as well as the Quechua from Peru, 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 “Gadianon Robbers”. 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.

There is yet another possible connection that may be very important. Recall the jawbone glyph shown in Figure 22 and Figure 23. 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. The author was not able to find connections in Maya, Hebrew, or Sumerian so he checked Chinese. China is one of the linguistic pools that was very active on the high-seas, just as the Phoenicians. There is a word for “chin” that may be relevant. It is *xiaba* meaning “chin”. Recall the crosshatched part in Figure 23. 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 Chinese were in the Americas for many years. Some of their trips were documented. They called this place Fu Sang (Iximche’ or Guatemala). 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 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 Maya.

The ancient Maya city today known as Palenque was at the time known as *Lakam Ha* according to the epigraphers (Stuart and Houston 1990). This would be a city of Lehi. Today it is called *B’aak’* – which means “bone” as in Jawbone. The Ch’ol language still spoken by the natives is called *Lak T’an* which means “our language”.



CHAPTER 8

ISHMAEL, ISMAL, OR BOLON

We have successfully located Lehi, his sons, and their glyphs in the Maya and or Aztec writings and carvings. Lehi's family did not travel alone from Jerusalem; they took Zoram, and Ishmael with his complete family.

Ishmael's family consisted of Ishmael, his spouse, two married sons, daughter spouse for Zoram, spouse for Laman, spouse for Lemuel, spouse for Sam, and a spouse for Nephi. Add them up and you have nine people. That would mean that Ishmael would be the number nine and he is, as we shall see. This little number-game cannot go on much longer. Although fortunately, it lasted long enough to identify Ishmael.

Ishmael died before Lehi's family reached the land Bountiful on the south Yemen coast. Ishmael died and was buried at Nahom. The travelers had been essentially following the ancient Gold and Incense Road used by Solomon and Sheba. Lehi's group traveled a bit inland but basically stayed along the East shore of the Red Sea. They then turned inward in a more easterly direction to a place that is still called Naham. It is now called Ferdat Naham in Yemen. Ferdat is a triliteral verb form meaning "to fork in the road". The fork in the road at Nahom splits with

the right hand fork going south to Saana and the left hand fork going eastward to Marib, both ancient cities in the land of the Queen of Sheba. Traveling eastward, they finally dropped down to the coast, to an ancient port city named Cana (known in the *Book of Mormon* as Bountiful; known to the ancient New World emigrants as Tullum or Tula). One of the meanings of the Sumerian name Tul-Lum is “High well or cistern”, and that is exactly what the present Arabic name, *B'ir 'Ali*, means.

Ishmael died and was buried at Nahom but his memory, his name, his wife, and his family continued to travel and reached the “Land of Promise”.

The “New World” identity of Ishmael comes from the Maya glyphs. Ishmael is the number “nine” glyph TIXhv shown in Figure 24. Examining Figure 20, notice all of the features that are in number nine are also in number nineteen. These include the facial hair, the facial pox marks, the *yax* glyph T16 on the bridge of its nose, and the lock of hair. That lock of hair looks like a Hasidic Jewish boy who just had his upsherin. These features are replicated on the nineteen number glyph to convey the number nine. The only feature added is the “jawbone” which adds the number ten to form the number nineteen.



Figure 24. Glyph TIXhv, *bolon*, number nine (Ishmael).

It is the beard and the facial pox marks that make the nine and the nineteen unique. The search for Ishmael looking names started with the Uxmal ruins in northern Yucatan. *Uxmal* is pronounced as *Ushmal* and would appear to be a town of Ishmael.

It was Allen Christenson’s Quiché dictionary that provided

the needed clue. The Quiché word *ismal* was observed and the meaning was “hair, fur, or feathers”. The words for “beard” were *ismal chi*’ or “mouth hair”. *Ismal* shows up in the Tz’utuhil, K’ekchi’, and other dictionaries also.

The “facial hair” was thus used to identify the number nine glyph as Ishmael. But where did the Maya get the name *bolon*? The *on* can be dropped as it makes the name plural. *Bol* is found in several Maya dictionaries including Itza, Tzotzel, Mam, Mopan, Ixhil, Achi, and Kaqchiquel. It means “brother-in-law of a man”. Even in Quiché, “brother-in-law of a man” is *baluc*.

The transition from Ishmael to *Bolon* as the name for the cardinal number nine was because Ishmael was the brother-in-law of Lehi. Ishmael would be the brother of Sariah, or the husband of Lehi’s sister. The glyphs may yet tell which it is.

The name Ishmael has some Hebrew roots of interest. In Hebrew the name Ishmael or *I-shema el* means “God will hear”. Also, the word *ishshah* means “woman, wife, or female”. *Ix* is pronounced as *Ish* and is a feminine indicator representing anything feminine in the Maya languages. In the legends *Ix Chel* is the wife of *Itzamna* and is the goddess of childbirth (Wirth 1986, 1280). It would appear that *Ix Chel* may be the wife of Ishmael. And she would be the “goddess of childbirth” with all those daughters.



CHAPTER 9

ZORAM – LINEAGE OF THE BAT

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 Spaniards taught their written and spoken language to the natives. Some bright individuals, after learning the Spanish language, started writing their native 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 undeciphered 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 not even 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 B.C.) 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 Mayan hieroglyphic inscription that testifies of these things." (Wirth 2003, personal communication)

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 bullrushes.” 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.

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. Can you recognize the similarities? 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 Tzutuhil (also written Zotzil) 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)

The Tzutuhil branch of the Maya is on the Costa Sur of Guatemala and the Tzotzil branch of the Maya reside in Chiapas, Mexico. The root of both names is *zotz* the “bat” and the two

tribes are no doubt of the same lineage. According to our third hypothesis this line would be Zoram and thus, the Zoramites. The chroniclers write extensively of seven tribes. Diane E. Wirth expands on this as she describes the meaning of Stela 21 from Santa Lucia Cotzumalguapa (Zarahemla), Guatemala (Wirth 1986, 124-130). See Figure 25



Figure 25. Stela 21 from Santa Lucia Cotzumalguapa.
(Parsons 1969 rendered by Geoffrey Koetsch).

The seven tribal heads are in a U-shaped boat. She suggests that the seven tribes are Laman, Lemuel, Nephi, Jacob, Joseph,

Zoram, and Ishmael. While the *Book of Mormon* does not mention a tribe of Sam, the chroniclers mention a tribal name that we have shown to be Sam. Sam is indeed in the boat. See Figure 27. Notice the one in the lower left with the headdress, that's Sam. Also notice the umbilical from Sam's ear to the man standing to the left. That is an indication that the man is a descendant of Sam.



Figure 26. Enlargement of Stela 21 (Parsons 1969, 238).

This stone is in a cane field near Cotzumalguapa, in the Bilbao region below El Baul. This was the ancient city of Zarahemla; and, since the Nephites were driven out in Mormon's day, we probably know this man. Could it be Teancum or Captain Moroni? It is the kings who have the resources, vanity, and need to prove the right to the throne that build monuments to their vanity. In the head glyph there are four passes of twisted

rope (see Figure 26). Looking up rope in the Quiché dictionary one finds the word *pach'um* as an adjective meaning “braided” as in braided rope or braided hair. Could this be Pacumeni, the son of Pahoran? Is that his father Pahoran to the left?

Since Sam is in the boat (Figure 27), Ishmael was bumped out and not among the ancient seven tribes. Ishmael is not depicted in the boat image, but it is probably his wife *Ix Chel* (the goddess of child bearing and wife of *Itzamna*) that is seated on a throne just above and to the right of the populated boat image. The bone in the nose may mean she is related to Lehi – possibly Lehi’s sister (see Figure 28).

Scholars have yet to put names to the seven heads in the boat carved in stone on Stela 21 (Figure 27) except for one, and that one just happens to be *Zotz* the bat. The Tzutuhils lived in a country named *Malah* (Recenos 1953, 184). The “h” is silent in Spanish. Could this land be a short form of *Za-ra-he-mala*?

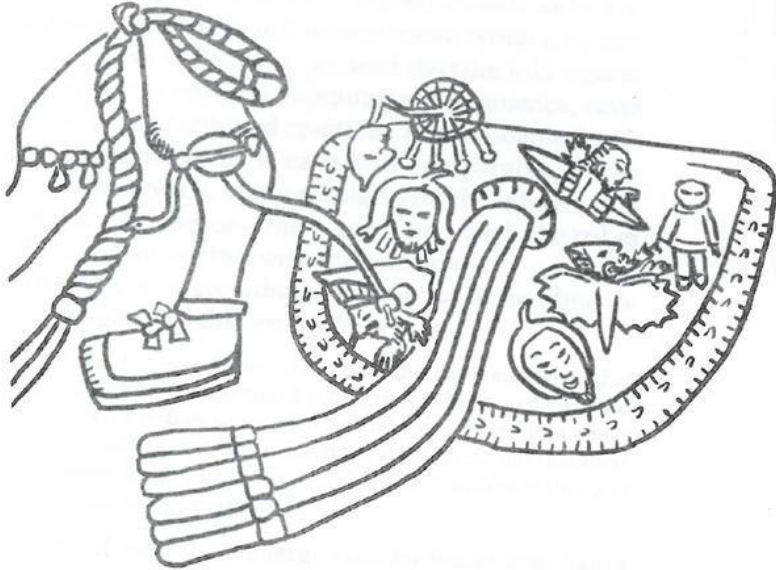


Figure 27. Enlargement of Stela 21 (Wirth 1986, 128).



Figure 28. Enlargement of Stela 21 (Parsons 1969, 238).

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 example 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)

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 29. 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 29. Coe’s *lu-Bat* glyph (T568, 61,756) “he who knows the engraving”.

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 and it means “jade”. Jade tools were used in Mesoamerica to carve in stone. The museums and street venders have many of them. The bat head, T756, is *zotz*, which means bat in Quiché and Cakchiquel – 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*.

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.² 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, 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 dialects. 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 30.



Figure 30. 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

² Qunzhen Wang, personal conversation, 2002.

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, while *lum* is not a word for clay.

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 comes from the *zot, zot, zot* echolocation sound the bat makes. Figure 31 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 is that: First, the bat or *Zotz* is the glyph that was used to identify the engraver’s signature and the name of the engraver followed. Second, in Quiché the same root found in *tzoc* means, “to sculpt or carve as in stone”. Third, *Zotz* of the Cakchiquels was the title for their king – *Ahop-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? Fourth, Tulán was the land across the sea from whence they originated. Fifth, when they returned to Tulán they paid tribute in the night. And, sixth, 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*.

Michael Coe’s masterful book describing how the Maya code was cracked is really two parallel commentaries: first, are the sequential advances that led to the discovery and interpretation of the stones, and second, is the study of the personalities involved in the process – many of whom were every bit as hard as the stones. Many would state their opinions and defend them to

their deaths. As Coe states relating to the Rosetta Stone, Athanasius Kircher (1602-80) was the Jesuit priest whose ideas about the nature of Egyptian writing held up its decipherment for more than a century (Coe 1992, 81). Likewise, Sir J. Eric S. Thompson armed with his stubbornness, aggressiveness to do battle in print, and the strength of his personality, personally held up the breaking of the Maya code for forty long years.

The infighting among the dirt archaeologists, the anthropologists, the linguists, and the epigraphers was classic academia. Fortunately, the epigraphers won the funding contest and it was they who cracked the code. The real progress was made by the more humble, yet bright, individuals who were willing to work with others while holding fast to correct ideas and continually pecking away at the misconceptions of the establishment. Almost invariably, in the interim, the establishment is wrong in such protracted paths of discovery. Often, making new, correct discoveries is much less difficult than is purging the misconceptions from the minds of the establishment.

Moroni delivered to Joseph Smith Jr. a truly fantastic puzzle. What a challenge to fit together the faint tracks left by the Nephites in the sands of time. Solving puzzles is not limited to but a few select individuals. Puzzles are child's play. There are only two requirements: first, it must fit; and second, it must add to the completeness of the picture. Rejecting the picture on the box makes the solution much more difficult as the dirt archaeologists and the anthropologists have demonstrated for 180 years. An ironic thing about this puzzle is that it is already assembled in the *Book of Mormon*. The *tierra firma* copy of this puzzle just has a little dust and Spanish moss on it and needs only to be found, not assembled. But all too often the picture on the box, the *Book of Mormon*, has too much dust on it also.

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 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?

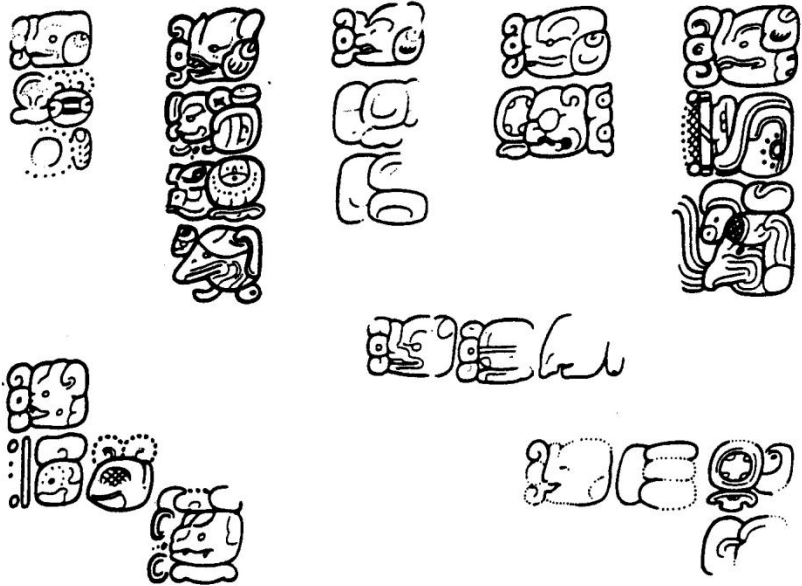


Figure 31. Eight “lu-Bat” glyphs with engravers’ names, Stela 31, El Perú, Guatemala (Coe 1992, 251).



CHAPTER 10

MORONI, MOLONI, OR MA K'INA'

The *Book of Mormon* mentions a great Captain Moroni and a prophet Moroni, the son of Mormon, who completed the writing of the *Book of Mormon* and facilitated the delivery of the “golden plates” to Joseph Smith Jr. in Upstate New York. Two places of Moroni are also mentioned, one is a fortress city of Moroni and the second is a Camp of Moroni. It was the fortress city of Moroni that led the author to an understanding of the name and geography associated with Moroni.

In Guatemalan geography and history one finds two villages named Almolonga by the Spaniards, which Recinos (1953, 127n) says the Mexicans called *Atmulunca* from the word *moloni*. As we know, the Nahuatl people did not use the letter “R” in their spoken language, Nahuatl. They were aware of the letter and the sound but they did not like the people or the language of the people who used the “R”. Bernardino de Sahagún wrote that the Aztec people referred to the people who used the “R” in their language as those who spoke with a “barbarous tongue”. This may have referred to some Chinese intrusion. The Chinese do an “R” for “L” switch on their spoken language. It has been documented that the Chinese were in the Americas. The only question is how soon. The evidence would indicate that it was prior to Lehi’s arrival. We know that the Chinese sailors frequented the Americas. We have also seen the “L” for “R”

among the Chortí Maya branch of the Cholan group of Maya. Thus, *Moloni* is exactly Moroni.

The first town of Almolonga or Moloni was the first capitol of Guatemala. It was called Antigua Guatemala. Today it is called Ciudad Vieja and it was where Don Pedro de Alvarado's wife, Doña Beatíz de la Cueva, was killed by a mud and water slide from Volcan de Agua (previously known as *Hanapu* or in the *Book of Mormon*, Amnihu). Ciudad Vieja or Moloni is just south of present day Antigua, Guatemala.

The second town of Almolonga is in a beautiful boxed-in valley that raises vegetables just south, over the hill, from Quetzaltenango. This Almolonga was the "Camp of Moroni". Quetzaltenango was previously named *Xelahu* or "Under the Number Ten" and is still called *Xela* by virtually all Guatemalans familiar with the town. Of course, we now know that *Lahu* is Lehi, the fortress city Lehi.

Moroni is found in the Florentine Codex Vocabulary list as prepared by R. Joe Campbell (Campbell 1997). The word is *moloni* and it means: it billows; it diffuses; it gushes; it wells up; it spreads out; it swirls; it swirls up. It also means: they seethe; and they swarm. Recinos (1953 127n) states that the word is Mexican (i.e. Aztec or Nahuatl) and means to spring from the fountain.

Moloni (Moroni) has reference to the hot water thermals in volcanic regions and translates into *Mek'ina'* or "hot water" in Quiché. The Nahua have another root, *totoni*, which is more restricted to "hot water" rather than just any natural spring or fountain. Totoncapán would be Moronihah. An older spelling of the name Totoncapán, a Guatemalan highland town, is found in *Title of the Lords of Totoncapán*. The ancient name was *Chimekenha'*. Yet another spelling for this name is *Chuwi Mik'ina'*. These last two spellings, *Mekenah'* and *Mik'ina'*, are older and therefore, more likely to be helpful. Phonetically they are about the same as *Mek'ina'* and differ only in the particular orthographic representation used.

Thus, we have two forms of the name Moroni, one from

Nahuatl and one from Maya, *Moloni* and *Mek'ina'* respectively. The *Mek'ina'* form shows up in the Hopi language of Arizona where *mukina* means “to warm up”. It is the *Mek'ina'* form of Moroni that we find extensively in Maya stone.

The fame of the name Moroni is not yet complete. More than just a word for a hot spring from a volcanic fumarole, the name Moroni became a revered title for kings. Floyd G. Lounsbury at the *Primera Mesa Redonda en Palenque* shared that *Mah K'ina* was a title of honor and respect for lineage heads and rulers (Michel 1989, 35). It appears in the names of kings in Palenque and Tikal. The composite glyph is shown in Figure 32.

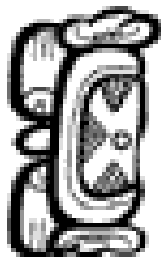


Figure 32. Glyphs T74 (*ma*), T544 (*k'in*), and T23 (*na*) or *MaK'ina*.

Montgomery calls this glyph *K'ina* or *K'inich* but ignores the rest of the glyph. He defines it as “sun faced”. *K'in* does mean “sun” in Chortí, *k'ij* in Quiché, and *uin* in Ch'ol. The author would challenge him to find “faced” anywhere in the glyph.

The glyph in Figure 32 is *Mak'ina* which is the Quiché form of *Moloni* from the Aztecs or Moroni from the *Book of Mormon*.

We have the great Captain Moroni and his battles well documented in the *Book of Mormon*. It is this Moroni that was probably the source of valor that caused the name *Mak'ina* to be propagated throughout the Maya world. There are names like *Mak'ina Pacal* which means Moroni's Shield.

Also there is the great prophet Moroni, the son of Mormon, who participated in the final battle at Cumorah (K'umarkah'). He then completed the writing of the plates for the *Book of*

Mormon and finally facilitated delivery of the plates to Joseph Smith Jr.

The two-Cumorah concept is fully accepted by all who have done any serious investigation, or given any serious thought to the matter, or even read the *Book of Mormon* very seriously. But people often ask the author, “How did the plates get to Upstate New York?” The author now thinks he knows.

It appears that Moroni was very busy for years after the battle at Cumorah – activities that are not mentioned directly in the *Book of Mormon*. The events in the *Book of Mormon* were accurate and correct as, and when, they were written in the *Book of Mormon*. As conditions changed, Moroni did not go back and re-edit the text – he just continued. Let’s read his clues and see what must have occurred.

The battle at Cumorah was fought in the year 385 AD. Mormon was 74 years old and starting to feel like it. Thirty-six years later, in about 421 AD, Moroni was still writing. Where was he and what had happened in those 36 years?

Let’s retrace what he said. Just prior to the battle at Cumorah, Mormon stated that he made “this record” out of the plates of Nephi and hid in the hill Cumorah all the records, “save these few plates which I gave unto my son Moroni” (Mormon 6:6). Moroni wrote, “My father was killed by them and I even remain alone to write.....” (Mormon 8:3). Moroni remained alone with the task “to write”. This does not mean that he was absolutely alone as the single surviving Nephite, just that he was alone with his assigned task of writing – his father Mormon was now gone. He goes on to say that his father was killed, and all his kinsfolk, and he had not friends nor whither to go (Mormon 8:5). This condition was in the immediate aftermath of the battle – this condition changed.

Moroni specifically states that his father had made this record. Moroni would write more if he had room on the plates, but he had not. He then said that he could not make more plates because he had no ore and the reason he had no ore was that he was alone.

Moroni's condition for writing is thus: 1) he had no room on the plates; 2) he could not make more plates because he had no ore, and 3) he could get no more ore because he was alone.

Now let's see what Moroni wrote after he had no more room on the plates. He completed the seven more pages to finish his father's section (Mormon 8:5 through Mormon 9:37). He then went on to write the book of Ether, 31 more pages, and the book of Moroni with 13 more pages for a total of 51 additional pages. That accounts for the first one-third of the "golden plates". What about the remaining two-thirds of the "golden plates", the sealed portion, the portion that contains the brother of Jared's vision of the history of the earth from the beginning to the end, the portion that Moroni personally translated and wrote with his own hand? Moroni said, I have written upon these plates the very things which the brother of Jared saw (Ether 4:4). He sealed the writings of the brother of Jared which were written in a confounded language (Ether 3:24) and he sealed the interpretation thereof (Ether 4:5).

Let's do the arithmetic. The *Book of Mormon* contains 531 pages and this represents approximately one-third of the "golden plates". That would mean that there were an additional 1,062 pages written. Add to this the 51 pages we have identified and we have approximately 1,113 additional pages. So, after Mormon said he was about out of room on the plates, he wrote an additional 1,113 paper pages worth of "golden plates". What changed?

Recall the logic above defining Moroni's condition. His condition for writing was: 1) he had no room on the plates; 2) he could not make more plates because he had no ore, and 3) he could get no more ore because he was alone. So what changed? Moroni was not alone any longer – he could now get ore – he could now make more plates – he could now write the additional 1,113 pages worth of plates to complete the *Book of Mormon* as we have it and the sealed two-thirds which we have not yet received because we have not yet repented of our iniquity and become clean before the Lord (Ether 4:6). When we shall be

sanctified, as was the brother of Jared, then we will receive all the revelations of the heavens and the earth and all things that in them are (Ether 4:7).

So where did Moroni stumble into friendly Nephites and come up with an additional 50-pounds of gold? Itinerant wanderers do not have 50-pounds of gold nor do they have the capability to acquire it. Kings have the gold because they have the manpower to get it. Moroni must have become the king of a rather large group of Nephites.

While wandering through the gift shop at the Holiday Inn in Guatemala City, the author noticed a book entitled *The Rulers of Tikal*. Flipping through the book (Michel 1989), there was a section about Frog Sky *Mah K'ina*. That is our Moroni – Moroni born in Bountiful. And look at the years he was the ruler, 406 AD to about 426 AD. Moroni was still making entries into the *Book of Mormon* through about 421 AD.

The glyph for this tenth ruler of Tikal was a composite of glyphs T740, *ju* or *si*, the up-ended iguana head or the up-ended frog head, meaning “to arrive” or “be born”, respectively; T561g, *kaan* meaning sky; a variant of T184, identified as *k'ina*; and T74, *ma* (see Figure 33 and Figure 34).

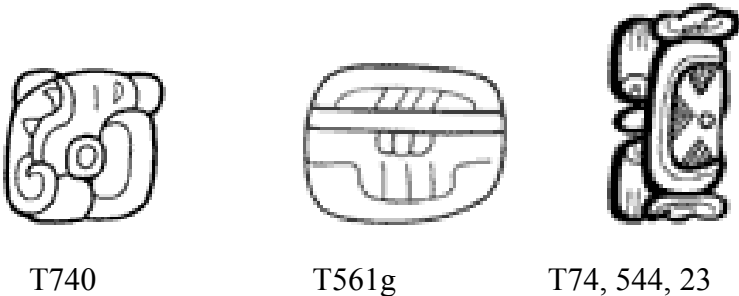


Figure 33. Parts of the Frog-Sky-Mah *K'ina* glyph.

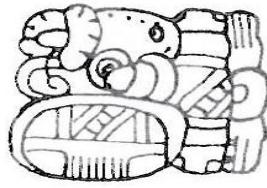


Figure 34. Frog Sky *Mah K'ina'*, tenth ruler of Tikal.

The story comes from the stele at Tikal. Stela 31 specifically shows Frog Sky *Mah K'ina* coming to power in Long-Count date 8.18.10.0.0, which is 19 November, 406 AD. His predecessor was Ruler 9, Curl Nose (see Figure 35), and his successor was Ruler 11, Stormy Sky (see Figure 36). It does not appear that the epigraphers have bothered to unpack the glyphs to see what their names really were. Ruler 9 was the father of Ruler 11. Ruler 10, *Mah K'ina*, just shows up in between from Bountiful as we shall see in the Bountiful chapter.

The Maya practiced primogeniture. The closest male descendant became king – going clear back to Nephi. Mormon, Moroni's father, was a pure descendant of Lehi, whatever that means (3 Nephi 5:20). It is possible, through Jacob and Joseph and Nephi's sisters and daughters, that there was a very pure line from Lehi through Nephi, with significantly less blood from Ishmael. Mormon also states that he was a descendant of Nephi (Mormon 8:13). Moroni also states that his father Mormon was a descendant of Nephi.

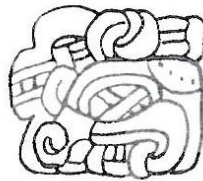


Figure 35. Ninth ruler of Tikal, Curl Nose.

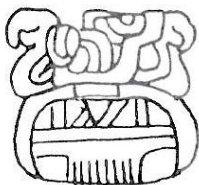


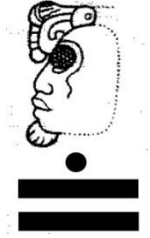
Figure 36. Eleventh ruler of Tikal, Stormy Sky.

It is not stated, but it is very possible, that Mormon was the king during his day. Why would the enemy leader, the king of the Lamanites, communicate directly with Mormon were he not the king (Mormon 6:2-3)? Mormon refers to the people as “my people, the Nephites”. The decisions being made were for a king to make – Mormon was the king.

Being a pure descendant of Nephi, Maya primogeniture would make Moroni the next king. He could just walk into town, declare who he was, and he would be the next king. Moroni would not need to introduce himself. With his stature, his countenance, in full Nephite armor, and the sword of Laban at his side, he would become the king. He and his father were known from Cumorah. The dates he served were about 406 to 426 AD. Moroni’s last writings were about 421 AD. The dates fit. The author hopes with all his heart that Moroni was the king of Tikal for those twenty years. He deserved some years of peace.

As king of Tikal, Moroni would have resources – gold plates to write with his own hand the Book of Ether and the sealed two-thirds of the *Book of Mormon* – resources he did not have at Cumorah because he was alone – resources that were required to finish the task. Then, at the Lord’s command, he could take a 40-man canoe across the Gulf of Mexico, up the Mississippi River, up the Ohio River, and up the Allegany River to the Finger Lakes region of New York State. He would finish his task by sealing up the plates in the hill that early converts called Cumorah. He would dismiss his crew and send them home to their wives and

families. Their new king would have been appointed. Moroni could then wander North America or return to Tikal (Mutul).



CHAPTER 11

MORMON – GRINDSTONE

Not enough good can be said of the great general, writer, and prophet named Mormon. But where did his name come from and what does it mean?

The author had continuously watched for the roots of Mormon's name and came up empty handed until very recently. The author had previously identified the Waters of Mormon as a geothermal hot springs near the Honduran village of Cané, just seven miles from the temple at Shilom (Lomo de Vaca ruins near La Paz, Honduras).

The break came when the author acquired a short Lenca lexicon. Lenca (Lehi) was the language once spoken in the Comayagua area of Honduras and parts of western El Salvador. A few speakers are found in the mountains around La Esperanza, Intibucá, Honduras. A word list was extracted from the data in Lehman (1920) and Campbell (1976) and presented in *Revista de Filología y Lingüística de la Universidad de Costa Rica* - January 1, 2004 by Ximena del Ro Urrutia.

The entry 401 in the brief lexicon is as follows:

401. Piedra de moler maiz, mohMON (metate)

This means a “stone for grinding corn”, *mohMon* (or *metate*). *Metate* is a Spanish word for grindstone taken from the Nahuatl word *metlatl*.

The spelling, *mohmon*, was close to Mormon, but not perfect. The Portuguese have the “h” for “r” switch in some limited cases. Some of the early Catholic priests may have had some Portuguese roots. 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.

There may have been a transcription error as “h” is very similar to “r”. The imperfections in the spelling were quickly dismissed because of the meaning that “grindstone” imparted to the “Waters of Mormon”.

The “Waters of Mormon” are a fountain of pure water. These waters were identified previously by the author as a geothermal hot springs, now used as a private resort and a tilapia fishery. The “Waters of Mormon” would be the “waters for grinding corn”. Throughout Honduras and Guatemala the corn is 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. “More good” can be derived by the human body through this process – without it, corn is cow fodder.

The processed corn is then ground wet, patted into tortillas, and fried for the daily meals. Geothermal hot springs are a natural – providing 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 hope 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* is 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 proof takes three steps: first, is the Lenca word *Mohmon*, meaning “grindstone”; second, is the location, name, and meaning of “Waters of Mormon” or the “waters for grinding corn” because of the calcium carbonate in the geothermal water; and third, closure comes from Joseph Smith’s interpretation of Daniel’s “stone cut out of the mountain without hands” as recorded by Henry William Bigler.

The meaning of the name Mormon has now been found among the Mesoamerican languages. A glyph that conveys Mormon’s name, the humble “grindstone”, is shown in Figure 37. It is composed of two glyphs, T582 *mol* and T580 shown in Figure 38. 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 37. Mormon’s name glyph, *Mo-man*, T581.



Figure 38. Glyphs T582, *mo*, and T580, *lo* or *chit*.

Thus, the Maya glyph that conveys the phonetics of the name of the great general, historian, editor, and prophet Mormon is T581, which has been given only the phonetic value of *mol* by the Maya epigraphers (see Figure 37). How the word “*chit*” was placed as the name for a “father relationship glyph” is for the epigraphers to explain. Some other glyph lists do not have the *chit* definition, only the *lo*.

The Quiché chroniclers do mention a father god *Nacxit* who promised to return. This sounds like Jesus Christ. The full Nahuatl name was *Ce Acatl Nacxit Quetzalcoatl* (Recinos 1953, 40) which is One Reed *Nacxit* Quetzal Snake. *Cxit* means foot in Nahuatl, but there is another word possibly more relevant, *naci* meaning “I arrive”. *Nacxit* may have come from *Nacitl*. *Ce Acatl* is the date “one reed”. The god is *Quetzalcoatl*, the “feathered serpent” and the rest of the name may convey “I will return in the year one reed”. The Quiché called this god *Nacxit-Kukulcán*. *K’uk’* is the Quetzal bird in Maya. *C’ul* is “to meet together” and *cán* is snake, but also possibly sky or Bountiful. This god appears to be Jesus Christ, “the one who promised to return”.

The author will accept that *chit* may mean “the father relationship” in some obtuse way, but will hold to the *Costa Sur* interpretation of “father” as *man* rather than *chit*. Thus, the full meaning of glyph T581 is *Mo-mon* or Mormon.

Recall the “L” for “R” switch among the lowland Maya. *Mol* is synonymous with *mor* in Chortí, but *mol* is used in compound words. Both mean “pile, mound, or heap”. There are also old forms *mul* and *mur* that also mean “pile, mound, or heap”. There is another word *muhr* which also means exactly “pile, mound, or

heap”. This gives both the “H” and the “R” together that were possibly confounded in Lenca word *mohmon*. The closest and possibly most relevant form is the word *mohr* which has a bit different definition. *Mohr*, another Chortí word, also means pile, but it has additional meanings including “handful” and “things brought together” (possibly as grindstones). *Mohr* would fit very well phonetically into *Mohrmon*. And, the definitions could apply very well to grinding wet corn between the “two stones brought together”. This also fits well with King Nebuchadnezzar’s dream as interpreted by the prophet Daniel and elucidated by the prophet Joseph Smith Jr.

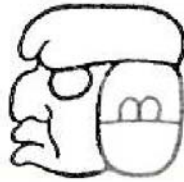
The second root “*mon*” is possibly also found in Chortí. It is *mun*, but we have already seen how the “o” and “u” are interchangeable in Chortí. It means “a glutting or filling”, “excess of”. A different verb form *muni* means “fill to excess” or “give complete satisfaction”. These roots can explain very well the phonetics and description of a grindstone. A review of the Sumerian language shows how larger words are formed from simple two or three syllable words. Languages that build their more complex words this way are called “agglutinative”, coming from the Latin word *agglutinare* meaning “to glue together”. *Mohr-mun* or one of the other forms is Mormon. The author is partial to the *Mohrmon* form because it shares the “h” of the Lenca form.

It is worth noting that the Chortí people live around Copán, Honduras and they are the nearest Maya speaking people to the Lenca of the Comayagua Valley of Honduras.

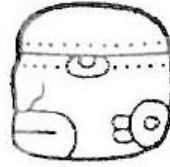
Most name glyphs, however, are configured in the form of a human head or a zoomorphic head. The head glyphs that include most of the features of T581 are T1005b and T1065, neither of which has been deciphered by the Maya epigraphers (see Figure 39).

What has just been demonstrated? 1) We have found the name Mormon in the Lenca language meaning “stone for grinding corn”. 2) We have given relevance to the “Waters of Mormon” as a geothermal hot spring for processing corn. 3) We

have connected the grindstone, Daniel's "stone cut out of the mountain without hands", and the *Book of Mormon* as one-in-the-same through the word of Joseph Smith Jr. as quoted by Henry William Bigler. 4) We have found the roots of the name Mormon in the Chortí language. 5) We have found three glyphs for the name Mormon using phonetic values published by the Maya epigraphers.

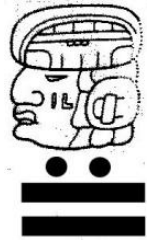


T1005b



T1065

Figure 39. Possible head variants of Mormon glyph T581.



CHAPTER 12

ANTHON TRANSCRIPT

Searching for information about the Anthon Transcript, the author found a gentleman who claims to have translated the seven lines of characters that are now thought to be the characters that Joseph Smith Jr. copied for Martin Harris to take to Professor Anthon. This gentleman is Blair Bryant, a member of the Community of Christ Church. He shared some information with the author, which the author compared to the Maya glyphs that have been covered in this text. What the author observed led him to think that possibly Blair Bryant really has translated the seven lines of characters.

The author's conclusions about Bryant's work are these: 1) The characters representing names in the transcript do appear to be shorthand versions of the Maya name glyphs the author has identified. 2) The text does appear to have been properly identified as part of the title page of the *Book of Mormon*. 3) Unfortunately, it appears to be the title page of the lost 116 pages and differs substantially from the title page we have in the present published *Book of Mormon*. 4) The author was able to find other words correctly translated from Hebrew, Maya, and Sumerian text. 5) The author was able to identify other characters of significance that Bryant possibly may not have translated quite correctly. And 6) The author has not been close

enough to the translation process to understand some of the remaining characters and will therefore withhold judgment on those parts.

Blair Bryant told the author that he found a copy of the characters while going through some old papers of his father or grandfather. He became fascinated with the characters and started giving them some serious thought. He admits he received help, and we in the church know where help comes from. The process was arduous and is not yet complete to his satisfaction. We will limit the present discussion to the six points mentioned above.

To begin, where did the title page of the *Book of Mormon* as we have it come from? In a Church Education System Student Manual we find the following quote:

The Prophet Joseph Smith declared, “The title-page of the *Book of Mormon* is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates” (*History of the Church*, 1:71). Since it was the last leaf, or page, of the record, and the title page says the *Book of Mormon* was “sealed by the hand of Moroni,” it is believed that the title page was written by Moroni.

We have been told virtually nothing of the lost 116 pages or the content of any possible title or introductory page. There certainly must have been one. The strength of this statement is however, based on the differences between the “Caractors” listed in the facsimile shown in Figure 40 and the title page of the *Book of Mormon* as we have it.

Blair Bryant found that the characters are read from right-to-left and from top-to-bottom. For analysis and identification he identified the seven rows as A through G and letters on each line as 1 though 26 or whatever. We will follow his identification scheme.

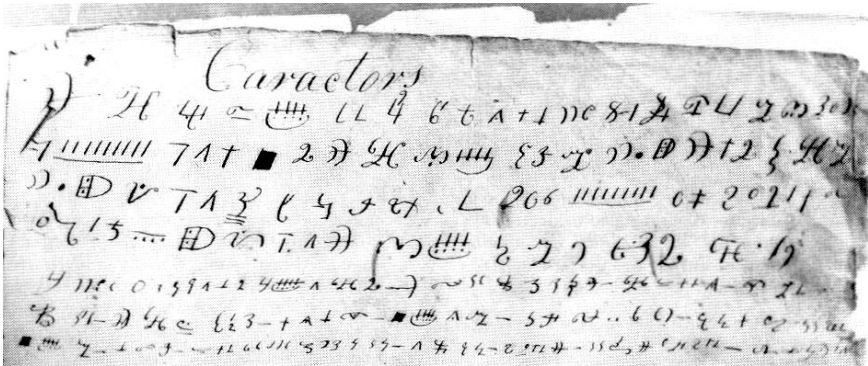


Figure 40. Characters thought to be Anthon Transcript.

First Point – Names: The characters representing names in the transcript do appear to be shorthand versions of the Maya name glyphs the author has identified.

The full Nephi or Nahua glyph is shown in Figure 7. The shorter version that phonetically is just *Nah* and two characters from the Anthon Transcript identified by Bryant as Nephi are shown in Figure 41. The shorthand version is two curved lines. It is repeated many times in the Anthon text. One character is shown with a horizontal line through it. The horizontal line is a flat piece of paper or metal to write on. Its many meanings are read, write, record, history, or about anything to do with reading and writing. The Nephi symbol with a line through it means “writing Nephi”, or to put it in Joseph Smith’s words, “the record of the people of Nephi”. Now you see why Joseph had to study it out in his mind. The same reason Oliver Cowdery failed. Joseph, through the “gift and power of God”, had to cast very cryptic pictographic symbols into smooth reading King’s English” – no small challenge.

Laman’s glyph is shown in Figure 42. Figure 43 shows a comparison of the glyph as written in the Grolier Codex with Bryant’s Laman, D16. It is the Grolier Codex’s Venus or Lamat glyph that most closely matches the Anthon Transcript.

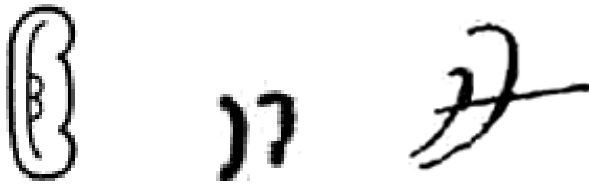


Figure 41. Glyph T23, *Nah*, and Bryant’s A13 and A26.



Figure 42. Examples of *Lamat* and *La* glyphs (T510, 534).



Figure 43. *Lamat* from Grolier Codex and Laman, D16.

Compare the central part of Figure 44 with Bryant’s Mormon character, A4. Yes, this is a shorthand form of the larger glyph.

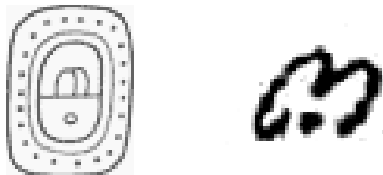


Figure 44. *Mol*, T581, compared to Mormon, A4.



Figure 45. Moroni, E4, “to well up and diffuse out”.

The representation for Moroni, Bryant’s A4, is close to the Nahuatl definition for *Moloni* meaning “it billows; it diffuses; it gushes; it wells up; it spreads out; it swirls; it swirls up.” The Maya glyph for Moroni comes from the Quiché form *Ma K’ina* which comes from the geothermal fumaroles – the hot water (see Figure 45).

Second and Third Points – Different Title Page: The characters that Martin Harris took to Professor Anthon were definitely from the lost 116 pages because that was what they were translating when Martin was Joseph’s scribe. The context as translated by Blair Bryant, that the author has verified, clearly has sentences and thoughts from the first paragraph of the present title page of the *Book of Mormon*, but there are comments about the Jaredites from the second paragraph of the present title page that are included in the Anthon Transcript and parts found in the first paragraph of the present title page that are not included in the Anthon transcript characters that we have.

Just as in the present title page, Bryant’s translation starts with “account – abridged - written by the hand of Mormon”. Near the middle of the text is a reference to “**come forth by the gift and power of God**”, and then the last paragraph and transcript end with the **interpretation by the gift of God.**” These last two quotes are shown in Figure 46 and Figure 47, respectively.

While the beginning, middle, and end match, there are items within the characters that appear to be from the second paragraph.



Figure 46. Come forth by the gift and power of God, read right to left.



Figure 47. Interpretation thereof by the gift of God (R to L).

Fourth Point – Other Words: The author was able to find other words correctly translated by Blair Bryant from Hebrew, Maya, and Sumerian text. Let's examine Figure 46 in more detail. See Figure 48 for the words “power”, “gift”, and “God”.



Figure 48. God, Gift, and Power from Blair Bryant's translation.

The right glyph in Figure 48 Bryant translates as power. This glyph is an ancient representation of *aleph*, the first letter of the Hebrew alphabet and a predecessor to the English letter “A”. In Hebrew *aleph* is the “ox”, meaning “power”. The second letter was very interesting. The author looked in Montgomery's dictionary for the glyph closest to the center glyph. Glyph T630v was found (see Figure 49).



Figure 49. Maya glyph T630v, *sa*.

The phonetic value of T630v was *sa*. The author then looked up *sa* in the Sumerian dictionary and found that *sa* means “gift”.

The blackened in square figure meaning God comes from the Maya (see Figure 50). The first glyph T584 is *B'en*, which means “son” in Hebrew. If we take Bryant’s translation for “God”, we have “The Son of God”. The combined glyph is called *Ajaw* or *Ahaw* which means “Lord” in all Maya languages. We may yet learn more about this “Lord”, but for the time being we will leave the *po* part of the glyph unresolved.



Figure 50. *B'en*, T584, and *Po*, T687a are combined to form *Ajaw*, meaning “Lord”.



Figure 51. *B'olon*, TIX, or Ishmael (Bryant D17).



Figure 52. Written by the hand. Glyph Tnn and Anthon A3.

The next name of interest is Ishmael. As we have discussed, he is the number “nine” – the “brother-in-law” or *Ismal*, the one with the “beard”. Figure 51 shows the Bar-Dot form of the number “nine”. This character is D17 in Bryant’s scheme, but he has not translated it correctly. He calls it “covenant people” (should be Ishmaelites). The next glyph of interest is shown in Figure 52. It is labeled as Tnn because it was not given a Thompson number; but it is identified as a hand holding a writing instrument. Bryant translates character A3 as “written by the hand of”.

Point Six – Completeness: As mentioned above, the author has not been close enough to Blair Bryant’s tremendous work in his translation process to understand some of the remaining characters and will therefore withhold judgment on those parts. However, my opinion at this point is what your opinion should be at this point – he has it about nailed. Consider what you have just seen – Nephi, Laman, Mormon, Moroni, power, gift, God, and Ishmael. That makes eight very direct hits in a row.

It was a very useful service to identify where the text of the Anthon Transcript came from in the *Book of Mormon*. Blair Bryant has shared his information with some of the staff at BYU and F.A.R.M.S., but they have chosen to ignore it. But then they have nothing to compare it with....yet. The author’s sincere thanks goes to Blair Bryant, a member of the Community of Christ Church (previously the RLDS), for the privilege of chatting with him and for his willingness to share his findings with an Aggie from Utah State.



CHAPTER 13

BOUNTIFUL, CANA, OR TULLUM

The native traditions and writings in Mesoamerica state clearly that their ancestors came from the other side of the sea, from Tulán, near Babylonia (Recinos 1953, 194). This land or city of origin is written many different ways: Tullum, Tullan, Tollan, Tulán, and Tula. The *Book of Mormon* states that Lehi's family left the Jerusalem area and traveled southward along the Red Sea and then eastward to a land they called Bountiful.

Jerusalem was a city not a land. The land was Canaan. We first find Canaan used as the place identifier for the land of the Canaanites when Abraham was commanded by the Lord to leave Ur of the Chaldees (now southern Iraq near Sumer or Shinar) and go live in Canaan. When the twelve tribes returned to the land of Canaan after their stay in Egypt, Moses sent a few men to search the land. They cut down a branch with "one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs." Their report to Moses was, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey" (Numbers 13: 23-27).

This land Canaan was surely a land Bountiful and this name Canaan or Cana became the Nephite name for the land name translated by Joseph Smith Jr. as the land Bountiful. Canaan means "lowland" in Hebrew. The root of the name comes from

the reeds and canes found in abundant lowlands – *qaneh* {*kaw-neh*} being the word for canes, reeds, and bones in Hebrew. This word is the predecessor for the Spanish word *caña* meaning reeds and canes.

It was another land named Cana or Bountiful on the south coast or present day Yemen where Nephi fabricated their boat and set sail. It may have been a reed boat with timber superstructure since Tula' means "reed boat" in Quiché. At the time the Gold and Incense Road was active, the southern terminus was named Cana (Qane). It is now named B'ir 'Ali in Arabic.

In the Sumerian language we find both roots of the word *Tullum*. *Túl* means: public fountain, well, or cistern; and lowland. The second root, *lum*, means: to be satiated, full; to soften, soak; to grow luxuriantly; to be fertile, productive; to make productive; to bear fruit. (Halloran) Putting these two roots together, *Tullum* means: a very productive or abundant lowland. To the Hebrews the meaning is equivalent to Canaan and to Joseph Smith's translation, it is a land Bountiful. The Maya chroniclers do not distinguish between Canaan, being Jerusalem, and Cana, being the port city Bountiful. Both are just Tullum.

There is yet another grouping of the roots that corresponds more closely to the present day name and to the Maya glyph for their place of origin. Bi'r 'Ali has the exact meaning of "high cistern" and a review of satellite photography shows exactly why the ancients called it *Túl Lum* or "cistern full".

On the south Yemen coast, just a mile east of the village of Bi'r 'Ali are two volcanoes (see Figure 53 and Figure 54). The one on the left has a dry, broken out cone, while the one on the right is filled with water – a fresh water lake, one-half mile in diameter, just a few hundred yards from the ocean. This is a very unique topographical feature and it is this feature that provided the basis for the Maya glyph for *Túl Lum*.

Glyph T854 (Figure 55) has been identified by the epigraphers as the proper name for *Tollan* (*Tullum*, *Tullan*, *Tollan*, *Tulán*, or

Tula). They give the meaning as “reed”, “cattail reed”, or “bullrush” (Montgomery 2002, 210).



Figure 53. Google map satellite image of B’ir ‘Ali, Yemen.



Figure 54. Fresh-water lake in volcanic cone near B’ir ‘Ali.



Figure 55. Glyph T854, proper name for *Túl Lum* (Tollan).

The bottom half of glyph T854 (Figure 55) shows the “cistern filled with water”. The lines across the water would represent waves of reeds. The upper half is the sky or “water above” with rain falling. The top half, the firmament with water and rain, comes from Sumer. In Sumerian, and Maya, the *a*, sound is water. In Sumerian the letter *n* means “up” or “above”. Combined, *a-n* means “water above” and is interpreted as “sky”. In Maya, the *an* took on a prevocalic glottal and became *can*, also meaning “sky”. In Maya, according to the epigraphers, when this glyph is inverted and the “full cistern of water” is placed above, it becomes glyph T561c, with phonetic value *can*, meaning “sky”.

The Maya epigraphers have given the *Tul-lum* glyph (T854), the phonetic value *pu* and say it also means “reeds”. This seems very strange for a glyph that they know means *Tollan*. But, in Sumerian *pú* is synonymous with *túl*, both meaning “cistern”. How interesting that even the synonyms, match on both sides of the ocean. The Maya epigraphers will make a quantum leap forward when they start using the Sumerian and Hebrew dictionaries as translation aids. This root even extends down to Perú, Ecuador, and Bolivia where *pujyu* means “spring, well, or fountain” in Quechua.

The Maya epigraphers say that there is much polyvalence in the Maya glyphs. One glyph can have different phonetic values. What may appear as “willy-nilly” assignments of values is very real and a justifiable criticism because the epigraphers, as with the rest of us, have not been a part of the logic that was the genesis and evolution of the Maya languages. How, for instance, does the *Tollan* glyph (T854), meaning “reed”, “bullrush”, or “cistern” get assigned the phonetic value of *pu*? No amount of logic on this side of the ocean can explain the connection between *tol* and *pu*. The very pragmatic epigraphers had to go with what they observed. The answer is found in the Sumerian language where *tol* and *pu* are synonyms.

Montgomery said the following: “The apparent polyvalence has led more than one critic to question whether scholars have truly cracked the Maya script. Some argue that epigraphers add

values to signs willy-nilly, according to whatever value they need when they find themselves in a pinch.” (Montgomery 2002, 52). He goes on to assure the beginner that every major script bears a certain degree of polyvalence.

This sounds like an excuse, but they have many examples. The author is of the opinion that part of the motivation for polyvalence derives from the glyphs being used for multiple languages. Just as the Chinese and Japanese use the same *kanji* characters (they can read each other’s newspaper but they can’t understand each other’s speech), the Sumerian, Hebrew, Nahuatl, Maya, and other linguistic origins, come across as polyvalent. The author has observed this many times over. There is “age dependence” to the polyvalence – the old Sumerian and old Hebrew get lost in the mix or are confounded with polyvalence. Recall the very clear “jawbone” symbol (Lehi) meaning *laju*, *cho*, and *chak*. Recall also *chit*, *lo*, and *man* (father) as they relate to Mormon’s glyph.

The Maya epigraphers have other confusion factors like homophones and synonymic glyphic substitution. Consider the *Tollan* glyph, T854. It is also identified as the inverted sky glyph T561 called *Chaan* in Ch’ol, *Kaan* in Yucatec, and *Can* in Chortí, Quiché, and most other Maya dialects. The full name of the T561 glyph is *CHAAN-na* in Ch’ol and *KAAN-na* in Yucatec according to Montgomery’s notation. The lower case *na* on the end is in lower case print because, while it is part of the full phonetic name of the glyph, it is not pronounced. This *na* puts the original phonetics back to the Hebrew – *Canaan* or *Cana*.

Recall even this name for “sky” or “heaven” goes back to the Sumerian/Jaredite language where *a* is water, similar to *ha’* or *ja’* in Mayan and *n* means up. Combined we have *an* (water above meaning sky). The only difference between *an* as sky or heaven in Sumerian and *can* having identical meanings in the Maya dialects is the prevocalic *c*, and, as Montgomery states of Maya, “Theoretically, a glottal stop precedes every vowel that begins a word or stands alone.” (Montgomery 2002, 7) The *c* on the front of Sumerian *an* to form the Maya *can* serves as the required

prevocalic glottal. This concept of “heaven and earth” (*can* and *tullum*) being the inverse may share its origin with the *yin* and *yang* of Chinese cosmology.

The same root, *tul*, is shared in the Nahuatl language with *toli* being one of the words for “reeds” and *tolla* meaning “among reeds”. Our English word “tules” comes from the Nahuatl word for “reeds”, as does the state name of Utah from another form *otlatl* also meaning “reeds”.

Note at this point, we have identified the roots of the place name *Tullum* with Sumerian, Maya, Hebrew, and Nahuatl – and even identified more modern crossover words into Spanish and English. Those who take the isolationist approach say that by random luck there will be words that sound the same in different languages but have different meanings (homophonous). But what of the probability of words sounding the same, having the same meanings, and their synonyms sounding the same and having the same meanings in Mesoamerica and Sumer?

The probability that what has just been demonstrated is the result of random occurrences in isolated language evolution is so low as to defy the possibility of occurrence or existence in the time frame of modern man. Yet, the words are there, four roots wide and three languages deep; and with synonyms included. This defies the “isolated language” hypothesis. There must have been contact, just as their legends and recorded histories state. Once there is linguistic contact, the concept of random occurrences goes out the window again. As reconstructive linguists preach, linguistic evolution follows some rather basic rules. Even in physics, the concept of random occurrences is applied to span bodies of ignorance, but as more is learned, it becomes apparent that virtually nothing is random, even at the microscopic level. Everything is quite predictable and repeatable if we only knew all the rules and all of the true boundary conditions. All true scientists know that only the Master has within his grasp all the rules, and that we, as puny man, are playing with a short deck – some shorter than others, but always short.

All have heard of the great Toltec people of Mesoamerica. Sahagún does not call the people Toltecas, but rather he writes the name as Tulteca and states that they first settled in Tullantzinco (Dibble 1963, 165). While Sahagún says the Tulteca were like the people of Babylonia, the Quiché account is much more direct saying that they left Tulán near Babylonia and sailed to this land (Recinos 1953, 169). Scholars have identified a land of Tula in Hidalgo north of Mexico City and are stating that the Tulteca are from there. This is far too restrictive in space and much too late in time to explain the genesis of the Tulteca. The scholars have chosen to ignore the aboriginal histories. Sahagún states that the Tulteca were Nahua (Nephite) and “were dispersed all over” (Dibble 1963, 167). They were spread from Costa Rica well up into central Mexico.



CHAPTER 14

ALPHA AND OMEGA – AHAW

Expressions used by Jesus Christ to describe Himself include: I am Alpha and Omega, the beginning and the end, the first and the last, whose course is one eternal round, the fountain of living water, and I will give unto him that is athirst of the fountain of the water of life freely.

The saying Alpha and Omega loses some of its meaning in Greek. In Hebrew, the first letter is *Aleph*, the middle letter is *Mem*, and the last letter is *Thaw*. Combined they form *'Emeth* meaning “truth” – *Aleph* and *Thaw*, the beginning and the end, the one who encompasses all truth. With this in mind let us reexamine the *Ahaw* glyph T168. Combining *Aleph* and *Thaw* we have *Ahaw* (see Figure 56). In the Maya dialects, the word for Lord is *Ajaw* or *Ahaw*, since the Spanish “j” is pronounced as the English “h” (*Ahaw* is pronounced in English with a short *a* as *a-how*). The same root, *ahua*, appears in the Nahuatl language as “lord”.

B'en means “reed” according to many sources, but the author has not yet found this correlation in any dictionary. It is a day sign of the *Tzolk'in* Calendar. There is an “earth god” mentioned named *ihben* which is very close to the Hebrew word *'eben* meaning stone. It was a memorial Samuel setup to mark where God helped Israel defeat the Philistines. *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 *ah* means “he of _____” and in this case *k'ana'n* is filled in the blank. That would be “He of Canaan” referring to Jesus Christ and His visit to the Temple Bountiful as documented in the *Book of Mormon*.



Figure 56. T168, *Ahaw* (Lord), *B'en*, T584, and *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”.

The part the epigraphers lack is the *Book of Mormon*, which speaks of the Hebraic, Egyptian, and Sumerian (Jaredite) roots. The part the *Book of Mormon* lacks, it being a very restricted religious family history of Lehi’s branch, is a more global documentation of all the other peoples that came and went in the area and a more complete account of the constant and regular shipping between other lands and continents, specifically with the Chinese and Phoenicians. All of these considerations and roots should be factored into the equation when trying to decipher the Maya script.

The Maya epigraphers have done, and continue to do, a truly

fantastic job at a nearly impossible task. The thing that makes it possible is that it is real – real people, real history, and real languages. The thing that will make it better is to recognize and accept the connectivity of the family of man. Man has never had excessive fear of the sea – certainly not to exceed his inquisitive craving to know what is beyond. When the natives said they came from the Tower of Babel, they were not repeating some Christian brainwashing. They knew their history before Diego de Landa burned it. One fears that it hurts the epigraphers pride to think that the Maya language and script evolved from Sumerian, Hebrew, Chinese, and other non-original odds and ends.

The point of this rant is to encourage investigation of not just the Maya language and script alone, but to examine jointly their ethnic roots and commercial partners from the Old World. There are many of the apparent “willy-nilly” value assignments that can be elucidated by cross-checking Sumerian, Hebrew, Chinese, and even Nahuatl.

We all know that Jesus Christ is the fountain of living water. Christ was the one who re-initiated baptism at the Temple Bountiful among the Nephite people. Could He be “He of the water”, the one who brought baptism and healed the people? Could it mean, “He of the Living Water”?

Knowing the *Book of Mormon* roots of the Maya people, the name for “Lord” or *Ahaw* (or *Ajaw*) appears to be an extension of the *Aleph-Mem-Thaw* (Hebrew) concept. The “first and last” concept has been lost in the Maya script, which does not have an alphabet in the form we presently have.

While Lehi’s family did have the Hebrew/Phoenician alphabet when they left Jerusalem, it does not appear to have survived in the Maya glyph representation.

In all this confusion about *Ajaw* or *Ahaw*, it should be very apparent that there is much more significance to the name than has been extracted by the epigraphers. As Montgomery states, “No other word occurs in Maya inscriptions more frequently than *AJAW*.” (Montgomery 2002, 79) The *ajaw* glyphs appear on almost all of the city/state place names that have been identified.

Comparing other dialects and languages, Lord appears as 'ak in Lacandon, *ajau* in K'ekchi', *yaku* in Quechua, *apu* in Quichua, *zhu* in Chinese, *jyu* in Cantonese, *shu* in Japanese, *ejen* in Manchu, and *chúa* in Vietnamese.

Let's not forget Christ's name of Jehovah or *Yahweh* in the Old Testament – the name too sacred to be spoken so its pronunciation was forgotten. The sacred and not spoken name was replaced by the tetragram, the four consonants, or IHVA, JHVH, JHWH, YHVH, and YHWH. The words reconstructed by adding vowel points are variously supposed to be Jahaveh, Jahvah, Jahve, Jahveh, Yahve, Yahveh, Yahwe, and Yahweh (McConkie 1966, 788). These start to look very much like *Yahaw*, the Jakaltek Mayan word for Lord.

The author's opinion is that the word for Lord among the natives (*Ahaw*, *Ahua*, or *Yahaw*) is a remnant of the Old Testament name of Jehovah or *Aleph Thaw* – *Ahaw*.



CHAPTER 15

HEBREW ALPHABET

Many connections with the ancient Hebrew alphabet have been found in the Maya Language. To the Hebrews, their alphabet was the set of standardized symbols they used for writing words just as we do today. But, they did not write the vowels. In contrast, the Maya had a much larger collection of pictographic symbols that conveyed names, meaning, and sometimes just a phonetic value. The phonetic values were usually just a consonant-vowel pair, but the art object in the pictographic symbol often had more of the meaning/name. The epigraphers have sometimes correctly identified the art object for what it is, but often they only get the first two letters of the name – the consonant-vowel pair.

Looking for the Hebrew alphabet in the Maya glyphs is of limited value. The Maya did not have an alphabet as such. They had many more symbols so the ancient twenty-two letter Hebrew alphabet would get lost. The mapping of the Hebrew set into the Maya set is possibly quite easy, but the reverse mapping of the many Maya glyphs into the Hebrew is confounded by ambiguity.

Recall however, that the peoples of the *Book of Mormon* had a shorthand method of writing they called “Reformed Egyptian”. The only scrap we have of this script is the Anthon Transcript. The Maya kings were vainglorious despots. Their objective was

to keep their people in subjugation. They wanted power and control of the minds and wills of their people. The interactions between each king with his city state and the other kings with their city states was just an extension of their thirst for power and control. All the great stone carvings were to support the kings in maintaining their power. This helped justify their claim to the throne. The Nephite writing was something different. It was to convey useful information and history.



Figure 57. An example of early Hebrew script alphabet.

An example of early Hebrew script is shown in Figure 57. In going through the Hebrew alphabet, we will list the name of the old character, the art character, and the meaning as identified by Jeff A. Benner (Benner 2004). We then will look for tracks in the Maya world. The Ancient Hebrew alphabet in Benner’s work is shown in Figure 58.

Ancient Hebrew

Script	Picture	Meaning	Name/Sound
א	Head of an ox	strong, power, leader	al a
ב	Tent floorplan	family, house, in	bet b,bh
ג	Foot	gather, walk, carry	gam g
ד	Tent door	move, hang, enter	dal d
ה	Arms raised	look, reveal, sigh	hey h,e
ו	Tent peg	add, secure, hook	waw w,o,u
ז	Mattock	food, cut, weapon	zan z
ח	Tent wall	outside, divide, half	hhets hh
ט	Clay basket	surround, contain, mud	thet th
י	Closed hand	work, throw, worship	yad y,i
כ	Open palm	bend, allow, tame	kaph k,kh
ל	Shepherd staff	teach, yoke, to, bind	lam l
מ	Water	chaos, mighty, blood	mah m
נ	Sprouting seed	continue, heir, son	nun n
ס	Thorn	grab, hate, protect	sin s
ע	Eye	watch, know, shade	ghan gh
פ	Open mouth	blow, scatter, edge	pey p,ph
צ	Man on his side	wait, chase, hunt	tsad ts
ק	Horizon	condense, circle, time	quph q
ר	Head of a man	first, beginning, top	resh r
ש	Two front teeth	sharp, press, eat, two	shin sh
ת	Crossed sticks	mark, sign, signature	taw t

Figure 58. Ancient Hebrew Alphabet (Bennen 2004).

Aleph is the head of an ox. The Hebrew name was *al* meaning ox, the “all” powerful and “all” versatile animal of the Hebrews. The original name is the same as the English equivalent “all”. In Maya *al* is a root for many words as well as a suffix. The closest connection is *alal*, meaning “creature”. This root is in “domestic animal”. An ox would be an *ala wacax*, but

the *wacax* comes directly from Spanish “vaca” meaning cow. Creature is the source of the word “critter” often used in rural settings to describe any living creature, but especially a cow, horse, or mule.

Bet is the symbol of a tent divided in two sections by a center wall. The original Hebrew name was *bet* meaning “tent” or “family”. The English word is “bed”. We find a Maya connection in Chuj where *pat* means house. In Ch’ol we find *pat* meaning “back” as the back/spinal column of the human body. Also there is *pate*’ meaning the “bark of the cork tree used to make a bed”, *te*’ being tree. The “P” and the “B” sound almost identical and are switched in many languages including Hebrew and Egyptian, as well as in some of the Native American languages. In Quiché *bitol* is a “builder” as in a builder of a house.

Gam is the foot symbol. Our English word “game” comes from the Latin word *gam* meaning “leg” which came from the Hebrew word *gam* meaning “foot”. The Maya connection is very direct through the Quiché where *akän* means “leg”, “foot” or “step”. While the spelling of *gam* and *akän* do not look very similar, it is the phonetics that matters. *Gam* with a hard “g” and a short “a” is almost identical to *kän*.

Dal is the curtain suspended on a horizontal pole to make a “door” on a tent. The Hebrew word *dal* means “door”. Benner comments on the l/r shift, but we are already very accustomed to this little switch in the Maya world (as well as the Chinese). The English word “door” is directly from Hebrew. In Quiché, the word for the small opening as one just opens the door (similar to a tent) is *tel*. This is virtually identical to the Hebrew *dal*. Remember that these languages have had 2609 years of separation, isolation, and evolution since Lehi and the boys left Jerusalem.

Hey is the symbol of a man standing with both arms raised. Rotated clockwise 90 degrees, this symbol became the English “E”. The English word “hey”, the vocal, arm-waving call for attention, comes directly in meaning and spelling from the

ancient Hebrew. The Hebrew meaning for this attention getting figure *hey*, is “behold”, or “look”. The Maya connection comes from the word “look” or *ca’y* in Quiché.

Waw, pronounced *vav* is a “peg”, as a “tent peg”. It is also the symbol of the “nail”. The English letters U, V, W, and F come from this symbol, but no English word connection is known. The picture is similar to the hand of a man “waving”. A Maya connection for *vav* may come from the word “bone” or *bak*, or possibly the Quiché word *bajij* meaning “to nail” or “to hammer”. The Hebrews use the alphabet for counting digits. *Waw* being the sixth letter is the number six. The English equivalent is the “w”. The digit repeated three times, e.g. 666, would be *www*.

Zayin has the symbol of the mattock or a plow. The meaning is “to cut”. This also relates to a weapon, harvest, and food. The English letter “Z” comes from *zayin* and an “adz” is such a chopping tool in English. A Spanish word would be *azedon* for a “large hoe” or “mattocks”. No credible Maya connections were found.

Heth, also Chets, is a “wall”, like the wall separating a tent into halves. *Heth* means “wall” and “half”. The English word “half” is from *heth*. The Hebrew sound is *ch*, which we do not have in English. It is pronounced as a voiceless pharyngeal fricative which is pulmonary egressive, rather than glottal, as in the German Bach or Hannakah or Chanukah. The Maya connection comes from the Yucatec word *chumuk* meaning “half”.

Tet has the symbol of a “basket” and *tet* means “basket” in Hebrew. In English we use “tote”, which is a kind of basket. The closest Maya connection may be *te’* which means “tree”, “stick”, and “wood” – all materials used for making baskets.

Yad has the picture of a hand, but it includes the forearm and the bicep also. In Hebrew the *yad* means “hand” but in English we get the word “yard” from the whole length of the arm. Our English letter “I” comes from the *yad* symbol. In Maya “hand” is *k’ab* which has some phonetic similarity to *yad*.

Kaph is the open palm of the hand. The palm facing up and bent forms a “cup shape” and is the origin of the English word “cup”. The English letter “K” comes from *kaph*. The Maya connection mentioned under *Yad* is a near perfect match here. *K’ab* is very close to *kaph*, both meaning hand.

Lam is the symbol of the shepherds’ staff and that is the meaning of *lam* in Hebrew. This is the source of the English word “lamb” and the letter ‘L’. The staff is seen as authority and protection. The kings’ scepter comes from this imagery. The Maya connection comes from the Ch’ol where *lamal* means “authority”. This has additional relevance to the “Lamb of God”, not only is He the Sacrificial Lamb, He is the one with the “authority”. This symbol for Christ was correctly identified by Blair Bryant in several places in the Anthon Transcript.

Mah is the symbol of waves on the water, now called *mem*. *Mayim* is plural and *mah* is singular. The Hebrews saw the sea as mighty, hence the meaning “mighty”. In Maya *ma* is a negative indicator just as *na* is in Sumerian. The word for water is *ha’*, *ja’*, or *a’* depending on which Maya language is involved. *Mah* and *ha’* are very close phonetically.

Nun is the symbol of the seed with a root coming out. The seed is the beginning of new life. The Hebrew word *nun* is used for a continuation of “new life”. The English letter “N” and the word “new” derive from Hebrew sources. A glyph similar to nun is T120 in Maya and has been given the phonetic value of *ne*. Tail is *neh*. The word for “seed” in Yucatec Maya is *neek’*.

Sin is the symbol of a “thorn” and in Hebrew means “thorn”. It is the source of the word “sin” and the letter “X” in English. In Hebrew it also means the noun “hold” and “to protect” because the shepherd would construct a corral of thorn bushes to protect the flock from predators. In Ch’ol, “thorn” is *ch’ix*, pronounced *chish*. It is *k’i’ix* in Yucatec.

Ayin (*ghayin*) is a picture of an eye and it means “eye” in Hebrew. It is the source of the English letter “O” and the English word “eye”. In Maya languages *ayin* is the word for “alligator” or “crocodile”. If one watches an alligator approach in the water

all that is visible are the eyes.

Pey is the symbol of the “mouth” and this is its meaning in Hebrew. The letter “P” and the English word “pit” come from this Hebrew word because a pit is an “open hole”. The Maya connection comes from Chortí where *po* is an open hole or well. The glyph is T687a, which we have used before.

Tsad is a symbol of a man lying down on his side. *Tsad* is the origin of the English word side. The Maya root comes from Ch’ol where *ts’ej* means “side”. *Tsad* is very close to *ts’ej*.

Quph is the symbol of the sun on the horizon. In Hebrew it has to do with the circling of the sun around the earth. The meaning is “condense”. The English letter “Q” comes from *quph*, as does the word “come” from the “coming together of the light”. The Maya connection comes from “to come together” which is the word *chujquel* in Ch’ol.

Resh is the symbol for the head of a man. The meaning is “top”. The English letter is “R”. No Maya connection was found.

Shin is tooth, the front two teeth exposed while pronouncing the sound. The English letter “S” and the word “shine” derive from this Hebrew word. There is a word *xin* (pronounced shin) in Ch’ol which is an adjective meaning “in the middle”.

Taw (or thaw) is the sign of a cross. It is two sticks used to mark a spot. The Hebrew meaning is “mark” or “sign”. The English word “target” and the letter “T” derive from this Hebrew letter. Remember the “taw” used in the Hopscotch game. The Maya connection may be *tah* or *taj* meaning “pine torch”.

Most of the Hebrew letters have very strong correlations with Maya equivalent words. In conclusion, it is very clear that there was a connection between the ancient Hebrew alphabet and some Maya words. It was also very clear that the 22 letters of the Hebrew alphabet can get lost in a thousand Maya glyphs.

What are needed are some good texts that are not just monuments to some vainglorious despots.



CHAPTER 16

CANAAN, CANA, CAN, OR KAN

The Maya glyphs and language are plagued with many homophones. Homophones are words that sound the same, or close to the same, but which have very different meanings. The spelling may be the same or different.

Of particular pain to the author are all the words that are based around the phonetic sound *can*. In Maya there is sky, snake, and the number four, and also the color yellow in Quiché. The Old World connections of *canaan* and *cana* as they relate to “canes” and “reeds” are very clear in the glyphs and in the transcriptions, yet the epigraphers suppress these similarities and hold to less viable interpretations. But then the epigraphers do not know where these people came from *Tollan*, yes, but where is *Tollan*? And, of Canaan and Cana, they will admit nothing?

Examine the glyphs in Figure 59, which show various examples of the **CHAAN-na**, or **KAAN-na**, glyph as shown in Montgomery’s dictionary. In each case the *can* (sky) glyph (T561a) is placed over the *na* (house, grindstone/metate) glyph (T23). Montgomery uses the **BOLD UPPERCASE** for the hieroglyphs that stand for logograms or complete words (Montgomery 2002, 11). He says the **bold lowercase** hieroglyphs function purely as phonetic syllables in the spelling of words and that generally have no meaning by themselves. The

lower case is just not pronounced as part of the word. The first and second representations are the Ch'ol and Yucatec versions, respectively.

This author is not convinced that the **bold lowercase** hieroglyphs should not be pronounced as part of the word. In each of the three cases shown in Figure 59, the upside-down *metate* symbol, **na**, Montgomery says should not be pronounced. As an engineer and a mathematician, Montgomery's statement that "they function purely as phonetic syllables in the spelling of words and they generally have no meaning by themselves", does not make sense. Glyphically, he adds the **na** (T23) to the **CHAAN** and then removes it leaving just the **CHAAN**. That is too much chipping of hard rock for no good reason. Oh, maybe they had a "Union Shop". Put the **na** back on and you have **CHAANNA/KAANNA** or Cana or Canaan. Get rid of the anti-Semitism and start reading it like it is. Sorry, but Maya was not invented here in the Americas. It was transplanted from Sumer/Shinar, mixed with Hebrew and other linguistic scraps, and then it continued to evolve in the Americas.



Figure 59. Examples of **CHAAN-na** or **KAAAN-na** in Montgomery's notation.

Lehi's part of these people came from Jerusalem, Canaan, by way of the port city, Cana (in Yemen, now B'ir 'Ali), which was also called *Tollan* (or *Tullum*, *Tullan*, *Tulán*, or *Tula*) in the Sumerian (Jaredite) language. The epigraphers have not yet accepted the Sumerian connection. They very much need to, as the author has tried to indicate with all the Sumerian words included in this text.

The roots *cana*, *tul*, *lum*, *can*, and *pu*, all go back to the port

city at the southern end of the ancient ‘Gold and Incense Road’. They then go beyond to Hebrew or Sumerian civilizations. These roots are spread through Nahuatl and Maya. Each Maya language emphasizes them differently, but they are there.

Sky, *can*, started from *a*, “water” in Sumerian. Then the word *n*, meaning “above”, was added to form “water above” which is “sky” in Sumerian. The Jaredites then traveled to Mesoamerica and brought the word *an* with them. Somewhere in the mix of humanity, the “Maya” started adding a pre-vocalic glottal and *can*, meaning “sky” in Maya, was formed. Was the prevocalic glottal a non-written feature in the Sumerian language? Hold that thought.

This process started 2,009, plus 600, plus 1,600 – that would be 4,209 years ago. That is not much change for 4,209 years.

The Hebrew part, *cana*, of the addition started afresh 2,609 years ago. “Started afresh” because Abraham came from Ur of Chaldees, a suburb of Sumer. Adam, Seth, Enos, Kenan (Cainan), Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah are all found on the Sumerian kings list. Remember that the Euphrates River flowed out of the Garden of Eden. *Eden* is a Sumerian word meaning “steppe, plain; grazing land between the two long rivers”. These rivers would be the Tigris and the Euphrates, the “Fertile Crescent”. Sumerian would have been the language Adam spoke. So, the Sumerian and the Hebrew languages had previous connections.

Cana was the Hebrew word most familiar to the family of Lehi while *tul*, *lum*, and *pu* were more familiar to the Jaredites. As the peoples and languages came together, translations were made to accommodate. The Jaredites who left 1,600 years earlier, never passed through *Tollan* and had no interest in it. So, the Nephites who learned the Jaredite language would have been the source of the translation. Notice how similar the Sumerian language among the Nephites was to what is presently available in the Halloran Lexicon. The intervening years weren’t too damaging to the language. The author is of the opinion that much of the evolutionary damage to the Sumerian language

occurred after the *Book of Mormon* history ended.

As time passes, little variations, intonations, glottal clicks, and emphasis, creep into the language to provide distinctions and clarification to homophones. There was certainly a need for it in the Sumerian language. Consider the word *a*. It has eight definitions as a noun and three more as an interjection, a preposition, and as a definite article. A dead language cannot be resurrected with proper phonetics without assistance.

Let's start with Ch'ol. Originally "sky" was *an*, and then the glottal was added to form *can*. But going back to Lehi's roots, *cana* was Bountiful. The features shown in Figure 60 fit the Sumerian words for "high or full cistern" and they fit the Arabic name of today, B'ir 'Ali, which means the same. The Quiché even still have a word *tol* meaning "cup". They do not fit *cana* or Bountiful – unless of course, the name was changed from *Cana* to *B'ir 'Ali* before Lehi arrived. This is doubtful because Lehi called the land Bountiful and that is *Cana*.

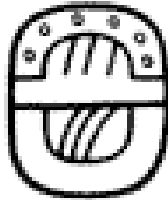
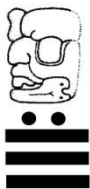


Figure 60. Glyph T854 proper name of *Túl Lum* (Tollan).

The troubling part to the author is that Bountiful in the Old World was *Cana* and Bountiful in the New World is *Can*, similar to "sky". Likewise, the Frog Sky *Mah K'ina'* glyph refers to Moroni from Bountiful, but rather than *Cana* it is *Can* according to the epigraphers. The author will take the position that the glottals, emphasis, and intonations present in the spoken dialects of today are not conveyed in the ancient glyphs and were possibly not even a part of the language when the stones were engraved.

In the orthography of the Ch'ol dictionary “sky” is *chaan*, “snake” is *chan*, and “four” is *chan*. The diacritical changes are not in the glyphs. In Yucatec “sky” is *ka'an*, “snake” is *kan*, and “four” is *kan*. Again, the same glyphs are used and these diacritical differences are not in the stones. In some of the languages the *can* root also means “yellow”. This is a clear reference back to the Hebrew word *cane* (*kaneh*) because the large “canes” are “yellow”.

The point to be made is that the diacritical differences of modern Maya languages are not relevant to the original word phonetics that were present back before the linguistic tree had so many branches. All Maya languages started from one source.



CHAPTER 17

FAMILY BY THE NUMBERS

The concept that Lehi was the “jawbone” has been around for many years in Mormon folklore (directly from Hebrew). It was several years ago when Fred Perkins first told the author that Quetzaltenango is still called *Xela* or *Xelahu* by the natives, and thereafter the author read that *Xelahu* means “under the number ten”, that the author made the connection. Lehi is the number “ten” in Maya. A glance again at the number glyphs (see Figure 61) shows the skeletal jawbone riveted onto each glyph number requiring a ten place marker.

Ishmael as the number “nine” was suspected when the author found that “beard” in Quiché is *ismal* and the “beard” is the glyph identifier when a number “nine” is needed. This was verified when it was discovered that *bol* means “brother-in-law to a man”. That made Hugh Nibley’s hunch correct that Ishmael was a brother-in-law to Lehi – probably Lehi’s sister’s husband, not Lehi’s wife’s brother.

It was also observed that Nephi/Nahua or *nahui* was the number “four” in Nahuatl. But Nephi was the fourth son of Lehi. Was there a mathematical pattern with Lehi’s family names? At first it was thought that Lehi’s sons were one through six.

Sam was identified as number three because of the “headdress”. The number three, *ox*, may have come from the *ox*

tree, which is another name for the *ixim che'* (corn tree, or Ramón). The *ox* tree has a three sectored pattern in the leathery pericarp, as can be seen in Figure 62. *Esh* is three in Sumerian. Jacob was identified by the symbol on his head, *Ja'ab'*. Joseph, *Kawak*, was recognized by the *k'ak* in his eye (T190) and his tongue, *ak'*, hanging out.

At this point the progress slowed down. The number “two” glyph was formed from *sak* (T58) and *hom* T218. This wasn't Lemuel. Could it be Sariah? *Sakem* does mean grey-haired in Chortí. Possibly Zoram (*Sak-hom*) would be the closer phonetics. That messed up the mathematical sequence. That would mean that Laman and Lemuel were thrown out of the number set.

Additional thought caused a return to the concept that, in the beginning, Laman was the number one and Lemuel was the number two. This is based not only on the logic of the mathematical series, but also on the fact that the number one is *hun* as in Laman. The first part of the name would be chopped just as the number six was chopped from *kawak* (Joseph) to just *uac*. Likewise, the number two, *ca*, was on the Honduran town of Ca-Lamuya, which was thought to be the second town of Lemuel. But then, there was probably not enough time nor people to constitute a first town of Lemuel, when they landed in El Salvador.

We will leave this thought unresolved. It is certain, however, that the first two glyphs are not Laman and Lemuel as presently constituted on Coe's number chart. This would mean that at some time in the distant past, Laman and Lemuel were thrown out of the number set. That means this numbering scheme was put into practice, or modified as insinuated above, after the Nephites and Lamanites had separated. Laman had long been a *persona non grata*.

Some have identified the number “one” as a female goddess. The author then remembered Diane Wirth's comments that *Ix Chel* was the female figure on Stela 21 from Santa Lucia Cotzumalguapa (Wirth 1986, 129). The ear ornament is even the

same. *Ix-Chel* was the goddess of child bearing and was married to *Itzamna*. That would be Ishmael. *Ix-Chel* would be the mother-in-law to four of Lehi's sons and Zoram. Yes, she could get the reputation of the goddess of child bearing. Or could it be Sam's wife?



0, mi



5, ho



10, lahun



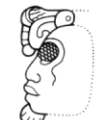
15, holahun



1, hun



6, uac



11, buluc



16, uaclahun



2, ca



7, uuc



12, lahca'



17, uuclahun



3, ox



8, uaxac



13, oxlahun



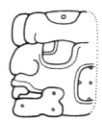
18, uaxaclahun



4, can



9, bolon



14, canlahun



19, bolonlahun

Figure 61. Maya Number Glyphs.³Figure 62. The three sectors of the leathery pericarp of the *Ox* tree (Ramón), (Vohman 2009).

The number “eight” has been identified as a “corn god”. The hair is at times swept back in the shape of an ear of corn. They must have the gender wrong, because that would be Sariah. *Sara* is “corn” in the Quechua. The inhabitants of Perú left Guatemala many years ago and in the split *sara* remained as the dominant word for corn, it was lost in the Maya languages.

So who would be the remaining glyphs 0, 7, 11, and 12? There is possibly Zoram’s wife, Lehi’s two daughters, or some of the wives. Unfortunately, we lack any more names for the females in the family to provide clues. Maybe we can come up with their names by just reading the glyph components, but that is a task for another day. Number eighteen and possibly numbers one and eight look like they have a Hasidic Jew forelock of hair.

³ (Coe 1992, 113) fair use.

What about Nephi/Nahui as the number four. It is certain in Nahuatl, but how do we handle the Maya rendition of *chan* in Ch'ol and *kan* in Yucatec. The glyph is T1010 (see Figure 63). This glyph is a representation of the Sun God. It appears to be used to identify the king. That usage as the king identifier opens the door for a representation for Nephi. Recall that after Nephi died, each subsequent king was renamed Nephi – second, third, fourth (Jacob 1:11).



Figure 63. Glyph T1010, Sun God, represents “king” and the number “four”, *chan* or *kan*.

Recall also the *kan*/cane connection. Anciently it was the reed that was the scepter or symbol of the king’s power. The scepter is a symbol of royalty, power, fertility, and authority. It was a reed that Christ was given as a scepter in his mock trial (Mathew 27:29).

There is a connection between *kan* or *can* and the temple site Bountiful where the resurrected Lord and Savior of the world, Jesus Christ, appeared to the Nephites. Today the ruins of the temple Bountiful are still standing adjacent to the bamboo shack village named Canton Ican el Delirio, one half mile northwest of Cuyotenango, Guatemala. The fortress Captain Moroni had built is still standing in the corn field. The temple is just north a hundred yards across the fence, hidden in the trees.

The author asked a Maya language teacher (Quiché and Kaqchiquel) in Nahuala’, Guatemala what *Ican* meant and he started reciting all the homophonous and semi-phonous *can* definitions listed above. He said the leading “I” had no meaning.

It is apparent that while the number glyphs have the component features identifying many of Lehi’s family names, the

actual counting numbers usually are called something else. The main exception would be Lehi/Lahu which is the number ten. Also the numbers six, *uac*, is a chopped or foreshortened version of *Kawak*/Joseph. The other numbers show no similarity between the glyph composite phonetic features and the actual counting numbers. The counting numbers in Quiché do not follow closely the nomenclature shown in Figure 61. Have the names drifted over the years – certainly. Did the actual counting numbers ever go by the glyphic phonetic representations? Probably not. It was probably just a pedagogical aid. It would certainly keep their ancestors in mind. It may have been an aid on the boat to keep track of everyone. Maybe it was a Boy Scout tradition on the trail from the first land of Nephi to the second land of Nephi – “Count off!” Where is number six? He had to stop to go to the bathroom.



CHAPTER 18

TO GLOTTALIZE OR NOT

Yes, to glottalize or not to glottalize – that may be the question. Sumerian was a dead language. Dead languages do not pass on their phonetics very well. Sumerian was the language of ancient Sumer/Shinar.

Archaic Sumerian was spoken from 3,113 BC when Adam was placed in the garden (according to Sumerian kings list, the Maya calendar, and Robert M. Best). It was spoken at least from the time of Adam until the time of the Tower of Babel. King Sargon of Akkad came in, conquered, and imposed the Akkadian language which confounded and made obsolete the Sumerian language. God did not have to confound the languages of the whole world; they can do that all by themselves, thank you. Just separate them and leave them to their own devices. Look at how bad England’s English got after we left. Look what is happening to “street talk”.

The dates of the conquest are not known, but are thought to be around 2,300 BC. The Jaredites are estimated to have left in about this time frame. The Tower of Babel is thought to be around 2,200 BC. Scholars do not agree when the Sumerian language was lost, but they think it was moribund by 2,100 BC. It was forgotten until the nineteenth century when Assyriologists began decipherment. Thousands of clay tablets have been found

written in Cuneiform (Sumerian). The code was broken. John A. Halloran has prepared an excellent lexicon.

The author has thought that the extensive use of glottalization came from the Maya. Is it possible that it was started in Sumer? How well does the decipherment of the Sumerian language reproduce the phonetics?

The author started questioning this concept when studying Adam-ondi-Ahman. According to Joseph Smith Jr. (D&C 117:8), this is a mount near the plains of Olaha Shinehah which was near the land where Adam dwelt. Shinehah would be Shinar, which is now called Sumer by the historians. Sumer was called *Kalam* in the ancient Sumerian language. *Kalam*, or *Kal-lam*, means “excellent abundance”. Now take the hard glottal “K” off of *Kalam* and it starts to look and sound like Olaha. The question is raised, did the glottalization come from Sumer or did it originate in Mesoamerica?

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 primary objective of the present text was to bring to light the *Book of Mormon* names that are recorded in the Maya glyphs. A second objective has now surfaced – to communicate the importance of the Sumerian language as the language of Adam and as the dominant feeder language into the Maya languages.

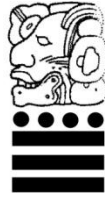
Maya translators need to take advantage of the flow from Sumerian to Maya to help take a quantum step forward in Maya translation. Now also the benefit can be reciprocated – is it possible that the modern spoken Maya languages can assist as a

pronunciation guide for the Ancient Sumerian language? Can the dead Sumerian language really be brought back to life?

The Maya writing form brings new meaning to the word “cumbersome”. It puts Chinese *kanji* to shame for pain. Recall that Mormon apologetically complained of the “awkwardness of our hands,” and stated “we stumble because of the placing of our words”. No kidding, with all those rocks everywhere!

Seriously, the author hopes the readers of this text can appreciate Moroni’s struggles in writing (Ether 12:24-25). They were powerful and great in their speech through the Holy Ghost, but when it came to writing, “we behold our weakness and stumble – and I fear lest the Gentiles shall mock at our words”. The author feels Moroni’s pain, but fortunately, “through the gift and power of God”, Joseph Smith Jr. provided a translation that needs no apologies.

By contrast, Moroni raves about the Jaredite’s written language. “Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.”



CHAPTER 19

GUATEMALA, IXIMCHÉ, FU SANG, OR ZARAHEMLA

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, 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 they were 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.

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

In addition to the “Gold and Incense Road” between Gaza in the north and Cana (the port city in the land of Sheba) in south east Yemen, there was also the “Silk Road” which was an interconnecting series of routes throughout Asia and Europe traversed by caravan. There were also ocean vessels.

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. Silk is first mentioned in the Bible in Solomon’s “Who can find a virtuous woman?” proverb (Proverbs 31:22). “For her price *is* far above rubies....She seeketh wool, and flax, and worketh willingly with her hands....She is like the merchants' ships; she bringeth her food from afar....She layeth her hands to the spindle, and her hands hold the distaff....She maketh herself coverings of tapestry; her clothing *is* silk and purple....She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.”

Solomon mentions wool, flax, merchants’ ships from afar, spinning, silk, and selling to merchants. Solomon himself with the help of Hiram of Tyre made a navy in Ezion-geber, which is at the tip of the Gulf of Aqaba (1 Kings 9:26, 27). Hiram sent his shipman servants with the ships because they had knowledge of the sea. These were what we now identify as Phoenician sailors. It appears that there were two navies, “For the king had at sea a

navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish...” (1 Kings 10:22). The location of neither Tharshish (which means yellow jasper) nor Ophir is known. But it appears that the navy returned “once in three years.” How far could a navy sail in three years? Basically every continent on this earth would be within reach.

The points to note are that Hiram’s sailors (Phoenicians) knew the seas and had the vessels to travel them on three-year voyages in King Solomon’s time (1015-975 BC). 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, 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. One note should be made however about the writers in the *Book of Mormon* and the Bible – they tended to write about their small piece of real estate as if it were the whole earth. This has led to some misconceptions in our interpretation of their words because we now have a satellite image of what the “whole earth” really is. Remember that the “whole land” does not a continent make.

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. Thus, nouns or names for the products of exchange would be the most likely words to travel. **It is left to the linguists to sort out how entire languages travel and evolve, but in this present effort, the author is looking only for shared words – words that travel with commerce. And, since the Chinese and Phoenicians were traveling the entire world, all dictionaries are fair game.** This has been witnessed in our day as “high-tech” words from the United States of America are now found in all functioning languages. It was a shock to see a Quiché Maya Shaman talking on a cell phone while making a burnt offering at K’umarkah’ (Cumorah).

The Phoenicians and Chinese kept their ocean trade routes secret because the sea leaves no tracks and this proprietary information was their livelihood. The Americas were on their trade routes. Brazil was a known port of call for the Phoenicians, and the *Book of Mormon* cities of Moran and Zarahemla were ports of call for the Chinese. What would be the items of greatest commercial value? Of course there would be gold, silver, and copper. There also would be timber and exotic woods. History tells us that silk, spices, and indigo each had their turns as commodities of great world-wide trade. It was noticed that the word for indigo in the Manchu language was Lamun. The Maya are known to have had a form of indigo.

The ancient Chinese writings and legends mention extensively 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. In China, the *kanji* characters for *Fu Sang* are still applied as the name for Japan. 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 people 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 *kanji* characters for *Fu Sang* are shown in Figure 64. While the common translation for *Fu Sang* is just “mulberry tree”, the full name might tell us more. The bottom character alone is the mulberry tree or silk tree. The upper two characters must convey some necessary meaning appropriate to the original full name. The top two characters combined are *fu* and combined, they are presently translated as: support, help, protect, or hold on. The upper left character alone is the human hand and has the name *shao* or in Cantonese *sau*. Being on the left it has a supporting role to the character on the right. The character on the upper right is constructed of many smaller parts that each have meaning, though they do not necessarily build to form a larger name or thought. The fork at the bottom of the character is “man” or “person”. The horizontal capitol “H” means: work, worker, labor, or laborer. Combined the two features mean: sky, heaven, god, or celestial. The significance of the vertical segment on top is uncertain.

Figure 64. Chinese *kanji* characters for land of *Fu Sang*.

With pieces like man, hand, sky, heaven, and god, it would seem that something more interesting might be buried in this glyph. It would seem that these characters should be additive to

build a larger thought or word. The author has been assured that this is not how the *kanji* characters work today – although possibly it was in the past. A new feature makes a completely different and an unrelated word. If the component features were additive (agglutinative), it would appear as Sumerian and many other agglutinative languages which build larger words from descriptive pieces. Enlightened languages and writing systems should incorporate a well-organized and quite logical scheme. The fact that the logic is not presently found for building Chinese *kanji* characters from descriptive pieces might indicate a loss of understanding of the roots of the writing scheme. There were simplifications made to the *kanji* writing-scheme during the Communist years. Present day Chinese people cannot read the ancient texts that have been found because of the evolution of the *kanji* characters. It might be suggested that they have lost track of their roots because they lack an understanding of many of the logograms from which the writing form evolved. It would be great to discover if additional information can be extracted from the top two characters, but for now we are limited to the modern interpretation.

The top two characters, pronounced *fu* (and also *pu*) in *pinyin* and meaning support, help, protect, or hold on, must somehow add information to the mulberry tree (*sang*). If silk trade were the objective in traveling to *Fu Sang*, then *Fu Sang* must be involved in helping, supporting and protecting the silk tree. This would indicate that the people of *Fu Sang* were probably suppliers rather than buyers. The Maya glyphs can be examined to support this concept, but first let us find *Fu Sang*.

Examine the Pacific Coast of the Americas. Where are the possibilities for ancient lands and ports for Chinese sailors? Other than Indian villages, there are no coastal ruins of consequence until one reaches the south coast of Guatemala. The larger ruins in Mexico tend to be possibly too far inland.

From the *Book of Mormon* perspective, the cities of interest would be Moron, Bountiful, Zarahemla, and the original land of Nephi where the family of Lehi landed. These ports of call are

readily recognized from great distances at sea by the imposing volcanoes near each. In the Quiché and Kakchiquel writings the old towns are located by the nearest volcano.

The mulberry tree is more commonly and technically called by the Spanish name *mora* (*morus*) and there are several varieties. The origin of the name “mul” in mulberry is uncertain from English sources, but since the mulberry is native to warm temperate and subtropical regions of the Americas, a look south of the boarder might be appropriate.

In Chortí, the language of the Maya glyphs, the words *mul*, *mol*, *mor*, and *mur* are all synonymous. Thus, the “mul” in mulberry and the “mor” in *mora* are equivalent phonetic representations and the switching of the “l” for the “r” even accommodates the Chinese’ and Japanese’ inability to pronounce the “l”. The Nahua and most of the Maya use the “l” but not the “r”. Sahagún’s comments about those who use the “r” speaking with a barbarous tongue may have been prompted by some ethnic conflict with Chinese sailors. While supposedly the name *mora* goes back to the Spanish, it would appear that the origin was possibly much earlier.

In the Manchu language the name for the mulberry or *mora* tree is *nimala*. Both the *ni* and the *mala* show-up among the Maya also. Consider the name “Guatemala” or *gua-te-mala*. *Gua* is the stem for all tree words in Nahuatl while *te*’ is the word for tree in the Maya languages and *mala* would be the Maya form of *mora* or mulberry tree (silk tree). Consider the land of Moron where the Jaredite kings lived. It is thought to be Morazán, which is very possibly the original name for the ruins named Takalik Abaj by archaeologist Suzanne W. Miles. Not only does Morazán have the *mora* in it, but also the silk worm – *dzan* being silkworm in Manchu and *asan* being a small edible worm (comalillo) in Chortí. The silk cotton tree (Ceiba, Yax te’ in most Maya languages) in Chortí is *murul*, which also has the *mor*, *mol*, *mur*, *mul* root. The huge Ceiba tree could be the genesis of the name *Fu Sang* as it would truly be impressive to a visiting foreigner.

The meaning, however, is probably the Ramón tree, or *ixim che'*. It is known as the "corn tree". The capitol of the Cakchiquel nation when Pedro de Alvarado arrived with his Spanish soldiers and Tlaxcalan warriors was named *Ixim Che'*. 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. Guatemala was the name applied to the area long before the Spaniards arrived. The chroniclers refer to a land of *Malah* near the south coast of Guatemala.

So what does the *Ixim Che'* tree look like? It is of the Moraceae family, just as the *Sang* tree, except that it has a large plank buttress trunk/root system. The trunk looks much like the base of the *Fu* symbol. Thus, Guatemala is the *Ixim che'* and it is *Fu Sang*.

The Chinese travels of the world are documented in *The Classic of Mountains and Seas*, translated and annotated by Anne Birrell and in *Fusang or the Discovery of America by Chinese Buddhist Priests in the Fifth Century*, written by Charles Godfrey Leland back in 1875.

What about Zarahemla? The largest civilization that spans the correct geography and years is now called Santa Lucia Cotzumalguapa, Guatemala. Stripping away the Spanish Catholic influence the name is just Cotz-u-mala. *Cotz'ij* is flower, *u* is the third person possessive pronoun "its", and *mala* is the corn tree (*iximche'*, *ox*, breadnut tree, Ramón tree, *brosimum alicastrum*, and many other dialect dependant names).

Now, what of Zarahemla? *Zahra* means "flower" in Arabic (possibly from the Phoenician sailors, just as the Sidon River is a Phoenician name). That would make *Zarha-mala*. But also, *sara* means "corn" in Quechua.

The author's conclusion is that Guatemala, Iximché, Fu Sang, and Zarahemla are the same name and the same area on the Costa Sur of Guatemala.



CHAPTER 20

DNA, THE ANSWER TO EVERYTHING?

Not yet! Our present understanding and mapping of DNA is woefully inadequate. Yes, they can tell if your father was a rapist or your mother was promiscuous, but they can't tell you the color of your hair, the country of your father's origin, or even race without a large study focusing on just those markers. The technology for that exists, but each trait is a costly protracted study that may not even have markers associated with it. If they want to compare civilizations they would have to do these studies for all of the civilizations. About sixty percent of your DNA looks like the DNA of spinach. Much more time and money is required to identify the markers and patterns and determine what they mean.

They have sequenced the human genome, but that is only step one. The nucleotides are only four: guanine, adenine, thymine, and cytosine, referred to as G, A, T, and C. The genome consists of 23 chromosome pairs. These DNA strands can be viewed as written text. The alphabet is G, A, T, and C. To understand what the written text is saying one needs to parse the string of alphabetic characters (G, A, T, C combinations) into meaningful words (genes). There are four problems. While the length of the text is known, the word lengths are not known (genes), the

meaning of the words are not known (genetic traits), the number of words is not known (number of genes), and the locations of the words are not known (syntactical correlations). Linguistic decipherment is trivial by comparison.

Pattern recognition is much more doable. Using an Edisonian approach, the data can be “flogged until it confesses”. The DNA strands are mechanically chopped into shorter strands using bacterial or viral restriction enzymes to sever certain connections. The connections severed are very enzyme specific, but the lengths are very random because of random polymorphisms between different people. The chopped DNA pieces, which have a net negative charge, are placed in a well on a gel matrix and an electric potential is applied to see which pieces can migrate the fastest or furthest in the gel. The stained pieces leave a pattern in the gel. It is quite similar to the paper chromatography we did on chlorophyll in high school Biology lab. The distance of diffusion of the different length pieces leaves a pattern that can be correlated with various populations. No one knows what the genes are. They just observe a pattern from which markers are identified. The pattern is the DNA fingerprint. More time and money are required to extend the correlations into something of significance in the Adam time frame.

The markers that are being flaunted today correspond to mutations the molecular biologists think occurred 20 or 40 thousand years ago (or more). They assume that mutations occur at a constant rate. They do not yet know if mutations occur at a constant rate. Most of what they appear to have corresponds to pre-Adamic man. They lack markers to provide any fidelity or resolution in the Adam time frame. Five thousand years is very short for the crude yardstick the molecular biologists presently have at their disposal. To track something coming out of Sumer in the Adam years is very difficult. To track something out of Jerusalem 2600 years ago is equally difficult. Then consider the mix in America. There was Sumer blood, Jerusalem blood (possibly not very different), the Chinese sailors’ contribution, the Phoenicians, and any aboriginal stock. Also, what goes

around comes around. There were people that left the Americas going to China, Japan, the Polynesian Islands, and even Europe (possibly Basques). They went wherever the winds and currents took them. For such widely spaced markers this crock may start to look like a well mixed reactor.

There has been much interest in the DNA research. The opposition is having fun with it for the moment. DNA research and findings will yet be our friend. It will not however, support misconceptions, and we have our share. In the end, when the folkloric misconceptions have been shed, and the correct bloodlines identified, DNA will be our friend. For those with interest in DNA historical reconstruction, here are some suggested guidelines: The blood of Sam is Tamub, Jacob is Ilocab, and Joseph is Cavekib. Also check the Nijaib in the highlands for Nephite blood. Combined they form the Quiché, (Nephites). Nephi is also Nahua but they are the ones who went northward into Mexico and some later returned. The Nahua and all of the peoples of Mexico are possibly heavily mixed with Chinese blood. There is a white/blond/blue eyed tribe called the Cora Indians in Nayarit, Mexico that should provide an interesting study. The tribes of the eastern United States should show less of the Chinese influence, as they traveled directly from the Yucatan and up the Mississippi River. The Jaredite influence would be most pronounced in the “ancient ones” or the Mam branch of the Maya. The Zoramites would be the Tzutuhils, Tzotzils, and the Chortí. Some of the Anti-Nephi-Lehies would be with the Cakchiquels. Some of the Hopi legends would place them with the Anti-Nephi-Lehies (Lamanites). The Chortí appear to have entered Copán just after the decimation at Cumorah. The other blood of Lehi would include the Lenca and all other surrounding tribes in the area and would be mixed quite freely in both North and South America. The peoples of Colombia, Ecuador, Peru, and Bolivia formed a recognizable corridor of some Nephite blood into the rest of South America. Moroni wrote of the terrible wars the Lamanites had among themselves, after the core of the Nephite center was destroyed.

The Classic Maya were an outgrowth of the Jaredites, Mulekites, Nephites, with some Lamanites from the Costa Sur of Guatemala and El Salvador as they migrated northward. The Nephites moved northward for many centuries. The ones that remained at the hostile interface with the Lamanites were the ones that died. The author is of the opinion that more of the Nephites survived than Lamanites. They were more industrious and left civilized structures. The Indians of the eastern United States were probably purer Nephites. They had an easy corridor up the Mississippi and then on to all the places the US Army chased them.

The big picture is yet more confounded. There would be Hebrew (and other non-Hebrew Semites) from Jerusalem, traveling through Sheba (Yemen), into the Indian Ocean and then across the Pacific to Guatemala. The Hebrew blood also spread northward from Jerusalem, then westward through Europe and also eastward through the Orient. The Jaredites left the Mesopotamia area traveling first northward and then eastward. They undoubtedly were accompanied by other people (possibly Mongoloid), since they had eight ships the length of a tree and only twenty-two adults (Ether 6:16). It is very likely the Caucasian blood in the United States from Europe has as much Hebrew blood as the peoples south of the border. A well mixed reactor should be expected.

With all that being said, the author's experience would indicate that positive DNA results will hit the table long before we have the right to expect them. We know who is in charge of this show.

And, by the way, "Keep your nose to the Grindstone".

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