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Editor: Ross T. Christensen

Contributors: V. Garth Norman (Mesoamerica), Giovanni Tata (Mediterranean area), John A. Tvedtnes (Near East), Benjamin Urrutia.

SEHA Publications Committee: M. Wells Jakeman (chairman and general editor), Bruce W. Warren, Don E. Norton, Ruth R. Christensen, Ross T. Christensen.

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157.0 A POSSIBLE SURVIVAL OF THE QUICHE-MAYA SCRIPT OF HIGHLAND GUATEMALA. By Dr. Allen J. Christenson, former student of archaeology and linguistics at Brigham Young University and former translator of the Quiché language in the translation department of the Church of Jesus Christ of Latter-day Saints. Paper read at the Thirty-first Annual Symposium on the Archaeology of the Scriptures, held at BYU on October 8 and 9, 1982. Read in behalf of the author by Barbara C. Robertson.



Men of the Quiché Maya town of Nahualá in Highland Guatemala. In the mountains a short distance from here, the author discovered, still in use among the secretive shamans, examples of what appears to be the pre-Columbian script in which the *Popol Vuh* was written. Photographs accompanying this paper by the author.

THE QUICHES ARE THE largest of the surviving highland Maya tribes. Today their numerous towns and villages are scattered throughout the central and northwestern portions of Highland Guatemala. According to their own traditions, they are descended from four "progenitors" who came to Guatemala from the Tabasco area (*Popol Vuh*, 1975, p. 172).

In 1978, I proposed a likely outline of the history of the Quiché hierarchy in an unpublished student paper entitled "Prehistory of the Quichean Peoples." I concluded that the four Quiché progenitors were descendants of Toltec emigrants from the area of Tula Hidalgo, north of Mexico City, who had followed the famous high priest Topiltzin Quetzalcóatl to the area of present-day Tabasco in southern Mexico, ca. AD 989.

After almost 200 years, these Toltec foreigners had become assimilated into the society of the local Chontal population and had established close ties with the Olmecs (i.e., the Ulmeca-Xicalancas) to the west and probably also with the lowland Mayas to the east.

Later migrations resulted in the foundation of several Toltec-dominated trade and military centers in southern Mexico. From one of these "Neo-Toltec"

states, a small group of partly Toltec, partly Chontal inhabitants of the Tabasco region were invested with the task of conquering the highland Maya region of Guatemala. They succeeded in establishing themselves at Chi Pixab in central Guatemala, where they introduced a vigorous militaristic hierarchy and soon dominated the older native Maya society, which far outnumbered them.

From this brief review of the pre-Columbian history of the Quichés, it will be seen that they had not only a Quiché Maya, but also a Toltec, Chontal Maya, and Olmec (Ulmeca-Xicalancan) background as well. It is also known that before the Spanish conquest they maintained close relations with the Aztecs of Tenochtitlán (Mexico City).

### POPOL VUH

The literary and cultural traditions of the Quichés are well known, though their original native script is not. Their oldest and best literary accomplishment was the Popol Vuh, a collection of sacred writings and histories which is today considered the finest product of native New World thought to have survived in translation. The original was composed by an unknown author before the Spanish conquest of 1524, but was probably destroyed when Umatlán, the Quiché capital, was razed. Nevertheless, soon afterwards a copy was made, perhaps from memory, in the Quiché language but using the European alphabet.

Father Francisco Ximénez, who made the first *Spanish* translation in the early 1700s, wrote that, at the time of the Conquest, the Quichés “changed their way of writing their histories into our way of writing” (Ximénez, 1931, Vol. 1, Preface). He also stated that writings such as the Popol Vuh were common in his time, the people having been raised on them along with their mother’s milk, and added “that they had among them *many* of these books” (*italics added*).

He was not certain, however, what the original Quiché script looked like. He wrote, “The truth is that such a book never appeared nor has been seen, and thus it is not known if the way of writing was by paintings, as those of Mexico, or by knotting strings, as the Peruvians” (*ibid.*).

Dr. Adrián Recinos agrees with most scholars in his description of the original text of the Popol Vuh: “One must suppose that it might have been a book of paintings with hieroglyphs which the priests interpreted to the people in order to keep alive in them the knowledge of the origin of their race and the mysteries of their religion” (*Popol Vuh*, 1975, p. 17 of the Introduction). This agrees with the description of its

use in the Popol Vuh itself: “They [the ancient kings] knew if there would be war, and everything was clear before their eyes, they saw if there would be death and hunger, if there would be strife. They well knew there was a place where it could be seen, that there was a book which they called the Popol Vuh” (*Popol Vuh*, 1975, p. 225).

The sacred book further states in its Preamble, “This we shall write now under the Law of God and Christianity; we shall bring it to light because now the Popol Vuh, as it is called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The original book, written long ago, existed, but its sight is hidden to the searcher and to the thinker” (*ibid.*, p. 79–80).

### INSCRIPTION ON JADE

Until 1973, not a single example of the original Quiché script had ever been discovered. In that year, Adrián I. Chávez briefly described a jade stone he had noticed in a small museum at Chichicastenango, the same city where the Popol Vuh was discovered by Father Ximénez. It was 34 cm tall, with a width of 15 cm near the top and 24 cm near its base. It was inscribed on both sides with a total of about 77 signs and several human figures. The signs appeared to be arranged in vertical columns, many of them repeated from two to ten times. Because five of the human figures had crosses on their chests, Chávez concluded that the date of the inscription could have been no earlier than the Colonial period. He further concluded, from the location of the principal figure at the top left of the front of the stone and the appearance of a “dead” individual at the bottom right of the reverse side, that the text proceeded, column by column, from left to right, each column being read from top to bottom.

Chávez’ publication (Chávez, 1975) included photographs of the jade with chalk dusted into the carvings to make them more visible, a sketch of the carvings, and a three-page description. To my knowledge, his findings have not been published outside Guatemala.

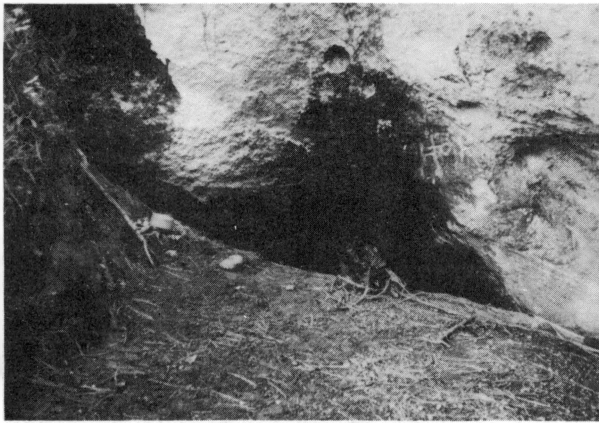
In the present paper, I have grouped together Chávez’ glyphs that are repetitive and those that are repeated with only slight differences. This is meant to show that the inscription is both linear and repetitive, characteristics considered essential to a true writing system.

## CAVE AND CLIFF

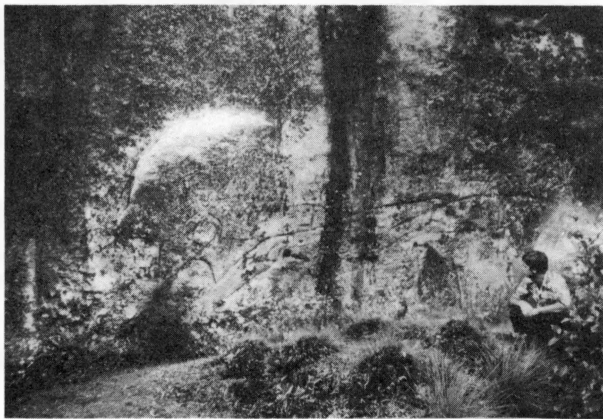
Could a native Quiché script have survived the wholesale destruction caused by the Spaniards and the subsequent persecutions of the Colonial period?

While in the mountains above the Quiché town of Nahualá, I came upon one of the caves that the native shamans use for divination ceremonies connected with the highland Maya calendar. In these caves and at other sites throughout the mountains, the ancient gods are still worshiped with offerings of incense and flowers. Occasionally, small animals are also sacrificed, though this is rare in the Quiché area.

These shamans use the calendrical ceremonies to determine the prognoses of sick petitioners, interpret



The sacred cave above Nahualá. Note the smoke blackening and inscriptions above the entrance.



Other inscriptions along the cliff face, near the cave. Note the large portrait of a bearded man a little to the left of the center.

their fate, and place blessings on the sick. Such ceremonies are also used to predict which days may be propitious for important events such as marriages and business dealings. The ceremonies take place at selected sites high in the mountains and in rare instances in caves.

The cave containing the writings dealt with in this paper was located high above the town of Nahualá behind a small stream. It was hidden from the nearest trail by a large stone and several trees. Its entrance was blackened by many years of incense and candle smoke. Above it, I observed inscriptions that seemed to have been retraced occasionally to keep them legible despite the smoke stains. Inside was an altar strewn with incense, flower petal offerings, corn leaves, and prayer fetishes. The walls and ceiling were blackened with a thick accumulation of soot, indicating a long history of use.

Farther along the hillside, the face of a high clay cliff bore similar inscriptions in conjunction with a large portrait of a bearded man and representations of a few animals. The markings were recent, for the cliff face was well exposed, and its surface would have been washed away in the annual rainy season.

## INSCRIPTIONS COMPARED

The markings on the cliff face and cave entrance present a number of similarities to those on the jade stone of the Chichicastenango museum:

1. The main human figure is enlarged in comparison with the remaining figures and occupies the far upper left position of the inscribed surface.
2. This figure, in both cases, shows similar facial features and gestures. Note particularly the large ears, the style of the nose and eyes, and the gesture of the right arm and hand. In both cases, the left arm may point toward the succeeding text.
3. Elsewhere appear series of round, head-like signs, accompanied by a preponderance of signs composed of interconnected lines and smaller circles.
4. The signs are arranged in a columnar fashion, especially those at the cave entrance, which are apparently also separated by long, vertical lines.
5. Many of the signs, both of the cave entrance and cliff face, and of the jade stone, are repeated.
6. Most important of all, some of the signs of the jade stone were also seen at the cave and cliff, while others bore a remarkable similarity.

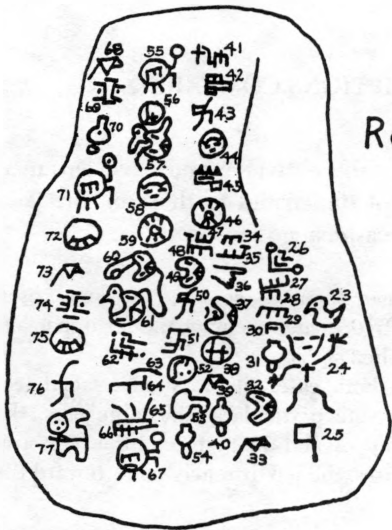
In conclusion, the inscriptions of the cave entrance and cliff face were also linear and repetitive. Though they were on the whole cruder and less finely incised

# Chichicastenango Jade Inscription

(After Chávez)



Obverse



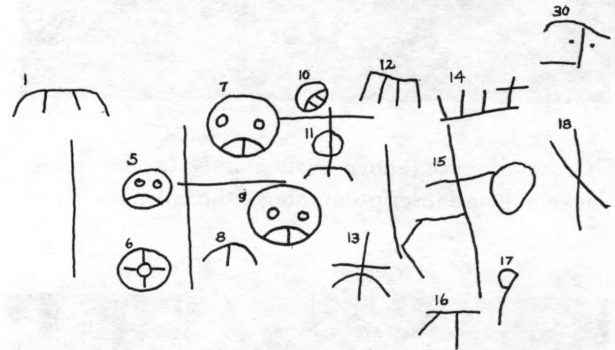
Reverse

## Jade Inscription

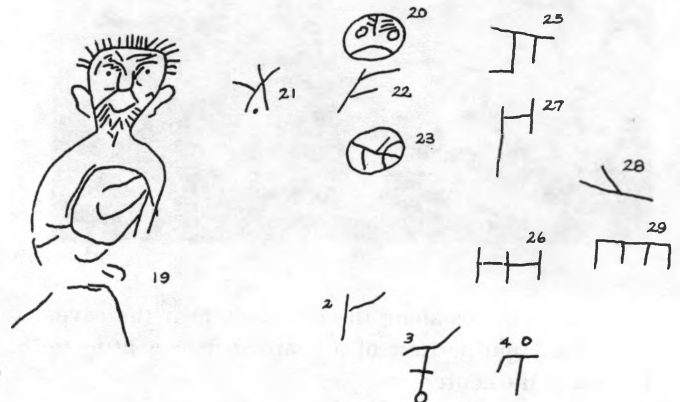
### Signs Similar

- #11 #14
- #12 #42
- #69 #74
- #4 #22 #26 #62
- #50 #76
- #21 #55 #71 #64
- #13 #8 #7 #57
- #49 #60 #37 #5
- #32 #67

## Nahualá Cave Inscription



## Nahualá Cliff Inscription



## Jade Inscription

### Signs Repeated

- |  |             |  |                  |
|--|-------------|--|------------------|
|  | # 9, 19, 48 |  | # 46, 59         |
|  | # 11, 38    |  | # 72, 75         |
|  | # 43, 50    |  | # 15, 28, 34     |
|  | # 44, 58    |  | # 31, 40, 70     |
|  |             |  | # 33, 39, 68, 73 |

Cave/Cliff Inscriptions

Signs repeated

TTT # 1, 12, 29

☹ # 7, 9

Signs Similar

☹ # 11	☹ # 13	☹ # 15
☹ # 5	☹ # 7, 9	☹ # 20
TT # 16	TT # 25	
Y # 2	Y # 28	

Signs Similar between Jade and Cave/Cliff

Jade	Cave/Cliff
# 49 ☹	# 5 ☹
# 27 TTT	# 14 TTT
# 25 9	# 17 9
# 72 ☹	# 10 ☹
# 57 TTT	# 30 TTT
# 15 TTT	# 8 ☹ # 26 TT
# 46 ☹	# 6 ☹

than those of the jade stone, they were nonetheless similar in many respects and are no doubt examples of the same script.

MEGALITHIC STRUCTURES

Near the cliff and cave, I observed several huge, half-buried stones that appeared to have been hewn at one time or another. The setting was a high, narrow valley, mostly used to pasture a few sheep and goats. It was surrounded on three sides by rather steep mountains and cliffs, including that which bore the inscriptions. A village of some eight widely scattered adobe huts with thatched roofs was distributed on the slopes at the edge of the valley.

Perhaps two dozen very large blocks of stone lay scattered about the middle of the valley. Most of them were so covered with earth that only a corner or two could be seen, but some were more exposed. The

sharp corners and edges had been squared and the surfaces smoothed.

Because the ground was sacred to the shamans, we did not investigate at any length, for this would have been considered sacrilege. As much as possible, we tried to respect local tradition.



Ruins of ancient structures built of huge, well fashioned stones in front of a bare, green hill above Nahualá, near the inscribed cave entrance and cliff.

FINDINGS ONLY PRELIMINARY

I had copied only 30 of the many signs and figures inscribed on the cliff face when the local shaman returned, and rather than risk confrontation I withdrew without being seen. Because of this and because of the very brief time spent at the megalithic ruin, the findings of this paper are regrettably only preliminary and await further study to elucidate them.

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\*The more important titles are marked by an asterisk.

**Editor's Note.** Allen J. Christenson served the Church of Jesus Christ of Latter-day Saints in the Guatemala-Quetzaltenango Mission, 1976–78, working among the Quiché Indians. He learned several of their dialects and also gained some knowledge of Mam and Ixil, all spoken in the highland Maya area.

Back at Brigham Young University, while completing the BS degree in predoctoral zoology, Christenson also worked at the Harold B. Lee Library, organizing and cataloging the Gates Collection (see below, 157.1) and assisted Dr. John S. Robertson of the linguistics department in preparing an extensive dictionary and grammar of the Quiché language.

Christenson was later sent back to Guatemala for further linguistic field research, as well as to investigate the calendrical and divinatory ceremonies of the Quichés. Over a four-year period, he translated Quiché in the LDS church translation department for emerging languages.

Christenson has traveled extensively, studying archaeological sites in both the Old World and the New. His 1983 paper, not read at the Annual Symposium, however, because it had not yet arrived, is entitled "Abraham's Sojourn in Egypt and the Osiris Cult."

On June 9, 1984, the University of California at Los Angeles graduated Christenson with the Doctor of Dental Surgery degree. He is at present serving a residency in Washington, DC.

**157.1 CHRISTENSON'S DISCOVERY IN LIGHT OF CURRENT PROGRESS IN DECIPHERING MAYAN HIEROGLYPHS.** By the editor. Of the various forms of pre-Spanish Mesoamerican writing, the hieroglyphic script of the lowland Mayas of Yucatan and northern Guatemala has attracted most of the

scholarly attention to date, and extraordinary progress has lately been made in its decipherment. Fifteen or 20 years ago, some sense could be made of about a third of the many glyphs of which it consists. In 1984, however, a far higher percentage of them can be read.

Among the developments that have not only signaled this progress in decipherment—but have also helped move it along—are the following:

1. A young Russian linguist named Yuri Knorozov completed his master's degree in 1956, his thesis subject being the decipherment of Maya hieroglyphics. He was then given the unusual honor of having conferred upon him, instead, a doctor's degree (*Progress in Archaeology*, pp. 130, 132–135; inside front cover). His contribution may not have been all that was claimed for it at the time, but since then it has nevertheless proven meritorious.

2. Various scholarly conventions in North America on native New World writing systems have been held, beginning at least as early as that of the American Museum of Natural History in New York City in 1970 (*Newsl. and Proc.*, 126.3). At one such meeting, held in 1978 at the State University of New York, Albany, glyphs representing about three-fourths of all possible syllabic combinations in the Maya language had been deciphered and were sketched out on the blackboard, according to Bruce W. Warren, Brigham Young University archaeologist and expert in Mesoamerican codices, who was present.

3. Beginning in 1973, a series of international meetings of Maya experts known as the Palenque Round Table has met every few years at the famous ruin of that name in southern Mexico.

4. Learned papers and volumes on Maya languages and literature have been published at an ever increasing rate: for example, *Maya Glyphs: The Verbs*, a hefty volume by Linda Schele (University of Texas Press: Austin, 1982).

5. Annual workshops on reading Maya glyphs have been conducted by Dr. Schele at the University of Texas. The eighth, held last March, included a three-day course for beginners, followed by a six-day course for advanced students. Incidentally, Ray T. Matheny, BYU professor of anthropology, was among those who attended.

The ability to read the ancient writings vastly enhances the work of the archaeologist, indeed raises his field of study from mere prehistory to actual history. In 1946, in connection with the founding of its Department of Archaeology, Brigham Young University purchased the William E. Gates Collection of Middle American Linguistic Documents (*UAS Newsl.*, 39.0, 39.1; *Progress in Archaeology*, pp. 131–132). It was estimated to contain about 98 per cent of all then known source documents in that field, thus making it possible for the University to become a leading center in such studies as the decipherment of Maya hieroglyphics.

M. Wells Jakeman was instrumental in this acquisition. It was his hope that the day would soon come when the ancient recorded languages of the New World could be read. He now feels that the transition from prehistory to history is definitely in progress and is in fact preparing a monograph on the emergence of Mesoamerican archaeology as a field of historic (text-related) archaeology.

Noteworthy in this connection is the announced visit to BYU in September of Dr. James A Fox, an expert in Maya decipherment, in order to deliver the Guest Address at the Society's Thirty-third Annual Symposium on the Archaeology of the Scriptures (see below, 157.3, 157.4).

In the preceding paper (157.0, above), Dr. Allen J. Christenson draws attention to a form of ancient Mesoamerican writing which, although distinct from the classic hieroglyphics of the Maya lowlands, must also be related to it. However, the exact nature of this relationship is little understood, not surprising, in view of the very few examples of the Quiché script now known to exist. In 1978 he observed it actually in use in a remote valley of Highland Guatemala, and he has reason to believe it may be a survival of the script used by the Quiché priesthood before the Spanish conquest of 1524. Could it also have been the script in which the ancient sacred record known as the Popol Vuh was originally composed?

Christenson's field study, although interrupted and left incomplete, may nevertheless provide important clues for decipherment. He has demonstrated for the first time that a linear script, evidently of ancient origin, is now actually in use among the secretive religious leaders of the Quichés, living in a remote village of Highland Guatemala, near where the Popol Vuh was first recorded in the European alphabet.

Readers of the *Newsletter and Proceedings* may also wish to consider whether the newly discovered Quiché script bears any resemblance to the little known Tlatilco script of the Valley of Mexico, first reported in 1966 (*Newsl. and Proc.*, 102.2, 112.0, 122.0), or to the script of the original Anthon Transcript, copied in 1828 from the plates of the Book of Mormon and only rediscovered in 1980 (*Newsl. and Proc.*, 145.1).

**157.2 STUDIES OF LATE MESOAMERICAN GODS.** Reviews of two recent publications involving Mesoamerican theology: (1) *The Transformation of the Hummingbird: Cultural Roots of a Zinacantecan Mythical Poem*, by Eva Hunt (Cornell University

Press: Ithaca and London, 1977. 312 pp); and (2) "Montezuma's Passivity: An Alternative View Without Postconquest Distortions of a Myth," by Martin Wasserman, in *The Masterkey*, Vol. 57, No. 3, pp. 85-93 (Southwest Museum: Los Angeles, July-September, 1983). Reviews by Bruce W. Warren.

#### HUMMINGBIRD AND HAWK

In *The Transformation of the Hummingbird*, Eva Hunt shows herself to be a perceptive and sensitive anthropologist. In this very readable volume, she reports her research and interpretations of a contemporary Tzotzil Maya poem from the village of Zinacantán. On pp. 29-30 the poem, entitled "The Hummingbird," appears as follows:

The hummingbird is good and big.	1
So that's the way it is;	2
There were workers in hot country.	3
They were burning bean pods.	4
The fire could be seen well, it was so tall.	5
The hummingbird came,	6
It came out,	7
It came flying in the sky.	8
Well, it saw the fire;	9
Its eyes were snuffed out by the smoke.	10
It came down,	11
It came down,	12
It came down so that they saw it was big.	13
Don't you believe that it is little, it is big.	14
Just like a dove its wings are white,	15
All of it is white.	16
I say they tell lies when they say that the hummingbird was little.	17
The men said it was very big.	18
Then they recognized how it was,	19
For none of us had seen it,	20
We didn't know what it was like.	21
Yes, it says "Ch'un ch'un" in the evening,	22
But we didn't know what size it was.	23
But they, they saw how big it was.	24
They saw that it was the same as, the same size as a hawk,	25
Having to do with the father-mother ( <i>Totilme'il</i> )	26
"One leg" as we call it.	27

The end product of Hunt's research on "The Hummingbird" is the following interpretation:

When Zinacantecan men, at the end of the hot dry season, prepare the fields for planting by burning the dry stubble and the dry empty bean pods left behind in a harvested field, they make big fires from which tall smoke rises, obscuring the sky (lines 3, 4, 5, 10). At the same time, the sun is on its upward journey in the ecliptic, passing the point of the vernal equinox, and crossing toward the north



point of the summer solstice (lines 7, 8, 9). At this time also, the first rains come down, and the rainy season begins (lines 11, 12).

The hummingbird, which is a positive symbol of the sun and the incarnation and messenger of the gods that control rain, is also the sacred symbolic image of the conjunction of these events (line 1). However, just as the planting season changes into the weeding season, just as the sun of the vernal equinox becomes the sun of the summer solstice, just as the hot dry season becomes the wet rainy season, the hummingbird becomes a white hawk—which is another solar incarnation. That is, the little blue-green sacred bird becomes a large white sacred hawk.

The blue-green represents the renewal of vegetation in spring. The white represents the color of the white summer rain and the bright light of the summer sun. The small bird represents the equinoctial sun, the big bird the sun of the solstice (lines 1, 2, 13, 14, 15, 16, 17, 18, 24, 25).

Zinacantecans did not know what this little bird was like, because the deities are usually invisible (lines 20, 21, 23). But in the toils of the agrarian year, every spring and summer, Zinacantecans recognize this sacred truth (lines 19, 24). However, this little-large, bird-planet-season deity is directly linked to the other major ancestral gods as their spring-volatile [volatile: flyer, i.e. bird, bat, butterfly, etc.] theriophanic [theriophanic: beastlike, appearance or manifestation as a beast] form (line 26). Its onomatopoeic sound [onomatopoeia: formation of words in imitation of natural sounds] is “ch’un” or “Ch’un” or “t’sun t’sun” (line 22), and that is why his name is *t’sunun*. However, spring and summer are only two of the four seasons of the year.

Zinacantecans call the hummingbird “one leg,” because he is one season of two (dry and wet), one aspect of a dual-quadrupartite year, which is represented all together by the ancestral mother-father gods, the one-legged god, “the oneness,” as prehispanic peoples called Tezcatlipoca, or the “one leg.” Hence, hummingbird and hawk are two of the four volatile theriophanic forms of the One, the one-legged God, who is as well the four seasons of the yearly cycle of the farmers (lines 26, 27). Pp. 243–245.

How has Hunt managed to discover these meanings behind “The Hummingbird”? Her research approach combines the study of historical documents and the structural analysis of mythical symbolism. By analyzing the structure of the poem, she found a consistent transformation of symbols and their meanings. For example, the transition from the spring equinox to the summer solstice involves some of the following transformations:

hummingbird	transformed to hawk (or dove)
smallest bird	transformed to large bird
blue-green	transformed to white
spring	transformed to summer
vernal equinox	transformed to summer solstice
end of dry season	transformed to rainy season
burning of fields	transformed to planting

In Appendix 2, Hunt has listed about 44 transformational associations of the Hummingbird (the Aztec god Huitzilopochtli as an aspect of Tezcatlipoca). These transformations include animals, plants, mathematical calendar series, and divine kinship association series. Each late Mesoamerican deity had a series of identifying classes. For the Hummingbird these classes were specific behavior in the myths, kinship, Christian deity correlate, volatile, color, planet, earth element, deified cultural ancestor, water element, native deity correlate, ecology-climate-season, features of the landscape, cardinal direction, and agrarian cycle.

A valuable feature of Hunt’s book is the convincing demonstration that every late Mesoamerican god had a comparable set of classes that established his identity. This discovery should help greatly to prevent confusion in future studies of the Mesoamerican deities. She writes,

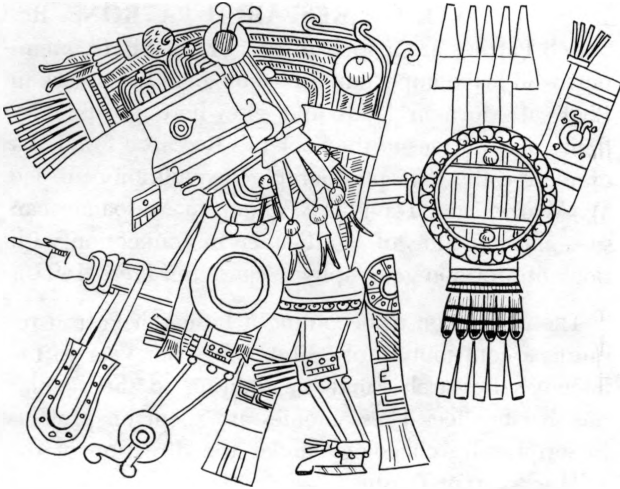
It is one of the joys of structural analysis that when a valid symbolic key is found, the ethnographic evidence to confirm it pours out in torrents, but if the key is not the right one the ethnographic evidence quickly destroys the hypothesis. P. 223.

Other Mesoamerican deities should be analyzed in the same manner as the Hummingbird was in this book. I am convinced that such studies will eventually lead to firm correlations with similar Old World deities.

## MONTEZUMA AND CORTES

The second title under review, “Montezuma’s Passivity,” by Martin Wasserman, is germane to Hunt’s *Transformation of the Hummingbird*, since the Hummingbird, or Huitzilopochtli, was one of the transformed aspects of the Mesoamerican deity Tezcatlipoca. Wasserman treats of interactions among that god; his earthly representative, the emperor Montezuma; and Héman Cortés, the Spanish conqueror of the Aztec Empire in 1519. The author is a psychologist and anthropologist.

The emperor Montezuma could easily have annihilated Cortés and his tiny army as they landed on Mexican soil. Historians have marveled that he did not do so—that he accepted the Conquest without resistance. The usual explanation has been that Cortés arrived during the Aztec year One Reed, the prophesied date for the return of Quetzalcóatl, the Life God of Mesoamerica. In this view, Montezuma is thought to have identified Cortés with that deity and did not act because he feared to offend the ancient “Fair God.” (Incidentally, in Aztec theology the benign Quetzalcóatl



**Tezcatlipoca. From the Codex Borgia. Drawing by John Wilson.**

was the twin brother, yet the eternal enemy, of Tezcatlipoca, the wicked and terrifying god of destruction.)

But Wasserman sees the matter in a different light. He asks the question, "Could it be that Montezuma did not associate Cortes with Quetzalcoatl as is generally assumed but, instead, viewed him as an incarnation of Tezcatlipoca?" In seeking an answer, he points out that Quetzalcoatl was refined and civilized, establishing many of his doctrines with poetry; whereas Tezcatlipoca was a war god, a god of fate, a taker-away of wealth, an arch sorcerer.

However, perhaps Wasserman tries too hard to destroy the significance of the year One Reed and the prophesied "return of Quetzalcoatl" in order to reject an identification of Cortés with Quetzalcoatl. At least it appears to me more reasonable to assume that, at first, Montezuma and his priests did see an identity between the two. But as Cortés and his followers proceeded on their murderous journey towards the capital, Tenochtitlán (now Mexico City), the chain of events led the Aztecs to reconsider the Cortés-Quetzalcoatl correlation and to identify Cortés instead with Tezcatlipoca.

Note, for example, the Spaniards' lust for gold, symbolized by the god Xipe Totec as the west aspect of Tezcatlipoca.

Also, the battle of Cholula and the following Spanish massacre of the people of that city were not only acts such as would normally be attributed to Tezcatlipoca, but Cholula was actually a city sacred to Quetzalcoatl. Would that god destroy his own city and people?

Finally, Wasserman points out that as the Spaniards under Cortés were approaching Tenochtitlán a final terrifying event took place. Montezuma sent a group of wizards and priests out to meet Cortés and urge him not to enter the city. This group was intercepted by a drunkard, who denounced Montezuma then suddenly vanished, and in his place the unembodied voice of Tezcatlipoca began to speak. The voice told them to look toward Tenochtitlán. As they turned toward their capital, they saw a "young Tezcatlipoca" laying siege to the city; the temples were "in flames, and so were the communal halls, the religious school, and all the houses" (p. 91).

Perhaps it is time to reevaluate the traditional view of the circumstances surrounding Cortés' march into the heartland of the Aztec Empire.

**Editor's Note.** Readers may wish to refer to Dee F. Green's brief essay in which he suggests Tezcatlipoca as the Aztec counterpart of Satan, just as many Book of Mormon students have equated Quetzalcoatl with Jesus Christ (as also, incidentally, many native Mesoamericans had done after listening to the Spanish priests). See *Progress in Archaeology*, pp. 115-116.

**157.3 EXPERT ON MAYA HIEROGLYPHS TO ADDRESS 1984 SYMPOSIUM.** A leading expert on the decipherment of Maya hieroglyphics will speak at the Society's Thirty-third Annual Symposium on the Archaeology of the Scriptures, according to Welby W. Ricks, symposium chairman. James A. Fox, professor of anthropology at Stanford University, will deliver the Guest Address. (See separate article about Dr. Fox, 157.4, below.)

The yearly gathering will be held at Brigham Young University, Provo, Utah, in the J. Reuben Clark Law Building, Room 205, on Friday and Saturday, September 28 and 29, 1984. Mesoamerica and the Book of Mormon will be emphasized in the selection of papers to appear on the program. A copy will be mailed soon to SEHA members.

Assisting Dr. Ricks as members of the organizing committee for the symposium are Esther Phelps Parks, Bruce W. Warren, V. Garth Norman, and Ruth R. Christensen, all members of the SEHA Board of Trustees. Mrs. Parks, Society vice-president, is in charge of publicity. Dr. Warren and Mr. Norman, former students of M. Wells Jakeman, are now among the leading Mesoamerican scholars living in the Intermountain area. Dr. Warren is an adjunct professor of anthropology at BYU, while Mr. Norman is the president of Arcon, a firm of archaeological research consultants located at American Fork. The latter is also a contributor on the staff of the *Newsletter and Proceedings*. Mrs. Christensen is the secretary and treas-

urer of the Society, while she and Dr. Warren are members of its Publications Committee.

Each of the committee members has had considerable experience working in support of the Annual Symposium. Dr. Warren was chairman in 1980, while Dr. Ricks is now serving as chairman for the sixth time (*Newsl. and Proc.*, 146.5, 156.3).

Immediately following the symposium, the Society's Annual Business Meeting will be held (see below, 157.5).

**157.4 MAYA EXPERT TRAINED IN UTAH AND ABROAD.** The Maya hieroglyphic expert who will address the forthcoming Annual Symposium (see above, 157.3) is a BYU alumnus who completed his graduate studies under top-ranking linguists at Chicago and in Germany.

Dr. James A. Fox was a German major at Brigham Young University, where he was also a University Fellow and graduated with highest honors in 1969. In 1970 he earned the Master of Arts degree in international relations at the Fletcher School of Law and Diplomacy, followed in 1974 by the MA in linguistic anthropology awarded by the University of Chicago. He spent a year as a German Academic Exchange Fellow under Dr. Guenther Zimmermann at the University of Hamburg's Institute of Ancient American Languages and Cultures. In 1978 the University of Chicago conferred upon him the PhD in historical linguistics. His dissertation was entitled "Proto-Mayan Accent, Morpheme Structure Conditions, and Velar Innovations."

A recent publication by Dr. Fox is intended for both the lay reader and the student: "Language and Writing," Chapter 15 in Robert J. Sharer's new revision (4th ed.; Stanford University Press, 1983) of the classic work, *The Ancient Maya*, by Sylvanus G. Morley and George W. Brainerd. Also, several major technical articles by Dr. Fox are to be included in a forthcoming work by Campbell and Justeson, eds., *Phonetic Studies in Mayan Hieroglyphic Writing* (Institute for Mesoamerican Studies, State University of New York at Albany).

Dr. Fox is married to Margaret E. Hunter, who was also a BYU German major. They have five children and live at Palo Alto, California.

Dr. Fox's Guest Address at the Annual Symposium will be along the lines of his chapter in Morley, Brainerd, and Sharer and will reflect the remarkable progress that has been made over the past 15 or 20 years in the ability of Maya scholars to read the ancient writings (see 157.1, above).

**157.5 UPDATE ON RESEARCH PATRONS.** Research Patrons are a special category of SEHA members who make important archaeological field work in Book of Mormon lands and elsewhere possible by their contributions to the Society's Research Fund. An example is the 1977 photographic expedition of Bruce W. Warren and David A. Palmer to Mesoamerican sites and museums of significance in connection with Book of Mormon geography (*Newsl. and Proc.*, 149.0).

The distinction of becoming a Research Patron requires a contribution of \$30 or more per year to the Society's Research Fund—in addition to the regular membership fee. These monies are spent on projects in scriptural archaeology under the direction of the SEHA Board of Trustees.

Research Patrons have the exclusive privilege of voting at the Society's annual and special meetings. The next Annual Meeting, at which trustees for the coming year will be elected, is scheduled for September 29 in connection with the forthcoming Thirty-third Annual Symposium on the Archaeology of the Scriptures (see above, 157.3).

Also, names of Research Patrons are listed from time to time in the *Newsletter and Proceedings*. The following new and renewing Research Patrons have been entered into the Society's records since the last previous listing (*Newsl. and Proc.*, 150.7):

For the year 1983: Elizabeth B. Arford, Tucson, Arizona; Alta R. Barber, Orem; Eric Brodin, Buies Creek, North Carolina; Joseph S. Gasser, Sr., Layton; John A. Holdaway, Tiburon, California; Robert C. Hopkins, Los Angeles, California; Barbara Hutchins, Prescott, Arizona; Frank H. Lerchen, Fairfax, Virginia; Macoy A. McMurray, Salt Lake City; Anita Murray, Kensington, Maryland; Welby W. Ricks, Provo; and Cathye Sommerville, Lodi, California.

For the years 1983–1985: Charles Stuart Bagley, Alamogordo, New Mexico.

For the years 1983–2000: Virgil V. Peterson, Salt Lake City.

For the year 1984: John P. Ainscough, Kaysville; Elizabeth B. Arford, Tucson, Arizona; Alta R. Barber, Orem; Eric Brodin, Buies Creek, North Carolina; Mildred A. Dee, Sunland, California; Helen S. Fahrney, La Mesa, California; Joseph S. Gasser, Sr., Layton; Robert C. Hopkins, Los Angeles, California; Barbara Hutchins, Prescott, Arizona; Frank H. Lerchen, Fairfax, Virginia; Anita Murray, Kensington, Maryland; A. Delbert Palmer, Provo; Esther Phelps Parks, Salt Lake City; Henry S. Parks, Salt Lake City; Welby W. Ricks, Provo; and Benny D. Thompson, Austin, Minnesota.