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New Light on American Archaeology (Second Edition)

Author(s): Louis Edward Hills

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Abstract: "This book was compiled from a series of lectures delivered by L. E. Hills, hence the occasional personal comments.

Mr. Hills spent years of study and research pertaining to the history, traditions, geography and archaeology of Mexico and Central America. Books of value came into his hands in remarkable ways.

So many requests have been received for this book since it was out of print, that we have decided to publish a second edition. The material gathered is too valuable to the proof of the Book of Mormon to be lightly discarded."

This map illustrates the Valley of Mexico and its surrounding regions, including the Gulf of Mexico, Pacific Ocean, and various ancient civilizations. Key features include:

- Geographical Features:** The Gulf of Mexico, Pacific Ocean, and various rivers and lakes are shown. The map includes a compass rose and a scale bar.
- Historical Sites and Landmarks:** Numerous ancient sites are marked, including the Valley of Mexico, the Valley of the Kings, the Valley of the Gods, and the Valley of the Moon. The map also shows the locations of various ancient civilizations, such as the Yucatan, Mayas, and Olmecs.
- Map Details:** The map includes a title "VALLEY OF MEXICO" and a subtitle "VALLEY OF THE MOON". It also features a compass rose and a scale bar. The map is oriented with North at the top.

Geography is an indispensable requisite for the systematic study of Ancient American history, rendering it both interesting and instructive.

NEW LIGHT ON AMERICAN ARCHAEOLOGY



**BY
L. E. HILLS**

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FOR L. E. HILLS

I N T R O D U C T I O N

In my research for facts in ancient American history, I found it necessary to weigh carefully the theories and speculations of writers who could furnish no good evidence as to where the ancient Americans came from, or when and how they reached the American Continent.

I decided to do my research work from the raw material as much as possible, or to try to gather facts from the translations of ancient records and traditions that were handed down by the natives for many centuries; using the ruins of cities, temples, pyramids, and fortifications as corroborative evidence, especially in establishing geographical locations.

I soon discovered the ancient records and traditions gave little or no chronology, thus leaving the student with little or no knowledge of the centuries in which occurred the historical events described. This, no doubt, was the cause of many scholars rejecting the fragments of native history as of no value, and to their classifying them as myths.

The great historian, H. H. Bancroft, says, "The traditional history of the ancient Americans would assume importance if the events narrated could be otherwise ascertained." In other words, if other records or writings should be discovered restating the same historical events, and supplying the needed chronology, the records and traditions would at once assume great importance.

FRAGMENTS OF QUICHE HISTORY

Mr. Bancroft says, "I have now given all the information from the historical fragments accessible, respecting Quiche history—I have in a preceding chapter presented the evidence to the existence during a few centuries before and after the beginning of the Christian era, of a great aboriginal empire in Central America.

These fragments represent the history of many people for many centuries; they are not necessarily contradictory, for in the absence of all chronology we have no means of knowing to what epoch each refers."

The apparent contradictions and inconsistencies result for the most part from the efforts of authors through whose hands the traditions have been handed down to us, to reconcile them with their theories; to apply to one people the traditions of many; to a modern people the traditions of a remote antiquity; to compress the events of eight or nine centuries into one.

In the study of American archaeology, then, if we would reach sound conclusions, we must learn a lesson by the mistakes made by others.

The date, 580 B. C., found in the ruins at Copan, Honduras, Central America, which was used by Doctor H. J. Spinden of the Peabody Museum at Harvard University, in which he says the Mayan calendar functioned from 580 B. C., to 1561 A. D., about 2,000 years, when the Mayan books and records were destroyed by the Spaniards. Doctor Spinden says the calendar was devised by some unknown mathematical and astronomical genius.

This is a valuable help, as it gives us a date to start from, and the caves discovered near Copan point to the location of Chicomoztoc, or Tulan Zuiva, the Seven Caves, the primitive home of the ancient Americans, as located there; called by the Aztecs, "Aztlan." The ruins at Copan, western Honduras.

Now this last discovery, a fine chronology for nearly all the ancient historical records and traditions handed down for centuries by the Indians.

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PREFACE

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LOUISE HILLS LEWIS.

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CHAPTER I

From Where Did the Ancient Americans Come? Did They Originate in America According to the Darwinian Theory, or Are They De- scendants of Adam and Eve?

Let us examine the Book of Mormon, with several objects in view. One should be to answer the question, "Is the Book of Mormon a revelation of God to us?" and another, "What are some of the purposes of the Book of Mormon?"

Here are a few declarations or prophecies from the Bible that have a direct bearing upon the Book. The first one is found in Acts of the Apostles 17:26:

God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

In other words, God determines when and where all men should live. That covers the American Continent as well as the European.

Examine the statement found in Jeremiah 16:13, where the Lord talks through His prophet. It reads:

Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor.

This was a people that was to be cast out of Jeru-

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salem into a land that they knew not; neither did their fathers. They finally went into the grossest kind of idolatry, and by so doing lost the favor of God.

Another statement is found in 2 Kings 19:31:

For out of Jerusalem shall go forth a remnant,
and they that escape out of Mount Zion: **the zeal of the Lord of Hosts shall do this.**

God is the one that is doing the planning and bringing into operation the fulfillment thereof. "The zeal of the Lord of hosts shall do this."

I wish to show that the remnant that went out of Jerusalem was Lehi and his people, and they that escaped from Mount Zion were Mulek, son of King Zedekiah, and a colony of his friends.

The following may be a new thought to some concerning Mount Zion. In looking at the plan of the City of Jerusalem, you will discover one corner in that city called "Mount Zion." There you will see printed "the palaces of the kings." Mulek was the son of the king, Zedekiah. No doubt Mulek's associates in that colony came from Mount Zion also. These statements coincide with the statements found in the Book of Mormon concerning two colonies and where they came from. Lehi and Mulek, and their people, all came from Jerusalem; the first colony in 600 B. C., and the second colony about 589 B. C.

Again we will read in the Book of Mormon that the Lord led them across the sea. Verse 129, page 562:

Now the land south was called Lehi, and the land north was called Mulek, which was after the son of Zedekiah; **for the Lord did bring Mulek into the land north, and Lehi into the land south.**

Associate that with the statement in 2 Kings: "The zeal of the Lord of Hosts shall do this."

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Connect this with the thought presented in Acts 17:26. The Lord's hand is revealed in the bringing of colonies of people to the American Continent, as was foretold by the prophets. These were the people that are known as "ancient Americans," and they were of Israel, descendants of Joseph.

NEPHITES DIRECTED BY THE LORD

Turn to the Book of Mormon, 63:218. Notice that the Lord directed the Nephites after they reached America:

And it came to pass that **the Lord commanded me**, wherefore I did make plates of ore, that I might engraven upon them the record of my people.

The Lord commanded that other plates should be made. Turn to Book of Mormon, 97:46, and read:

And it came to pass that the **Lord God said unto me, Make other plates;** and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

Notice! The Lord continued to direct the people upon this continent. Book of Mormon, 615:94-99:

And it hath become expedient that **I, according to the will of God,** that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith, **should make a record of these things, which have been done; yea, a small record of that which hath taken place from the time Lehi left Jerusalem, even down until the present time.** (This was the Abridgment.)

Observe that Mormon said, "**I, according to the will of God,** make . . . a small record." (An abridgment). We follow that thought through the making of the plates and the historical records to be kept, and

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finally the abridgment that God commanded to be made. All this shows the hand of God in bringing the people to this continent, where He caused the records to be made, the abridgments to be written, and directed the hiding of the records where they were later found. Book of Mormon 723:97:

Moroni was commanded to hide the twenty-four plates again in the earth, after he had made an abridgment of them. Mormon had already hidden the Nephite plates in the Hill Cumorah, after he had made an abridgment of them. Thus Moroni carried the abridgments of both records to New York State.

With this evidence, can we, will we, recognize the Book of Mormon as a revelation from God?

FINDING OF THE PLATES

Now let us consider the finding of the plates.

The angel appeared to Joseph Smith and directed him where they were. They were translated by the power of God. The prophets of old foretold the coming forth of a book, and it was to be associated with a "marvelous work and a wonder." There must have been some great purpose for which it was designed. Have we discerned the purpose yet?

THE COMING OF COLUMBUS FORETOLD

Please turn to the Book of Mormon, 34:147, and read:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and **I beheld the Spirit of God, that it came down and wrought upon the man;** and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land."

I have here the History of Central America, vol. 2,

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by Mr. H. H. Bancroft, and we will read on pages 232 and 234 the following:

Columbus's extravagance of belief was the primary cause of his success.

He claimed to have been divinely appointed for this mission, affirmed his voyage a miracle, and himself inspired with the conception of it by the most holy Trinity.

Once born in him the infatuation that he was the divinely appointed instrument for the accomplishment of this work, frowning monarchs or perilous seas were as straws in his way.

An extract from a letter written by Columbus to the Queen of Spain, which is found in Montgomery's History of America, is as follows:

An angel appeared to me and said, "God has given to thee, Columbus, the keys of the great chains that bind the ocean."

There may be a few other words added, but that is the substance of it. We notice that Columbus claimed that he was directed by the Spirit of God, and also says he was visited by an angel. He was to cross the sea to this country, another remarkable agreement with the Book of Mormon.

So we see the hand of God directing in all things; leading the people across the seas, causing the records to be written and preserved, bringing them to light and causing them to be translated and to be associated with the marvelous work He was to do in the latter days. Is it not the key to our situation?

In the Book of Mormon is added knowledge concerning Christ and His mission, showing that the mission of Christ is far greater than has ever been dreamed

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of by the Christian world. Book of Mormon, 35:157-167. A revelation to Nephi:

And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them. And the angel said unto me, Knowest thou the meaning of the book? And I said unto him, I know not. And he said, Behold, it proceedeth out of the mouth of a Jew; and I, Nephi beheld it; and he said unto me, The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceedeth forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in God: and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches.

On the next page (p. 36) read verses 168-171:

For behold, **they have taken away from the gospel of the Lamb many parts which are plain and most precious;** and also many covenants of

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the Lord have they taken away; and all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: wherefore, **thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.**

Here is a clipping taken from the Pathfinder of August 4, 1923. From this you will notice that there has been found what is known as a "Palimpsest Bible. This means a Bible which had been written upon parchment, the original writing erased and other texts written on the same parchment. Watch the dates in this clipping and then compare with what was referred to here in the Book of Mormon. The article, in part, follows:

PALIMPSEST BIBLE DISCOVERED

In the library of the Hispanic Society of America, in New York, is a Latin manuscript version of the Scriptures which dates from about the 13th century. Beneath this Vulgate text, declares Dr. E. S. Buchanan, is an erased undertext which appears to have been copied in the **fourth, fifth or sixth century from one of the earliest versions of the Bible.** Dr. Buchanan claims to have deciphered this undertext. The undertext, he is convinced, furnishes proof that the Bible has been changed . . . he finds omissions which indicate that there has been much revision. In the process of revision, he says, **various elements from the teachings of the apostles and the early Christians were dropped out one by one.** . . .

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Just think. This, coming lately from a discovery made in New York of an ancient Bible! Then compare with the thought we have just read from the Book of Mormon that the great church changed the New Testament.

What are the dates? The "fourth, fifth, or sixth centuries" was the time in which this Bible was first made, and it was changed on or before the 13th century. When Columbus visited America in the 15th century he brought the New Testament; it was a changed book then. Nephi said it would be changed when it reached America.

PURPOSE OF THE BOOK OF MORMON

Now we are coming to one of the purposes of this wonderful record. Turn to the Book of Mormon, page 38, and read verse 192:

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and **shall make known the plain and precious things which have been taken away from them.**

You see now one of the purposes of the Book of Mormon? Notice! It was to make plain the precious things taken away from the New Testament. It is a witness that the New Testament is true, and the witness it bears that Jesus is the Christ is true; but it also brings to light the precious things that have been taken away from the New Testament.

That is one of the purposes of the book. Have we been using it in the way we should? Have we made known to the world these things? Book of Mormon makes some things 100 per cent plainer.

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**ATTITUDE OF BOOK AS TO INFANT BAPTISM AND
BLESSING OF CHILDREN**

There is no chance to misunderstand about infant baptism: truly it makes it plain. (Read Book of Mormon, 770:15-21.)

Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity: for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love; and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity. Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them for they are all alike in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

I want all to catch the value of having little children blessed. We should have it in our minds whenever we have little ones to be blessed. Do we realize that this is given for our edification in the last days? I

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will read from verse 23 to verse 26, page 649 of the Book of Mormon:

And when he had said these words, he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude, and saith unto them, Behold your little ones. And as they looked to behold, they cast their eyes towards heaven, and they saw the **heavens open, and they saw angels descending out of heaven as it were, in the midst of fire; and they came down and encircled those little ones about; and they were encircled about with fire; and the angels did minister unto them,** and the multitude did see and hear, and bear record; and they know that their record is true, for they all of them did see and hear, every man for himself.

My friends, is this picture given to us that we may know what takes place when a little child is blessed; do the heavens open and the angels take recognition of the little ones? Are they surrounded by the spirit of the Almighty, represented by fire? Though we may not see it, does it take place? I believe it. It is recorded in this wonderful record that we might be edified and made to know something of the sacredness of these holy ordinances. It is a beautiful thing, if we understand it. Does it make these things plainer? You know the answer.

I call your attention to a statement I should have read before this last statement was given. Book of Mormon, 37:184-186:

For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall

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be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation.

Here is a statement by the Lord that he would manifest himself to the Nephites and **that they should write it**, and the time would come when these writings would be brought to light. "And in them shall be written my gospel . . . and my salvation." This is recorded in the Book of Mormon.

We come to another purpose of the Book of Mormon. In the Bible, Luke 21:24, I read that Israel should be scattered and become a hiss and a byword, "until the times of the Gentiles be fulfilled." Israel would not become the people of God again until the time of the Gentiles be fulfilled. The Indians are a portion of Israel.

From that statement we turn to Romans 11:13. Paul says, "I am the apostle of the Gentiles, I magnify my office." The remainder of the chapter is important to read, but we will jump to the 25th verse:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.**

Now we go to a prophecy uttered by the Lord as found in the Book of Mormon, page 646:34-36:

And thus commandeth the Father that I should say unto you, At that day when the Gentiles shall sin against my gospel, and shall reject the fullness

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of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do these things, and shall reject the fullness of my gospel, behold saith the Father, I will bring the fullness of my gospel from among them. (Read B. of M. 156:40).

Here is the picture drawn by the Savior in prophecy, and he says:

My Father saith unto me: When the Gentiles have sinned against my gospel and have rejected the fullness of my gospel, and treated treacherously the message of the latter days, **then I will bring the fullness of my gospel from among them;** or the times of the Gentiles will end; and I will then bring the fullness of my gospel unto the house of Israel.

I believe we are right at the door of this marvelous change.

Another purpose of the Book of Mormon is stated on page 699, verses 39, 41, and 42.

Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord, that they may come forth in his own due time. . . . And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; **that they may be persuaded that Jesus is the Christ, the Son of the living God;** that the Father may bring about, through

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his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant.

The Book of Mormon is designed in part, to be a message to the Jews, to make plain the fullness of the gospel to them, to make plain that Jesus is the Christ; and this is to be just before Israel is to be gathered from all the lands whithersoever they were scattered. Ezekiel 37:19-22:

Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest **shall be in thine hand before their eyes.** And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

The Lord here says that he will take the "stick of Joseph" 'in the hands of Ephraim, and he will put it with the "stick of Judah" (the New Testament) in thine hand before their eyes, and then will he gather them from all lands whithersoever they have been scattered, when the times of the Gentiles end."

I wanted to bring to your minds some of the evidences of the divine message that the Book of Mormon contains, and some of the purposes of the Book, that we might better know and understand what the Book of Mormon means to us.

CHAPTER II

Historical Records and Traditions Handed Down for Centuries by the Ancient Americans Have Little or No Chronology. Babylonian and Egyptian Signs of the Zoziac in the Mexican Calendar

Research into ancient American history is a task that is heavy. It calls for an intensive study, and as we progress I believe you will all agree with me that such is the case.

What have been the mistakes made by scientists in the past? They have disregarded the chronology given in the Bible. In finding the remains of prehistoric beasts, they analyze the strata and rock found over the remains and make their deductions as to the age in which the animal lived. By doing so, and disregarding the Bible story of the creation, they get back into the realms of the past beyond anything conceivable. They find remains of prehistoric animals and come to us with the statement that they existed on the earth hundreds of thousands and even millions of years ago. What light does that place the Bible in, when it tells us that the great creation was about six thousand years ago?

The same things will apply to archaeology. The moment you get back into the dim past, where we have no chronology to guide the student, again comes the theorizing and without knowledge as to positive dates and locations they go to theorizing as to the age of the ancient ruins, the great pyramids found in Mexico, and the great stone cities and ruined temples. Without anything to guide them, they go into the realms of

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speculation and can come to no sound conclusions. While they are making very wonderful discoveries, which are valuable to scientists and all students of American archaeology, their dates are but theories, and are not authentic. In summing up, they many times crowd from five to ten centuries into one. They take some things that are comparatively modern in archaeology and assign to them a primitive origin. Many such things as that we have to contend with in our research.

This is what I have found myself up against in delving into American archaeology, and I can say with all earnestness I feel sure that no scientist has ever lived that will get a knowledge of the true story of the ancient Americans without the aid of the Book of Mormon; and no man will be able to decipher the geography of the Book of Mormon without the aid of the indian records and traditions. They go together. We are compelled to associate them in order to work out geographical locations for the Book of Mormon history.

Consider the ancient cities, pyramids, and temples; they arouse in the mind of the thinker these questions: Where did this people come from, and when and how did they reach the American Continent? This has never yet been answered satisfactorily. The Book of Mormon tells us of three colonies that crossed the sea, but it cannot give us the modern names. The history closes in 420 to 421 A. D., therefore it can give us only a history of where they started from and of their crossing the sea. But there they are lost because we have no modern names to go by, except some few descriptions of location, such as waters, rivers, mountains, etc.

LARGE AND MIGHTY MEN, FROM TOWER OF BABEL

But we must have something more to guide us in our search. The Book of Mormon says that the first

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colony that visited America was from the Tower of Babel and it also says that the Jaredites were a race of large and mighty men.

(See B. of M., p. 759:99.) Page 715, verses 7, 8, tell of the coming of the Jaredites and something of the people that were in the colony, and where they came from; but one of the especial thoughts is in the eighth verse, where it states that the **brother of Jared was a large and mighty man.**

I secured a book at the time of the death of a prominent man in Independence (it came from his library), which is known as "The Geography of the Bible," by Coleman. It is quite authentic, and very good. I would like to read from that book, page 50, concerning the people who built the Tower of Babel. It will help us in our research:

The first men upon the earth, **relying upon their strength and greatness**, undertook to build a high tower on the plateau where Babylon now stands; that the tower had nearly reached to heaven when the winds, coming to the help of the gods, destroyed the tower, and that Babylon took its rise from these ruins; and whereas before that period all men had one language, they now began to speak other tongues.

There is also an ancient Chaldaic work which Alexander the Great caused to be translated, which came from the royal library of Nineveh (p. 51, Ibid.):

From the gods, who inhabited the earth in the first ages, there sprang a **race of giants of immense size, and of the strongest bodily frame**; full of insolent daring, they formed the ambitious design to build a lofty tower (Babel), but while they were employed in the erection, a dreadful tempest, raised by the gods, destroyed the huge edifice and scat-

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tered among them unknown words, whence arose discord and confusion.

Here are several statements from several sources, that the builders of the Tower of Babel were giants.

We turn to the Bible and in different places we read of giants. You are all familiar with the story of Goliath, and he had three brothers who were equally as large as he. (2 Sam. 21:16-22)). We read in Deuteronomy 3:11-13 and 9:2 of giants; at the time the Israelites went into Palestine Hebron was a city of giants. (Num. 13: 33, Joshua 15:13.)

In associating the evidence from the Bible and from European histories concerning the building of the Tower of Babel by giants, with what we have in the Book of Mormon, saying the Jaredites were large and mighty men, we turn to ancient American history and go back to the primitive people who inhabited America, and, according to the ancient records and traditions, we find that the first people, the first inhabitants, are called "Quinames" in the Indian language, the meaning of which is "giants." We will read in Native Races, vol. 5, page 198, what the Indian records say about who the first inhabitants of Mexico were:

The Quinames, traditionally assigned as the first inhabitants of nearly every part of the country, have been the subject of much discussion among the Spanish writers. Clavigero considers the existence of a race of giants doubtful, although admitting that there were doubtless individuals of great size among them. Most other writers of this class accept more or less literally the tradition of the **giants who were the first dwellers in the land, deeming the discovery of the bones of a large race of people, in various localities, corroborative authority.**

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You will notice here that in this statement it says the **first inhabitants of Mexico were Quinames, or giants.**

FROM THE TOWER OF BABEL

Native Races, Vol. 5, page 209

At the end of the first age of the world, as we are told by Ixtlilxochitl, the earth was visited by a flood which covered the most lofty mountains, after the repeopling of the earth by the descendants of a few families who escaped destruction, **at the building of a tower, and the confusion of tongues,** and consequent scattering of the population—for all these things were found in the native traditions as we are informed—**seven families** speaking the same language kept together in their wanderings for many years; after crossing broad lands and seas, enduring great hardships, they reached Tamoanchan or Huehue Tlapallan.

The footnote reads:

The date of the arrival (of this primitive colony) in Huehue Tlapallan is given by Ixtlilxochitl as 520 years after the flood.

Notice, in the Indian records there is an account of the first inhabitants of Mexico who came from the Tower of Babel. It has given us added knowledge, for it says **there were seven families.** Please observe the history as it is read from the Book of Mormon, 715:7-11:

Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the

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Lord they were scattered. And the brother of Jared being a large and a mighty man, and being a man highly favored of the Lord, for Jared his brother said unto him, Cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded.

This is surely a remarkable agreement between the Book of Mormon, and the ancient Indian records, translated by Ixtilxochitl. If we had no other evidence, that of itself ought to make people take notice.

The Indian records tell about a colony coming from the Tower of Babel, and while the Book of Mormon says it was Jared with his brother and their families, and a few friends and their families, the ancient record says that **there were seven families**. We read in the Book of Mormon that the Lord did not confound their language. In the Indian tradition it says that they were all speaking the same tongue. It states that they traveled a long distance by land, or crossed great lands and seas and reached the land of promise, "Tlapallan," the promised land. So we learn from this tradition that the primitive colony of the ancient Americans came from the Tower of Babel, and were giants. The Book of Mormon says they were large and mighty men.

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In taking up this subject, we have three different phases of archaeology to deal with. First, written archaeology, or ancient records that have been handed down amongst the Indians and are still extant. The second, their historical traditions that have been handed down orally. The third, the monumental archaeology, which consists of the remains of great cities, temples, palaces, and pyramids, which may still be seen. Monumental archaeology is the balance wheel of the traditions. The ruins prove conclusively that the civilizations spoken of in the traditions did exist.

For the corroborative evidences of giants once living in Mexico, I will make only a brief reference to Mexican history. While many references could be made, two, perhaps, will be sufficient. We will read from vol. 4, Bancroft's Native Races, page 547:

Villa Senor y Sanchez, one of the early Spanish writers, names Tula as one of the **many** localities where giants' bones have been found.

Notice! In Tula, just north of the Valley of Mexico, is one of the **many** places where the bones of the giants have been found. On page 598, read again:

The entrance to the cave was at the foot of a hill, and within were seated around the walls over a thousand **mummies**, "dressed in fine blankets made of the fibres of lechuguilla, with sandals, made of a species of liana on their feet and ornamented with colored scarfs, with beads of seeds of fruits, polished bones, etc." . . . Another traveler heard of several of these caves, and that the remains found were of gigantic size.

You will notice that there are caves in which as many as a thousand bodies have been found. There is a reference in the same connection which says that saltpeter is found in and near these caves, which, to-

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gether with the dryness of the atmosphere, had preserved the bodies. And there were bodies of giants in some of these caves. The remains of giants also have been found in other parts of the country.

I call attention to the mummies, or preserved bodies, because of the question that has been raised as to the possibility of the existence until the time of the coming of Mulek; but we find that they still exist in that country, and that they have remained there for ages, as mute witnesses to the truth of the Book of Mormon.

There is a great deal of evidence showing that the first inhabitants of America were either a large race of men and women, or that there were many among them of extremely large stature. We read in the Book of Mormon of one particularly large man. On page 754, verse 44, is a reference to a man by the name of Lib:

And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and **Lib was a man of great stature, more than any other man among all the people.**

There is no question but what there was a race of large people who once lived in Mexico.

ARCHAEOLOGY

What is written archaeology? It is ancient records that have been kept for centuries and later translated, and now make valuable data from which we may secure some good historical facts. In vol. 5, Native Races, page 147, we read of a historian who was a direct descendant of the Nephites, "Ixtilxochitl"—Ist-lil-zock-e-te.

Fernando de Alva Ixtlilxochitl was a grandson of the last king of Tezcuco, from whom he inherited all that was saved of the records in the public archives.

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His works are more extensive than those of any other writer, **covering the whole of Nahuatl history.**

There is a line or two in the footnote I would like to have read.

He was the subject of much criticism, favorable and otherwise. The verdict of most authors seems to be that he **wrote honestly, compiling from authentic documents in his possession.**

You will notice that he translated from authentic documents and that he translated honestly, although a little off, some think, in his chronology. That is one trouble with this American archaeology; the chronology is very poor, and without the aid of the Book of Mormon it is difficult to get anything correct as to dates. You will notice that this man, Ixtlilxochitl, was the man who translated the document telling of the first people coming from the Tower of Babel. He translated ancient records he inherited, that tell us **there were seven families** that came across the sea from the Tower of Babel and that they came in seven vessels or barges or barques, one for each family; the one for animals not mentioned; making eight vessels in all. Besides this written archaeology translated by Ixtlilxochitl, there are a great number of other records that have been found and carried away that have been partially translated or worked out. There are some in Berlin, and some in the Vatican, and several in the archives of the government in Madrid, Spain. Copies of the most of these have been secured and are to be found in one of the greatest of archaeological works ever compiled in this country, that which is known as "Lord Kingsborough's Works." One set of his volumes, sold recently for twenty-four hundred dollars, so you can see from that what the works of this man are thought to be worth.

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In the writings of people who have dealt with the traditions of the Indians there are many theories advanced. There is no doubt that the traditions had become changed by the ancient people themselves, in handing them down orally as they did. There were other changes made by the Spanish writers to correspond with their views and theories. Mr. Bancroft makes this statement; I am not the author of it.

The Spanish priests added to the traditions concerning religious matters and distorted them in such a way as to make them objectionable to the thinking minds of even the natives.

This was due to the religious zeal of the first missionaries in Mexico and Central America. The 83d psalm says: "They have taken crafty counsel against God's hidden ones." (The ancient Americans were God's hidden ones). Their counsel and craftiness was to destroy the fact that the ancient Americans were Israelitish. This, I believe, is still going on.

In examining the ruins of temples, cities, and palaces, in Mexico and Central America, we may be able to decide, by studying the style of architecture and the plans of the temples and palaces, something about the people who walked the streets of those cities and what degree of civilization they had reached. Their palaces indicate strong governments; their fortifications show warfare; their temples indicate religion; their altars, and there are many of them all over the land, indicate sacrificial worship—not human sacrifices, as some have supposed—but the sacrifice of birds and animals, as told in the different writings of scientists and travelers in Central American (Native Races, vol. 3, pp. 482, 484; vol. 5, p. 572.)

In the Calendar Stone of Mexico there is a connection with Babylon and Egypt. Some of the signs of the zodiac are identical with the signs of the zodiac

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SIGNS OF
ZODIAC
on Stone of
Marduk-Apal-
Iddina I.
Discovered
at Susa



Days of the
Aztec
Calendar



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found in Babylonia and Medo-Persa and Egypt. In Susa, the place where Hammurabi's laws were found, was a cornerstone marking a land grant. The stone was covered with the signs of the zodiac, giving dates, among them being a deer, a rabbit, a serpent, a dog, a spear, a house; identical with some of the signs of the zodiac found on the Calendar Stone in Mexico. This evidence in Mexico shows their knowledge of Babylonian and Egyptian learning.

The ancient Americans had a 52-year jubilee year, while with the Israelites it was 50 years. (Lev. 25:10.) They also kept the feast of the harvests. (Native Races, vol. 5, p. 239.) It is claimed that there are many Hebrew words in the different Indian languages in Mexico and Central America. (A Popular History of South America and Panama, page 6.) From these evidences, what conclusions can we come to other than that some of them were Israelitish, and that they were keeping the Law of Moses. (Book of Mormon, 210:30.)

I secured from the Peabody Museum an account of the travels of an archaeologist in the northern part of Guatemala (or Zarahemla). In the ruins of the cities and towns, there are remains of buildings and temples, and in many of the ruins there are large stone monoliths showing very fine work in carving the portraits of men, and before these men are prisoners, brought with their hands bound behind them, some represented in an upright position, some kneeling, some lying on their faces. The conclusion of the archaeologist was, that this indicated human sacrifice—that they were brought to the priests for that purpose. The Book of Mormon, page 295, verse 34, says that they had judges throughout the lands, and the transgressors, or the breakers of the law, were brought before the judge to be judged, according to their laws. For example, read Book of

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Mormon, 299:15; 300:20, 21; 295:34; Native Races, vol. 2, p. 437.

Read a statement in the Book of Mormon, found on page 197, beginning at the 11th verse:

They observed to keep the law of Moses, and the Sabbath day holy unto the Lord. And they profaned not; neither did they blaspheme. And the **laws of the land were exceeding strict.**

Go back now, to the law of Moses. Was it strict? It was an added law of sin and death, and the command was that if they picked up sticks on the Sabbath day they were to be taken out and stoned to death. The Book of Mormon says that they kept the law of Moses and observed the Sabbath day, and **the laws of the land were very strict.** Then when we see pictures of these monoliths and see the prisoners before the judges, as represented in the ruins, we understand the meaning. Not human sacrifices at all, but judges judging those who have been transgressors, those that had been brought before them to be judged.

This is an instance to show something of the possibility for a Book of Mormon student. And while I have only broken new ground, there is now opening before us the most gigantic opportunity for students to study intensively the Book of Mormon and archaeological finds. What has already been found is marvelous, and there seems to be no limit to it.

The ruins of the cities in the northern part of Guatemala are referred to in the Book of Mormon, 688:7, by Mormon when he was a boy eleven years old:

And it came to pass that I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla; the **whole face of the land having become covered with**

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buildings, and the people were as numerous almost, as it were, the sand of the sea.

Desire Charnay, in his "Ancient Cities of the New World," page 425, says that in traveling in this country he saw ruins everywhere, and that it would take a lifetime to visit all of the ruins in the northern part of Guatemala. This is again a remarkable agreement between monumental archaeology and the Book of Mormon history, showing that the ruins of such buildings standing there today are the remains of Nephite cities as described by Mormon. (688:7.)

Altars on which it was customary to offer deer and birds as sacrifices were also found. (Native Races, vol. 3, p. 482-4).

Surely the people were keeping the law of Moses in the northern part of Guatemala.

Just recently scientists have found a date by which to reckon time. In the Kansas City Journal-Post of February 24, 1924, there was an article telling of a date found in Copan, Honduras, that was 613 B. C. or 580 B. C., according to our chronology. This date was found in the ruins of the temple standing on the banks of the Copan River. The Book of Mormon, 96:22, says, "I, Nephi, did build a temple like Solomon's Temple," and adds that while it could not be just like Solomon's, the workmanship was fine like unto his temple.

In connection with this we read of a date which must have been at least ten years after the time of the building of the temple and its completion:

"And thirty years had passed away from the time we left Jerusalem."—Book of Mormon, 97:44.

That would make this 570 B. C. They left Jerusalem in 600 B. C. The 580 B. C. found in the temple at Copan may have been the date of the finishing of the

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temple. Men from Peabody Museum found that date there, and it was used to decipher the **Maya Calendar**, the result of research by Dr. H. J. Spinden of Peabody Museum.

The same article also says they found dates in Tikal, in northern Guatemala, and at Palenque, in Chiapas. These dates coming to light and various other evidences from different sources, may be the hand of God moving to bring to light evidences at this particular time, for a purpose. I believe we are going to have evidences to establish the credibility of the Book of Mormon beyond anything we have had, or hoped for in the past.

CHAPTER III

Was It God's Purpose to Populate the American Continent with People from the Eastern Continent? Jesus Christ and His Mission Revealed to the Ancient Americans?

DID THEY HAVE THE WORD OF GOD?

I desire to introduce a thought that may be a basic principle in our study of this subject all the way through. I refer again to the statement made in Acts 17:24-26, that God created the world and all things therein; and made of one blood all nations of men.

I get from this scripture that all nations of men are descended from Adam, or that all races of men are of the blood of Adam, and that God determined the times and bounds of their habitations, that they should seek the Lord, if happily they might find him.

I think you will agree with me that in all the ages of the past in the European countries the people have had an inspired record, the Bible. There were prophets who revealed the will of God in the ages of the past, and these revelations have been recorded. And while a great many do not believe that all of the Old Testament is inspired, they believe there is a vast amount of inspiration in it to give knowledge of God.

Let us reflect. If God created all nations of men and determined the bounds and times of their habitations, it is reasonable to believe that he would reveal himself to the people upon this American Continent.

We read John 3:16: "God so loved the world that he gave his only begotten Son." I accept that statement with the thought that God revealed his Son to all

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nations of men, for through him is revealed the only way of life and salvation. Then it is reasonable to believe that Christ was revealed to the people upon this continent, and that they had an inspired record; and it was destined to play the same part in the history of the New World, America, that the Bible, the Old and New Testaments, were designed to bring about in the Old World.

I turn to a statement in the Book of Mormon and will read from 157:59, 60, 61:

Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also.

Now we discover one of the purposes in the bringing of the people to the American Continent, and their record being translated that it might be another witness for Christ and his mission, and it shows his mission as being far greater than the world generally supposes. **His mission was to all the world, all peoples, all nations of the world;** and at the time of the coming of the Lord there was no communication between Europe and America and no possibility of his great message being revealed to the American people other than as it was revealed by Jesus Christ, himself, to the people upon the American Continent, and there is an abundance of scripture that points to the mission of Christ to the ancient American people.

The Book of Ether in the Book of Mormon is very similar to the Old Testament Scriptures, which goes back to the creation of man, the first man upon the earth. The Book of Ether carries us back to the first

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people upon the American Continent, and of God's promises to them of his dealings with them; and when they became so wicked and were so far departed from righteousness that they incurred the wrath of God, they were destroyed as a people, and we find the Nephites brought to this country to enjoy and live in the land choice above all other lands.

That promise was made to the people of Jared, which you will find on page 718, verse 42, of the Book of Mormon, which says they would be brought to a land choice above all other lands. The same promise was made to Lehi, as recorded on page 6, verse 54, of the Book of Mormon:

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

In Jeremiah 49:30, 31, 32, a promise is made that those who were to flee out of Palestine were to be brought to a land where a people dwelt without care, alone, and their animals were to be a booty to this last colony. Such was the case.

I want to examine some of the evidences of this other colony and see if we may identify them from the traditions of the natives, the Indians. There are some very wonderful traditions and they have come to us from different writers and sources, some from the Maya and some from the Nahua records. In these ancient traditions there is no question but what there has been a vast amount of additions and alterations, and yet behind every tradition there is a basic fact.

We will read one or two quotations from the Book of Mormon to give us a key that we may get more

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quickly some of their traditions or statements of the first inhabitants of America.

On page 759, verse 99, of the Book of Mormon, we read: "And they were large and mighty men, as to the strength of men." On the opposite page it says that they were provided with breastplates. On page 232, verse 65, we get another statement concerning the size of the Jaredites that is interesting as well as additional evidence:

And behold, also, they have brought breastplates, which are large; and they are of brass, and of copper, and are perfectly sound.

We might read that over a great many times and yet fail to notice that **these breastplates found in the Jaredite country were large;** but when we come to associate it with the statements in various places in the Book of Ether that they were large and mighty men, we learn that the Jaredites were large men.

In the Indian traditions we read in vol. 1, Native Races, page 670, a very short statement concerning the first inhabitants of Mexico, but it answers our purpose at this time:

The Quinames, or giants are mentioned as the first inhabitants of Mexico.

That gives us this knowledge. It shows where the Jaredites settled, where they lived. **They were the first inhabitants of Mexico.** In Native Races, vol. 5, read page 138 concerning the three great traditions which were universal throughout America:

Three traditions are especially prevalent in some form in nearly every section of America; that of a deluge, of an aboriginal migration, and of **giants that dwelt upon the earth at some time in the remote past.**

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Those three traditions all agree with the Book of Mormon, that the first or primitive people came to America from the Tower of Babel and that they were giants. Then there is one great universal tradition among all of the tribes of a migration from a happy land, from a place where everything seems to have been in abundance, where they were contented. This was a Nephite migration from the land of Nephi or Aztlan.

MIGRATIONS OF THE JAREDITES

In following the migrations of the Jaredites we turn to a tradition given by Torquemada, and while I am satisfied that the direction they traveled was southward, there is a lot added that does not belong to the Jaredite history. I will read it later. The **main point in this tradition is to show the general direction of the migration of the Jaredites after they landed.**

Before we take that up I want to read a statement made by one of the early writers, who came to America shortly after the conquest, and who gathered at first hand the traditions of the primitive people, the ancient Americans. He soon mastered the different dialects of the Nahuatl language in Mexico and gathered together a vast amount of knowledge concerning the ancient traditions. This man was Sahagun. He came from Spain and landed in America in 1529. In Native Races, vol. 5, p. 189, please notice what this man says about the first inhabitants of America:

Countless years ago the first settlers arrived in New Spain. Coming in ships by sea they approached a northern port, and because they disembarked there it was called Panutla, or Panocia, "place where they arrived who came by sea," now corruptly called Pantlan (Panuco).

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In examining these different traditions, and comparing them with the Book of Mormon, those referring to Panuco say that the first settlers, the primitive colony, landed there. Sahagun gathered this knowledge from the Indians.

The Book of Mormon tells of the finding of the twenty-four plates of the Jaredites, and that they were translated by Mosiah and given to the people. Book of Mormon, 291:16-22, 25.

After having **translated and caused to be written** the records which were on the plates of gold, which had been found by the people of Limhi, which were delivered to him by the hand of Limhi; and this he did, because of the great anxiety of his people, for they were desirous beyond measure, to know concerning those people who had been destroyed. And now he translated them by the means of those two stones which were fastened into the two rims of a bow. . . . Now after Mosiah had finished translating these records, behold it gave an account of the people who were destroyed, **back to the building of the great tower, at the time the Lord confounded the language of the people . . . Nevertheless it gave them much knowledge,** in the which they did rejoice.

You will notice that the Book of Mormon says these plates when translated, gave them much knowledge concerning the primitive people, or Jaredites.

While Alma forbade a part of the Jaredite record being given to the people concerning the Jaredite secret oaths and secret combinations, the rest of the history concerning the Jaredites was given to them. (Book of Mormon, 541:16.) Thus the Nephites had a very correct knowledge of Jaredite history, also much

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information concerning the locations of the Jaredite lands and cities.

In this statement Sahagun tells us that the first inhabitants came in ships (in the plural,) and that they disembarked at Panuco. We will read another statement in connection with that which comes from another source entirely. It comes from the Mayas, or the Lamanites. (Native Races, vol. 3, p. 270):

According to the Quiche traditions, the **primitive portion of the Nahuas** (the Jaredites) **were in the distant east beyond immense seas and lands . . . They sailed in seven barques or ships. . . . It was at Panuco, near Tampico, that those strangers disembarked.**

The ancient record translated by Ixtlilxochitl, in speaking of the seven familiess from the tower of Babel, says that **they crossed broad lands and seas.** Here it says "immense seas and lands." (Native Races, vol. 5, p. 209.)

You will notice that while there is much irrelevant matter in this tradition, yet there is revealed in what we have just read some very important historical data. You will note that he says this was **a primitive colony** and while he thinks that they were in some way the forerunners of the Nahuas, he tells us that this colony, **the primitive colony, landed at Panuco,** and that they came in seven ships. When we read in the Book of Mormon of the coming of the Jaredites from the tower of Babel, and that there were **seven families,** I believe such was the case, because the Almighty directed the Jaredites to bring with them animals, two of a kind of the various kinds. This is found on page 716, verse 16, Book of Mormon. God commanded them to bring animals. So we believe that there was one barge that was provided for the animals alone, because they

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brought not only animals, but beasts, possibly elephants and mastadons; young ones, small in size, no doubt. They used them for beasts of burden before they left Asia, and they were beasts of burden after they reached America, as the record says. (Book of Mormon, 737:21.) Evidences have been found which should convince anyone that elephants and mastadons were being used as beasts of burden in Mexico.

The bones of a mastadon were found among the cedar piling used in building a causeway into Lake Tezcucó, which would indicate that the lake was much larger anciently than it is now, and showing that the land at Chapingo, in the Valley of Mexico, was a part of the lake at one time. (Native Races, vol. 4, p. 527.)

In following the migrations of the colony that landed at Panuco, referred to by Torquemada, Native Races, vol. 3, p. 258, footnote, it agrees with the history of the Jaredites as given in the Book of Ether. You will notice that Mr. Bancroft in dealing with this same tradition given by Torquemada starts out by saying, "I condense as follows." With our knowledge of Book of Mormon history, I believe we would be justified in saying there is truth in this tradition, but it should be still further condensed. The passages by Torquemada referred to I condensed as follows:

Certain people came by way of Panuco. . . . From Panuco they passed on to Tula. . . . They passed on to Cholula. . . . In Cholula these people remained and multiplied and sent colonies to people Upper and Lower Mizteca and the Zapotecan country; and these people, it is said, raised the grand edifices whose remains are still to be seen at Mictlan.

Let us examine that closely. A colony came from the north (it was east) to Panuca. They came from

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Panuco to Tula, and from Tula they moved on to Cholula. Cholula was first called Nehor, and Tula was where the city of Moron was located. Their migration was southward until they came to Tula, near which there are the remains of two ancient ruins, one very much older than the other. One was a communal residence, very much the same as the communal residences found in New Mexico and Arizona, built by the first Nephite tribe to return to Mexico, who were called Toltecs. In 648 A. D. they built this city which is now in ruins near Tula. The other ruins with Babylonian evidences are also near the city of Tula. The bones of giants have been found there. (Native Races, vol. 4, p. 547.)

Tula is one of the **many places in Mexico** where the bones of giants have been found.

These people moved on to Cholula, which was southward, the traditions say, then on down by the Isthmus of Tehuantepec, to Mictlan or Mitla, showing the general direction, which was southward, traveled by the Jaredites after they landed.

Native Races, vol. 3, p. 67: The Mexicans round Cholula had a special legend, connecting the escape of a remnant from the great deluge with the often mentioned story of the origin of the people. The country around Cholula, according to

Pedro de los Reos, was inhabited by giants. . . . When the waters were assuaged, one of the giants, Xelhua, surnamed the Architect, went to Cholula and began to build an artificial mountain as a monument and a memorial.

Campbell's Guide to Mexico, p. 238: The date of the building of the pyramid of Cholula is unknown. Even before the Aztecs came to the plain

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of Cholula the great pyramid was there in the midst and the people told them the legend of it: That it was built by a race of giants descended from the two survivors of the great deluge.

The two survivors here referred to were Jared and his brother, no doubt. (Book of Mormon, 715:7.)

The Book of Mormon refers to Jared and his brother and it was descendants of these two that built this great pyramid at Cholula. That pyramid today covers forty-two acres.

This great pyramid was built as a memorial. Does the Jaredite history show this? On page 730:45, Book of Mormon, we read:

And it came to pass that Shule was angry with his brother; and **Shule waxed strong, and became mighty, as to the strength of a man** (a giant), and he was also mighty in judgment.

He then went to the Hill Ephraim, and there he secured iron and made implements of war, and made war on his brother Corihor and was successful and retook the city Nehor, which had become the capital city of the Jaredites. First Moron was the capital, and later on it was Nehor.

The 47th verse tells something of what happened when Shule returned the kingdom to his father:

And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

It would be good reasoning to conclude that the name of the city of Nehor was changed to the city of Shule, now Cholula, named after this great and mighty

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king; and on the next page, 731, verse 66, we read another statement which is, I think, significant:

And there were no more wars in the days of Shule; and he **remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land;** wherefore he did execute judgment in righteousness all his days.

This does not tell us in what way he **remembered** the great things that the Lord had done for his fathers in bringing them across the deep; but that word **remembered** means something. But when we take the Indian tradition which says that **a giant built the pyramid at Cholula as a monument and memorial**, and learn that Shule was a large and mighty man, and the statement that **Shule remembered** the things which the Lord had done, we have pretty good evidence that Shule built that pyramid as a memorial to God for bringing his fathers across the sea to the promised land. He built a memorial, a monument; in the city of Shule, called Cholula at the present time, as these traditions bear out that opinion (Read also Native Races, vol. 5, p. 200.)

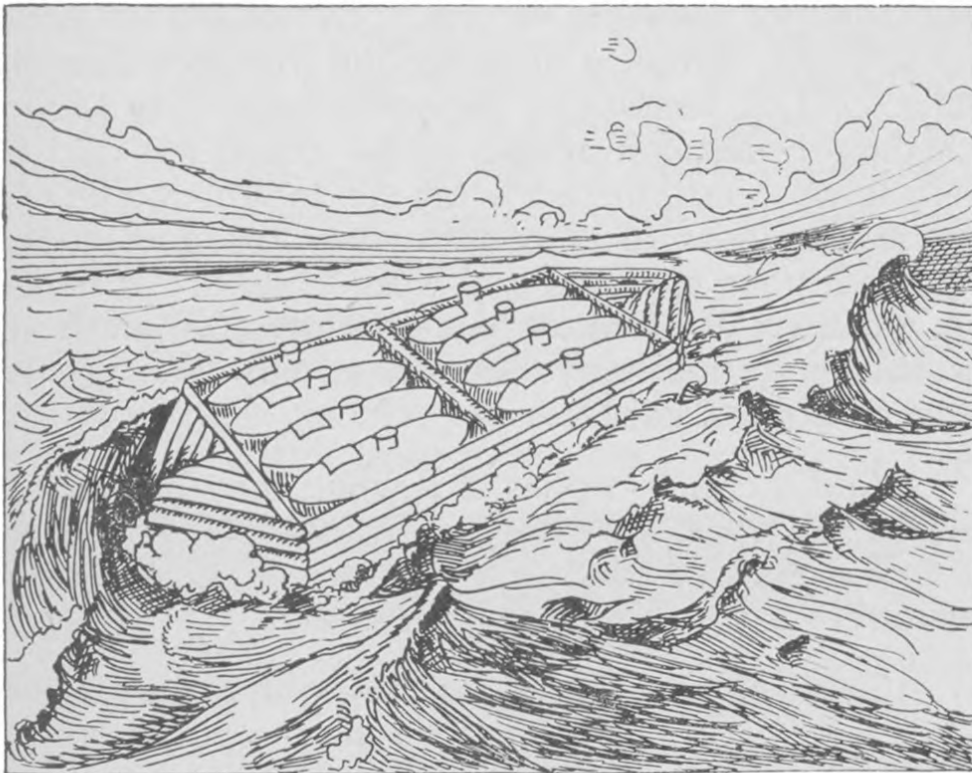
THE JAREDITES MOVED SOUTHWARD

We will now take the Book of Mormon and try to follow the general course of the Jaredites as they traveled in this land. We will begin with the landing of the colony. Understand now they brought animals—but we will not stop to read that. I want to make this statement: According to the Indians, the Jaredites crossed the ocean in a raft composed of eight barges fastened together. This is known and recorded in the Indian traditions, as follows:

Veytia, besides his own, (ancient Indian rec-

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ords), had access to Botturini's valuable collection of Mexican manuscripts, so that he was well acquainted with American antiquities. Ixtlilxochitl, on the other hand, as might be expected, in writing



A RAFT OF THE JAREDITE BARGES

the history of his ancestors, whose language he understood and whose hieroglyphs he could decipher, is inspired by patriotic zeal; and it will be found that these historians have just claims to our admiration for the compass of their inquiries, and the sagacity with which they conducted them.

Veytia says, "After the destruction of the Babylonian Tower the Lord scattered the sons of men upon the face of all the earth."

According to him, they crossed Tartary (Turkey) and entered America by means of **large flat canoes, and square rafts**, the former are described and called

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acalli, "Water houses," in their manuscripts. Directing their course southward (from where they landed), they built their first capital, Tlapallan; (other writers say Tula, Mexico.) These quotations were taken from "Ancient Cities of the New World," by Desire Charney, pages 78, 79. Think a moment; the Jaredites sailed together, and all landed at the same time; they brought with them animals that had to be cared for and fed. There is no question but what the Indian records are correct; that these eight barges were fastened together with great trees or timbers. I want to read a statement from the Book of Mormon that may give us just a little thought along this line. See if you can catch it. It is found on page 727:5-12:

And it came to pass that when they had done all these things, they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God.

Then in verse 12, we read: And thus they were driven forth; and no monster of the sea could break them.

I think this reference is to the raft. That is the thought. They were in a great raft and were **fastened together securely, and no monster of the deep could break up the raft.**

Verse 13 reads as follows:

And thus they were driven forth, three hundred and forty and four days upon the water; and they did land upon the shore of the promised land.

(Book of Mormon. P. 719:56: "For behold, ye shall be as a whale in the midst of the sea." (A **whale** not **whales.**)

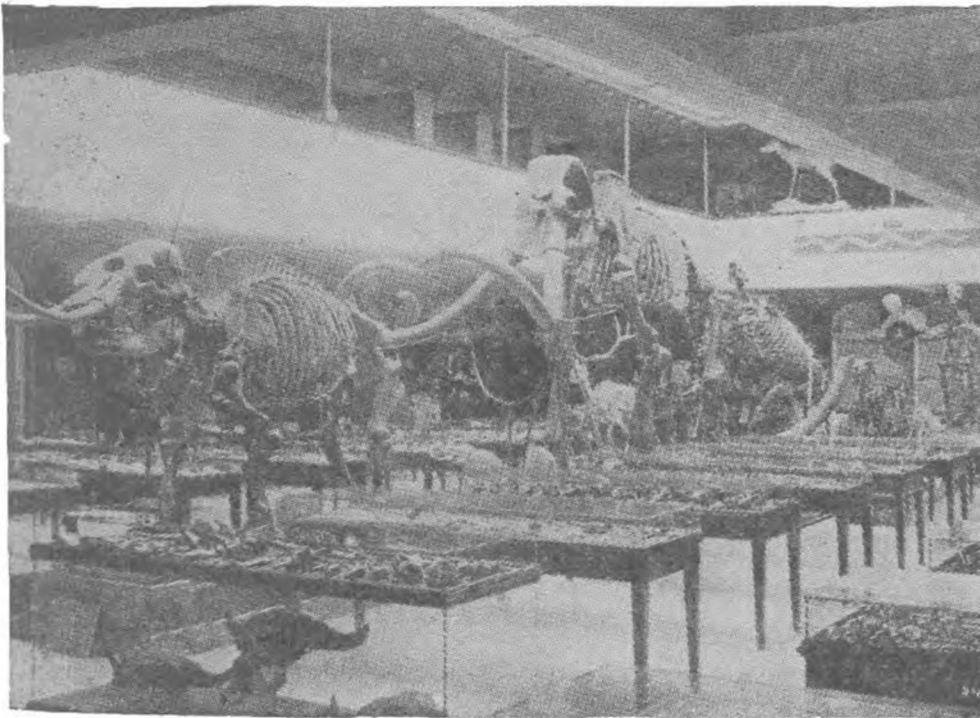
On the next page it says that they went forth upon

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the land and multiplied and spread. All landed at the same time and same place.

And also all manner of cattle, of oxen, and cows, and of sheep and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms; all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms.

Here we have the statement that the animals were brought with them, and that they brought elephants, etc. It is quite clear to my mind when they find that the mastodon was used more than the elephant as a



BONES OF ANIMALS FOUND IN ASPHALT PITS

beast of burden ,that this beast was called either the curelom or the cumon. Possibly this was the three

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branches of the elephant family, the elephant, the mastadon, and the mammoth. The remains of all these beasts have been found in America, and especially in Mexico.

Again, within the last few years there have been found in Los Angeles, or right close to Los Angeles, California, in asphalt pits, the remains of elephants, mastodons, and mammoths. There have also been found the remains of thousands of saber-toothed tigers. These tigers each had tusklike teeth nearly a foot long, shaped like a saber, from which they get their name. In attacking an elephant or any other large animal with these teeth, the tiger could bite out a great piece of flesh.

Thousands of these tiger bones have been found in these pits. Scientists explain it this way: They say that the asphalt pits were surrounded with moss and vegetation, and when herbivorous animals feeding there became mired in the asphalt, there was no release for them; it trapped them and swallowed them up like quicksand. Then these large animals were attacked by wolves and saber-toothed tigers and they were also trapped by the asphalt. Thousands of their bones have been found in the pits. Not animals only, for the bones of a man were found in the asphalt.

God is bringing to light, if we may say so, evidences from a great many sources establishing the truth of the Book of Mormon claims. The oil in the asphalt pits preserved the bones and now many of them are standing in the Museum of History, Science, and Art in Los Angeles, representing many of the animals described in the Book of Mormon.

A GENERAL MOVEMENT SOUTHWARD TO THE NARROW NECK OF LAND, OR THE ISTHMUS

We turn again to the Book of Mormon, and to tradi-

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tional descriptions to ascertain the direction the Jaredites, or primitive Americans, traveled. Read Book of Mormon 738:35-39:

And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceeding fast, because of the dearth, for there was no rain upon the face of the earth; and there came forth poisonous serpents also upon the face of the earth, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, **towards the land southward**, which was called by the Nephites, Zarahemla. And it came to pass that there were many of them which did perish by the way; nevertheless **there were some which fled into the land southward**. And the people (Jaredites), did follow the course of the beasts (southward).

Book of Mormon 741:66-67:

And in the days of Lib the poisonous serpents were destroyed; wherefore **they did go into the land southward, to hunt food for the people of the land**; for the land was covered with animals of the forest. And **Lib also himself became a great hunter**.

Why did the Jaredites move southward? The animals fled into the land southward, and the people followed them to the narrow neck of land, that they might get food, and King Lib became a great hunter **in the land southward, yet lived just over the line in the land northward**. No doubt the palaces, in ruins at Mitla, Mexico, were built by King Lib, while he was hunting in the land southward.

And they built a great city by the narrow neck of land, by the place where the sea divides the



RUINS OF ONE OF THE PALACES OF KING LIB, AT MITLA, MEXICO.
A QUINAME KING, ABOUT 700 B. C.

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land. And they did preserve the land southward for a wilderness, to get game.

There now stands by the Isthmus of Tehuantepec the ruins of a great city twelve miles long; and at Mitla are ruined palaces. Lib moved down by the narrow neck of land and became a mighty hunter in the land southward. His people were compelled to move down there in order to get food. There they built a great city by the Tehuantepec River which was the boundary line at this place between the lands Desolation and Bountiful. Book of Mormon, 388:75-77:

Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward, for food.

The Nephites understood that the animals came from the land northward, and they also declared that this country was filled with all manner of game. At the present time there is a tribe of Indians in the Isthmus of Tehuantepec who do nothing but hunt.

In following now the general course of the primitive people from Panuco, the place where they landed, all the traditions support the Book of Mormon in its teachings that their migrations were southward until they reached the narrow neck of land. That is quite clear and plain, and I say that by associating the Indian traditions and Indian records with the Book of Mormon we get a knowledge of geography that fits perfectly with the Book of Mormon. Other traditions in this locality add to the Jaredite history as given by the Nephites.

Here is a statement that tells where the last of the

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Jaredites were found by the Olmecs or Muleks. This is found in vol. 5, page 197, of Native Races:

Our knowledge of the Olmec history subsequent to their first appearance, is confined to a few events which occurred in Puebla. Here chiefly on the Rio Atoyac near Puebla de los Angeles and Cholula, they found the Quinames, or giants. These Quinames, as Ixtlilxochitl states, were survivors of the great destruction which closed the second age of the world.

Coriantumr, last of the Jaredites, was discovered between Puebla and Cholula, on the banks of the Rio Atoyac. The last of the giants was found by the Olmecs soon after they landed, as their records say in the beginning of their history. They found the last of the Quinames; those that were left after the terrible destruction that had come upon them in this country. This refers to the Quinames in the plural. No doubt an error had crept in. At any rate, Coriantumr was found there by the Mulekites. We will read it in the Book of Mormon, 202:37, 39.

And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them, according to his judgments, which are just; and their bones lay scattered in the land northward.

The "land northward" is the land Desolation. Their bones were scattered here. The part of the Mulekite colony that remained where they first landed went inland and found Coriantumr on the banks of the Rio Atoyac between Cholula and Puebla. That would be

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but natural, because Cholula was the capital city. The Book of Mormon says the Jaredites again spread over the land, which they had once inhabited. On the banks of the Rio Atoyac, the last of the Quinames (Coriantumr) was found. Associating the traditions of the Indians with the Book of Mormon in this way, we are able to gather together from their descriptions of the courses in which the primitive colony traveled, the place where they say they landed, and something of their coming from the east in ships, etc. And it all gives us knowledge of this first colony or the primitive people, agreeing with the history of the Jaredites. How did the Nephites get that knowledge?

Through the fact that **Mosiah had translated the Jaredite records and they were handed down and distributed among the Nephites.** We read in the Book of Mormon, 541:16, that Helaman caused these things to be written, all except the oaths and that part relating to the Jaredites, secret combinations, and given to the people of Nephi.

CHAPTER IV

The Narrow Neck of Land, or Narrow Pass Described in the Ancient American History Must Have Been an Isthmus

The Aztec Hieroglyphic for a City Named Tehuantepec, Located by the River Tehuantepec, in an Isthmus Called Tehuantepec in Mexico, the Dividing Line Between North America and Central America

I am satisfied that the evidence we have now, if it were generally known, would surprise the world, and those who have so unjustly criticized the Book of Mormon. We now have authentic and very remarkable evidence to prove the Book of Mormon to be a true history.

We have examined the general course of the Jaredites or primitive colony that came, according to the Book of Mormon and the Indian traditions, from the tower of Babel; and after landing at Panuco, they migrated southward, where, under King Lib's rule, they built a great city by the "narrow neck of land," the isthmus of Tehuantepec. No doubt this Jaredite city was built about 700 B. C., and the fact that the Nephite army entered that city and fortified it a thousand years later is conclusive evidence that it was built of stone and cement, imperishable material.

Please read two descriptions found in the Book of Mormon. The first one is regarding the building of the city by the Jaredites in King Lib's time, and the second regarding the time that the Nephite army gathered at the same city. Book of Mormon 752;68:

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And they built a great city **by the narrow neck of land, by the place where the sea divides the land.**

Book of Mormon, page 693, verses 69, 70, and 71:

And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders **by the narrow pass which led into the land southward.** And there we did place our armies, that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore **we did fortify against them with all our force.** And it came to pass that in the three hundred and sixty-first year, the Lamanites did come down **to the City of Desolation to battle against us;** and it came to pass that in that year, we did beat them, insomuch that they did return to their own lands again.

You will notice from this, that the city to which the Nephite army had gathered and which they had fortified was the city by the "narrow neck of land," and is called in the 71st verse, the "City of Desolation." That was an Israelitish custom, to call a city where the inhabitants had been destroyed a city of desolation. As an example, turn to Zephaniah 2:13 and you will see that the city of Nineveh is referred to as a city of desolation. This city was fortified by the whole Nephite army working diligently for at least a year. It was the custom of the Nephites to fortify their lands, cities and towns with stone walls, and some of them are still to be seen.

Read Book of Mormon 478:129:

Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of

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resort; throwing up banks of earth round about to inclose his armies, and **also building walls of stone to encircle them about, round about their cities, and the borders of their lands; yea, all round about the land.**

Remember that a custom of the Nephites was to fortify by building stone walls. Read Native Races, vol. 4, pages 368, 369:

Five or six leagues from the city of Tehuantepec, the capital of the province of the same name, and in the southwestern corner of the province, have been found the remains of an aboriginal fortification or fortified town. The principal remains are on a lofty hill, the cerro of Guiengola, but the **fortified territory is said to extend over an area measuring one and a half by over four leagues, the outer walls being visible throughout the entire circumference at every naturally accessible point. Besides the protecting walls there are remains of dwellings, all of stone without mortar, except a cornice on the larger walls. Three fortresses covered with a coating of hard plaster are mentioned. Ditches accompany the walls and add to the strength of the works. . . .**

Arias found vestiges of dwellings scattered throughout the vicinity, and speaks of a well-preserved tumulus. At the side of the tumulus was a quadrilateral elevation covering an area of about two acres, and inclosed by a wall eight feet high and twelve feet thick. A correspondent of Hutchings Magazine in 1858 describes "**a wall of rough stones four feet thick and thirty feet high, said to extend nine miles.**"

These ruins are located five or six leagues from the city of Tehuantepec, and, according to Bulletin 28,

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page 261, (a Government publication))it was by the Tehuantepec River. Here is the stone wall nine miles long, thirty feet high, and four feet thick. And this was by the ruins of a great stone city four leagues in length and a league and a half in width; four miles wide and ten miles long, and there are still remains of the walls surrounding the city, and outside of these walls were ditches to strengthen the fortifications. **This is only one of an extensive system of fortifications across this part of the Isthmus of Tehuantepec.**

We will turn to the Book of Mormon, page 495, verses 5 and 10, and read some important history:

And now **Teancum** saw that the Lamanites were determined to maintain those cities which they had taken, and those parts of the land which they had obtained possession of; and Moroni also sent orders unto him that he should fortify the land Bountiful, and **secure the narrow pass which led into the land northward**, lest the Lamanites should have power to harass them on every side.

This was the first time that this narrow pass was fortified, and it was fortified by a man by the name of Teancum, by the command of Moroni, the chief captain of the Nephite armies.

The following quotation has important bearing upon the name of the city in this narrow pass, or the narrow neck of land. Book of Mormon, page 327, verse 8:

Now it was the custom of the people of Nephi, to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah.

You will notice that it was a custom of the Nephites

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to call all their lands and cities and villages after the name of the man who first possessed them. I am going to prove to you that this was the case with this man Teancum; he was the first man to fortify this narrow neck of land. Notice the dates. It was in 65 B. C., that Teancum went in and fortified the land. Over four hundred years later, when Mormon and the Nephite army had retreated to the narrow neck of land, we find them going to a city Teancum, showing conclusively that the first city that Teancum built and fortified in the narrow neck of land was named for him. The Isthmus bore the same name and the river flowing by the site of the city is called the river Tehuantepec. I am satisfied that the name Tehuantepec is derived from Teancum. Read Book of Mormon, page 695, verses 1 and 4. Remember this was 65 B. C., when Teancum went in and fortified the narrow neck of land:

And now it came to pass that in the **three hundred and sixty and third year**, the Nephites did go up with their armies to battle against the Lamanites, out of the land of Desolation. . . . Now the **city of Teancum lay in the borders by the seashore; and it was also near the city of Desolation.**

Today the city of Tehuantepec is close to the seashore and as we have read, five or six leagues from the ruins of the city of Desolation, the great city that was fortified by the Nephite army in 360 A. D. This is quite an agreement as to locations.

The hieroglyphic that I have on the chart represents the head of a man-eating jaguar, and the hieroglyphic, the name of either a hill or a city, pronounced "tepec." The name of the jaguar is "Tecuani." "Tepec" means the "city of," so that in our reading it we would reverse the way it is in the hieroglyphic, it would read, "City of Tecuani." The hieroglyphic in the pic-

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ture writings of the Aztecs give the name of the city at the top, in the head of a jaguar, "Tecuani." The hieroglyphic standing for "Tepec," "city of," comes below. Putting the two together we have the name, "Tecuanitepec." Thus we have the Indian symbol of "The City of Teancum," now called City of Tehuantepec.



Teancum was one of the bravest leaders of the Nephite army. Single-handed he killed two Lamanite kings, both of them with javelins. At the time he killed the second king, he himself was slain. It would be natural to use something courageous to represent him. This may have been the case in using the man-eating jaguar to symbolize his name in their picture writing. Or it may be the sound of the name of the jaguar "tecuni," a little like "Teancum," caused them to represent his name in their picture writings in this way.

There is no question about the location of the city of Tehuantepec and the fortifications in the narrow neck of land fitting with the descriptions given in the Book of Mormon. In seven places in the Book of Mormon the narrow neck of land is referred to, and it is very important to locate it. It is the key to the geography of the Book of Mormon. The monumental archaeology is

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also there as evidence. There are other descriptions given in the Book of Mormon that point to the Isthmus of Tehuantepec as the narrow neck of land. Three of them refer directly to the narrow neck of land being fortified. Other references mention it incidentally. Book of Mormon 609:31, 32:

And did march forth by thousands; and by tens of thousands, until they had all gone forth to the place which had been appointed, that they should gather themselves together, to defend themselves against their enemies . . . Yea, to the line which was between the land Bountiful and the land Desolation.

This was the isthmus described in the Book of Mormon 388:75-77, and 540:5, 6. There was a colony of 5,400 Nephites that went from the land of Zarahemla, into the land northward. Notice the place where Hagoth built a ship. As the description is read, observe its importance as to the narrow neck of land:

And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla, into the land which was northward. And it came to pass that Hagoth, he being an exceeding curious man, therefore, he went forth, and built him an exceeding large ship, **on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, but the narrow neck which led into the land northward.**

Every word in the latter part of the sixth verse is important. Hagoth built a ship on the borders of the land Bountiful by the land Desolation. It could only mean that it was on the boundary line between Boun-

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tiful and Desolation. He surely did not build a ship on dry land. Therefore it would be natural to conclude that the boundary line here was a river, because the latter part of the verse says he launched it forth into the west sea. There is important meaning in the word "on" the boundary line (on a river).

We might go a little further. Which side of the river was Hagoth on? He was on the Bountiful side, or the east side of the river. Notice: "He built his ship on the borders of the land Bountiful, by the land Desolation." The river running southward emptied into the Pacific Ocean. And when he got his ship built, he launched it down the river into the West Sea, or the Pacific Ocean.

There is no other place in the Western Hemisphere where you can find a narrow neck of land and the other items agreeing with these descriptions. The Tehuantepec River was evidently the boundary line. It was on this river that he built his ship. It is evident that this colony stopped in or by the narrow neck of land. I believe part of them settled in Oajaca and part of them in the state of Tehuantepec; but those with Hagoth who built the ships, were in the land Bountiful east of the river Tehuantepec.

This is important as we study the movement of the Nephite colonies northward, for we read a description of another colony that also took a journey in to the land northward from the land of Zarahemla. This colony was larger than the first one, and while it does not give us the number of the colony, it does give us the date, which was 45 B. C. another large colony traveled into the land northward from the same country, the land of Zarahemla. Book of Mormon 548:4:

And they did travel to an exceeding great distance, insomuch that they did come to large bodies of water, and many rivers.

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Without going into details, as this will come in later, in an examination of the land of many waters and rivers, we will say that this last colony, with children, old people, stock, etc., started from Guatemala, Central America, and traveled through the wilderness, a rough country, without bridges over the rivers, and traveled for a great distance, six or eight hundred miles, which would be an exceedingly long journey for them, until they came to the valley of Mexico, a land covered with large bodies of water and many rivers. We will take that position and later we will prove it.

Of these two colonies, one settled in or near the Isthmus, and the other in the valley of Mexico. The colony that went to the valley of Mexico was joined by many other Nephites migrating northward, and they spread westward from the valley of Mexico through the land now called "Michoacan" (meaning a land of many fish), and east through the wonderful plateau or plains of Huitzilapan. The first colony was also added to, and they began to spread north throughout the beautiful Isthmus of Tehuantepec.

In proof of this, we will read in the Book of Mormon 549:8:

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they **began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east.**

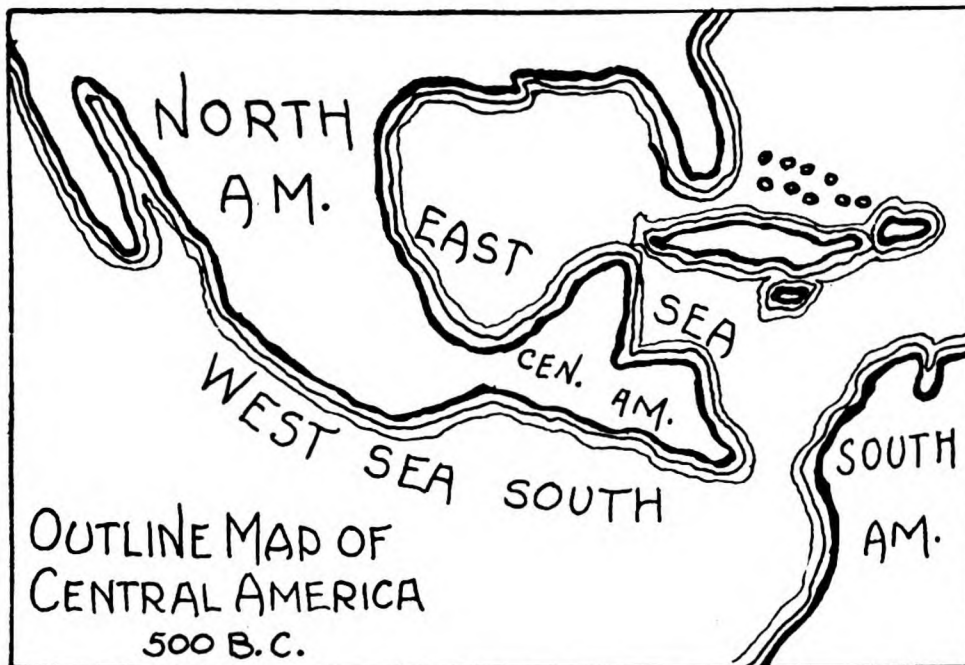
The second colony spread west and east from the land of many waters, and the first colony spread northward, from the sea south to the sea north. This is the only place, within the bounds of reason, where you can find a literal fulfillment of these descriptions. It was in Mexico, in the Isthmus of Tehuantepec, that we

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found a sea south, and a sea north, and in the valley of Mexico a region west and east from the Pacific Ocean to the Gulf of Mexico.

Stop and think! Did a colony go from South or Central America up into the United States and spread from the sea south to the sea north and from the Pacific to the Atlantic? Certainly not. Therefore, we will have to look for some other locality that will fit the description, and be in harmony with reason. Mexico, with an isthmus, or the narrow neck of land, agrees with the descriptions in every way.

I did not know until the last two years that at one time there was no Isthmus of Panama. That came to



me like a thunderbolt out of a clear sky. A gentleman from California gave me a book called "Notes on the Pleistocene Fossils obtained from Rancho La Brea Asphalt Pits," published by the Los Angeles County Museum of History, Science, and Art, at Los Angeles, California, May, 1918. On page 23 of this book it is stated

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that there was no Isthmus of Panama originally. We will read that statement:

Of all the numerous species of mammals represented in the fossil beds, none present such an anomaly, such a variance from other types past and present, as the Giant Sloth. **The home of this family was in South America, where through ages of isolation from other continents and freedom from enemies, the Sloths had developed a great variety of species, some of enormous size. The geological upheaval that brought into existence the Isthmus of Panama, and so connected the two continents, permitted invasion of North America by these southern forms, which in time shared the general extinction.**

You would be surprised to see what light that throws on the Book of Mormon, and also on prophecies in the Bible. The giant sloth was the particular beast mentioned by this writer here because some of its bones have been found in the asphalt pits in Los Angeles. This animal grew to a great variety of sizes in South America; but when the great geological upheaval took place that brought into existence the Isthmus of Panama, it connected the two continents and made it possible for these animals to get into Central America. This, we discover, is also found in the International Encyclopedia, under the heading "Miocene."

Another paper, the O. R. C. Journal, 1921, says:

The Panama Canal connects the Atlantic and Pacific Oceans through the narrow Isthmus of Panama, where also the long Continental Divide, extending from Alaska to Magellan, dips to its lowest point. **In ancient geologic periods there was a natural channel here, but later the land rose,**

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**and left the Isthmus as a barrier between the
oceans.**

The Book of Mormon tells of a great cataclysm that took place at the time Christ was crucified, when the whole face of the earth was changed, and the geological evidences of that fact are in existence throughout Mexico and even the United States. Today there are great barancas in Mexico that were caused when that upheaval took place. They are huge cracks in the earth. I have pictures of some of them.

In the Indian traditions we also find that there was once a great cataclysm, and these traditions even give us the date, which is recorded in the Aztec Calendar Stone.

Native Races, vol. 5, lower part of page 209:

The second age, the "sun of air," terminated with a great hurricane which swept away trees, rocks, houses **and people, although many men** and women escaped.

One hundred sixteen years after this regulation or invention of the Toltec calendar, the sun and moon were eclipsed, the earth shook, and the rocks were rent asunder and many other things and signs happened. . . . This was in the year Ce Calli, which, the chronology being reduced to our systems, proves to be the same date when Christ our Lord suffered. (33 A. D.)

Here is a statement coming from Indian sources that this great cataclysm happened in 33 A. D., the same date, according to the transfer of the records, that our Lord suffered.

We will now turn in the Book of Mormon to 624:6-10:

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And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. . . . But behold, there was a more great and terrible destruction in the land northward: for behold, the **whole face of the land was changed**, because of the tempests, and the whirlwinds, and the thunderings, and the lightnings, and **the exceeding great quaking of the whole earth**. . . . And the highways were broken up, and the level roads were spoiled, and many smooth places became rough.

We will also read verse 13 on the next page:

And there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away.

There you see is the same history told, and the same date also, as recorded in the Book of Mormon. We put the two records together, and inquire, "When was this great cataclysm that brought about the geological upheaval that brought into existence the Isthmus of Panama?" I believe it was at the time that Christ was crucified, as near as I can estimate it with the evidences we have in hand.

We turn to the Book of Mormon again and on page 115, verses 35, 36, we read:

For the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto those who are upon the isles of the sea.

The Nephites were upon an island of the sea. Think of Central America without any Isthmus of Panama and connected to North America with a narrow

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neck of land, a little over half the width it is now; a peninsula, referred to by the Indians as an isle of the sea. Native Races, vol. 5, page 624, tells of a custom of the natives of calling a peninsula an island:

When they began their journey towards this island (Peten, meaning "little island," is the word used, but Brasseur tells us that it was applied also to regions almost surrounded by water, and the Mayas knew very well that their country was a peninsula).

That was a custom of the ancient Americans. This is in other histories also.

We read one for example. Book of Mormon 388: 77.

And thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water, there being a small neck of land between the land northward, and the land southward.

Mexico constitutes the land northward and Central America the land southward of the Isthmus of Tehuantepec, which forms the dividing line between Central America and North America. While Mexico possesses a portion of Central America at the present time, it is a part of the land southward, or the region lying south of the Isthmus.

We see that in the descriptions, as we look closely at the evidences, everything fits. The Isthmus of Tehuantepec is the narrow neck of land. The additional evidence that at one time there was no Isthmus of Panama need not be taken into consideration.

We will again read from the Book of Mormon 692: 60-64:

And in the three hundred and fiftieth year, we

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made a treaty with the Lamanites, and the robbers of Gadianton, in which we did get the lands of our inheritance divided. And the Lamanites did give unto us the land northward; yea, even to the narrow passage which led into the land southward. And it came to pass that the Lamanites did not come to battle again until ten years more had passed away.

That is all-important. They formed a treaty in the narrow neck of land and the Lamanites ceded all that land northward of the narrow neck of land to the Nephites, and they gave the Lamanites in return all of the land southward. And you will notice it says they did not come to battle again for ten years. All of that we will find in the traditions.

Native Races, vol. 4, p. 366. There are other references also, but we only refer to this one now:

It has been seen in what has been said that **the dividing line between the Nahuas and Mayas is drawn across the Isthmus of Tehuantepec.**

Notice that the dividing line between the Nahuas (Nephites) and Mayas (Lamanites), was **drawn across the Isthmus of Tehuantepec, according to the Indian traditions.** They still have a knowledge of this treaty and tell of a ten-year truce. In a little mountain called Cerro de Ixtaltepec, three miles northeast from San Geronimo, on the side of the mountain, a treaty stone still stands, covered with hieroglyphics. The natives are so superstitious that they will not go near it. It has been preserved until the present time and it is still standing.

In Native Races, vol. 5, 279, we will read concerning the ten-year treaty that took place at that time:

Veytia and Ixtlilxochitl speak vaguely of a

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truce that was concluded as a result of this, or a subsequent embassy, and the fact that the Toltecs should not be molested for ten years, an old military usage requiring that ten years should always intervene between the declaration of war and the commencement of hostilities.

Do you think for a moment that all of this evidence, fitting in perfectly as it does with the historical data we get in the Book of Mormon, came by chance? And while this evidence we have under consideration is not all there is, don't you see it is valuable? Nearly all the important history told in the Book of Mormon can be found in the Indian records and traditions.

CHAPTER V

The Northern Part of the Isthmus of Tehuantepec, New Land, It Was Under Water Two Thousand Years Ago

The Great Cataclysm, 33, A. D., When the Whole Face of the Land was Changed, May Have Changed the Isthmus of Tehuantepec

There are in the Book of Mormon seven direct references and several indirect references to the narrow neck of land.

Two references found in the Book of Mormon, 388:76, and 553:39, tells us of the distances across the narrow neck of land as it was before the Christian era. In one place it says they fortified and stationed their army for a distance of a day's journey, and in another place it says it was a day and a half's journey on the line fortified between the land Bountiful and the land Desolation. This narrow neck of land is the Isthmus of Tehuantepec.

The question has been raised as to the distance across the Isthmus of Tehuantepec. Different writers disagree as to the distance, but the best authorities say it is one hundred and eighteen miles. Others make it much less. Following the Tehuantepec national railway in its windings through the mountains it is given as 188 miles.

Some say this distance is too great for a man to travel in a day of twenty-four hours, and that it would require more than a day and a half to make the 188 mile journey on the line between the lands Bountiful and Desolation.

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Histories say, "The northern part of the Isthmus of Tehuantepec is new land." Native Races, vol. 4, p. 288, says that at some time in the past the sea was close to the Palenque ruins. The sea extended from the Laguna de Terminos through Tabasco and Southern Vera Cruz, across the northern part of the Isthmus of Tehuantepec. The distance across the Isthmus, from sea to sea, was, evidently very much less then than it is now.

Please read Native Races, vol. 2, page 90:

Southern Vera Cruz and Tobasco, tierra caliente par excellence, exhibit the most luxuriant display of nature's prodigality, **of alluvial and comparatively recent formation.** This region is traversed by Goazacoalco, Alvarado, Usumacinta, and other navigable rivers which rise in the mountains of Guatemala, Chiapas, and Tehuantepec. River banks are crowded with magnificent forest trees, and the broad savanas further back are marked off into plantations of the valuable dye woods which abound there.

We have no way of telling whether the land came up at the time of the great cataclysm or whether it is a natural result of the action of the Gulf Stream whirling in its course as it follows the shore. The Gulf Stream is strong along the Mexican coast and is now continually filling in the harbor at Puerto, Mexico, until larger vessels cannot enter it at the present time. There is a possibility that the great cataclysm in 33 A. D. had something to do with the filling in of this northern part of the Isthmus of Tehuantepec, and the Gulf Stream and river floods have done the rest.

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MOVEMENT OF COLONIES INTO THE LAND NORTHWARD

In 45 B. C. a large colony of Nephites traveled an exceeding great distance until they came to large bodies of waters and many rivers, which is understood by many to be the United States. This colony, only a small part of the people of Nephi, left the land of Zarahemla and went into the land northward. In the 5th verse on page 549 of the Book of Mormon we read that they spread into all parts of this land which was covered with large bodies of water and many rivers.

We must be careful in our conclusions on a question of this kind. The assumption that they spread into all parts of the United States looks ridiculous to the minds of thinking people. This colony of Nephites could not, and did not, spread all over the United States; therefore, the United States could not be this land Northward.

Later all these Nephites returned to the narrow neck of land to fight against the Gadianton robbers, bringing their families and stock with them. In the Book of Mormon 604:48 is a description of the conditions that existed when the Gadianton robbers were murdering and plundering and committing all kinds of depredations:

And it came to pass in the thirteenth year, there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them.

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That is sufficient. We want only the principal thought in this reference. Book of Mormon 608:17:

Yea, he sent a proclamation among all the people that they should **gather together their women, and their children, their flocks and their herds, and all their substance**, save it were their land, **unto one place**.

A proclamation was sent out by Lachoneus that they should all gather, with their families, their stock, and all of their possessions into one place. If they were scattered all over the United States, it would be quite a task to send word to them. The evidence shows that this could not have been the case.

Book of Mormon 609:27:

Therefore we will prepare ourselves **in the center of our lands**, and we will gather all our armies together, and we will not go up against them, but we will wait till they shall come against us.

The location of the Nephites must have been as follows: A colony had gone to the Valley of Mexico and had spread throughout the valley, first, and later spread from there to the west sea and to the east sea. The colony in the Isthmus of Tehuantepec spread from the sea on the south to the sea on the north. All the Nephites gathered in this isthmus for the war with the robbers. Book of Mormon 609:30, 31, 32:

And they had taken their horses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands; and by tens of thousands, until they had all gone forth **to the place which had been appointed, that they should gather**

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themselves together, to defend themselves against their enemies. And the land which was between the land of Zarahemla and the land Bountiful; yea, **to the line which was between the land Bountiful and the land Desolation.**

That was the gathering place for the Nephites in the isthmus of Tehuantepec. That was the line between the land Bountiful and the land Desolation, where the battle with the robbers was fought.

In the Book of Mormon 388:75-77 it gives us the key:

Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; . . . there being a small neck of land between the land northward, and the land southward.

Thus we find the Nephites gathered in or near the Isthmus for the great struggle with the robbers.

We turn now to the Indian traditions, for such a momentous event as this would certainly be recorded in their traditions. Native Races, vol. 5, page 531, gives an account of a battle with robbers. It comes to us in tradition, yet there is sufficient for us to see the connection:

One of the earliest conquests of the Zapotec kings was that of the mountain of the Sun near the town of Macuilxuchil. There dwelt on this mountain a tribe of very fierce and blood-thirsty barbarians who lived by plundering the surrounding nations. At length their depredations became so frequent and were attended with such cruelty that it became evident that the country about the mountain would soon be abandoned by its inhabitants unless the robbers were annihilated. Accordingly a large

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force of picked troops was sent against them, under the command of two renowned warriors, Baali and Baaloo. The expedition was successful. After a desperate resistance, **the robbers were overpowered and slaughtered to a man.**

This tradition locates this battle with robbers in or near the Isthmus of Tehuantepec, at the mountain of the Sun. The Indian traditions say a battle with robbers was fought **and that none did escape.** The Book of Mormon says a battle was fought in the narrow neck of land and **none did escape who were not slain.**

Notice! In the last line of the tradition it says the robbers were overpowered and slaughtered to a man. In this connection we will read the Book of Mormon 614:86:

And now it came to pass that when they had taken all the robbers prisoners, **insomuch that none did escape who were not slain,** they did cast their prisoners into prison, and did cause the word of God to be preached unto them.

In both records we read that not one of the robbers escaped. They were all either slain or taken prisoners. The Indians still retain a knowledge of this terrible battle with the robbers. The Book of Mormon 611:56, reads:

And great and terrible was the battle thereof; yea, great and terrible was the slaughter thereof, insomuch that there was never known so great a slaughter among the people of Lehi since he left Jerusalem.

Surely, if such a great and terrible battle was fought in the isthmus, some mention of it would be made in the traditions of the Indians.

All of the Nephites were gathered from the land

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northward and the land southward, to the isthmus, where the battle was fought. The Nephites then returned to their lands, both to the land northward and the land southward. Please read in the Book of Mormon 617:3:

And they did return to their own lands and their possessions, both on the north and on the south, **both on the land northward and on the land southward.**

Isn't that as plain as a, b, c? They were in the isthmus between the land northward and the land southward; and after the battle was over and the Gadianton robbers were destroyed, the Nephites returned to the lands northward, the Valley of Mexico, where they had lived, and the others went southward as far as Guatemala.

All of this has to do with locating the narrow neck of land. Without saying anything concerning the Isthmus of Panama one way or the other, the evidences point to the Isthmus of Tehuantepec as the narrow neck of land. There is no getting away from that fact. How important it is to learn the traditions of the Indians, and from them to get the correct locations. The traditions of the Indians are plain and clear on some of the locations described in the Book of Mormon history so that students ought to be able to locate the geography of the Book of Mormon correctly.

THE NAMES OF THE PRIMITIVE TRIBES

We will now turn to the names of the primitive tribes which have been a source of mystery to the scientists of the world. Those who have studied ancient American archaeology have been puzzled over the names of the Olmecs, Xicalances, and Nahuas. I want you to see how easy the Book of Mormon works



MIGRATION OF THE NEPHITES

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out this mystery. Read Native Races, vol. 5, page 195:

The Olmecs and Xicalancas, who are sometimes represented as two nations, sometimes as the divisions of the same nation, are regarded by all the authorities as Nahuas.

The Olmecs and Xicalances were considered by some as two nations, and by others as divisions of one nation, and by all writers believed to be Nahuas. The early writers could not understand it. We will now turn to the Book of Mormon 562:129 and read:

Now the land south was called Lehi, and the land north was called Mulek, which was after the son of Zedekiah; **for the Lord did bring Mulek into the land north and Lehi into the land south.**

Mulek was the leader of a colony that came from Jerusalem, but the name Mulek in the Indian traditions is pronounced Olmec; much the same sound, and the same number of letters. In handing down this name in tradition it would not be strange if this little change did creep in. Then again when the Spaniards heard the name of this Indian tribe, there is a possibility that the name **Mulek** was misunderstood by them, thus the name **Olmec**.

Read Book of Mormon 201:22, 23, 24, 25.

And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God: and they were led by the power of his arm, through the wilderness, until they came down into the land which is called the land of Zarahemla. And they discovered a people, who were called the people of Zarahemla. Now, there was great rejoicing among

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the people of Zarahemla; **and also, Zarahemla did rejoice exceedingly,** because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews.

Please notice that the name of their king, **who was then living,** was Zarahemla. From that time on the people were called the people of Zarahemla; but before his time they were called Muleks, or Olmecs. Book of Mormon 279:78:

Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, **who was a descendant of Mulek, and those who came with him into the wilderness.**

This shows that Mulek was the leader of this colony and that they were first called the people of Mulek, or Muleks, or Olmecs. After Zarahemla became king, they were called the people of Zarahemla; **but they were descendants of Mulek and the people that came with him.** There were more of the people of Zarahemla than there were Nephites. While many of the Nephites had become wicked, the righteous Nephites were few in number. But they were replenished, as predicted in the Bible, by Isaiah 23:2. A colony that would sail from Sidon would replenish those in the isles of the sea. The Nephites were able to withstand the Lamanites because they were reinforced by the people of Zarahemla, and from that time on the people of Zarahemla saved the Nephites from being overcome and destroyed, by the Lamanites. Book of Mormon 280:90: **"And now all the people of Zarahemla were numbered with the Nephites."**

We now have the key to the whole situation. They were first called Muleks, "Olmecs." Later on they

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were called the people of Zarahemla, "Xicalancas." When the Nephites came they united with them and became Nephites, "Nahuas." First, Muleks or Olmecs; then people of Zarahemla or Xicalancas; then Nephites or Nahuas.

You see how the names in the Indian traditions have been changed slightly. The Book of Mormon makes plain to us that which is a mystery to the scientists of the world. We can understand much that mystifies them because we have a key, a true history, abridged though it was, yet sufficient to explain the traditions.

THE TWO LANDINGS OF THE COLONY OF MULEK

In telling of the coming of the colony under Mulek, the Book of Mormon shows that they landed twice. This is vaguely revealed in the Indian tradition, but the early writers, without a definite knowledge, were mystified as to which colony it was that landed twice. The ancient traditions were not clear on this point; or seem to have confused the landing of the Quinames with the landing places of the Olmecs.

The Book of Mormon tells of the colony that landed twice. The first landing place of Mulek, or people of Zarahemla, as described in the Book of Mormon, was in the land Desolation. The second landing place was in the south wilderness, or southward of the narrow neck of land. Book of Mormon 387:74:

And it bordered upon the land which they called Desolation; it being so far northward, that it came into the land which had been peopled and had been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, **it being the place of their first landing.**

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And they came from there up into the south wilderness.

They landed first in the land Desolation; then they came from there up against the Gulf Stream and landed at Laguna de Terminos, or in the land southward of the narrow neck of land.

Let us see what the Indian traditions say. Read Native Races, vol. 5, page 189:

They came to settle in Tamoanchan, where they remained a long time, and never ceased to have their wise men or prophets, called amoxaques, which means men learned in the ancient paintings, who, although they came at the same time did not remain with the rest in Tamoanchan; **since leaving them there they reembarked.**

Before they departed they spoke as follows:

Know that our God commands you to remain here in these lands, of which he makes you masters and gives you possession. . . . For this purpose you came hither; remain therefore, for we go.

That is why we want to know something about the colony that made two landings. This colony split up and the leaders told certain men of the colony, "You are to remain here; God gives you this land. We will sail on." We cannot tell why this division is made or why there is not a clearer account of it given. But this colony divided, and we will see later other references that show it. Part of the colony remained where they first landed and went inland, into the State of Pueblo, and the other part sailed and landed again at Laguna de Terminos.

We will follow the part of the Mulekite colony who, 400 years later, were called Xicalancas, or people of

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Zarahemla. Read vol. 5, pages 195, 196, in Native Races:

The first nations, Olmecs and Xicalancas, both became extinct before the Spanish Conquest, as did the Toltecs; but there is little doubt that their descendants under new names and in new national combinations still lived in Pueblo, southern Vera Cruz, and Tobasco—the region traditionally settled by them—down to the coming of the Spaniards. They are regarded as the first of the Nahuatl nations in this region **and are first noticed by tradition on the southeastern coast, whither they had come in ships from the east.** Sahagun, as we have seen, identifies them with certain families of the Nahuatlans who set out from Tamoanchan to settle in the northern coast region. **Ixtlilxochitl tells us they occupied the land in the third age of the world, landing on the east coast as far as the land of Papuha, "muddy water"; or in the region about the**

Laguna de Terminos.

This was the last landing. The Book of Mormon shows that the people of Zarahemla landed twice. This last landing became the permanent home of that part of the colony and they continued to live there for hundreds of years. The Book of Mormon 201:26, 27, says, "And they dwelt there (at this last landing) from that time forth"; though they carried on shipping; and were a seafaring people in a primitive way. They continued to carry on shipping between the two harbors, Xicalanca in the land northward, and Xicalanca in the land southward.

Native Races, volume 2, page 129: Their national names are derived from that of their first rulers Olmecatl and Xicalancatl.

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I want you to notice that their names were derived from the names of their first kings. "Catl" means "descendants" or "people of," so Olmecatl meant, "the people of Olmec," or "children of Olmec," or "descendants of Olmec."

We will now read an extract from Native Races, vol. 5, page 196:

Two ancient cities called Xicalanca are reported on the gulf coast; one of them, whose ruins are still said to be visible, was just below Vera Cruz, the other on the point, which still bears the name of Xicalanca, at the entrance to the Laguna de Terminos, and the whole region between the two Xicalancas and for seventy-five miles inland, was called Anahuac Xicalanca.

There is an important statement that shows that one branch of the Olmecs remained in Pueblo, inland from this first landing place, and these colonists continued to be called Muleks or Olmecs, down to the time the Nephites discovered the people whom they called the people of Zarahemla, because it was the name of their ruler, who lived at that time.

There is another statement that I would like to read concerning the discovery of the last of the Quinames or Jaredites, in Native Races, vol. 5, page 197. Notice closely that it is the history of that branch of Olmecs who remained where they first landed.

Our knowledge of **Olmec history subsequent to their first appearance** is confined to a few events which occurred in Pueblo. Here chiefly on the Rio Atoyac near Pueblo de Los Angeles and Cholula they found the Quinames, or giants . . . **These Quinames**, as Ixtlilxochitl states, were **survivors of**

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**the great destruction which closed the second age
of the world.**

The Olmecs in the first of their traditional history after they came to this country, tell of the discovery of the last of the Quinames, or Jaredites, on the Rio Atoyac. It was the branch of the Olmecs that remained in the land northward that found Coriantumr. Read in Book of Mormon 202:37-39, about the discovery of this man Coriantumr:

And Coriantumr was discovered by the people of Zarahemla (called Muleks or Olmecs); and he dwelt with them for the space of nine moons. It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them, according to his judgments, which are just; and their bones lay scattered in the land northward.

Does this add to the history of the Book of Mormon? It certainly does. The Indian traditions tell us right where they found the last of the Jaredites. They also tell us that there were two branches of the Olmecs, that they separated at the time of their first landing, some of the colony remaining where they first landed and some going into the land southward where they remained until discovered by the Nephites. Finally, the Olmecs, Muleks, were called Xicalancas, or people of Zarahemla.

We will now read on page 201, verses 30, 31, of the Book of Mormon:

And their language had become corrupted;
and they brought no records with them; and they

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denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.

The people of Zarahemla had no written language. They had kept no records. Their history was handed down by tradition and their language had so changed that the Nephites could not understand them. In the traditions we will now read something about their language. Native Races, vol. 5, pages 527.

Most of the old writers connect them with the Nahua stock, although their language was distinct from the Nahuas.

While the Olmecs and the Xicalances were associated with the Nahuas and both were considered Nahuas, yet they spoke different languages.

Now again we will turn to Native Races, vol. 5, page 204:

Nor is it improbable that the Totonacs were, as they claimed to be, a pre-Toltec tribe in Anamuac; that they were in this early time a Nahua tribe, a nation contemporaneous with the Olmecs and of the same institutions. . . . It is true that, as will be seen later, **all the tribes that adopted more or less the Nahua institutions and joined in the struggle against the rival Maya powers did not speak the same language.**

These tribes did not speak the same language, and yet they joined with the Nephites in their warfare against the Lamanites. Isn't that plain? Then again see how that corroborates that statement in Isaiah. Evidently there was a cry coming up from America, from the Indians or Nephites, and God spoke to them, saying, "Be still ye inhabitants of the Isles, they that come from Sidon shall replenish you." This was lit-

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erally fulfilled by this colony that came to America and replenished the Nephites, when they had dwindled until only a small number of them remained righteous; and God prepared, long before that, to replenish them when the necessary time came. And they were replenished.

When we understand the Book of Mormon, we see that it is one of the most remarkable records in the world. In it many of the prophecies of the Bible are opened up until we can understand them now as no people in the world have understood them. We are told in the Bible, in Isaiah, that Christ was to visit the people in the isles of the sea. And who has understood it? We pick up the Book of Mormon and read of the coming of the Lord to this continent and we see a remarkable fulfillment of that prediction.

I have learned to love the Book of Mormon, and if nobody in the world is ready to stand with me and say it is true, I will stand alone. Strange that there has been so much opposition to the book. It has been belittled. Why? Because it brings an important message to the world, and that message we now desire to understand. God did not bring that book forth to be laid away on a shelf or to be cast aside as something of little importance. We want to learn to understand that book and study it with diligence, that we may know the purpose that God had in bringing it to light.

CHAPTER VI

THE POPOL-VUH

**In Which is an Account of Four Brothers and Their
Migration to a Place where there were Seven
Caves, Four Sacrificers or Priests Offering
Sacrifices According to the Law
of Moses**

We will now change our line of evidence to one that comes from the Maya-Quiche Indians, and I make this statement again: In the ancient records and traditions we have many different lines of evidence from which we must draw. We have been examining the writings or translations of ancient records by Ixtlilxochitl very largely. We will examine that wonderful book found in Guatemala among the Quiche Indians, known as the Popol-Vuh.

Ixtlilxochitl was of Nephite descent, while this record that we refer to comes from the Lamanites or Mayas. We will also take up traditions that have been worked out by Abbe Brasseur de Bourbourg, a great student and one of the best authorities on ancient Indian traditions.

We read first some of the history of the discovery of the Popl-Vuh; where it was found, when it was found, and the translations of it. Native Races, vol. 3, pp. 42 and 43, the footnotes:

In the early part of the 18th century, Francisco Ximenez, a Dominican Father of great repute for his learning and his love of truth, filled the office of curate in the little Indian town of Chichicastenango in the highlands of Guatemala. Neither the time of his birth nor that of his death can be exactly ascer-

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tained, but the internal evidence of one of his works shows that he was engaged upon it in 1721. He left many manuscripts, but it is supposed that the unpalatable truths some of them contained with regard to the ill-treatment of the Indians by the colonial authorities sufficed, as previously in the case of Las Casas, to insure their partial destruction and total suppression. What remains of them lay long hid in an obscure corner of the convent of the Dominicans in Guatemala, and passed afterwards, on the suppression of all the religious orders, into the library of the University of San Carlos (Guatemala). Here Doctor Scherzer discovered them in June, 1854, and carefully copied, and afterwards published as above, the particulars with which we are now concerned. . . . We pass now to what the abbe, "Brasseur de Bourbourg," has to say about the book. He says that Ximenes discovered this document in the last years of the 17th century. In 1885, at Guatemala, the abbe first saw Ximenez' manuscript containing this work. The manuscript contained the Quiche text and the Spanish curate's translation of that text. Brasseur de Bourbourg copied both at that time, but he was dissatisfied with the translation, believing it to be full of faults owing to the prejudices and the ignorance of the age in which it was made, as well as disfigured by abridgments and omissions. So in 1860 he settled himself among the Quiches and by the help of the natives joined to his own practical knowledge of their language he elaborated a new and literal translation. . . . Professor Muller in his essay on the Popol-Vuh has in one or two places misunderstood the narrative. There was no such creation of man as that he gives as the second, while his third creation is the second of the original.

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Again he makes the four Quiche ancestors to be the progenitors of all tribes, both white and black; while they were the parents of the Quiche and kindred races only.

Notice! Ximenez, a Spanish monk, first found these records among the Indians in Guatemala. With the aid of some of the learned Quiche Indians he translated them into Spanish. Then when the Government of Guatemala suppressed the orders of monks, the document was carried to the college of San Carlos, and in 1854 Abbe Brasseur de Bourbourg got hold of the original, also Ximenez translation of it in the Spanish. He then set himself to a retranslation, not being guided, he claims, by Ximenez' translation. He secured also the aid of the Quiches and made a new translation, which is known as the French translation. These two translations are given in English by Mr. Bancroft in compiling his "Native Races." From 1871 to 1874 he re-translated both the Spanish and the French into English.

ARCHAEOLOGICAL EVIDENCES FROM THE POPOL-VUH

This is taken from traditional history, written by the Indians and called the Popol-Vuh, "National History." While there is no question but that a great deal of error has crept into the history, yet it gives us an account of the coming of Lehi and the history of the Nephites. We are very much interested in this particular history, coming from the natives of Guatemala. The Popol-Vuh has to do with the Nephite colony almost entirely, though in their history they refer to the coming of the primitive colony. The Quinames, or Jaredites. Ixtlil-xochitl gives the history of the Olmecs and Xicalancas, or the people of Zarahemla, but the Popol-Vuh gives

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the history of the Nephite colony who crossed the Pacific Ocean.

I will compare the Popol-Vuh with the Book of Mormon. In doing so, we commence with the Book of Mormon, 91:22, 23, 24:

And it came to pass after my father Lehi had spoken unto all his household, according to the feelings of his heart, and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried. And it came to pass that **not many days after his death, Laman and Lemuel, and the sons of Ishmael, were angry with me because of the admonitions of the Lord.**

This is important history because of its association with an account in the Popol-Vuh. After the death of Lehi, the brothers of Nephi, Laman and Lemuel, became angry with him. The brothers were so angry they tried to slay Nephi. Please read Book of Mormon 94:6: "But it sufficeth me to say that they did seek to take away my life."

Here we discover that the Lamanites, including the two sons of Ishmael, tried to kill Nephi. In the next verse the Lord warns Nephi to leave, to get away from them; and **as we follow the traditions we may discover a purpose of the Lord revealed.** Read the 8th verse on page 95, Book of Mormon:

Wherefore, it came to pass that **I, Nephi, did** take my family, and also Zoram and his family, and **Sam, mine elder brother,** and his family, **and Jacob, and Joseph, my younger brethren,** and also my sisters, and all those who would go with me.

From this you will see that there were four brothers in this migration; Nephi, Sam, Jacob, and Joseph.

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These four men are referred to in the Indian traditions and are known to many of the tribes of North, South, and Central America. Many tribes claim that their ancestors were four brothers.

In connection with this statement concerning the death of Lehi and the departure of the four brothers after their quarrel with the Lamanites, we will read from Native Races, vol. 5, page 180:

Finally, to return to Xibalba, Hanahpu, and Xbalanque **rendered the fitting funeral honors to their fathers** who had perished there, but who now mounted to heaven and took their places as the sun and moon. (Footnote): **The place whence the brothers started to contend against the princes of Xibalba.**

Xibalba was the Lamanite name for the land called by the Nephites, "first inheritance." Notice the statement: When fitting funeral honors had been effected, the brothers began to contend. We just read that in the Book of Mormon. They were angry with Nephi after the burial of their father and they sought to take away his life.

Again read Native Races, vol. 5, page 181:

The remaining chapters of their division have also been translated in substance. . . . In them are related the adventures of **Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, the founders of Quiche nations.** The people multiplied greatly in a region called the East, and migrated in search of gods of Tulan-Zuiva, the "seven caves," where four gods were assigned to the four leaders; namely, Tohil, Avilix, Hacavitz, and Nicahtogah. **Here their language was changed or divided, and the division into separate nations was established.**

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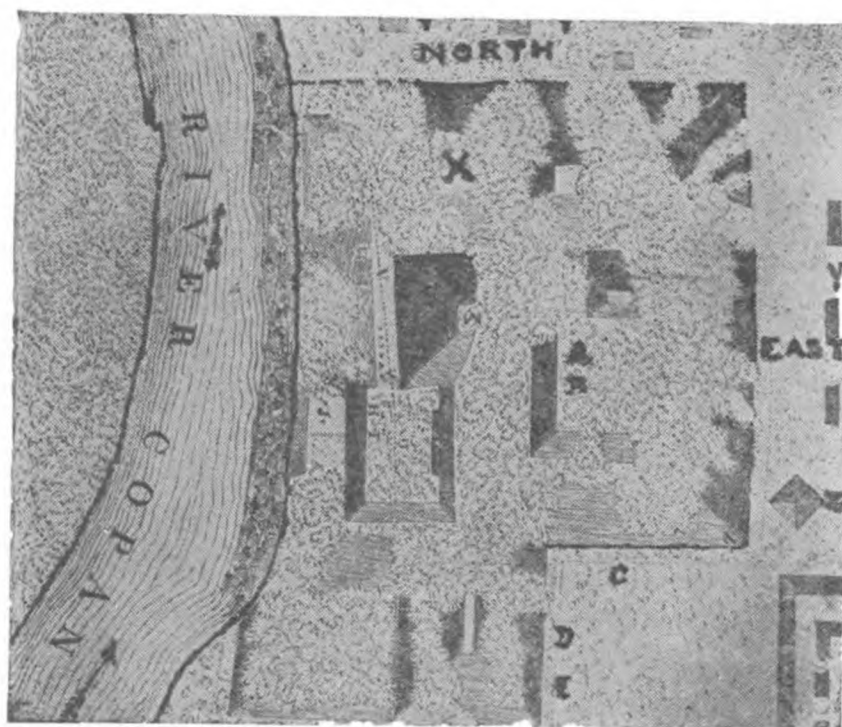
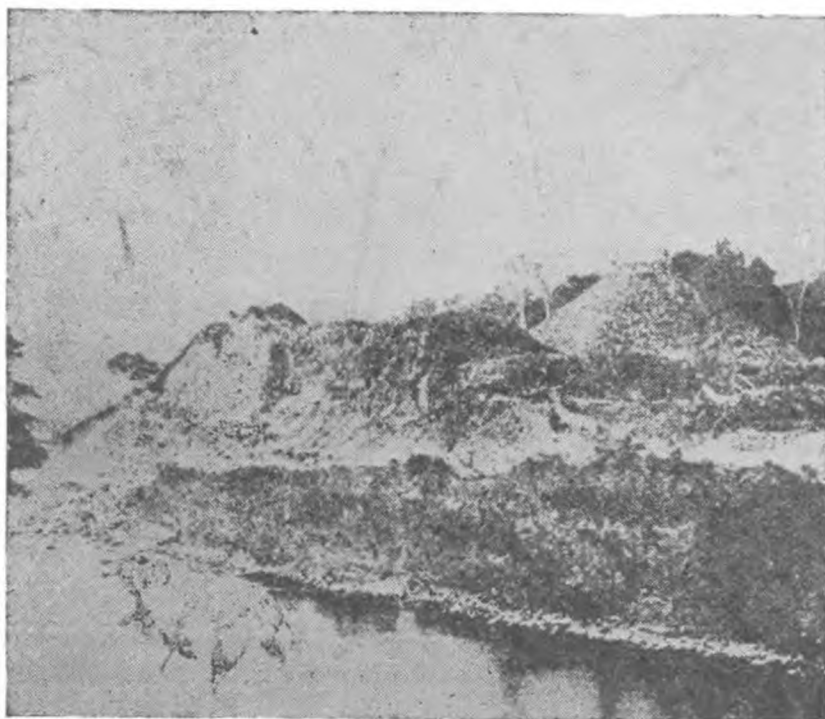
We will examine that more closely. They left the place where their father died and migrated to a place called Tulan-Zuiva, where there are seven caves. The caves are there today, and in the caves there is evidence of people living in them, probably over two thousand years ago. Stalagmites and stalactites have formed there nearly the size of a stovepipe, and these have been discovered on the remains of fires; that is to say, there were ashes, bones, etc., found under these stalagmites, showing that these caves were inhabited by people far back in the distant past. This is not told in the Book of Mormon, no doubt because of the smallness of the abridgment, but it seems the four brothers lived in caves for a period of time after they settled in the place called Nephi. In the translations of the Popol-Vuh it says that the settlement was in a place where there were seven caves, where the brothers had gone that they might obtain gods. This, I think, is an addition that does not belong there at all. The Book of Mormon says that they went there that they might worship God unmolested. To prove this we read in the Book of Mormon, 95:13, 14. They called the place Nephi, and they were worshiping God according to the law of Moses:

And all those who were with me, did take upon them to call themselves the people of Nephi, and we did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all things, according to the law of Moses.

Then we read on page 96, verse 22, of the Book of Mormon, that in order to worship God, they built a temple:

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solo-

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A TEMPLE AT COPAN

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mon, save it were not built of so many precious things.

You see, immediately upon their arrival in this place called Nephi, they began to worship God according to the Law of Moses and later they built a temple like Solomon's temple. They were there to worship God, and not to find gods. The record says that four gods were given to these four leaders.

Again we will read from Native Races, vol. 5, page 554:

All this time they were directed by their trinity, Tohil, Avilix, and Hacavitz, acting through **their four chief sacrificers, or high priests, Balam-Quitze, Balam-Agad, Mahucutah, and Iqi-Balam, the same who had led them in their migration from the region of Xibalba, and even in their migration to that region from the east.**

Native Races, volume 5, page 565: **"There came with Nima-Quiche three of his brothers."**

The four brothers were called the four chief sacrificers. Why were they called sacrificers? They were priests of God and **were worshipping God according to the law of Moses**, which included sacrificial worship. In the Bible we read that a part of the law of Moses embraced the offering of sacrifices.

And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.—Leviticus, 1:14, 15.

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Notice the priest was to offer the sacrifice. We will also read Leviticus 2:8 and 6:6, 7:

And thou shalt bring the meat offering that is made of these things unto the Lord; and **when it is presented unto the priest, he shall bring it unto the altar.**

And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest; and the priest shall make an atonement for him before the Lord; and it shall be forgiven him for anything of all that he hath done in trespassing therein.

You will notice that all through the law of Moses the priests were to officiate, and **all sacrifices were to be brought to the priests. That is a key to this statement in the Popol-Vuh: "the four chief sacrificers."** They were priests, and they went there to worship God, in the law of Moses, and were offering sacrifices according to the law of Moses.

Book of Mormon 97:42: And it came to pass that I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people.

When they finally found the place of the Seven Caves and settled there, priests and teachers were ordained for the people.

By coupling the history in the Book of Mormon with this Popol-Vuh history, how plain it is! And yet none of the scientists will be able to understand the Popol-Vuh without the aid of the Book of Mormon. With the aid of this wonderful book, it is indeed plain. So these traditions that have been handed down and

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preserved by the Indians, come to us as corroborative evidence of the history in the Book of Mormon. These ancient records and traditions give the same history that the Book of Mormon gives, when we examine them closely.

Read Book of Mormon 210:30: And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings, according to the law of Moses.

HISTORY OF THE NAHUA AND MAYA NATIONS

Notive Races, volume 2, page 117: As I have said before, the phenomena of civilization in North America may be accounted for with tolerable consistency by the friction and mixture of this Maya culture and people with the Nahua element of the north; while that either, by migrations northward or southward, can have been the parent of the other within the traditionally historic past, I regard as extremely improbable. **That the two elements were identical in their origin and early development is by no means impossible.**

That is important history. Mr. Bancroft in summing up, says that he considers the Nahuas (Nephites) and the Mayas (Lamanites identical in their origin and early development.

Native Races, volume 5, page 547: All seem to have spoken one language and to have lived in great peace, black men and white men together.

Originally they all spoke the same language and they all had lived together, both black and white men. The Mayas were black, and the Nahuas were white; or the Lamanites were black and the Nephites were white.

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Here again it shows that their origin is the same. And the Quiches, though they were Lamanites, were converted Lamanites, and were Nephites in faith, and under the Nephite government. The Book of Mormon tells us that such was the case.

I want to turn now to a statement made by Abbe Brasseur de Bourbourg in *Native Races*, volume 5, pages 234 and 235:

Respecting the ensuing period of Nahua greatness in Central America nothing is recorded save that it ended in revolt, disaster, and a general scattering of the tribes at some period probably preceding the fifth century. **Indeed there seems to be very little reason to suppose that this final struggle was a renewal of the old contest, although Brasseur de Bourbourg seems inclined to take that view of it; but a series of civil wars between Nahua tribes, or tribes that had accepted Nahua government, seems rather to have been the agency that brought about their final forced migrations. Of the subsequent history of the nations that finally remained masters of their central home nothing is known; it may be conjectured that the Tzendales and Chiapenecs found by the Spaniards in that part of the country were their somewhat degenerate descendants. Of the tribes that were successively defeated and forced to seek new homes, those that spoke the Maya dialects although considering themselves Nahuas, seem to have settled chiefly in the south and east. Some of them afterwards rose to great prominence in Guatemala and Yucatan, and their annals will form the subject of future chapters. The Nahua-speaking tribes as a rule established themselves in Anahuac and in the western and northwestern parts of Mexico, as their**

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companion tribes, the Olmecs and Xicalancas, had already established themselves in the southeastern region. The Valley of Mexico and the country immediately adjoining soon became the center of the Nahuas in Mexico. . . . From this epoch of separation in Chiapas the Mayas of the south and the Nahuas of the north were practically distinct peoples, as they have been considered in the preceding volumes of this work. **At the date of separation all were in a certain sense Nahua nations, and the Nahuas proper had doubtless been considerably affected by the ancient peoples whom they had overcome or converted, and with whom they had so long associated.**

Book of Mormon 557:80, 81: And it came to pass that Nephi and Lehi did preach unto the Lamanites with such great power and authority, for they had the power and authority given unto them that they might speak; and they also had what they should speak given unto them; therefore they did speak unto the great astonishment of the Lamanites, to the convincing of them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about, baptized unto repentance, and were convinced of the wickedness of the traditions of their fathers.

Book of Mormon 561:120, 121: Nevertheless the people of the church did have great joy because of the conversion of the Lamanites; yea, because of the church of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy.

While some of the Mayas who considered themselves Nahuas, spoke a different language, it is quite

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clear they were the Mayas whom the Nahuas had converted. Brasseur de Bourbourg certainly has worked out some remarkable history from the ancient traditions. He says they were scattered northward just before the fifth century. That is correct. It was in the latter part of the fourth century that the Nephites were overcome. That is the land of Zarahemla. And then he adds that when the Nephites were driven northward from Central America, the converted Lamanites or Mayas did not all go with the Nephites, but some went to southern Guatemala and others into Yucatan. That was the beginning of the settlement of Yucatan. This settlement occurred during the fifth century, when these converted Lamanites, or Mayas, went into Yucatan, after the Nephites had retreated from the lands of Chiapas and Guatemala (Bountiful and Zarahemla), and had gone northward under the leadership of Mormon to the Valley of Mexico (or the Valley of Anahuac). The Popol-Vuh history goes clear back to the landing of the Nephites, showing that their landing place must have been in Salvador. This makes all of the traditions harmonize, and the Book of Mormon harmonizes with the traditions, altogether giving us a remarkable history of the ancient Americans such as cannot come from any other source. We cannot get it from the Book of Mormon, because it is impossible for the Book of Mormon to give modern names by which we can locate their cities or follow the people in their migrations. But with the help of the traditions the geographical locations described in the Book of Mormon are quite clear.

How far back in the history of the past does the Popol-Vuh go? Read *Native Races*, volume 5, page 171:

Behold that which we shall write after the word of God; we shall bring it to light because the

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Popol-Vuh, the national book, is no longer visible, **in which it was clearly seen that we came from beyond the sea.** It is the first book written in olden times; but its view is hidden from him who sees and thinks. Wonderful was its appearance, and the narrative of the time when He (the Creator) finished everything in heaven and on earth.

There is a thought in this that I want you to see: that the original history was lost, no longer visible; and now we get the statement that in the first book, the original Popol-Vuh told of the creation.

Natice Races, volume 5: And it is where the sun sets that we came to Tulan, from the other side of the sea.

Here we get the direction in which they crossed the sea. Notice that this is the only colony whose traditions say that they came from the west. The Olmecs and the Quinames came from where the sun rises, and according to the Indian traditions they all came in vessels. The Quinames, the traditions say, came in seven barks or ships; there were seven families. The Book of Mormon says there were eight vessels. One was for animals. They landed at Panuco. The Olmecs and the Xicalancas came from the east and landed first just below Vera Cruz, then sailing again, they landed at Laguna de Terminos. This is recorded in the Popol-Vuh, the Quiche history. This colony from the west crossed the Pacific Ocean, landed near the place where they built their first city, and called it Xibalba. Note the boundary of Salvador in Central America, the landing place of the Nephites, formed the eastern boundary line, and the waters of Mormon are in the western boundary.

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LOCATION OF THE WATERS OF MORMON

And it came to pass that as many as did believe him, did go forth to a place which was called Mormon, having received its name from the king, **being in the borders of the land.**

The waters of Mormon were in the land of Mormon, and the land of Mormon was in the borders of the land of Nephi.

Please read again in the Book of Mormon, page 313, verses 3 and 4, beginning with the word, "Behold":

Behold, I say unto you, that he began to establish a church **in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon.**

That word **"in"** is very important. The land of Mormon, the waters of Mormon were **in** the borders, or **in** the boundary line of the land of Nephi. You cannot find a place in the whole Western Hemisphere where the description will fit as does Lake Guija in Salvador.

Again, there are mountains from the Carribean Sea across to the Pacific. We read of the east sea, "north," and the west sea, "south," in the Book of Mormon 501:61:

And now it came to pass that the armies of the Lamanites, **on the west sea, south.**

Moroni was down here with an army in the southern part of Zarahemla. He got word that a Lamanite army had come in from the north and had captured a number of Nephite cities, and he took his army to the aid of Teancum, to the City Bountiful. The record says the armies of the Lamanites were on the west sea,

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south. Another reference to this sea is found in the Book of Mormon 502:78:

And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people **in the borders of the land on the south by the west sea.**

Now we have the west sea south of the land of Zarahemla. The Book of Mormon 403:14 gives an account of the converted Lamanites who left the land of Nephi and started over into the land of Zarahemla:

And they gathered together all their people; yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land **and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.**

There was a wilderness that divided the land of Nephi from the land of Zarahemla, and that wilderness is the boundary line today. Wilderness indicates "mountains." Read Book of Mormon 387:68, 69:

And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east, and on the west, and **which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east, even to the sea west.**

This narrow strip of wilderness which runs from the sea east, the Caribbean Sea, which was east of northern Zarahemla, but north of Nephi, to the sea west, the Pacific Ocean, south, is a range of mountains running

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nearly north and south, which form a dividing line and which stand as the boundary line today between Honduras and Guatemala. The "waters of Mormon" was in the borders, or in this boundary line of the land of Nephi. It is a lake known as Lake Guija, pronounced Ge-ha, and ruins of ancient cities are found there. The ruins of the city of Jerusalem are there, although it was destroyed when the great cataclysm took place. It is located north, not far from Lake Guija, near Mitla. There is another small lake by the ruins of the city.

Book of Mormon 387:70: Now the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness, on the west, in the land of Nephi.

That is that narrow strip of wilderness on the west of the land of Nephi. "Wilderness," you understand, is an old Israelitish word for mountains. In Numbers 10:12 reference is made to the wilderness of Sinai, which were mountains. There are a number of ancient customs of the Israelites which it is necessary to know in studying the Book of Mormon. Lakes were called waters, and mountains were called wilderness. Fifteen miles north of the Sea of Galilee in Palestine is a small lake called the "Waters of Merom" in Joshua 11:5. You may see it on the maps in the teachers' Bibles. Fountain was an Israelitish name for spring. All through the Valley of Mexico there are a vast number of springs, and today they are called fountains in that locality, showing the ancient Israelitish customs have been handed down through the Nephites in Mexico. See Deuteronomy 8:7.

SOME OF THE BOUNDARIES OF THE LAND OF NEPHI

Read in the Book of Mormon 485:8 another state-

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ment which has to do with the geography of the record: "And the land of Nephi did run in a straight course from the east sea to the west."

The land of Nephi did run in a straight course from the east sea (which was east of the northern part of Zarahemla), to the west sea. The east sea was north of the land of Nephi, and the west sea was south.

Book of Mormon 387:73: Nevertheless the Nephites had taken possession of all the **northern parts of the land**, bordering on the wilderness, **at the head of the river Sidon, from the east to the west**, round about on the wilderness side; on the north even until **they came to the land which they called Bountiful**.

The Nephites had taken possession of the northern part of Zarahemla, where the sea is east, **at the head of the river Sidon**, from the east to the west. Where, then, should the head of the River Sidon be, according to this description? Is it in the southern extremity of the land of Zarahemla as located on the old map? If they had taken possession of the northern parts of the land of Zarahemla, from the head of the River Sidon west, then the head of the River Sidon was in the northeastern part of the land of Zarahemla. The land of Zarahemla is now called the state of Guatemala, and it is there we must look for the ruins of cities and villages of the ancient people called Nephites or Nahuas. The research becomes intensely interesting as we get hold of something authentic, such as evidences from the Peabody Museum, which has had men exploring in that country for years. Charnay says there are so many ruins in the Usumacinta regions that it would take a lifetime to visit them all and examine them. This statement is found in Ancient Cities of the New

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World, page 425. The Book of Mormon 688:7, says:
"The whole face of the land having become covered
with buildings."

CHAPTER VII

The Mountains Forming the Boundary Line Between Honduras and Guatemala; The People Went Over This Range of Mountains When They Went From the Land of Nephi into the Land of Zarahemla

I will refer to the boundary dividing line between the land of Nephi and the land of Zarahemla, and follow with examinations of historical evidences concerning the ruins that are along this boundary. The Book of Mormon 403:14, gives an account of a wilderness, or mountains, that divided the land of Nephi from the land of Zarahemla:

And they gathered together all their people; yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, **and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.**

A narrow strip of wilderness (a narrow range of mountains) divided the land of Nephi from the land of Zarahemla, and a great deal of history centers along this range of mountains. Remember, that wilderness means mountains, from an ancient Israelitish custom, as revealed in the Bible, Numbers 10:12, and other places.

Book of Mormon 387:69: And it came to pass that the king sent a proclamation throughout the land, amongst all his people who were in all his land, who were in all the regions round about,

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which was bordering even to the sea, on the east, and on the west, and **which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east, even to the sea west.**

This reference is the only one in the record referring to the dividing line as **"narrow strip of wilderness."** This narrow strip of wilderness is a narrow range of mountains ;one particular range of mountains which divided the land of Nephi from the land of Zarahemla. In the Book of Mormon 387:70, I would like to call attention to the last line of the verse: "The wilderness, (mountains), on the west, in the land of Nephi."

West in the land of Nephi. This boundary line, the narrow strip of wilderness, this range of mountains, was on the west in the land of Nephi. Guatemala was the land of Zarahemla, and Honduras and Salvador were the land of Nephi (indicated on the map). Nearly all of the atlases show this same range of mountains as the dividing line today. We will read one reference to this boundary line in "Prehistoric America," by Nadiallac, page 328:

Copan is now a miserable village, a short distance from the ruins famous alone for the excellence of its tobacco, which rivals that of Cuba. **The ancient town was situated at the foot of the mountains separating Guatemala from Honduras, on the Rio Copan,** a tributary of the Montagua, which flows into the Bay of Honduras.

This says that the ancient ruins of a city are still there at the foot of the mountains which divide Honduras from Guatemala. How could that be plainer? The boundary lines as they are described in the Book of Mormon history are still the boundary lines, a range of mountains, the boundary line formed by nature. Na-

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tive Races, volume 4, page 77, refers to the ruins at Copan as near the Guatemalan boundary on the eastern bank of the Rio Copan which flows northward. The location of this narrow strip of wilderness is important because we will find a great deal of history associated with it.

We will read of Nephite cities that were near this boundary line in the land of Nephi. Book of Mormon 227:1, 3, 6, 7, 8:

And now it came to pass that after King Mosiah had continual peace, for the space of three years, he was desirous to know concerning the people who went up to dwell **in the land of Lehi-Nephi, or in the city of Lehi-Nephi;** for his people had heard nothing from them, from the time they left the land of Zarahemla; therefore, they wearied him with their teasings. And it came to pass that King Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi, to inquire concerning their brethren. . . . And when they had wandered forty days, they came to a hill, which is north of the land of Shilom, and there they pitched their tents. And Ammon took three of his brethren, and their names were Amaleki, Helem, and Hem, and **they went down into the land of Nephi. And behold, they met the king of the people, who was in the land of Nephi, and in the land of Shilom.**

All cities, described in the Book of Mormon, had lands immediately surrounding the cities that bore the same names as the cities. Here is a strange circumstance: There was a land of Zarahemla in the land if Zarahemla. The land around the city of Zarahemla was called Zarahemla. The same is true of the land

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around the city Bountiful in the country called Bountiful. One must know whether it was the land around the city, or the state or country that is referred to, in order to understand locations described in the Book of Mormon. It takes an intensive study, but it is very plain when once you get the key.

This range of mountains, or boundary line, was crossed by these three men coming from the land of Zarahemla to Lehi-Nephi and Shilom. The Book of Mormon 227:7, says that when **they came down off the mountains they came into the land of Nephi** and to the land of Shilom. It was called the land of Shilom **or the land around the city of Shilom**, which was in the land of Nephi. Shilom was close to the boundary line, between the land of Nephi and the land of Zarahemla.

Another point is that the land of Mormon and the waters of Mormon were close to Lehi-Nephi and Shilom. I was surprised to see what a lot came out of this when I unraveled it. Please read Book of Mormon 258:28:

And now it came to pass that Alma, who had fled from the servants of King Noah, repented of his sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi.

Alma is teaching the words of Abinadi privately. He went into the cities of Lehi-Nephi and Shilom at night. I think they were twin cities. The king and his court lived in Shilom, while the common people lived in Lehi-Nephi, and they were not far from the waters of Mormon:

And it came to pass that as many as did believe him, did go forth to a place which was called

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Mormon, having received its name from the king,
being in the borders of the land.—Verse 32.

This place was in the boundary line of the land of Nephi. This land and the waters of Mormon was a resort of the Nephites at one time, and it was a part of that wonderful land called "Aztlán." Archaeologists and students of American archaeology have been unable to solve this problem, the location of Aztlán; and yet, with the aid of the Book of Mormon, it can be worked out. Remember, Alma went about nights preaching in the cities of Shilom and Lehi-Nephi.

Now there was in Mormon a fountain of pure water and Alma resorted thither, there being near the water a thicket of small trees, **where he did hide himself in the day time, from the searchers of the king.—Verse 33.**

And he went out nights to teach in Shilom and Lehi-Nephi. In the day he was hiding in a thicket by a spring, near the waters of Mormon.

Read *North Americans of Antiquity*, by John T. Short, pages 257, 258:

All of these tribes are said to have come from the unknown Aztlán, their early home. The question of its locality has been as much a subject of controversy as the location of Hue Hue Tlapalan, since, in fact, the question is possibly one and the same, for the Nahuatl speaking people who migrated into Mexico at intervals, extending over a period of a thousand years, must have had a common origin. Aztlán is described by Durán as a most attractive land and the presumption is that the Nahuatl were forcibly driven from their fair heritage by the gradual encroachments of their

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enemies. The account of this delightful country given by Cueuhcoatl to the elder Montezuma, is as follows: "Our fathers dwelt in that happy and prosperous place which they called Aztlan, which means whiteness. In this place there is a great mountain in the middle of the water, which is called Culhuacan, because it has the point somewhat turned over toward the bottom, and for this cause it is called Culhuacan, which means crooked mountain. In this mountain were some openings, or caves or hollows, where our fathers and ancestors dwelt for many years.

Notice that particularly; **there were caves where their fathers or ancestors, dwelt for many years.** This Indian's account is evidence which is very important, for he is describing the city of Nephi and the waters of Mormon.

There they enjoyed a great plenty of geese; of all species of marine birds and water fowls; enjoyed the song and melody of birds with yellow crests; enjoyed many kinds of large and beautiful fish; enjoyed the freshness of trees that were upon those shores, and fountains enclosed with elders, and savins (junipers) and alder trees, both large and beautiful.

Notice that: there is a large lake described where there were all kinds of birds good to eat, ducks, geese, and marine birds; fish of all kinds. That is the waters of Mormon. No wonder that the Book of Mormon says, "The forest of Mormon, the land of Mormon, the waters of Mormon—how beautiful to the eyes of them who there came to the knowledge of their Redeemer." It was beautiful in two senses. It was a beautiful spot, and wonderful for the natural resources

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for man, for all manner of food. **Where was it? It was in the borders of the land of Nephi**, in the boundary line, close to Shilom and Lehi-Nephi, and it was a resort of the Nephites for many years, and it is a part of this wonderful Aztlan. Aztlan means the land of the white people, whiteness. The white people were Nephites. The Lamanites were black.

We might read in the Book of Mormon a little of the history of the people as they dwelt in Aztlan. Book of Mormon 196:34:

And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruits, and flocks of herds, and flocks of all manner of cattle, of every kind, and wild goats, and also many horses.

Book of Mormon 197:11-13, and 198:18:

They observed to keep the law of Moses, and the Sabbath day holy unto the Lord. And they profaned not; neither did they blaspheme. And the laws of the land were exceeding strict. . . . Wherefore, we withstood the Lamanites, and swept them away, out of our lands, and began to fortify our cities, or whatsoever place of our inheritance.

"The cities of Aztlan." For about three hundred years there is very little history recorded in the Book of Mormon. That period is from the death of Jacob, to Mosiah's time, about 200 B. C. That was the time they were living in this happy land called Aztlan of Chicomoztoc or Tulan Zuiva. In the Indian languages one of the things that is so confusing is that the different tribes in their different languages have so many different names for the same locality; different names entirely for men and for historical events.

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THE SEVEN CAVES

In the Popol-Vuh, a Quiche, or Maya document, it refers to the four brothers, at the death of their father, going to Tulan Zuiva, or the place of the seven caves. Native Races, volume 5, page 181:

The remaining chapters of **the division** have also been translated in substance. In them are related the adventures of Balaam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, the founders of the Quiche nations. The people multiplied greatly in a region called the East, and migrated in search of gods **to Tulan-Zuiva the "seven caves."**

In the Nephite or Nahuatl language, a different name is given for the same place. Native Races, vol. 5, pages 188 and 325:

This separation at Chicomoztoc or the Seven Caves, presents strong analogies to that which took place in Tulan Zuiva; it is not impossible that the events related are identical, the earlier portions of **this tradition referring vaguely back to the primitive epochs, of Nahuatl history,** while the later portions relate to the events which followed the Toltec destruction.

This Nahuatl name, "Chicomoztoc," is the name of the place where there were seven caves. Native Races, page 307, footnote: **"Chicomoztic, identical with, or within the region of Aztlan."**

We are now able to locate Chicomoztoc or Tulan Zuiva, place of seven caves, which was the primitive home of the Nahuas, or Nephites and was called, "Aztlan," land of the Whites. Thus we have Chicomoztoc, or seven caves in the Nahuatl language, and Tulan Zuiva, the name for the same place, in the Maya language.

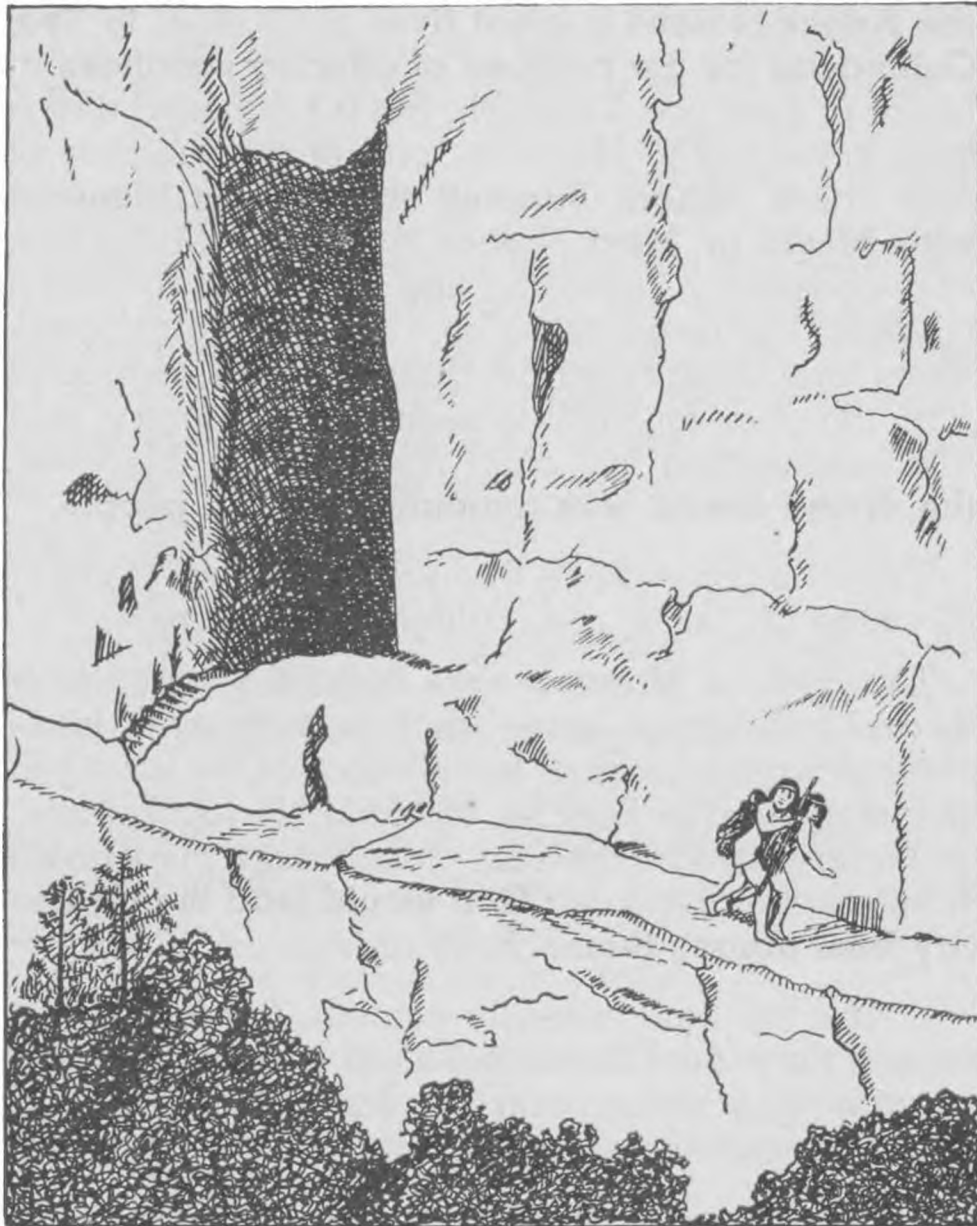
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That old Indian told Montezuma of Aztlan, that beautiful land, the primitive home of their fathers. **He said there were caves there in which their fathers had lived for several years.** I have now an account from the Peabody Museum of "Seven Caves" at Copan. They are there in the mountains not far from the ruins of the Temple, and they show that away back in the dim past these caves have been inhabited. There are the remains of fires pieces of charcoal, the remains of bones of birds, and a great many pieces of pottery which have been found in the caves, covered with a vast amount of dust that has dropped, little by little, from the roofs or sides of the caves. A stalagmite had formed on top of a bed of ashes and charcoal. One writer says that in some localities it would take about thirty thousand years for such a stalagmite to form, then he goes on to show that in different localities owing to the mineral in the water, these stalagmites might form much more rapidly; but it shows us that the Seven Caves were used away back in the distant past. We believe they were used while the Nephites were living in them, about 585 B. C. If you wish a copy of this article, the "Caves of Copan," write to the Peabody Museum at Cambridge, Massachusetts, and ask for a copy of the "Caves of Copan," in volume 1 of Memoirs. You can get it for one dollar sixty-five cents. The complete volume 1 Memoirs is very fine. The price, bound in cloth, is nine dollars sixty-five cents. It is an important description.

In Short's "North Americans of Antiquity," page 258, read: "A recent school of Americanists assign Aztlan a southern location, placing it in the Central American region.

There are many writers who place it in Central America. Among them are H. H. Bancroft and E. G.

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ONE OF THE SEVEN CAVES

Squier. Read "North Americans of Antiquity," page 259:

The Aztec migration and the itinerary as generally accepted, demands consideration before forming any judgment on the location of Aztlan. **In this primitive abode we are told that each year**

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the Aztecs crossed a great river or channel to **Teo-Culhuacan for the purpose of offering sacrifices** in honor of their god Tetzaucah. But it happened that a bird appeared to Huitziton, one of the greatest of their chiefs (**whom Bancroft thinks was identical with Mecitl or Mexi**—hence the name Mexicans), and constantly reiterated the word "tihu, tihu," meaning "let us go, let us go." This singular occurrence was interpreted by Huitziton as a command from the gods for them to seek a new country, and after persuading the chief Tecpatzin to his view, **the divine oracle was announced to the people.**

This has come down through the Indian traditions; a message of a bird, also called a divine oracle.

The Book of Mormon says that God spoke to Mosiah and told him to leave and to take with him all those that would hearken to the voice of the Lord. This was foretold in the Book of Mormon by Jacob three or four hundred years before. Jacob told the Nephites that unless they repented **God would lead the righteous away from among them.** Book of Mormon 173:53:

And the time speedily cometh, that except ye repent, they (the Lamanites) shall possess the land of your inheritance, and the Lord God will lead away the righteous from among you.

And nearly four hundred years later God spoke and led them away, and the Indian traditions say it was a divine oracle, received by Mexi, that sounds quite a little like Mosiah. How it works out, when we get the key! The finding of the seven caves at Copan is wonderfully important. I want to call your attention again to the location.

In the range of mountains that divided the land of Nephi from the land of Zarahemla are the waters of

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Mormon, and near this range of mountains are the ruins of Lehi-Nephi and Shilom. Chicomoztoc, the seven caves, are located in these mountains near Copan. From somewhere above the ancient city at Copan or the city of Nephi to below the waters of Mormon is the primitive home called Aztlan. That is where the Nephites lived for three hundred years and over; where we read in the Book of Mormon that they planted and raised in abundance, and they had herds and flocks, and were blest of the Lord; **where they were strict in keeping the Law of Moses; in Aztlan, the country where the white people the Nephites, lived.**

Chicomoztoc, the seven caves, or Tulan Zuiva, the seven caves, is located at Copan. All the history points to that locality. The last five years I have believed that the Seven Caves were at Copan, and did not find proof of it until within the last few months.

I want to read another description of the waters of Mormon. We will turn to Mr. Squier's account of Lake Guija, in his "Notes on Central America," page 301. We have read Mr. Short's description, now hear what Mr. Squier says about the same lake:

San Salvador has two considerable lakes, Guija and Hopango. The former is said to be about fifteen miles in length and about six miles in width. It receives several considerable streams and discharges itself into the Rio Lempa. **It abounds in fish of good quality. There is a large island in this lake on which according to Jurros, are some ancient ruins called by the natives, "Zacualpa."**

The Indian describing Aztlan and Lake Guija, (the waters of Mormon), tells of the fish and game found there, and also said there was a spring there, and calls it a fountain, the same as it is in the Book of Mormon

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258:33. There was a fountain of pure water in the land of Mormon. The Indian says there was a fountain by the lake. The Book of Mormon says there was a thicket there; the Indian tells us even the kind of trees that formed the thicket.

See how the history unfolds by studying the traditions by the aid of the Book of Mormon. That is one of the methods by which students may obtain a correct knowledge of the Indian traditions and of the locations of places described. The Book of Mormon is the key to the situation, and at the same time, without the aid of the Indian records and traditions, we could not discover the correct geography of the Book of Mormon, as the two go together.

How important it is, and what can be done by close study! I have only begun to break new ground. There is a vast field for investigation and study now opening up, such as we have never had before.

LOCATION OF THE RIVER SIDON

Book of Mormon 486:14, 15: And it came to pass that the Nephites began the foundation of a city; and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites. And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city, or the land, Nephihah.

There is something in this history that you might read many times before you would notice it. I failed to see it at first. Moroni was on the east sea, and joined lands with the city of Nephihah, and the city of Nephihah was near the head of the Sidon River. **That makes the head of the Sidon River near the East Sea.**

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Book of Mormon 387:73: Nevertheless **the Nephites had taken possession of all the northern parts of the land**, bordering on the wilderness, **at the head of the river Sidon, from the east to the west**, round about on the wilderness side; on the **north, even until they came to the land which they called Bountiful.**

The Nephites had taken possession of the northern part of the land of Zarahemla, at the head of the River Sidon. Where would you locate the head of the River Sidon from this description? In the northeastern part of the land of Zarahemla. The city of Nephihah joined lands with Moroni, and the city of Moroni was on the east sea.

Book of Mormon 511:28: Neither durst they march down against the city of Zarahemla; **neither durst they cross the head of Sidon, over to the city of Nephihah.**

Book of Mormon 485:8: And the land of Nephi did run in a straight course from the east sea to the west.

The east sea here referred to was the sea east of the northern part of Zarahemla (Guatemala), or the Caribbean Sea, where the Nephites had settled. But it was north of the land of Nephi (Honduras). The land of Nephi ran from this east sea in a straight course to the west sea, which was south. The first inheritance is a part of the land of Nephi, we are told in Book of Mormon 387:71. Read Book of Mormon 485:9:

And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, which was north of the lands of their own possessions, he caused that the inhabitants who were in

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the land of Zarahemla, and in the land round about, should go forth into the east wilderness, even to the borders, by the seashore, and possess the land.

The east wilderness was north of the possessions of the Lamanites, which included the land of Antionum, with the land of Nephi at that time. The Lamanites were driven out of the east wilderness to their own lands, which were south.

THE WEST SEA WAS SOUTH

Book of Mormon 501:61: And now it came to pass that the armies of the Lamanites, **on the west sea, south. . . .**

The west sea was south of their country.

Book of Mormon 502:78: And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people **in the borders of the land on the south by the west sea.**

The west sea was south and the east sea was north of the land of Nephi. The Book of Mormon describes it just as accurately as any geographer could describe it. The west sea was the Pacific Ocean on the south, and the east sea was the Caribbean Sea on the north. The Book of Mormon description of locations all fits with Central America and Mexico, and nowhere else.

CHAPTER VIII

The Greatest Ancient American Civilization in Central America, the Name and Location of many of the Cities, the Ruins of which are Still to be Seen

Sunday morning, April 6, 1924, there was an article in the Kansas City Star about a remarkable ruined city discovered in British Honduras. I want to point to the location on the map, showing how it comes in with the locations I have made. It is just a short distance from Belize in the jungle west of the Caribbean Sea.

Read Book of Mormon 486:14-16:

And it came to pass that the Nephites began the foundation of a city; and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites. And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city, or the land, Nephihah. And they also began, in that same year, to build many cities on the north; one in a particular manner which they called Lehi which was in the north by the borders of the sea shore.

In Bulletin No. 28, Bureau of American Ethnology, published by the United States Government, please read on page 622 a description of the location of a great ancient American civilization that once flourished upon the Western Hemisphere:

All these facts point to a region south of the Yucatan peninsula as the true center of Central American civilization. **There the origin of Ameri-**

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can glyphic writing is doubtless to be sought; there lie the roots of that ancient culture. It is difficult to conjecture what race may have been the bearer of this civilization. The evidence points to its having been a branch of the Mayas. In Landa's time the flower of that ancient civilization was evidently long past; no trace of the earlier vigorous development remained; the old intellectual activity manifested itself but feebly; opposition to foreign influences was therefore extremely weak. Even then, according to the statements of Spanish authors, certain buildings in Yucatan already wore an air of belonging to a bygone time; some were probably even then deserted and buried in the primeval forest. There is hardly a doubt that even **at the time of the conquest ruined cities existed south of Yucatan, in Guatemala and Chiapas, as they do to-day. Long before the coming of the Spaniards aboriginal civilization must have reached its highest point in that region, within a square approximately bounded by the fourteenth and eighteenth degrees of latitude and the eighty-eighth and ninety-second degrees of longitude.** It is doubtful whether all the so-called Maya antiquities originated among the Mayas of Yucatan. The manuscripts perhaps came from the region indicated above (Tzental?) and undoubtedly also a large part of the antiquities in the Berlin Museum of Ethnology. **They can scarcely have originated in northern Yucatan. They are evidences and relics of the influence of a higher civilization which flourished long before in the south.**

According to the very best authorities, the ancient civilization, and the highest civilization flourished in latitude fourteen to eighteen, and longitude eighty-eight

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to ninety-two. Prominent writers say, "The Inca civilization is but a very poor reflection of the civilization that once existed in Central America," and the Aztec civilization found by the Spaniards in the city of Mexico was only a shadow of a greater civilization that was once in existence in Central America, as designated by the latitude and longitude as given in Bulletin No. 28. All of this evidence came to me after I had my map entirely made. All of the best authorities say this locality in Central America was the birthplace of ancient American civilization, see Native Races, vol. 2, p. 715, and it is all incorporated in the lands of Nephi, Zarahemla, Bountiful, and Melek, in the history in the Book of Mormon.

Native Races, vol. 2, p. 716: "The tierra Caliente and the low forest-clad foothills of the Usumacinta regions of Guatemala, Chiapas, and Tabasco, present claims as strong at least as those of any other locality to be considered the **birthplace of American civilization.**"

I want to take up the question of the location of some of the great cities described in the Book of Mormon. We will first examine the location of the great city of Zarahemla.

THE SIDON RIVER THE BOUNDARY LINE

Please read the Book of Mormon, page 304, verse 70:

And it came to pass that the Amlicites came upon the hill of Amnihu, which was east of **the river Sidon, which ran by the land of Zarahemla**, and there they began to make war with the Nephties.

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The thought in this is that the river Sidon was the boundary line between Bountiful and Zarahemla, from the city of Zarahemla to the land of Melek. We discover on the next page that the city of Zarahemla was close to where the river formed the boundary line:

And it came to pass that the people of Nephi took their tents and departed out of the valley of Gideon towards their city, which was the city of Zarahemla.

Read Book of Mormon 321:7, 8:

And now it came to pass that when Alma had made these regulations, **he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon, into the valley of Gideon,** there having been a city built which was called Gideon, being called after the man who was slain by the hand of Nehor with the sword.

This gives us something definite as to the location of the city of Zarahemla. It was on the west of the river Sidon near where the river was the boundary line, and it would seem as though that would be in Chiapas or the land Bountiful. I have just secured a book from the Peabody Museum, the finest I have received yet. It is a record of the explorations of Teobert Maler. I am surprised at what I find. The river where the city of Zarahemla is located, makes a horseshoe bend to the east, and in this bend are low mountains. The city was built on terraces of the foothills and sides of the mountains in that big bend in the Usumacinta River.

The country along the river is mountainous. Just below the city of Zarahemla are dangerous rapids, and a great many people have lost their lives trying to run

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these rapids in their boats. The country is very rugged along the river and yet in some places the valley widens out into beautiful plains. The pictures that Mr. Maler gives, indicate that this is a very fertile country, and he himself exclaims how wonderful and beautiful the land is.

The Usumacinta or Sidon River makes a complete horseshoe bend into Guatemala, where the ruins of the city of Zarahemla are still standing. There were no streets, as the city was built on terraces. The first ruins are found on a plain, three terraces up from the river. Then comes another series of terraces up on some foothills. On each of these terraces there are ruins of temples, palaces, government buildings, etc. Mr. Maler says that the first ruins were the public buildings. The common people lived in thatched houses of the kind built in tropical countries, which were very comfortable in that climate. The Book of Mormon says (281:102) that there were seven churches in the land of Zarahemla. We understand that was before the great cataclysm when the city of Zarahemla was destroyed by fire. On page 682, verse 9, we read that the Nephites built again the city of Zarahemla. No doubt the stone buildings were not destroyed, as they did not burn. Some of the ruins were white, covered with stucco, and some of them were painted a brilliant red.

What a wonderful sight it would have been to see that city in ancient times. On terrace above terrace to the top of the mountains were stone buildings, some of them snow white, others a brilliant red. We have a picture here of the main temple, which was painted by Sister Warnock. On this temple, upon the center lintel over the middle door, we find the picture of a flying serpent attached to the top of a cross. This is, to my mind,

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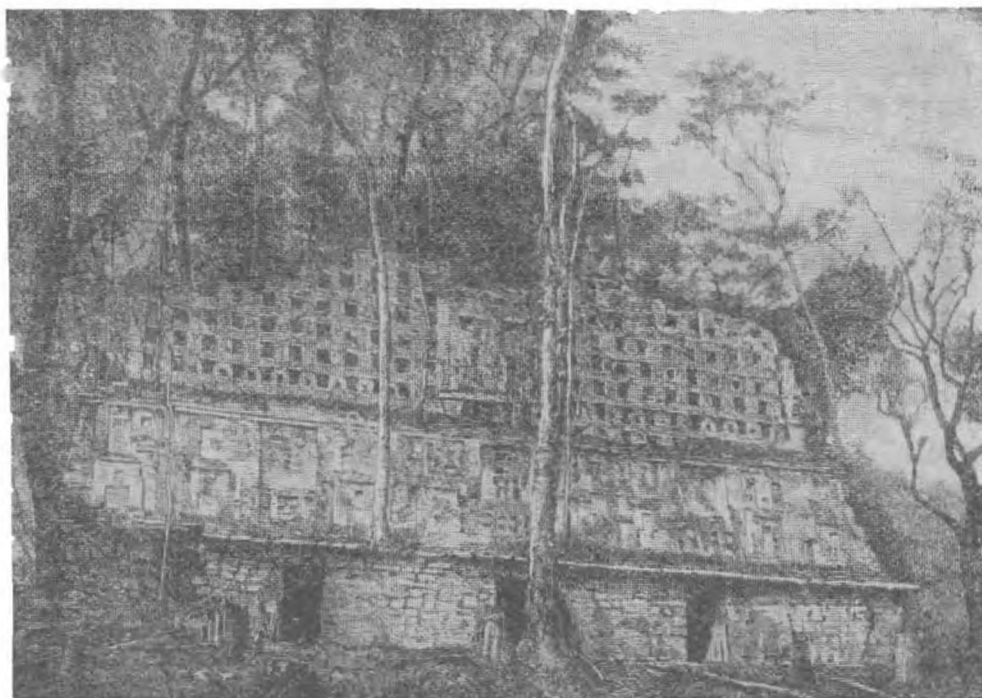
one of the most remarkable evidences of a Book of Mormon description of flying serpents, given on page 57, verse 134. The temple is built like the temple where Christ first appeared to the Nephites, and on the back wall of the holy of holies in the temple at Palenque stands the cross, on top of which is the quetzal bird. Under the cross is the head of the serpent. This temple in the ruins of the city of Zarahemla is evidently a temple of Quetzal-Coatl of the Nahuas, identified by the flying serpent, or the serpent with wings, which seems to be attached to a cross, that is held in the high priest's hand.

This is a wonderful city, and the location of it is peculiar. Mr. Maler says there is no name known to the Indians for these ruins, but the name of the river, Yaxchilan, was transferred to the ruins by some writers who called them Yaxchilan. The Indians did call them Menche-Tinamit or **forest city**. That was the first name, but later on they were called Yaxchilan.

When Mr. Desire Charnay, another noted traveler, visited the ruins, he named them Lorillard for the great tobacco king in the east, who supplied him with funds to carry on the work of explorations. The different Indian tribes had many different names for the same places. Copan was called Chicomoztoc by the Nahuas, and Tulan Zuiva by the Mayas, both of which mean the "place of seven caves," in their different languages.

We have found in the descriptions of the city of Zarahemla that it is located on the west bank of the Sidon River, near where the Sidon River forms the boundary line between Zarahemla and Bountiful. Please read Book of Mormon 544:19:

They had supposed that the Lamanites durst



Ruins of Temple of Quetzel-Coatl at Yaxchilan



Table of Flying Serpent and Cross, Sculptured Lintel on Temple

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not come into the heart of their **lands** to attack that great city Zarahemla.

"Lands." That word, **lands**, in the plural? All right. Then the city of Zarahemla is in the heart of the lands then occupied by the Nephites. All we have to do is to find out what were the lands of the Nephites at this time and we can come pretty close to locating this city of Zarahemla, with the descriptions we have.

The Nephites were located at the time this was written in the eastern part of the land Bountiful, the northern part of the land Zarahemla, and in the land of Melek. It was in the center of these lands, on the west side of the Sidon River, where the city of Zarahemla was located. We will read a description of the location of the ruins of this city from Desire Charnay's *Ancient Cities of the New World*, on page 436:

This town, which I shall call Lorillard in honor of the munificent man who partly defrays the cost of the expedition, **rises on the left bank of the Usumacinta in a region hitherto unclassified, between Guatemala, Chiapas, and Tabasco.** We are able to determine approximately its position from the bearings we took along our route.

It is between Chiapas, Guatemala, and Tabasco. The Book of Mormon says it was in the heart of the lands of the Nephites, the land Bountiful, Melek, and Zarahemla. It was in the "heart of the lands." Mr. Desire Charnay says it was between these three lands.

We are sifting the evidence of the location of the ruins of Zarahemla down as fine as we can with the descriptions given in the Book of Mormon. This description, coming now from the Peabody Museum, is intensely interesting. It is possible that on account of that great horseshoe bend extending into Guatemala,

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that the boundary line did not follow this big bend in the river, thus leaving the city in northern Guatemala, or Zarahemla. I was glad to get that book from the Peabody Museum, because it gives such fine descriptions of these ruins and of the location of them.

One other reference I would like to read from the Book of Mormon 688:10, which shows that the River Sidon was the boundary line between Bountiful and Zarahemla at one place:

And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon.

Where that expression is used, "in the borders," it always refers to a place by or in the boundary line. In one place the river Sidon was the boundary line between the lands Bountiful and Zarahemla.

Now we will turn our attention to another city, and look for the ruins of the city of Ammonihah. Read Book of Mormon 326:2, 4:

Yea he (Alma) returned to his own house at Zarahemla to rest himself from the labors which he had performed. . . . And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence, and took his journey **over into the land of Melek, on the west of the river Sidon**, on the west, by the borders of the wilderness.

You will notice a peculiar statement here in the description given. Alma wanted it understood that he was on the west side of the river Sidon, in the land of Melek. That implies that there was a part of the land of Melek that was east of the river, so he specifies

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which side of the river he was on. And this is important to understand the following descriptions.

Book of Mormon 327:7:

When he had finished his work at Melek, he departed thence, and traveled three days' journey on the north of the land of Melek; and he came to a city which was called Ammonihah.

That description bothered me more than any other having to do with the geography of the Book of Mormon. It says that he departed thence, from Melek, and traveled three days' journey on the north of the land of Melek. I know that he could not have traveled three days straight north from the land of Melek. One day I mentioned my trouble to my wife and read the seventh verse to her. She told me that it was plain enough, for after Alma had gone out of the land of Melek, he traveled east, on the north of the land of Melek. I want to give her credit for helping me.

Alma was in the west of the land of Melek. He went north out of the land of Melek across the river. Why? The land south of the river is heavily mountainous. Then he traveled east on the north of the land of Melek because it was level country that way. After he got across the river north of the land of Melek, he had a level country on the north of the land of Melek to the city of Ammonihah.

What evidence is there that these great ruins at Tikal are the ruins of the city of Ammonihah? Turn to the Book of Mormon 359:3, 8, and 9:

And now it came to pass before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around

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the borders of Noah, and taking others captive into the wilderness. . . . Now Zoram and his two sons, knowing that Alma was high priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whether the Lord would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanites. And it came to pass that **Alma inquired of the Lord concerning the matter. And Alma returned and said unto them, Behold, the Lamanites will cross the river Sidon, in the south wilderness, away up beyond the borders of the land of Manti.**

Notice that when the Lamanites came to this city, they destroyed every man, woman, and child in the city, and they destroyed the city. Why? Because of their wickedness. Alma visited them and preached to them, and they cast Alma out of the city. He started to go to the city of Aaron, but an angel told him to go back to the city of Ammonihah. On page 328 of the Book of Mormon it says that he entered Ammonihah by another way, by the gate on the south. He was returning from the direction of the city of Aaron. Then the city of Aaron was southward from the city of Ammonihah. The captain of the Nephite army went to Alma and asked him to inquire of the Lord if they should go into the wilderness in search of their brethren who had been taken captive by the Lamanites. Alma was high priest and prophet over the church, and they went to him to ask direction from the Lord, as to which was best to do. I wish we could always do that. My! How many times I have thought we needed just such help from the Lord.

When Alma went to the Lord, he got an answer.

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He then told the Nephite captain right where to go. When the Lamanites had destroyed that great city of Ammonihah, and had taken prisoners from around Noah, they started back to their own lands and possessions, which were south. In their return to their own lands from Tikal, they would cross the head of the River Sidon to the land of Antionum in southern Guatemala. They would travel southward and would cross the headwaters of the river Sidon. This description is clear on the location of the city of Ammonihah and the general directions they must have traveled.

Book of Mormon 359:9:

And Alma returned and said unto them, Behold, the Lamanites will cross the river Sidon, in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

The river Sidon first runs south from the headwaters, and Alma told them to go to the east of the river Sidon and there they would be able to head the Lamanite army. Read verses 11 and 12, in the Book of Mormon, p. 360:

And it came to pass that Zoram and his sons crossed over the river Sidon with their armies, and marched away beyond the borders of Manti, into the south wilderness, which was on the east side of the river Sidon. And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness; that they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them who had been lost, that were taken captive.

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Notice how wonderfully good the Lord was to the Nephites. When they were in distress and they needed the Lord's help to guide them, this wonderful man, Alma, could go to the Lord and get a communication directing them definitely just what to do; and when they followed the directions given they were successful. Not one of the captives lost their lives, and everyone of them was restored to his home.

Read in the Book of Mormon 360:14 and 15, a description of the destruction of the people of Ammonihah, and also their city.

And thus ended the eleventh year of the Judges, the Lamanites having been driven out of the land, and the people of Ammonihah were destroyed; yea, every living soul of the **Ammonihah-ites were destroyed, and also their great city, which they said God could not destroy, because of its greatness.**

All the people and the city of Ammonihah were destroyed. Now we will read a description of ruins, and how the ruins got the name of "Tikal."

Native Races, vol. 4, pages 135-137:

About forty miles northeast from the eastern end of Lake Peten, in the foothills of the mountains, but in a locality inaccessible from the direction of the lake except in the dry season, from January to June, are the ruins of Tikal, a name signifying in the Maya language "destroyed palaces."

Notice that the name Tikal, in the Maya language signifies destroyed palaces, or destroyed city. It is the Lamanite name for a city that had been destroyed. They merely referred to it as a destroyed city. In the Book of Mormon it tells us that Ammonihah was a great city. Read Native Races, vol. 4, page 137:

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It is evident that at or near Tikal was formerly a large city.

It was a large city, and after it was destroyed it was called Tikal.

We will now put the whole matter together. Alma traveled first out of the land of Melek, to the north. Then he traveled east on the north of the land of Melek until he came to Ammonihah, and the ruins of that city are still standing, called "Tikal," or destroyed city. How it all works out when we get hold of the thread and unravel it! There is no longer any room for doubt. The locations are correct. In studying a history that is true, if we can once get hold of the main geographical locations described in the history, the rest will all work out. We find now in the study of the Book of Mormon and American archaeology that the Book of Mormon is a true history, and our faith grows stronger and doubt should have no place in our minds.

The question is sometimes asked, "What is the good of the geography of the Book of Mormon? What bearing does it have?" It is not necessary to the believer in the Book of Mormon. But when you go to the people of the world to argue that the Book of Mormon is true you will have to have just such evidence. I have found that out. One man once said to me, "Show me one ruined city that you can identify with a city described in the Book of Mormon and I will join your church." I wish everybody in the world would say that now. They would all have to join, for we have the evidence.

We have fine evidences for the locations of the city of Zarahemla, and the city of Nephi, in the land of Nephi; the place of the seven caves; the city of Tikal Ammonihah; the city of Desolation; the palaces of Lib;

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and the city of Nehor. Many of the main cities described in the Book of Mormon. Would it be a very hard task now to get the rest of the geography? But listen: It is not only the geography, but every one of these locations carries with it a vast amount of traditions, and this traditional history and ancient records recite the same history that is told in the Book of Mormon.

It is remarkable how this traditional history goes into detail and gives us added knowledge, more than there is in the Book of Mormon. Why? Because the Book of Mormon is only a small abridgment of the great history of the Nephites and the Jaredites, and now from the Indian sources we get added historical data and added knowledge. We now have the geography and you cannot separate it from the history. The Indian traditions give the locations and we take the Book of Mormon and find that they fit perfectly with the descriptions it gives. Thus the evidences from both give us a complete geographical history.

I want to answer a question that is invariably asked me. Where did the South American people come from? The best writers on this question say that the South American people went there from Central America. Bancroft in his *Native Races*, volume 5, page 202, footnote, says that at the time the Nahuas were scattered as a people, and driven, that many fled to the coast near Vera Cruz and took boats and went to South America.

The first account we will read is from John Delafield's work, *The Antiquities of America*, page 18:

Traditions assert that the introduction of civilization into Peru was by the immigration of certain wise men from Mexico.

Peru, so Mr. Delafield says, got their civilization or

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their inhabitants from Central America or Mexico, and he says that the Indian traditions tell this.

We will next read in M. le Plongeon's work, *Sacred Mysteries among the Mayas and Quiches*, page 47:

The rites and ceremonies of initiation were imported in Peru by the ancestors of Manco Capac, the founder of the Inca dynasty, who were colonists from Central America, as we learn from an unpublished manuscript written by a Jesuit father, Rev. Anello Oliva, at the beginning of the year 1631 in Lima and now in the Library of the British Museum in London.

You see, this article saying that South America got its population and its civilization from Central America is in the British Museum in London at the present time. So here is quite a good authority from away back in 1631 as to where the South Americans came from.

Turn to Nadaillac's *Prehistoric America*, page 387, and read the first two paragraphs:

And the chain of the Andes traverses the whole of South America, and near the boundary between Bolivia and Chili it divides into two branches, the principal still called the Cordillera of the Andes, and the other and nearer to the Pacific the Cordillera de la Costa parallel with the Pacific, which enclose between them at a height of above 3,000 feet, the Desaguadero, a vast table-land, the area of which is equal to that of France. At one of the extremities of **this table-land is Potosi, the most elevated town of the globe, 13,330 feet above the sea level; and on the north is Cuzco, the ancient capital of the Incas; whilst between them lies Lake Titicaca, the greatest body of fresh water in**

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South America. The whole country is dreary and desolate; no luxuriant vegetation breaks the gloom of the landscape; cereals cannot ripen, and animals are rare. Between the Cordillera de la Costa and the ocean are arid rocks, sands on which nothing can grow, resembling the great deserts of Africa, with a few valleys, formed by the tributaries of the Amazon, and swallowed up in these vast solitudes, the sole possessors of the wealth of tropical nature.

Turn to page 390 and read:

To sum up: In the present state of knowledge, it is difficult to determine the connection between the Aymaras and the Quichuas, and we cannot do better than compare it with that which we have pointed out between the Mayas and the Quiches, or better still between the Toltecs and the Aztecs. Whilst admitting the possibility of this hypothesis, there is yet another, even more plausible, which Humbolt was the first to advance, and which Angrand upholds with weighty reasons. **The Quichuas may have come from the north, probably several centuries after the Aymaras, and we must look for their ancestors among the prolific races of Central America.**

There are two colonies described, the Quichuas and the Aymaras, with several centuries between the coming of each colony, and Nadaillac says we must look for their ancestors in Central America. This from one of the best authorities. This same author says that the region between Cuzco and Potosi is very barren; that it is impossible to raise any cereals there. There was very little grown, except on the river bottoms, miles back from civilization, and even there the

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good ground was so scant that they had to terrace the river banks so as to supply them with sufficient ground to raise produce for food. That is the kind of country some people thought was the location of the city of Nephi. The record tells us that the Nephites planted and their crops grew abundantly; that they had flocks and herds. This South American country does not fit the description at all. We have read three statements, coming from the best authorities, which say that South America was settled or got its civilization from Central America.

The Quichuas and the Aymaras came from the north in ships. In the Book of Mormon 541:12 we are told that, **"One other ship sailed and whither it went we know not."** It is possible that this was the ship that carried the first colony to South America. Then the next colony went down about four hundred years later, just as Mr. Nadaillac says, and they went down through the Caribbean Sea. The first colony went down through the Pacific Ocean when Hagoth built his ships about 54 B. C. So we have a little over four hundred years between the two settlements of the colonies going to South America, as the last of these colonies must have sailed about 385 A. D. This is my answer to this question. "From what place did the ancient people of South America come?" I wanted to bring in my reply while we were discussing this matter.

We will now read in Native Races, page 202, volume 5, footnote:

Between Chiapas and Zacatecas is a vast space, of which the only notion given us by history is the fact that the Olmecs, Xicalancas, and Zapotecs lived in the region of Puebla and Tlascala. **They were the primitive peoples, that is, the first known. The Xicalancas founded Atlixco and Itzu-**

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can but migrated to South America. The Olmecs who had been driven to the gulf coasts followed them.

Here is another statement telling something about who the people in South America were and where they came from. Boturini no doubt is one of the best authorities on ancient American history. Boturini came to Mexico in the century following the conquest, or in 1735 A. D. He lived with the Indians eight years and was taught to read their picture writings. He also learned their language and many of their traditions first hand, and his working out of the coming of the ancient Americans and something of their history is cited by nearly all writers on ancient American traditions and history.

Boturini says that there were two peoples who sailed from the gulf coast. He says they were driven to the gulf and that the Xicalancas went first to South America, and the Olmecs followed them. Here on the gulf coast was a harbor and a number of their primitive boats. In their last warfare when the Nahuas were overcome and scattered by the Mayas, some fled to the sea coast and sailed to South America. Put that with the statement made by Nadaillac, who says that people went to South America from Central America. In the Book of Mormon 541:12, it says that in Hagoth's time one ship load of people sailed, and "whither they went, we know not."

The Incas say they came from the north in a ship. We put these statements together and find that at the time the Nahuas were overthrown some fled to the coast and sailed to South America. To me it is very plain. Some of the best authorities say that the Inca and Aztec civilizations were only shadows of a greater civilization that once existed in Central America. The ruins of a great civilization are still standing in north-

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ern Guatemala, Chiapas, and Tabasco. Such evidences point to Central America as the place where we must look for the geography of the Book of Mormon. Geography and history go together, and if we can get the geographical locations correct for the Book of Mormon history, we should find every tradition in those localities fitting in with the history.

South America got its population and its civilization from Central America, according to the traditions of the Indians. Nadaillac, John Delafield, and others say that there are many distinguishing features in the style of architecture, and in the language and custom and traditions of the South American people, showing that they had been related to the people of Central America. These people, instead of making advancement, went the other way. A few centuries after Christ the Nephites and the Lamanites had degenerated until finally human sacrifices were introduced in a horrible way. Yet, associated with the human sacrifices, these people, when discovered by the Spaniards, were offering beautiful prayers to God for blessings.

These people had known of Christian communion, and were practicing baptism. Many of the beautiful teachings of the religion of Christ were known to the Indians of Mexico, yet some of the tribes were practicing frightful things, such as human sacrifices, and eating the flesh of their enemies.

We read in *Native Races*, volume 5, page 205, that human sacrifices began at Teotihuacan, where the Nahuas were destroyed as a nation. The Book of Mormon 772:8-12, says that when the Lamanites offered some of the Nephites as human sacrifice, when men were taken from the Tower of Sherizzah, and the fathers were fed to their wives and children, the Nephites became so terribly incensed at this that they murdered

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some Lamanite prisoners and ate their bodies. The Book of Mormon reveals how and when the eating of the flesh of enemies commenced. Thus we can understand how those horrible customs came to be practised in Mexico. Scalping is also described in the Book of Mormon and the book tells when it first began. It tells of the people being split up into tribes. This is mentioned on page 620. It describes the burying of the hatchet, known throughout the United States as an ancient Indian custom. The Indians gathered in counsel, and when they had come to terms of peace, they took a hatchet and went through the ceremony of burying it. We go into the Book of Mormon and find that the Lamanites, when they had been converted, took their implements of war and buried them as a testimony that they would fight no more; they would die first. Many of these customs of the Indians can be traced to the Book of Mormon times. We now know how, when and where they came into existence.

Such evidences as these are intensely interesting to the students of ancient American history. There was a wonderful civilization upon this continent two thousand years ago, that built great cities, pyramids, palaces, and temples. Yet there is no scientist in the world that can tell you anything definite as to where those people came from. There are many theories, but none with evidence to prove them. But with the joint aid of the Book of Mormon and the ancient records and traditions of the Indians, we are enabled to discover who the ancient Americans were, whence they came, and some facts about their wars and their customs. It is no longer a question of doubt! We have a clear understanding of who the ancient Americans were and how they came to this country, and joining

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the traditions with the Book of Mormon history we have
a complete geographical and chronological history of
the ancient Americans.

CHAPTER IX

**The Land Called Jershon Became the Dividing Line
Between the Nephites and Lamanites, and was
Fortified by the Nephites about 71 B. C.,
Across the Central Part of Zarahemla**

**Ruins Still Standing of Seventeen Fortified Towns Along
This Line Across Guatamala and Extend for a
Distance of Over One Hundred Miles --**

We will examine the gradual departure of the Nephites from the land of Zarahemla, in which they moved continuously northward, first reading in the Book of Mormon an account of Moroni, that wonderful general, leader, and chief captain of the Nephite armies who fortified the country against the Lamanites. The fortifications he erected are still standing as monumental evidence. On page 486, verse 11, is a description of fortifications made by the Nephites on a line between the Nephites and Lamanites:

And thus he cut off all the strongholds of the Lamanites, in the east wilderness; yea, and also on the west, **fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi; from the west sea, running by the head of the river Sidon.**

There is a long territory fortified, from the west sea running by the head of the river Sidon. We read that the Nephites fortified with stone walls, earthworks, and towers. If some of the remains of such fortifications are left, I for one want to know it. There are many of them still standing, I have discovered.

Book of Mormon 485:4-6, and 478:129:

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And he caused places of security to be built **upon those towers**, that the stones and the arrows of the Lamanites could not hurt them. And they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. **Thus Moroni did prepare strongholds against the coming of their enemies, round about every city in all the land.**

He fortified every city, or a chain of cities. I want to make a little closer examination of this because it is important. A description of the land of Jershon, which was the line between the Nephites and the Lamanites at this time, is found in the Book of Mormon 404:23:

And it came to pass that the voice of the people came, saying: Behold, we will give up the land of Jershon, which is on the east by the sea, which joins **the land Bountiful, which is on the south of the land Bountiful**; and this land Jershon is the land which we will give unto our brethren for an inheritance.

You will notice there are two Bountifuls. There is Bountiful, and South Bountiful. That is a little odd. I find that the little jog to the east in Chiapas is referred to as "South Bountiful." The Land of Jershon ran from South Bountiful across the land of Guatamala, or the land of Zarahemla, to the Caribbean or East Sea.

We will now read an account of the land of Antionum. Book of Mormon 416:80, 81:

Now the Zoramites had gathered themselves together in a **land which they called Antionum**, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which

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was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites. **Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.**

This land of Antionum ran to the east sea and was south of the land of Jershon, a strip of country which bordered on the land of Nephi and the land of the Lamanites. The Nephites were fearful that these Zoramites would go over to the Lamanites. We will now read Book of Mormon 456:4, 5:

For behold, it came to pass that the Zoramites became Lamanites; therefore in the commencement of the eighteenth year, the people of the Nephites saw that the Lamanites were coming upon them; therefore they made preparation for war; yea, they gathered together their armies in the land of Jershon. And it came to pass that the Lamanites came with their thousands; and they came into the land of Antionum, which was the land of the Zoramites; and a man by the name of Zarahemnah was their leader.

You will notice that the land of Antionum was south of the land of Jershon, and became the Lamanites' territory. Thus the land of Jershon became the frontier of the Nephites and Lamanites, and Moroni fortified this line between the Lamanites and the Nephites, across the land of Zarahemla, from the west sea to the head of the river Sidon.

Now we will turn to Native Races, vol. 4, and read on pages 130, 131:

Extending eastward from the region of Hue-

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huetenango to that Salama in the province of Vera Paz, a **distance of nearly one hundred miles, there seems to be a line of ruins, occurring at frequent intervals, particularly** in the valley of the Rabinal and about the town of that name. **A map of Guatemala now before me locates seventeen of these ruins,** and Brasseur de Bourbourg incidentally mentions many of them by name, none of them, however, being anywhere described in detail. . . . Most of them being the remains of fortresses or fortified towns, built on strong natural positions at the river mouths, guarding the entrance to fertile valleys.

Opposite the mouth of the River Rabinal, where the Pacalah empties into the Chixoy, or Usumacinta, **are the ruins of Cawinal, visited by the Abbe Brasseur in 1856, and by him pronounced the finest in Vera Paz. They are situated on both sides of the stream in a fine mountain-girt valley, the approach to which was guarded by a long line of fortifications, pyramid mounds, and watch-towers, whose remains may yet be seen.**

In describing these ruins he says that there were towers on the sides of the valleys, etc. This is the very description we have in the Book of Mormon. Remains of these fortifications are still standing. **This is monumental archaeology that cannot be tampered with.** The remains of fortifications with towers, still standing, and extending over one hundred miles, are facts that cannot be changed. There is no possibility for exaggeration or imagination having any part in it.

There are other references to fortifications in Guatemala. One article in the Bureau of American Ethnology, Bulletin 28, page 80, says "through Guatemala are for-

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tifications which prove that the people had to protect themselves against constant hostile disturbances." When we read the Book of Mormon, we are made to know that they were continually at war.

THE LOCATION OF THE CITY BOUNTIFUL

We will turn next to the Book of Mormon 545:25, 26, to get some idea of the location of the city Bountiful:

And now he did not tarry **in the land of Zarahemla**, but he did march forth with a large army, even **towards the city of Bountiful**; for it was his determination to go forth and cut his way through with the sword, **that he might obtain the north parts of the land**, and supposing that their greatest strength was in the center of the land.

The Lamanite army had come in and had taken the city of Zarahemla. Then after taking that city, they tried to cut their way through to the city Bountiful to take possession of all the northern parts of the land; the city Bountiful being in the northern extremity in the foothills overlooking the lagoons, to the Gulf of Mexico. Whenever the rivers raised, all the lowlands north were covered with water. Possibly that may have had something to do with the filling in of the Isthmus of Tehuantepec, as these rivers, in the great freshets flowing down from the mountains, must carry much soil which they deposit in the lowlands along the coast.

The city Bountiful was in the northern part of the land Bountiful. Book of Mormon 688:7, and 545:25:

And it came to pass that **I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla**; the whole face of the land having become covered with build-

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ings, and the people were as numerous almost, as it were the sand of the sea.

Many ruins are there today in the regions along the Usumacinta River and through the northern part of Guatemala. The city Bountiful is located in the northern part of the land Bountiful by Mormon, who says that his father brought him southward to the city of Zarahemla. He described the country as being all built up between the two cities. The Lamanite army started to cut their way northward to take the city Bountiful, and Mormon describes the time when his father brought him southward to the city of Zarahemla. Read page 688, verses 10, 11, in the Book of Mormon:

And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon. And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand.

The Book of Mormon gives an account of Mormon leading the Nephite army when they retreated towards the land northward. Page 689, verse 24:

And it came to pass that **in the three hundred and twenty and seventh year**, the Lamanites did come upon us with exceeding great power, inso-much that they did frighten my armies; therefore they would not fight, and **they began to retreat towards the north countries.**

Notice! They began to retreat **towards** the north countries in 327 A. D.

Please read Native Races, vol. 2, page 117:

There are also some rather vague traditions of **the first appearance of the Nahua civilization in the**

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regions of Tabasco and Chiapas, of its growth, the gradual establishment of a power rivaling that of the people I call Mayas, and of a struggle by which the Nahuas were scattered in different directions, **chiefly northward, to reappear in history some centuries later as the Toltecs of Anahuac.**

Some people object to the term **northward** when it refers to traveling from Chiapas to Mexico. It was northward. The Indian history says they were in Tabasco and Chiapas and were overcome and driven **northward** to Anahuac or Valley of Mexico. The same thing is said in the Book of Mormon, though in plainer terms. "They retreated **towards the land northward.**" To know this is quite a help when a person is studying the geography describes in the Book of Mormon. The records cannot give us modern names; therefore every word must be weighed. When the Nephite army fled, they moved westward, not **into** the **land northward**, but **towards the land northward**. Then we read of them located in the narrow neck of land.

THE NARROW NECK OF LAND

Read in Book of Mormon 692:60-63:

And in the three hundred and fiftieth year, we made a treaty with the Lamanites and the robbers of Gadianton in which we did get the lands of our inheritance divided. And the Lamanites did give unto us the land northward; yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward. And it came to pass that the Lamanites did not come to battle again until ten years more had passed away.

They had been fighting in, or near, the narrow

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neck of land for some time. Teancum was the first man sent to fortify the narrow neck of land in 65 B. C. Afterwards, in 33 B. C., the Nephite army fortified the narrow neck of land. When the Nephites came to this narrow neck of land, they held it for years; I think it was fifty-three years from the time the Nephite army started to retreat towards the land northward until they were finally overcome and driven out of the narrow neck of land. Is it strange that the Isthmus of Tehuantepec should be filled with ancient fortifications, as described in the histories of Mexico?

After they made this treaty the Lamanites did not come to war against them for a period of ten years. When that time was up the Lamanites came again to battle.

THE CITY OF DESOLATION FORTIFIED

Book of Mormon 693:69-72:

And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass which led into the land southward. And there we did place our armies, that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore, **we did fortify against them with all our force.** And it came to pass that in the three hundred and sixty-first year, the Lamanites did come down to the city of Desolation to battle against us; and it came to pass that in that year we did beat them, insomuch as they did return to their own lands again.

Notice! This city of Desolation is by the narrow neck of land, and the Nephite army led by Mormon, fortified it in 360 A. D. That makes three times that this

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narrow neck of land or isthmus, was fortified, and Desolation was one of the fortified cities. That is very clear and plain. The fortifications are north from the city of Tehuantepec up the Tehuantepec River, and they include the ruins of the city of Desolation. Remains of the fortifications are still there, and Native Races, vol. 5, page 444, says that Guiengola was one of a system of fortifications across the Isthmus of Tehuantepec, built before the Aztec and Zapotec war, though they may have used the fortifications during their fighting in that locality.

Please read Book of Mormon 698:28. I want you to notice the name of this town, Jordan, for it bears the same name today, and is situated in the Isthmus. It is located in this fortified territory or this system of fortifications.

And it came to pass that the Lamanites did come against us as we had fled **to the city of Jordan; but behold,** they were driven back that they did not take the city at that time.

The city of Teancum was one of the first cities fortified. Here is a cluster of at least three cities describes very clearly. The city of Jordan is still called the city of Jordan; the city of Teancum is now called the city of Tehuantepec; the city of Desolation is now called the ruins of Guiengola.

And it came to pass that they came against us again, and we did maintain the city. And **there were also other cities which were maintained by the Nephites, which strongholds did cut them off that they could not get into the country which lay before us to destroy the inhabitants of our land.**

What was the object in fortifying the narrow neck

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of land? It was to keep the Lamanites from getting through to the land northward. Strongholds must mean fortified cities. We will now read the 32d verse and see what year this was:

And it came to pass that **in the three hundred and eightieth year**, the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain; for so great were their numbers that they did tread the people of the Nephites under their feet.

It was the year 327 A. D. when they started to retreat towards the land northward, and in the year 380 A. D. they are still fighting in the narrow neck of land. How long did they hold that narrow neck of land? Fifty-three years elapsed from the time they first started to retreat towards the land northward, until the time they were overcome by the Lamanites.

Book of Mormon 697:21:

And it came to pass that the Lamanites did come down against the city Desolation.

This shows that the Nephites were still in the city of Desolation. Read Book of Mormon 697:25:

And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammoron had hid up unto the Lord.

Where was the hill Shim? They were fighting in and around the city Desolation, in and by the narrow neck of land, when Mormon went to the hill Shim and took up all the records that were kept hid there from 320 A. D. I think they were hid there for sixty years, at least. Mormon kept the records, hid there in the hill Shim until about 380 A. D.

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I am going to relate an occurrence, but I do not do it to influence anyone a bit so far as this geography is concerned. I was trying to locate on the map the hill Shim, and I started to mark it on the map north of the city of Desolation. As I started to put it down a voice spoke to me and said, "The hill on the other side." I looked immediately at my Rand & McNally map before me, and there, sure enough, I saw a mountain called "Mount Zem." The Book of Mormon called it the hill Shim, and it is called Mount Zem. It is very clear to me; Shim and Zem are the same.

The Nephites fled from the Isthmus to the valley of Mexico, the land of many waters, rivers, and fountains.

THE LAND OF MANY WATERS, RIVERS AND FOUNTAINS

Book of Mormon 701:5:

And it came to pass we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in the land of many waters, rivers and fountains; and here we had hope to gain advantage over the Lamanites.

To the valley of Mexico, the land of many waters, rivers, and fountains, they retreated from the narrow neck of land. They journeyed through the mountains and over rivers with men, women, and children, carrying such things as they could, including the **Nephite plates and records from the Hill Shim, until they reached the land of many waters. Was that the United States? Certainly not.** They never went up into the United States and to the Great Lakes.

Notice that this peculiar valley, forty-two miles long and thirty miles wide, is one of the choicest lands, for productiveness, and has one of the finest climates in

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the world. That is the reason it is referred to as a land of many waters, a choice land. Read Native Races, vol. 2, pages 87,88:

Centrally located on this tableland, surrounded by a wall of lofty volcanic cliffs and peaks, is the most famous of all the valley plateaux, something more than one hundred and sixty miles in circuit, **the valley of Mexico, "Anahuac," that is to say, "country by the waters,"** taking its name from the lakes that formerly occupied one tenth of its area. Anahuac, with an elevation of 7,500 feet, may be taken as representative of the **tierra fria**. It has a mean temperature of 62 degrees, a climate much like that of southern Europe, although drier, and to which the term "cold" can only be comparatively applied. The soil is fertile and productive.

The author goes on to state that they can raise in this territory nearly all kinds of vegetables and grains and fruits. Trees that have medicinal properties are found growing wild there. The description given is very fine. It says that it is because of these lakes that it bears the name "Anahuac," meaning "by many waters." The Book of Mormon says it was a land of many waters.

I will read an extract from an article which was printed in the Saints' Herald under date of March 25, 1911. I shall be glad to have you recognize the importance of H. A. Stebbins' article at this juncture. Notice this statement:

The map will have to be revised, as also our students will need to correct their ideas about the hills, and lands, and waters, as many of them are already doing, according to recent advices.

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Elder H. A. Stebbins has always been considered one of the best Book of Mormon students we have ever had in the church. He goes on to state the following:

To return especially to the location of the original hill Cumorah: **We find no word by angels or by the voice of the Lord that the hill where Joseph found the plates was the historic hill. No revelation in the Book of Doctrine and Covenants so designates it, and nowhere in his history did Joseph Smith write of it as Cumorah.** In Times and Seasons volume 3, page 771, he says "**stands a hill,**" and "**this hill,**" and the angel told him to come to "**that place**" each year. At the final time he says that he went to "**the place**" where the plates were deposited.

I am aware that Moroni wrote that he made his synopsis of the Jaredite history "from the twenty and four plates," but at what time he did this I do not know. It may have been done before his father's death, to be in preparation for the Lord's purpose that such "account" of the Jaredites should be known in our time. **At least Oliver Cowdery's statement of the contents of the box, namely, that it contained a "sketch" of the two peoples seems to make it plain that Moroni did not place the original Jaredite record in the New York hill.** I have no objection to that hill being also called Cumorah, with the understanding that the ancient hill Cumorah is still undiscovered, and that sometime its secrets will be revealed and come to the knowledge of God's people.

The church used to have a little song, "O stop and tell me, red man," and in it the Indian was made to say, "I once was pleasant Ephraim." But long ago that idea was given up, and it is now held

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that those who accept the book, those into whose hands it has come, that they are Ephraim. Thus errors are imbibed and liable to be, but when realized they need to be no longer. For thirty-five years I held the error about Cumorah, until Earle Corthell, of Independence, took the blinds off, and then study made all plain to me. But there have been so many controversies that I have hesitated for years about writing on this matter for publication, although urged to do so. But now, because many are dissatisfied with the old theory, I present this article in the interest of truth, that error be removed and the truth be made plain.

Therefore I need say no more on that point. But that the main bodies of both nations (the Jaredites and Nephites), remained south until their destruction came, is evident from the book itself.

That is right. I am indeed pleased that Brother Stebbins sent this to me a short time before his death, with a letter stating that he believed that I was right, but that he had not had time to examine my position thoroughly. This is the article that he sent to me that he had held and kept concerning his own opinions about the land of many waters and the hill Cumorah.

I want later to take up the question of where Moroni was when he made the abridgment of the Jaredite record, and also show that he never left Mexico until he had completed that abridgment and nearly all of his writings. Finally, after making the statement that he had finished his abridgment of the Jaredite records, and the Lamanites were killing all of the Nephites that would not deny Christ, he said, "I wander whithersoever I can for the safety of my life." Then it was that Moroni started northward, about 401 A. D., carrying the two abridgments with him, the one he made, and the one made by his father "Mormon."

CHAPTER X

The Land of Many Waters (Lakes), Rivers, and Fountains (Springs). Where the Pyramid of the Sun Now Stands

If you do not understand me at any time, or if I misspeak or anything seems inconsistent, I wish you would ask me questions. For example, there was a party at one of the lectures who heard me refer to Ammonihah and the fact that the Lamanites slew all the inhabitants, and yet a little later I referred to the prisoners in the hands of the Lamanites which were liberated by the Nephites after the Lord had told Alma where they, the Lamanites, were going to march. I probably did not make it plain that these prisoners were from the city of Noah, which was just a little south of the city of Ammonihah. I may misspeak occasionally. Once I was in Iowa lecturing when I referred to the thousand years' reign with Christ. One of my hearers went home and told his wife, "Why, the Elder says we are going to have a thousand years' rain; what a shower that will be!" If you don't understand, tell me, and I will explain.

We have a question before us that I consider one of the reasons that so many of our people have been led to look upon the northern part of the United States as the land of many waters. The isthmus, or narrow neck of land, and the land of many waters, are the keys to the geography of the Book of Mormon. I want to bring out historical evidences so strong that everyone can see where the land of many waters is and what it is. When we have that problem solved, we have made quite a long stride towards understanding the geography of the Book of Mormon.

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Book of Mormon 232:61, says, "They traveled in a land among many waters" (or lakes). There are five direct references to this land of many waters in the Book of Mormon. This first reference refers to the forty-three men sent by Limhi to find the people of Zarahemla, and they were lost in the wilderness and did not find the people they were seeking, but they traveled in a land among many waters and returned again to the land of Lehi-Nephi. Book of Mormon 232:61:

And they were lost in the wilderness, for the space of many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters.

That is the first statement in the Book of Mormon where this land of many waters is referred to.

These forty-three men of Limhi, traveling among the many waters in a particular land, found the Jaredite record. They also found the ruins of buildings, and the bones of men and beasts, which shows that it was a land that at one time had been quite densely populated and that the population had been destroyed. The fact that their bones lay strewn on the ground bears out the thought, described in the Book of Mormon, of the destruction of the Jaredites, when they did not bury their dead, since the battles were so fierce that the whole country was covered by their dead bodies. This is found in Book of Mormon 755:57, and 387:74.

So these men in looking for the Nephites in Zarahemla, found the land of many waters, called by the Jaredites the valley of Gilgal (valley of Mexico). This valley was in the land of Desolation, which extended from the valley of Mexico down to the hill Shim by the narrow neck of land, or the Isthmus of Tehuantepec. One of the last battles that was fought by the Jaredites

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was when they fled southward until they came to the hill Ramah or hill Shim.

Another statement I hope you will keep in mind is in the Book of Mormon 488:30:

Therefore, Morianton put it into their hearts that they should flee **to the land which was northward, which was covered with large bodies of water**, and take possession of the land which was northward.

This statement could not refer to the whole of the United States. It is a description of a particular land that was northward from the land of Zarahemla, and which was covered with large bodies of water.

Right at this stage I want to read a description of the valley of Mexico. If our people who have studied Book of Mormon geography, in the past, to find the locations described, had run across this description of the valley of Mexico, they never would have decided that the "land of many waters" was the United States. We will read vol. 2, pages 87, 88, Native Races:

Centrally located on this tableland, surrounded by a wall of lofty cliffs and peaks, is the most famous of all the valley plateaux, something more than one hundred and sixty miles in circuit, the valley of Mexico, Anahuac, that is to say, "country by the waters," taking its name from the lakes that formerly occupied one tenth of its area. Anahuac, with an elevation of 7,500 feet, may be taken as representative of the tierra fria. It has a mean temperature of 62 degrees, a climate much like that of southern Europe, although dryer, and to which the term "cold" can only be comparatively applied. . . . Oak and pine are prominent features of the native forest growth, while barley,

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and all European cereals and fruits flourish side by side with plantations of the indigenous maize, maguey, and cactus.

All kinds of grains and fruits and many things that cannot be raised in this country can be raised there.. It is a very wonderful climate and the temperature ranges between 62 degrees and 80 degrees the year round. This valley is like a great oval dish, with mountains all around it. Then in the foothills are many small lakes, also springs, called fountains, and many rivers, as you may note on the map.

There was no geography or atlas that I could find that gave anything on this valley of Mexico or that gave us any description of such a place. I had to get a "Guide to Mexico" in order to get an accurate map of the valley of Mexico, but when I saw a map of the valley and understood that Anahuac was a Nahuatl name meaning "land of many waters," or "by the waters," I was convinced that it was the land covered with large bodies of water, described in the Book of Mormon.

I call your attention to these lakes: Lake Texcoco originally extended east to Chapingo, which is proved by the remains of a causeway found there. When they drained the valley it reduced the size of all the lakes, so that the City of Mexico which at one time was located on an island, is now two miles from the lake.

It is important to know these things, in order to understand the Book of Mormon descriptions of the "land of many waters."

We will now turn and read Book of Mormon 54: 3, 4:

And it came to pass in the forty and sixth year there were much contentions and many dissensions; in the which there were an exceeding great

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many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land. And they did travel to an exceeding great distance, insomuch that they did come to large bodies of water, and many rivers.

The statement that they traveled to an exceeding great distance has been confusing to many people. Stop and think. Those people were migrating with their children, their old people, their stock, their flocks, their herds, and everything they had. And they had no bridges on which to cross rivers, and no highways through the country, so that by the time they had traveled from six to eight hundred, or a thousand miles, it was an exceeding great distance.

The Book says they left the land of Zarahemla and went into the land northward, which, we are told, is the land of Desolation. Then they traveled an exceeding great distance until they came to large bodies of water and many rivers. Notice the following statement in verse 5, page 549:

They did spread forth into all parts of the land,
into whatever parts it had not been rendered desolate, and without timber, because of the inhabitants who had before inherited the land.

A colony from the northwestern part of Zarahemla, or Guatemala in Central America, went into the land northward, Mexico, and when they reached the land that was covered with large bodies of water, they spread into all parts of the land. Notice that the valley is forty-two miles long, thirty miles wide, and one hundred sixty miles in circumference.

Professor William Nevin, an archaeologist, says that at one time the valley of Mexico had a population

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of ten million people. Just think of it; the wonderful climate and everything so favorable! We find the city of Mexico today has a vast population. Some give it at 500,000, others at 1,000,000 in the city alone, aside from the many other cities throughout the valley. This colony spread into all parts of the valley, "this land of many waters," and not into all parts of the United States, as some have supposed.

We will now turn to another reference to this land found in the Book of Mormon 701:5:

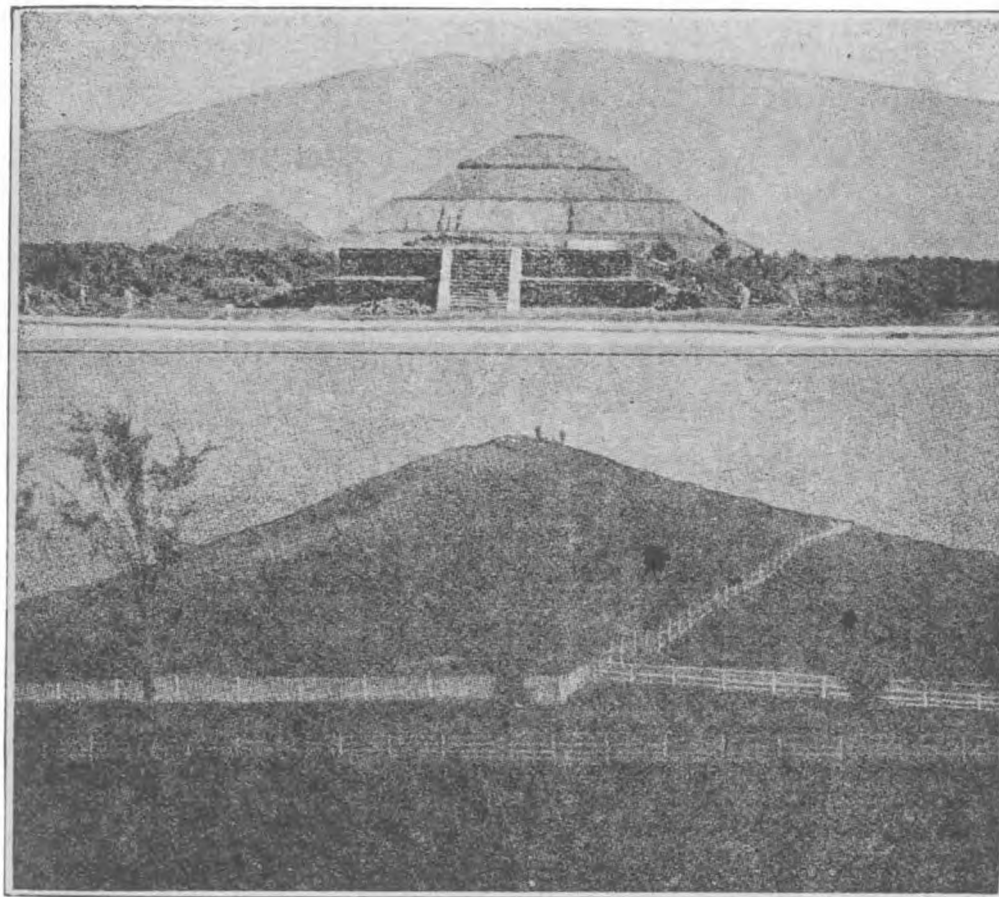
And it came to pass that we did march forth to the land of Cumorah and we did pitch our tents around about the hill Cumorah; and it was a land of many waters, rivers and fountains; and here we had hope to gain advantage over the Lamanites.

In the valley of Mexico are rivers, and lakes, and fountains or springs. There are hot springs, mineral springs, and cold springs. In the Book of Mormon, springs were called fountains, and are still called fountains in Mexico. Thus we have a descriptive picture of the "land of many waters" that we read about in five places in the Book of Mormon; a wonderful climate, the fine fertility of the soil to make it a desirable place in which to live, "a choice land."

The hill Cumorah was located in the land of many waters. After I began my map, I was asked by F. M. Sheehy where I located the hill Cumorah. I told him I did not know yet where it was located; but as I developed the map, I was compelled to locate it in the valley of Mexico. The Book of Mormon locates it there. You cannot get away from that fact.

We will now read another description of this valley. It is a Jaredite account of a battle fought in a val-

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The upper picture is the Hill Cumorah in the Land of Many Waters, (Valley of Mexico) with the Tower of Sherrizah, (Pyramid of the Sun) in the foreground.

The lower picture is a hill in New York State where Joseph Smith found the abridgments made from the Nephite and Jaredite records.

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ley called Gilgal. The fighting was then resumed out on the plains of Heshlon. Book of Mormon 752:29:

And it came to pass that Coriantumr was exceeding angry with Shared, and he went against him with his armies to battle; and they did meet in great anger; and they did meet in the valley of Gilgal; and the battle became exceeding sore.

We will now read the thirtieth and thirty-first verses on page 753:

And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

There are plains east of the valley of Mexico called the plains of Huitzilapan, and a pass on the eastern side of the valley over to the plains of Huitzilapan. Here was the pass used by the ancients to cross these mountains. They went over this pass from the plains, into the valley of Gilgal.

The battle was first fought in the valley of Gilgal, then on the plains of Heshlon, then back into the valley. This description by the Jaredites fits in wonderfully well with a description of Cortez crossing from the plains of Huitzilapan into the valley of Mexico. An account of this is given in the history of Mexico, by H. H. Bancroft, on pages 255 and 262:

Along the western horizon of Cholula, at a distance of eight leagues, runs the mountain range which separates the plains of Huitzilapan from the valley of Mexico. . . . After a stay at Cholula of nearly three weeks the Spaniards set out for Mexico. Leaving behind them the smiling plain of Huitzilapan, they approached the mountains and came upon the regular highway which leads

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across the range to the valley of Mexico. (The valley of Gilgal, and the plains of Heshlon.)

THE TOWER OF SHERRIZAH

Book of Mormon 772:8:

For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

Here is a reference to the tower of Sherrizah. An Israelitish custom was to call a pyramid a tower. The tower of Babel was a pyramid, and it was called a tower. The Pyramid of the Sun in the valley of Mexico was called the "tower of Sherrizah" by Mormon when he was on the hill Cumorah. The tower was built by the Jaredites.

Now it is very necessary to understand the setting of this description. The Nephites in their last stand at Cumorah had fought until they were nearly all destroyed. Mormon was standing on the hill Cumorah. A great many Nephite prisoners had been taken from the pyramid called the tower of Sherrizah. This pyramid was two hundred and sixteen feet high, with a platform top one hundred and five feet in length and fifty-nine feet in width. They got up there to get away from the hand-to-hand fighting on the plains. As Mormon stood on the hill Cumorah, he described Sherrizah. We will read the first two lines of each verse of verses 15 and 16, on pages 773 of the Book of Mormon:

And again, my son, there are many widows and their daughters who remain in Sherrizah. . . . And the army which is with me, is weak; and the armies of the Lamanites are betwixt Sherrizah and me.

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Mormon was on the hill Cumorah with the Lamanite army between him and Sherrizah. The twentieth verse says: "And now my son, I dwell no longer upon this horrible scene."

That tower is now called the Pyramid of the Sun. Possibly the Aztecs may have renamed it that in the worship of the sun. Nowhere else on the Western Continent will you find anything like that. There is nothing in New York State that could be compared to the tower of Sherrizah. Mormon says the Lamanite army was between him and the tower of Sherrizah. I want to read a description of this great stone pyramid from a Mexican guide book, by Thomas A. Janvier, on page 321:

THE PYRAMID OF THE SUN (Or the Tower of Sherrizah)

San Juan Teotihuacan—Near the village of this name are the very curious pyramids of the Sun and Moon (so-called), together with other interesting prehistoric remains. The pyramids rise in the midst of an arid region, largely composed of volcanic basalt deeply indented by numerous quarries, whence building material was obtained in prehistoric times. Although as seen from the railway the pyramids seem small in comparison with the adjacent little mountains, the Cerro Gordo, (hill Cumorah), their really prodigious size becomes apparent when they are viewed from the level of the plain whereon they stand. They rise from the banks of the small river of Teotihuacan; and for more than a league in radius traces are discoverable of a large and most substantially built city. The Pyramid of the Sun (The Tower of Sherrizah), according to the very careful measurements of Senor Garcia Cubas, is 216 feet 8 inches in height, with a base 761 feet by 721 feet 7 inches

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square. The platform on the top is 59 feet from north to south by 105 feet from east to west.

That is the description we have of the pyramid. Notice that **the pyramid appears small from the railroad in comparison with the little mountain behind it;** but when you approach the pyramid you find it is much larger than you thought. The little mountain he mentions is the hill Cumorah. There is no question about it in my mind. That is where Mormon was when he described the tower he called Sherrizah. This description, coupled with the others, helps to identify the hill Cumorah in the valley of Mexico. There are a number of other descriptions, but they are of a minor nature, and do not add anything of importance.

Perhaps it would be just as well to answer the question now: Who built these pyramids and where did the word Sherrizah come from? That word, I think, originated from the name of one of the Jaredite kings. There were Shiz and Shez, but I think it was King Shez, for the record says "he remembered the great things that God had done for Jared and his brother." **"He remembered"**—what does that mean? He did something or other to commemorate their names. The brother of Jared was a giant, a large and mighty man. Jared was not nearly so large. There are two pyramids here standing in the valley of Mexico, a wonderfully sightly place. From the top of the pyramid of the Sun you can see all over the valley. It is possible that Shez, in remembering what God had done for Jared and his brother, caused these two pyramids to be built as monuments to Jared and his brother. (Book of Mormon 739:44).

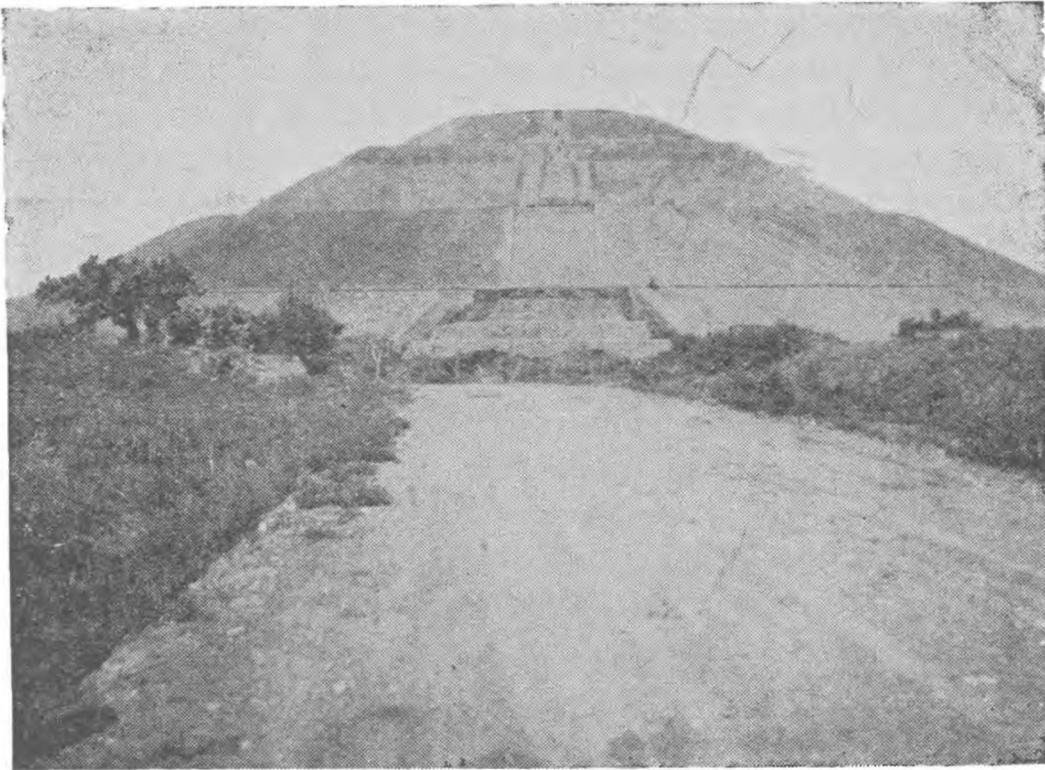
We will now read in vol. 5, page 190, of Native Races, just a very short description:

At Teotihuacan where they built two mountains—where they buried their lords and princes,

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ordering the tumuli to be made over their graves. Some description of the mounds follows, with the statement that they were the work of giants.

This account says there were two mountains built there that were the work of giants, the Jaredites. There are a number of references in Native Races as to the builders of these two pyramids, and they were referred to as being built by a people in pre-Toltec times. There is also the statement which we have just read that says, "they were built by giants." Of course, that means the Jaredites. They always refer to the first colony, or primitive people, as coming from the tower of Babel, and say that they were giants, Quinames. Quinames is the Nahua word for giants, and the builders of these pyramids are referred to as Quinames. There may



The Tower of Sherrizah, now called the Pyramid of the Sun in the Valley of Mexico. Built by "Shez," a Quiname King.

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have been giants among them, or they may have been a race of giants. The Book of Mormon says they were "large and mighty men," though on page 754, verse 44, Lib is referred to as being larger than any other man among all the people. That is the position taken by some Spanish writers, while others hold that these people were a large and mighty race, or Quinames, giants.

The building of pyramids would be natural to the Jaredites, for they came from the tower of Babel. They were skillful in cutting stone, and when I see pictures of stone images found in Mexico I can tell whether it is Nephiete or Jaredite, for the Jaredite statues have Babylonian headdresses, and are altogether different from the Nephite work.

The location of the land of many waters, is, without a doubt in my mind, the valley of Mexico. We have had no maps of the valley of Mexico in the past that would bring out plainly enough for us to see, that this was the land of many waters. It is seventy-five hundred feet above the level of the sea, and because of its being so high, in this semi-tropical climate, is the reason for such a wonderful climate. The plains of Huitzilapan, east of the valley of Mexico, are very beautiful and also have a fine climate. Nehor was located on these plains, but later the name was changed to the city of Shule. It is now called the city of "Cholulu." The Book of Mormon says that Shule remembered what God had done for his fathers, he built the great Pyramid at Cholula as a memorial. (Book of Mormon 732:66.) So we now have the three great pyramids of Mexico located, and I think we can safely say they were built by Shez and Shule, and that they were the designers and builders.

With these locations before us, notice again the statement made by H. A. Stebbins, a man whom all

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loved; one of the best Book of Mormon students in his day. He says:

The map will have to be revised, **as also our students will need to correct their ideas as to the hills, and lands, and waters.**

He said, "Thirty-five years I held the error about Cumorah," but was compelled to change. He wrote me a letter a short time before he died and sent me the Herald in which his article appeared. He said that he thought I was right, but that he would have to study the books over before rendering any positive decision.

THE ABRIDGMENT

We will now turn our attention to the records of two peoples, found on the plates. Evidently Mormon, when they were gathered at the hill Cumorah, was directed by the Lord to make an abridgment. He was an old man then, seventy-five years old. We will read an account of his making the abridgment from the ancient Indian records translated by Ixtlilxochitl first, and then from the Book of Mormon. Native Races, vol. 5, page 251, An Abridgment Made by the Aged Hueman (Wα'man):

But the only event recorded was a meeting of all the sages under the direction of the aged Hueman, which took place only a few years before the end of the second king's term of office. At this assembly there were brought forward all the Toltec records reaching back to the earliest period of their existence, and from these documents, after a long conference and the most careful study, the Teomoxtli, or "book of God," was prepared. In its pages were inscribed the Nahuatl annals from the time of the deluge, or even from the creation; together with all their religious rites, governmental systems, laws and social customs; their knowledge

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respecting agriculture and all the arts and sciences, particular attention being given to astrology; and a complete explanation of their modes of reckoning time and interpreting the heiroglyphics. To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near.

Do you see anything in that description? The translation by Mosiah of the ancient Jaredite record, the twenty-four plates, the prophecies in the book, and the signs of their being fulfilled; the aged Hueman, Mormon seventy-five years old, born 310 A. D. Book of Mormon 701:7, says as follows:

And it came to pass when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old.

THE ABRIDGMENT MADE BY MORMON

On page 615 of the Book of Mormon we read the account of his making the abridgment. We begin reading at verse 94:

Therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi. And behold I do make this record on plates which I have made with mine own hands.

We will now read verses 98, 99, on same page, which says that Mormon, according to the will of God, made a small record:

Yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time; therefore I do make my record from the accounts which have been

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given by those who were before me, until the commencement of my day; and then do I make a record of the things which I have seen with mine own eyes.

Mormon says that he made this abridgment "according to the will of God." I get from this that God instructed him to do it, and he made the abridgment on plates made with his own hands. Mormon made the plates, some of them for Moroni to write upon, and Moroni made the abridgment of the Jaredite record on the plates made by Mormon. Mormon made his first and complete record on the plates that Nephi had made, for Nephi was commanded of the Lord to make plates so that those after he was gone could write their history.

Mormon made this abridgment when they were gathering together at Teotihuacan. It was at Teotihuacan that the fearful practice of eating human flesh began, which was instituted by the Nephites. At the time the Lamanites took the prisoners from the tower of Sherrizah, as we read—that it was at Teotihuacan—"forsaken of God"—they took prisoners from the tower, slew them, and fed the flesh of the men to their wives and children. This made the Nephites so terribly angry, that they retaliated by eating the flesh of their captives. We read of this on page 773, verse 11, of the Book of Mormon:

For behold, many of the Lamanites have they taken prisoners; and they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this they devoured their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

See the condition of the Nephites at this time. Mr. Prescott in his *Conquest of Mexico*, vol. 1, pages 75 and

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77, says that enemies taken in battle were sacrificed and then the bodies were given to those who captured them, and they prepared them for a great banquet with fruits and wines, to which they would invite their friends, men and women. This had become a custom. He says that it was not the savage banquet of cannibals, but a repast served with great delicacy and decorum. It was not a need for food but was a custom handed down from 385 A. D. by the Nephites in an effort to show their hatred for their enemies because of the fearful sufferings which they had endured in the past from the hands of the Lamanites.

We will read again in *Native Races*, vol. 5, page 205:

The true historic signification of this account we cannot hope to ascertain, yet it is of great interest, since it seems to point to the introduction in these regions of sun-worship and **of human sacrifice; indeed, the Codex Chimalpopoca, according to Brasseur, expressly states that "then began divine immolation at Teotihuacan."**

Here it says that these people began human sacrifices at Teotihuacan. That is where it commenced. That is where the Nephite army was and that is where they were finally destroyed as a nation. It was near the hill Cumorah and the tower of Sherrizah. Their last struggle centers there. The Indian traditions and ancient records agree, saying it was at Teotihuacan.

We might read several references as to where the last battle was fought. In *Native Races*, vol. 5, page 284, it says they were gathered for the last great battle at Teotihuacan. So in connecting the history in the Book of Mormon with the location of the tower of Sherrizah, we have something definite on the hill Cumorah, aside from the unreasonableness of the theory of its being in the State of New York.

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Then comes the question: How about the plates found in New York State? Oliver Cowdery makes this statement: That the plates found in New York were **a sketch of two peoples**, Nephites and Jaredites, and we know from the study of the Book of Mormon that there were two abridgments on one set of plates; the abridgment made by Mormon of the Nephite history, and the abridgment made by Moroni of the Jaredite history. It is evident that Mormon left instructions for Moroni to make that abridgment of the Jaredite record on plates he (Mormon) had made. Can we find where Moroni was when he made the Jaredite abridgment and at what time he started northward carrying the two abridgments? Book of Mormon 760:1-3:

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites, lest they destroy me. For behold, their wars are exceeding fierce among themselves; and because of their hatred, they put to death every Nephite that will not deny Christ. And I, Moroni, will not deny Christ; wherefore, I wander whithersoever I can, for the safety of mine own life.

First: he had finished the Jaredite record. He was still hiding from the Lamanites. He goes on to state that some of the Nephites that would not deny the Christ, when captured by the Lamanites were put to death. After he had finished his work he buried the twenty-four plates in Mexico, and started, with the two abridgments, northward. As to the date, we will read another statement, found on page 704, reading the first verse, and then turning to page 705 and reading verses 6 and 7:

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Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded of my father. . . . And behold, I would write it also, if I had room upon the plates; but I have not; and ore I have none, for I am alone; my father hath been slain in battle, and all my kinfolds and I have not friends nor whither to go; and how long the Lord will suffer that I may live, I know not.

You will notice he said he had no more room on his plates and he had no ore from which to make other plates. This is put in here after he had abridged the Jaredite records, and he says he cannot write very much more. In what year was this written? We will read verse 7, page 705: Behold, four hundred years have passed since the coming of our Lord and Savior.

We can boil that down pretty close. In the neighborhood of the year 401, A. D., Moroni leaves the valley of Mexico and starts northward, as we have just read that he wandered whithersoever he could to escape the Lamanites. He had finished the records, and had buried the twenty-four plates in the earth.

In following what history we have of Moroni's travels we conclude that it was about 400 A. D. when he had finished the abridgment of the Jaredite record and he started northward soon after that, we will say about 401 A. D. We will now read the Book of Mormon 774:1, 2:

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren the Lamanites, and I would that they should know that more than four hundred and twenty years have passed away, since the sign was given of the coming of Christ. And I seal up these records after I have spoken a few words of exhortation to you.

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This is when he reaches New York State. It was from the last chapter that we have just read. It was about 421 A. D. when Moroni wrote this last chapter in New York ,after he had reached the place where he was to hide the plates which contained a sketch of two peoples. It is as clear and plain to me as can be. Moroni wandered away from where the Lamanites were, after he had finished his work abridging the record and burying the twenty-four plates in Mexico, probably with those his father had hid. See Church History, vol. 4, pages 447.

Just a little in conclusion. On page 671, verses 3, 4, and 5, of the Book of Mormon, you will notice that the people were given a little history and were told that if they would have proper faith and believe there would be more given:

And when they shall have received this, which is expedient that they should have first, to try their faith, and it shall so be that they shall believe these things, then shall the greater things be manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which are engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore ,I, Mormon do write the things which have been commanded me of the Lord.

You will notice there is a wonderful promise contained there. I wish that we as a church could get right down and be humble and manifest the faith in this wonderful record that God wants us to, that he might give us more light and greater knowledge. We are getting more light and knowledge now; we are getting a clearer understanding of the location and geography

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and of the corresponding data from the Indian records and traditions. But oh, if we could only have those plates that are there in Mexico and they could be deciphered, then we might have a complete knowledge: It would also give us more knowledge of the Jaredites, greater knowledge of the coming of the Christ to this country, for we are told it will help us to know God better than we ever have known him in the past, and to understand the way to the Kingdom of God that in the end we may find our names written in the Lamb's Book of Life

CHAPTER XI

Various Accounts of the Mysterious Bearded White Man Who Appeared to the Ancient Americans About the Beginning of the Christian Era

These are intricate subjects, and a person can hear them four or five times over before they really get their full sense. We are created intelligent beings, but with our intelligence comes responsibility. We must exercise our reason. In solving the problems that are revealed in this last great dispensation of time, all should think and reason.

All peoples who believe in the Fatherhood of God, according to the 17th chapter of the Acts of the Apostles, the 26th verse, must believe that God has created of one flesh and one blood all nations of the earth, and has determined the bounds of their habitations. This being true, I cannot see how anyone can reject the idea that God spoke to the ancient Americans upon this continent, for they are the workmanship of God as are the people upon any continent or in any locality. I believe such to be the case as devoutly as I ever believed anything in my life, and I believe God did speak to the ancient Americans.

I wish to introduce that thought this morning. Please read Book of Mormon 157:59, 60, 61:

Know ye not that the testimony of the two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also.

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This certainly is clear and in perfect accord with the idea of the Fatherhood of God. This shows that he speaks to all nations in all localities. He revealed his laws to all nations. How did he reveal himself in the past? Through his servants the prophets. Since the world began he has spoken through prophets.

So we come along down to the ancient Americans in the Book of Mormon times, to the ancient nations upon this continent. Did God speak to these people and reveal himself to them? We know that the Jews knew of the coming of a Messiah long before he came. We know that the prophets of old foretold the coming of a certain king, Cyrus, and gave his name four hundred years before he was born. So we notice in the Book of Mormon. In the very beginning, to the people upon this continent, the Lord revealed that there would be a Messiah raised up. Book of Mormon p. 24:4.

Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews, even a Messiah; or in other words, a Savior of the world.

Here we read of a Messiah to come six hundred years after Lehi left Jerusalem. This is recorded in the Book of Mormon in 590 B. C. I am going to show you that the Indians had prophets and that they knew about Christ, and speak of him in their traditions and records.

I call your attention to a beautiful passage of scripture used by nearly all Christian people. It is found in John 3:16:

God so loved the world that he sent his only begotten Son that whosoever believeth in him might not perish but have everlasting life.

God so loved the world. If there was anything in this great latter-day work that appealed to my intelli-

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gence, it was the fact that God thought as much of the people upon this continent as he did the people of the Old World, and sent them the message of life and salvation. He was just as thoughtful of the people here as he was of those in Palestine. I like that, and it shows his love and his consideration for the workmanship of his hands wherever they are; all nations of men.

We read of an American prophet called Samuel, spoken of in the Book of Mormon, and of his prophecy of the coming of the Christ. It is found on page 591, verses 55, 56, 57, and 58:

And behold, he said unto them, Behold, I give unto you a sign: For five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh, there shall be no darkness, insomuch that it shall appear unto man as if it was day; Therefore there shall be one day and a night, and a day, as if it were one day, and there was no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

Before the birth of Christ, Samuel, the Lamanite prophet, went to the city of Zarahemla, and while suffering violent attacks from the Nephites, he stood upon the walls of Zarahemla and declared this message to them while they were shooting arrows and throwing stones at him. Yet he stood there and declared this message to them: In five years time there would be a

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sign given of the birth of the Christ, and that sign was to be a day, a night, and a day without any darkness. Notice this further. Samuel said there was to be a great light at night and there would be no darkness, and yet they would know of the going down of the sun, and also of the rising of the sun next day. This was a remarkable experience to the ancient Americans. It was a remarkable evidence to them of the birth of Christ.

Why was this given to the ancient Americans so clearly and plainly? I turn to the Book of Mormon and read there a statement concerning the reasons that signs were given. See page 351, verse 21:

And they are made known unto us in plain terms, that we may understand, that we can not err; and this because of our being wanderers in a strange land.

Among these people in America there were men as devout as ever walked on the face of the earth. God was mindful of them, and because of their being brought out of their home land, Jerusalem, and having been brought to this country away from all association with the rest of Israel, God in his loving mercy made these things very plain to them.

Now this prophet made it very clear about the sign of the birth of Christ, that all the people in the land might see, when the time came for the Son of God to be born. We will read now in the Book of Mormon 601: 17. This took place at the end of the six hundred years from the time Lehi left Jerusalem:

For behold at the going down of the sun, there was no darkness; and the people began to be astonished, because there was no darkness when the night came.

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From this statement we get the thought that many of the people did not believe the prophecy of Samuel. They were astonished when there was no darkness; and yet this was the very time Samuel said it should come. We will now read page 602, verse 21: "And it came to pass that there was no darkness in all that night, but it was as light as though it was midday."

Would it not be reasonable for us to believe that such a great event as that inasmuch as the ancients kept records and handed down traditions, would be preserved and handed down by the Indians, so that it might come down to us today? We will read now in Native Races, vol. 5, page 544:

After the people of the earth had multiplied and increased, **it was made known that a god had been born in the province of Otatla, or Utatlan.**

Here is a statement coming from Indian sources that it had been made known to them in Guatemala that a god had been born. Native Races, vol. 5, page 566:

And this division was made on a day when three suns were seen, which has caused some to think that it took place on the day of the birth of our Redeemer, a day on which it is commonly believed that such a meteor was observed.

You will notice how the statement reads. There were three suns which appeared, or they referred to it as a meteor which caused that light at night. Then it goes on to say that it is generally believed that it was the day when Christ was born. Think of that statement in the Book of Mormon: there would be no night and there would be three lights, a day and a night and a day, the night being lighted up with a light from heaven as bright as day. The Indians tell us that, and the account states it was when Christ was born, or it

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was generally believed by the Indians that that was the time when Christ was born. The Spaniards so understood it.

What will thinking people do with such evidence as that coming from such authentic sources? Mr. Bancroft is considered to be the greatest historian that has ever lived in America. He gathered his data without bias or prejudice and submits it as he finds it, and we discover a wonderful agreement between the traditions as recorded by Mr. Bancroft and the record in the Book of Mormon. Some there are who disparage Mr. Bancroft's works and criticize them. But by most people he is considered the greatest American historian.

I believe Mr. Bancroft was inspired to write the five volumes of Native Races. When he died several years ago an article in the Kansas City Times states that when he was forty years of age he had never written a book, when suddenly the passion to write so con-



INDIANS WATCHING THE MORNING STAR

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sumed him that he gave over his lucrative business, a large book store in San Francisco, and retired to his study, where he had gathered a vast amount of data along this line. **He set himself to the task in 1871, and in 1874 he published the five volumes of Native Races,** the finest and most complete work, so far as I know, outside of that which was written by Lord Kingsborough. There is nothing that compares with the thoroughness of Mr. Bancroft's work. Was he inspired to do that work? I ask the question. The passion to write so consumed him—what does that mean?

We will go a little further and turn to the Book of Mormon 591:59:

And behold there shall be a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.

Book of Mormon 602:24:

And it came to pass also, that a new star did appear, according to the word.

Now we will turn to Bulletin 28 of the Bureau of American Ethnology, published by the United States Government. We will read a statement on pages 358 and 359 showing that the Indians today are watching the morning star because they believe that star is the one that appeared when Christ was born:

The Augustinian monk Padre Jeronimo Roman y Zamoras relates of the Mexican tribes settled on the borders of the Zapotec and Mixtec country that they paid great reverence to the morning star and kept an accurate record of its appearance. . . . An observation of the stars was the duty of the priests, the morning star, it seems, was ever regarded as connected with the deity who was considered the first priest and inventor of every art. . . . They said that Quetzalcoatl died when

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the star became visible and henceforth they called him Lord of the Dawn.

We will turn now to Native Races, vol. 3, and read on page 267, where there is a reference to the star.

As the former, he was born of a virgin in the land of Tula of Tlapallan, in the distant Orient, and was high priest of that happy realm. The morning star was his symbol, and the temple of Cholula was dedicated to him expressly as the author of light. As by days we measure time, he was the alleged inventor of the calendar.

We see references to this morning star all through the traditions of the Indians, and it is referred to as the symbol of this wonderful bearded white man that appeared among them mysteriously, dressed in a white robe.

The Book of Mormon says a new star did appear when Christ was born. Listen to what Jesus said to John on the Isle of Patmos, as found in Revelation 22:16:

I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Those are the words of the Lord himself. Is it any wonder that the Indians are watching the morning star and are looking for some sign in that star for the reappearance of that wonderful white man that they worshipped? The bearded white man dressed in a white robe!

In Bulletin 28 I will read a statement that is very important. Notice what it says on page 661. See also Native Races, vol. 2, page 700:

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The departure of Cukulcan was celebrated at Mani in Yucatan, and it was believed that during those days Cukulcan descended from heaven to receive gifts and homage in person. Now, Cukulcan is Quetzalcoatl, and Quetzalcoatl is identified with Venus, and . . . we are reminded of Quetzalcoatl by the form of the beard.

This statement says that he descended from heaven. That is true; that is correct. The bearded white man descended from heaven:. Christ never shaved for he was a Nazarite and wore his hair long.

CUKULCAN DESCENDED FROM HEAVEN

Native Races, vol. 2, p. 699, 700:

On the sixteenth day of the month of Xul, all the nobles and priests of Mani, being prepared by fast and penance for the occasion, came together, and with them came a considerable multitude of people. . . . They burned incense . . . and made offerings of meat cooked without pepper or salt, bean soup, and calabashes. After this, those who had observed the fast passed five days and five nights in the temple praying.

They said, and confidently believed that Cukulcan descended from heaven on the last day of the feast and received personally the gifts which were presented to him.

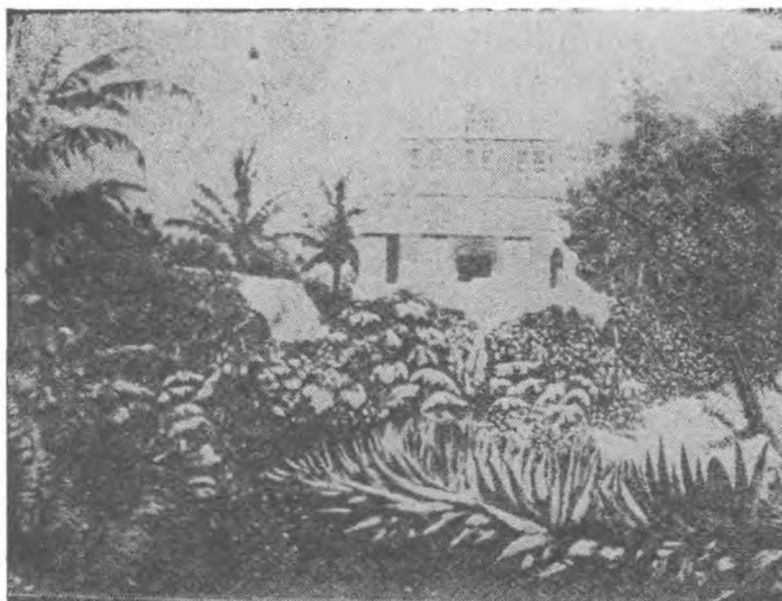
Book of Mormon, page 631, verse 1:

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful."

Book of Mormon 632:9-11:

And it came to pass as they understood, they cast their eyes up again towards heaven; and be-

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DESCENT OF THE BEARDED WHITE MAN.
QUETZAL COATL.

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hold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world.

There is the true history of this wonderful bearded white man that appeared to the ancient Americans upon this continent, dressed in a white robe. He stretched forth his hand and said, **"Behold, I am Jesus Christ."** I call your attention to the fact that the Bible plainly points to the coming of Christ to America. Not only the prophet Isaiah foretold it, but in John 10:16, we are given to understand that he has other "sheep":

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

When we believe that, when we understand it, our faith will be stronger than it ever was before, and when the Christian world realizes it they will take a stronger stand for the divinity of Christ than they have ever before taken. This is wonderful evidence of the goodness of our Father in heaven in sending the message of the gospel to all the world.

Now let us read a description from Indian sources of this bearded white man. It is found in Native Races, vol. 3, page 267:

Like all the dawn heroes, he too was represented as of white complexion, clothed in long

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white robes, and as most of the Aztec gods, with a full and flowing beard.

You notice that the description the Indians gave of this bearded white man was that he was dressed in a white robe.

That is universal among all of the Indian tribes in Mexico and Central America, and also South America. This knowledge of the wonderful bearded white man is universal along all the Indians of that section of the country, this white man who appeared among them so mysteriously.

Notice the account of one of the Maya kings who claimed to be a follower of Quetzalcoatl. Notice how he dressed himself so that the people would understand that he was the representative on earth of this wonderful bearded white man. Native Races, vol. 2, page 635:

Whenever the king appeared in public, he was always attended by a large company and wore a long white flowing robe decorated with ornaments of gold and precious stones, bracelets, a magnificent collar, and sandals of gold. His crown was a plain golden circle somewhat wider on the forehead than behind and surmounted with a plume of quetzal feathers. This bird was reserved for the king and highest nobles, death being the penalty, according to Ordonez, for one of lower rank who should capture the bird or wear its plumage.

Here is an example of one of the followers and leaders of the religious sect known as "believers in Quetzalcoatl." He dressed in a long white robe. Why? Because when Quetzalcoatl appeared, he was dressed in a long white robe. This king wore quetzal feathers in his crown. Why? That was an emblem of priesthood power and authority. We read a description of this man who was dressed in that particular way, em-

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blematic of Quetzalcoatl. The Book of Mormon says that when they saw the Lord descending out of heaven he was dressed in a long white robe, and he came down and stood in the midst of them.

I call your attention to a woman writer of note, a woman who has written a great deal on the history of the nations of the world. In her history of Mexico she makes one statement that struck me very forcibly, and while she refers to this Quetzalcoatl very beautifully, stating that such a personage must have really existed, notice what she says about what is going on in the world. The Story of the Nations—Mexico, by Susan Hale, page 29:

Recent study has busied itself with extinguishing the beams which surround the bright image of this wonderful being. Before the traditions of his greatness are thus swept away, we will preserve them for a little longer.

I want you to know this: that everywhere for over three centuries there has been an effort made to stamp out all evidence of the coming of this wonderful personage, Quetzalcoatl. What does that mean? They call the account of him a myth. They swear at the thought of the truth of the record. Scientists that profess to know something about ancient American history are trying to stamp out, not only among the Indians, but among students everywhere, the belief in the coming of this wonderful personage. This honest writer recognizes the fact and says she will preserve it a little longer. She says there is no question but what there was such a personage who did really exist and did visit this country, because, she says, the account is too deeply rooted in their history. The account of his coming to so indelibly stamped in all their traditions, that there must have been such a personage.

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I want to show you that this is true; that there was just such a personage who came to this country, and all the Indian tribes of Mexico and Central America, and even down into South America, speak of his coming. We will next read from Hezekiah Butterworth's Popular History of South America and Panama, pages 3 and 4, and get his statement of this Quetzalcoatl, this wonderful personage:

There are great legends worthy of the noblest representation in poetry and art that belong to the dusk of American tradition, to the twilight of the gods. They are fanciful, but they are parables and are full of the noblest suggestions. One of these relates of Quetzalcoatl, the mythic apostle from the eastern world to Guatemala, and to the golden age that arose under his preaching, when the birds sang never so sweetly, when the flowers bloomed never so brightly, when a single ear of corn taxed the strength of a man, and no violence was allowed to bird, beast, or man. Quetzal-coatl, of whom the beautiful bird of Guatemala, the quetzal, is still a reminder, a bird that, according to John Lloyd Stephens, is the most beautiful thing that flies. . . .

Has there ever been framed among the worshipers of the Lord any short paragraph that manifests more adoration and more worship than we find in that language? Mr. Butterworth merely reiterates in a nice way the thoughts presented by the Indians. They say that this man came among them as a high priest preaching good things, and that under his preaching was ushered in the golden age of Anahuac, when the birds sang never so sweetly when the flowers bloomed never before so brightly, when a single ear of corn taxed a man's strength, and no violence was permitted to bird, beast, or man. What a wonderful statement! **My**

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friends, there is adoration in that, not to some man, but to the Lord himself. I see no reason to doubt that.

I will read some of the names of this wonderful personage in the different Indian languages, so that you can see that it is not one tribe, one nation only, that has these traditions, but that all nations, all tribes of Mexico and Central America, refer to this personage, and all indicate that he was a super-natural being. Native Races, vol. 5, page 23:

Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzal-coatl appear in Cholula, Votan in Chiapas, Wixtepecocha in Oaxaca, Zamna, and Cukulcan with nineteen disciples, in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume and Payetome in Brazil, the mysterious apostle mentioned by Rosales, in Chile, and Bochica in Colombia.

You will notice here are a long list of names given to the same personage. It is the bearded white man. Of course the name would be different in each of the different tongues of the Indians, but in each language it means virtually the same thing. The Nahuas called

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him Quetzalcoatl, bird serpent. The Mayas called him Cukulcan, and all the writers concede it is the bearded white man. The Quiches called him Gucumatz and the meaning of that is a little different. That means "feathered serpent." Votan is another name for him. In the Isthmus of Tehuantepec he was called Wixtepecocha by the Zapotec tribes and in Peru he was called Viracocha. They are one and the same, only different in the different languages. But all refer to a white man who appeared among them mysteriously, dressed in a white robe wearing a beard. This is universal throughout the Western Hemisphere, where the Indians kept records, and traditions were handed down.

The Book of Mormon says when Christ appeared, the people raised their eyes and saw a man descending from heaven dressed in a white robe and he came down and stood in the midst of them, stretched out his hand, and said "Behold I am Jesus Christ." He came to make known to them the everlasting covenant or plan of salvation.

My friends, my heart goes out to God in reverence when I consider his wonderful goodness in remembering all nations in all the world. This is made very plain, and I do not see how a Christian who in his heart loves the Master can in any way reject the Book of Mormon when it brings such a wonderful message of truth. We know the power of the evil one works among men, even in the church sometimes, who try to tear down and belittle that which God has established. The very fact that they tried to destroy all the ancient records, and the history of the coming of this wonderful personage shows that the evil spirit is still rampant in the world, trying to destroy that which God has revealed, to destroy the faith of all Christians if they will but listen to his subtle voice.

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There are many references to Quetzalcoatl to which we might refer but there is one in *Native Races*, vol. 3, pages 450 and 451, which I wish to read. This author states that it is one and the same person referred to under different names in the different languages.

But Votan has so much in common with Quetzalcoatl that some writers are inclined to consider them identical. . . . The analogy presented by traditions between Votan, Gucumatz, Cukulcan, and Quetzalcoatl, would lead us to believe that one individual united in his person all these appellations.

In Chiapas he is called Votan by one of the factions of the Mayas. He was called Quetzalcoatl in Mexico. He was called Cukulcan in Yucatan; but they all point to the same personage. He was called Gucumatz by the different tribes in the lower part of Guatemala. All tribes looked upon him as a superhuman being, and some of them called him Lord. We are told that even today if certain Indians of Cholulu attempt to swear in the name of the Lord, they refer to Quetzalcoatl and no other. The record says he was born of a virgin. The morning star was his symbol. He died upon a cross. He is so pictured in the ancient picture writings. *Native Races*, vol. 3, pages 251 and 267.

There is plenty of evidence for those who seek for it. There are plenty of people who will lend themselves to an evil power to tear down and destroy that which is of great value to us as Latter Day Saints, and value to the world; and if they will hearken and pay attention it would strengthen their faith. If we exercised the faith we should in the Book of Mormon, I be-

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lieve we would have greater power in the land under the influence of the Spirit of God than we do have at the present time.

CHAPTER XII

The Ancient Records and Traditions of Quetzalcoatl Not Myths. The Two Places Where He Appeared Were Holy Cities for Centuries

There is a tendency in the world and among some in the church to rather disregard the traditions and legends and myths of the Indians. I want you to read what Mr. Bancroft has to say, and it is largely the opinion of all the best writers on these subjects. *Native Races*, vol. 3, pages 17 and 18:

Therefore, we may be sure that there never was a myth without a meaning; that mythology is not a bundle of ridiculous fancies invented for vulgar amusement; that **there is not one of these stories, no matter how silly or absurd, which was not founded in fact, which did not once hold a significance.** "And although I have well weighed and considered all this," concluded Lord Bacon, nearly three hundred years ago, "and thoroughly seen into the levity which the mind indulges for allegories and illusions yet **I cannot but retain a high value for the ancient mythology.**" Indeed, to ancient myths has been attributed the preservation of shattered fragments of lost sciences, even as some have alleged that we are indebted to the writings of Democritus and Aristotle for modern geographical discoveries.

That these ductile narratives have suffered in their transmission to us, that through the magnifying and refracting influences of time, and the ignorance and fanaticism of those to whom they were first recited, we receive them mutilated and distorted, there can be no doubt.

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Notice! Mr. Bancroft cites other authorities, and their opinion is, that behind all the myths and legends and traditions of the ancient Americans there are basic facts.

The Book of Mormon is like an arc light, it will illuminate the dusk of ancient mythology and traditions and bring to light the facts that are behind each one. The Book of Mormon is the light that will give a knowledge of the Indian history such as can never be obtained from other known sources.

The Book of Mormon tells us that Christ appeared in America. In order to connect the Book of Mormon history with the traditions of the Indians I am going to read the account of where Christ first appeared, and what he promised the ancient Americans before he disappeared. Book of Mormon 631:1:

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful.

The temple in the land Bountiful, or city Bountiful, was the place where Christ first appeared to the ancient Americans, and I locate the temple of the cross at Palenque as that temple.

Book of Mormon 632:9, 10, 11:

And it came to pass as they understood, they cast their eyes up again towards heaven; and behold they saw a man descending from heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them .

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And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world.

From this statement we note that Christ appeared in a white robe. Universally throughout America and Mexico, and in places in South America, the tradition has been carried, of a bearded white man dressed in a white robe who appeared among them mysteriously, and promised before he departed that he would return.

Book of Mormon 670:30:

And he did expound all things, even from the beginning **until the time that he should come in his glory.**

Here is a promise that he was to come again in glory. This we find again on page 676, verse 18. We read in the Indian traditions of Quetzalcoatl's appearance and his promise before he disappeared to return again. This is given in the Conquest of Mexico, vol. 2, page 388, by Mr. Prescott:

But none of the deities of the country suggested such astounding analogies with scripture, as Quetzalcoatl, with whom the reader has already been made acquainted. He was the white man wearing a long beard, who came from the East; and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation.

I call attention to the last clause. Each succeeding generation looked for his return. Was Quetzalcoatl a human being? No, that could not be! It must have

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been the Christ. Each succeeding generation was looking for the reappearance of Quetzalcoatl. Surely, this shows he was not a human being.

In connection with this statement we will read of the reception of Cortez, when he landed off Vera Cruz, by Montezuma's ambassadors that were sent to the coast to meet him. This is found in the History of Mexico by Mr. Bancroft, on page 121, footnote:

Instructed to declare that Montezuma holds the throne as a mere deputy at the disposal of the white god, for he supposes that it is Quetzalcoatl, as before. . . . According to the version by Sahagun and Torquemada, Montezuma sends the same messengers whom he dispatched the year before to seek Grijalva, but who arrived too late. . . . With them are sent presents already prepared for Grijalva, and the sacerdotal vestments of Quetzalcoatl. On reaching the flagship they inquired for their king and god Quetzalcoatl. At first surprised, Cortez the next moment catches the clue. Seating himself on an improvised throne, surrounded by a large suite, he orders the messengers to appear. Being told that he is the personage whom they seek, they prostrate themselves, kissing the deck. Their leader thereupon addresses him: "Welcome, god and master; long have we, your servants and vassals, waited for you. Montezuma, your vassal and lieutenant, sends us to salute you, and begs the acceptance of this small present and these precious ornaments, once used by you as our king and god." They now array him in the vestments of Quetzalcoatl.

These men welcomed Cortez and his Spaniards as Quetzalcoatl and his disciples, and they brought vestments, and when the courtiers saw Cortez sitting on the

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throne on the deck, they kissed the deck and called him Lord, God, and welcomed him saying, "**Long have we waited for your return.**" They brought him presents and even vestments that they claimed were left by the departed Quetzalcoatl. That could not be a human being they were looking for.

This information is also found in Lord Kingsborough's work, but in greater detail. It is also found in other works; the idea that the Spaniards were welcomed as heavenly visitors when they arrived off the coast of Mexico. We read it in the History of America, by S. G. Goodrich, found on page 48. He tells something of the welcome that was given to Columbus and his men when he landed. Notice! The ancient Americans were looking for the return of a wonderful personage called Quetzalcoatl, and notice also, the place where they were expecting him to come from.

Villages containing a thousand inhabitants were seen, and the strangers were everywhere received as **celestial visitants**.

That is the point. Quetzalcoatl was expected to come from heaven, as we are told that he descended from heaven (Bulletin 28, page 661) when he visited this continent.

Here you notice the natives welcomed Columbus and the Spaniards as heavenly visitors, or visitants. And when Cortez was off the coast of Vera Cruz, the representatives of the king, Montezuma, recognized Cortez as the bearded white man, Quetzalcoatl. It was not a human being. It could not have been Saint Thomas, as some have argued. It could have been none other than the Lord, himself. And this was a universal belief among all the tribes of Indians in Central America, Mexico, and also in South America in many places.

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We will now read from page 51 of the same work, History of America:

At the appearance of the Spaniards the natives all ran away. The Islanders called out to them not to be afraid **as these strangers came from heaven**, and instead of hurting any person, they gave to those who came to them many fine things.

In the traditions of the Indians they tell us of a bearded white man who appeared in a white robe. His emblematic name was "bird-serpent," and it is very important to know of a rebus in a temple at Palenque, Chiapas, Mexico, to locate the city Bountiful, the place where Christ first appeared to the people on this continent. We will read in Native Races, vol. 3, page 135:

The amalgamation of these powers in one deity seems to be what is indicated by such names as Quetzalcoatl, Gucumatz, Cukulcan, all titles of the God of the Air in different American languages, and all signifying "Bird-Serpent." In a tablet on the wall of a room, at Palenque is a cross surmounted by a bird, and supported by what appears to be the head of a serpent. "The cross," says Brinton, "is the symbol of the four winds; the bird and serpent, the rebus of the air god, their ruler.

We will read again from the Native Races, vol. 3, page 267:

Dr. Brinton is of the opinion that there were in truth many Quetzalcoatl, for his high priest always bore his name. His emblematic name, The Bird-Serpent, **and his rebus and cross at Palenque.**

Quetzalcoatl, Gucumatz, and Cukulcan were all one and the same person, in the Temple of the Cross at

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Palenque. Sculptured on the back of the holy place is the cross with the quetzal bird on top and the head of a serpent underneath. We have here the ground plan of the temple showing a temple patterned after Solomon's temple, having a "holy of holies," an inner corridor, and an outer corridor. On the back of the room, the "holy of holies," is this picture that I have described. Underneath the cross is the head of a serpent and on top is the quetzal bird. (See Bureau of American Ethnology, Bulletin 28, page 583.)

So this temple and rebus being at Palenque, it signifies something, as Mr. Bancroft says. Please notice what he says. We will next read in vol. 4, Native Races, pages 333 and 334:

Fixed in the wall at the back of the enclosure, and covering nearly its whole surface, was the tablet of the cross, six feet four inches high, ten feet eight inches wide, and formed of three stones. . . . The subject doubtless possessed a religious signification, and the location of the tablet may be considered a sacred altar, or most holy place of the ancient Maya or Tzendal priesthood, two men, probably priests, clad in robes and insignia of their office, are making an offering to the cross or to a bird perched on its summit.

The rebus complete, the bird, the serpent, and the cross, are in this temple at Palenque, the only place where it is found complete. In all of their picture writings they refer to him as the bird-serpent. The quetzal bird of Guatemala was the bird selected to represent the first part of his name. It was so sacred that it was death for an ordinary native to kill one of the birds or even have the feathers in his possession. The feathers were used to indicate priesthood.

Notice, Mr. Bancroft states that it is in a holy place in this temple. But the main point I wanted to bring out

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in the statement is, **that it doubtless had some religious significance.**

All the Indian traditions point to Palenque as the place where Christ appeared, or the place where Quetzalcoatl first appeared so mysteriously. This is the religious significance of the rebus in this temple.

And now I ask the question, and will answer it. Why was this wonderful bearded white man who was dressed in a white robe, called a bird-serpent, a name so strange? We will turn to the Book of Mormon and read 57:134:

He sent fiery-flying serpents among them; and after they were bitten, he prepared a way that they might be healed.

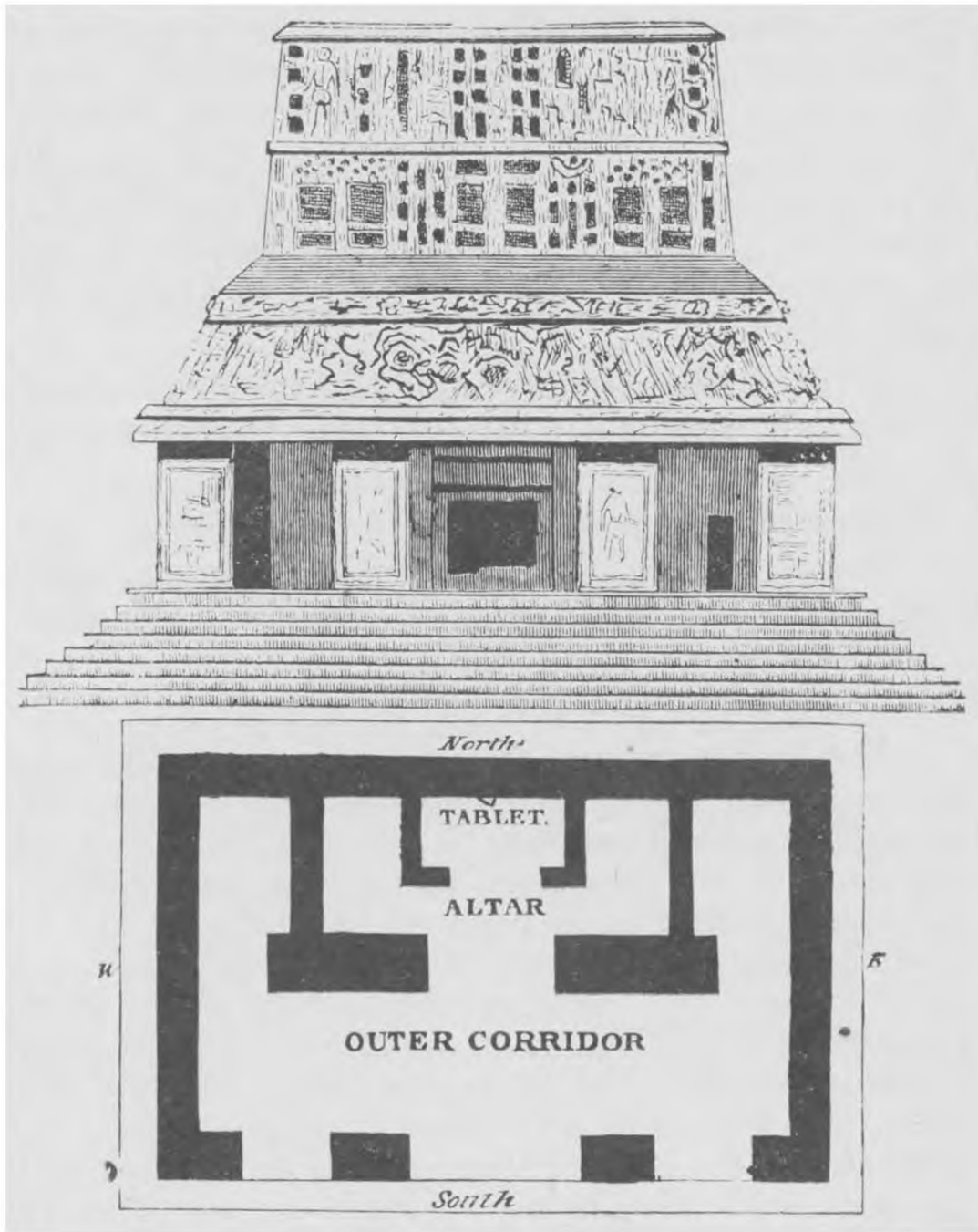
Now we will read 427:191:

Behold, he was spoken of by Moses; yea, and behold, a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

The brazen serpent raised by Moses is mentioned in the Bible. The serpents sent against the Israelites were of a winged species. If you stop and think you will come to the conclusion that if they were ordinary serpents it would have been no great matter to have sent an army of men ahead properly prepared with clubs to kill them; but a winged serpent was a fearful danger, as it could dart in and strike and fly away again. And that was the reason that thousands were bitten and there was no chance to escape them. This statement in the Book of Mormon was an eye-opener to me, they were fiery **flying** serpents, as we have just read.

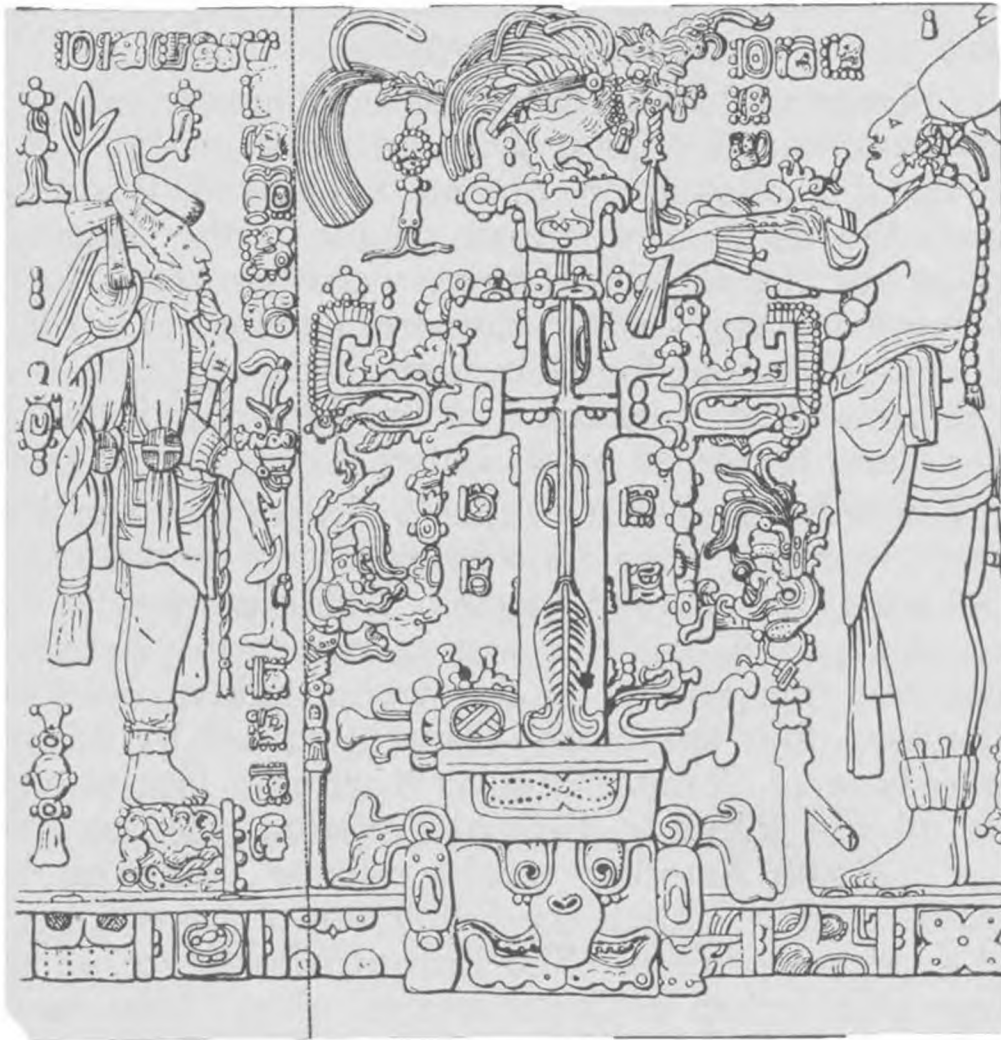
I call your attention to the Bible, Saint John 3:14, which reads as follows:

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Temple of the Cross at Palenque, Mexico. Also Showing the Ground Plan of the Temple.

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And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

This is almost identical with the statement in the Book of Mormon that it was a type of Christ. The raising of the fiery serpent by Moses meant the saving of thousands of lives—those that would look, lived. And so with Christ, those who would look to him after he was raised on the cross, had a way of escape provided for them. So it is not a strange thing if the Nephites connected the brazen serpent raised by Moses with the cross, and with Christ.

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We will now read in Cruden's Concordance the article under the heading "Serpents":

Among other kinds of serpents mentioned in Scriptures are the fiery, flying serpents, that made so great a destruction among the Israelites, and were the death of so many people in the desert, Numbers 21:6-9. The Hebrew word here used for Serpent is Saraph, which properly signifies to burn; and it is thought that this name was given to it, either because of its color, or because of that heat and thirst it creates by its biting.

You will notice that Cruden's Concordance makes it very clear that those serpents that were sent against Israel were of a winged species. This agrees with the Book of Mormon, and this was known to the Nephites better than it is known to the world today, and they understood that the brazen serpent raised by Moses was a type of Christ. Then is it strange that universally all the tribes in Central America, Mexico, and some in South America would refer to Christ as the "Bird-Serpent"? This is the fulfillment of the prophecy of the brazen serpent. The brazen serpent raised by Moses was typical of Christ and so when Christ came the Indians referred to him as the Bird-Serpent, saying he was a bearded white man dressed in a white robe. And the symbol, or rebus, that was used in recording the events of his coming was a bird, a serpent, and a cross.

In the ruins of the temple in Zarahemla we find also a picture of a cross held in the hands of a high priest with a serpent with wings and it was attached to the top of the cross. This is shown in *Ancient Cities of the New World*, by Desire Charnay, page 449, and also in a record that I received lately from the Peabody Museum. It is on the principal temple in the ruins of Yaxchilan. The knowledge and meaning of

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the flying serpent, however, was universal throughout Central America and Mexico.

The Book of Mormon says Christ's first appearance was at a temple in the city Bountiful. All the evidences locate that temple in the ruins at Palenque. But we will go further and show you that that city was a holy city for centuries afterwards, and natives made pilgrimages for long distances to worship there. It was a holy city for nearly three hundred years, during the time the Nephites remaining in that locality worshipped God. The Lamanites and the Nephites were united as they never had been before. We will first read in the Book of Mormon 683:19, 20:

And surely there could not be a happier people among all the people who had been created by the hand of God; there were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

That is the time when the Confederated Empires, or tribes, lived happily together as we are told in *Native Races*, vol. 2, page 631. It was in Tobasco, Chiapas, and Guatemala, the statement is made in the Book of Mormon that the Nephites and Lamanites were one in the church—there were no distinctions drawn. They formed "confederated tribes."

Notice this other picture found in Mr. LePlongeon's work on page 134, showing the Nephites and the Lamanites with a representation of the cross with the bird on top. I think it is very remarkable. This is in the British Museum at the present time in an ancient Maya manuscript.

We will now read in *Native Races*, vol. 3, pages 250, 251, of another place where Christ appeared. I never knew that the Book of Mormon pointed to two

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places where Christ appeared until I found it in the traditions:

Quetzalcoatl came from the parts of Yucatan (although some said from Tulla) to the city of Cholula. He was a white man. . . . with long black hair, and round beard ;of exceedingly chaste and quiet life, and of great moderation in all things. The people had at least three reasons for the great love, reverence, and devotion with which they regarded him; first, he taught the silversmith's art, a craft the Cholulans greatly prided themselves on; second, **he delighted only in offerings of bread,** roses and other flowers, of perfumes and sweet odors; third **he prohibited, and forbade all war and violence.** Nor were these qualities esteemed only in the city of his chiefest labors and teachings; **from all the land came pilgrims and devotees to the shrine of the gentle god.** Even the enemies of Cholula came and went secure, in fulfilling their vows; and the lords of distant lands had in Cholula their chapels to the common object of devotion and esteem. And only Quetzalcoatl among all the gods was preeminently called Lord; and in such sort, that when any one swore, saying, By Our Lord, he meant Quetzalcoatl and no other. . . . For indeed the service of this god was gentle, neither did he demand hard things, but light; and he taught only virtue, abhorring all evil and hurt. When he passed away from Cholula by the road he had come, carrying with him four of the principal and most virtuous youths of that city, he journeyed for a hundred and fifty leagues; till he came to the sea, in a distant province called Goatza-coalco. Here he took leave of his companions and sent them back to their city, instructing them to tell their fellow citizens.

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There are a lot of points in that. In the first place, Quetzalcoatl taught them against all phases of war, he taught only virtue, and he abhorred everything that was evil. He was a wonderful personage, and when he departed from Cholula he took four young men with him. I want you to see that the Nahua traditions have included John with the three Nephites. We will read it in the Book of Mormon that Christ did appear in two places; but we will read first one more statement in vol. 5 of Native Races, page 201:

Since all that can be definitely learned from these traditions is the facts that Quetzalcoatl, or Gucumatz, was the most prominent of the Nahua heroes, and that his existence is to be attributed to this earliest period, known in Mexico as Olmec, but without a distinctive name in the south. Quetzalcoatl was a white, bearded man, venerable, just and holy, who taught by precept and example the paths of virtue in all the Nahua cities, particularly in Cholula. His teachings, according to the traditions, had much in common with those of Christ in the Old World.

The writers in nearly all works recognize that this man's teachings had much in common with those of Christ's. Lord Kingsborough says it was Christ, the Messiah, and some other writers say the same thing.

CHRIST APPEARED IN CHOLULA

We can locate two places where Christ appeared to the Nephites, first in Palenque, then in Cholula. The account in the Book of Mormon concerning the visit of Christ to Cholula, is found in 672:14, 15:

And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to

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pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; Jesus came and stood in the midst of them, and said unto them, What will ye that I shall give unto you?

Christ appeared to his disciples while they were on a missionary journey. This was after he had ordained his disciples and sent them out to preach. It is evident that they went into the land northward. Notice! Christ appeared to the Nephites at Palenque and later appeared to his disciples in Cholula in the land northward. The Book of Mormon says, they were journeying and preaching and baptizing, and they were gathered together in a prayer meeting when Christ appeared in their midst. The native traditions say this was at Cholula.

We will read next Book of Mormon 676:15-18:

And when he had spoken unto them, he turned himself unto the three, and said unto them, What will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the power of heaven.

That is his promise to the three Nephites. We will next read what follows, 677:24, 25, 29:

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And it came to pass that when Jesus had spoken these words he touched every one of them with his finger, save it were the three who were to tarry, and then he departed. And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. . . . And now whether they were mortal or immortal, from the day of their transfiguration, I know not; but this much I know, according to the record which hath been given, they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them.

We will now read 678:38, 39:

Behold, I was about to write the names of those who were never to taste of death; but the Lord forbade, therefore I write them not for they are hid from the world. But behold I have seen them, and they have ministered unto me; and behold they will be among the Gentiles, and the Gentiles knoweth them not.

In Mormon's writings he says he saw these three Nephites over three hundred years after Christ visited the Nephites in the city Bountiful. These Nephites were in the land over three hundred years, or with the people of the church in that locality that long any way.

So when we take this tradition and we read that he appeared in Cholula and when he departed from Cholula he took these four youths with him and then they were sent back, we are forced to the conclusion that they were the three Nephites spoken of by Mormon, and in their traditions they have included John. In *Native Races*, vol. 3, page 268, notice the work these men were to do:

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Wherever he went all manner of singing birds bore him company, emblems of the whistling breezes. When he finally disappeared in the far east, he sent back four trusty youths who had ever shared his fortunes, "incomparably swift and light of foot," with directions to divide the earth between them and rule it till he should return and resume his power.

Notice that these men (in the traditions they have included John) were to take charge of religion and rule the earth religiously until Christ should come again. This is remarkable traditional history, and when we connect it with the historical statements in the Book of Mormon, what a flood of light comes! What an added knowledge to the believers in Christ it is! This is the wonderful story of Christ, who visited the American continent, and something of his teachings. We learn of these disciples being taken from Cholula, and of their return later. Now we can connect this tradition with the Book of Mormon history and show it was at Cholula beyond question where Christ appeared to his disciples as they were journeying.

TWO HOLY CITIES

In Native Races, vol. 4, read pages 288, 289, where is the author's description of Palenque:

Here is an earthly paradise, the charms of which have been enjoyed with enthusiastic delight by the few lovers of nature who have penetrated its solitudes. The natural advantages of this religion seem to have been appreciated by the aboriginal Americans, for here they reared the temples and palaces of one of the grandest cities, or religious centers, which as a ruin under the name of Palenque has become famous throughout the world, as it was doubtless throughout America in

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the days of its pristine glory many centuries ago. Built on the heights just mentioned, which may be approximately termed foothills of the lofty Sierras beyond, its high places afforded a broad view over the forest-covered plain below to the waters of the gulf.

Mr. Bancroft calls Palenque a religious center, one of the greatest cities. We will now turn to a description by M. Desire Charnay of the same city, in *Ancient Cities of the New World*, pages 245, 246:

Palenque was a holy place, an important religious center, a city which was resorted to as a place of pilgrimage, teeming with shrines and temples.

The reliefs in Palenque show nothing but graceful, stately subjects, usually a personage standing with a specter sometimes a calm majestic figure whose mouth emits a flame, emblem of speech and oratory. They are surrounded by prostrate acolytes, whose bearing is neither that of slaves nor of captives; for the expression of their countenance, if submissive, is open and serene, and their peaceful attitude indicates worshipers and believers; no arms are found among these multitudes, nor spear, nor shield, nor bow, nor arrow, nothing but preachers and devotees.

Why was that city sacred?? Why was that city called the holy city? Why did people go there from long distances to worship? The answer is apparent, it was where Christ appeared, as his rebus in the holy place in the temple attests. Why was it there? It is the first place where Christ appeared in America, the city Bountiful. What about Cholula? Is there anything of the same character said of that place where he next

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appeared? In Campbell's Guide to Mexico, on page 239, we read the following:

Pilgrims came from hundreds of miles to bow down before the temple of Quetzalcoatl in the holy city of Anahuac as do the Mohammedans to Mecca. Cortez declared that he counted more than four hundred towers in the city of Cholula, yet no temple had more than two and some only one.

This statement comes from one of the best authorities, from Mexico, showing that Cholula was also a holy city, called the holy city of Anahuac. And it remained so until the Spaniards came there. There were as many temples dedicated to Quetzalcoatl as there were days in the year. Enemies came from long distances to worship and were unmolested while in the city worshipping. We will read again in the History of Mexico by Mr. Bancroft, pages 236, 237:

Cholula was one of the most ancient settlements in the country, with traditions reaching far back into the misty past. It was here that Quetzalcoatl had left the final impress of his golden age as a ruler and prophet, and here that a grateful people had raised to him the grandest of his many temples, erected upon the ruins of a tower of Babel which had been stayed in its growth by divine interference. But the chief renown of Cholula consisted in being the holy city of Anahuac, unequalled for the frequency and pomp of her festivals and sacred pageantry; in being the religious center for countless pilgrims who journeyed from afar to worship at the shrines here maintained, not only by the citizens, but by princes of different countries. Her temples were estimated to equal the number of days in the year, and as some possessed more than one chapel, fully four

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hundred towers rose to bewilder the eye with their gleaming ornamentation.

Every man and woman who has any regard for the Lord Jesus, and his great mission, can see from these traditions with the aid of the Book of Mormon, why these two cities became such holy places. There were two places where Christ appeared; Cholula was a holy city down to the time the Spaniards came. The Aztecs in the valley of Mexico knew about Quetzalcoatl, but they had gone into fearful human sacrifices; but other tribes did not, and they were worshiping Quetzalcoatl as the Son of God, as we read a little further on.

CHAPTER XIII

Nahua History Kept by the Mayas, the Popl-Vuh, and Books of Chilán Balam

I will make a hasty examination of ancient Maya or Lamanite history, found in some of the ancient historical records that have been handed down by them, and will compare them with Book of Mormon history. you all know there were a great many of the Lamanites or Mayas converted to the Nephite or Nahua religion, and they were at times more faithful than the Nephites. At the time that the Nephites were driven out of the regions around the river Sidon or Rio Usumacinto, and from the city Bountiful and the city Zarahemla, (ruins at Palenque and Yaxchilan , **many of the Lamanites who were converted did not go northward with the Nephites.** This I did not know until I found it in the translations of the traditions made by Brasseur de Bourbourg. A great many of the Christian Lamanites did not go into the land northward, or into the land of Anahuac, Mexico, as is told in the following quotation. Notice closely this history from Native Races, vol. 5, pp. 234, 235:

Respecting the ensuing period of Nahua greatness in Central America nothing is recorded save that it ended in revolt, disaster, and a general scattering of the tribes at some period probably preceding the fifth century. The national names that appear in connection with the closing struggles are the Toltecs, Chichimecs, Quiches, Nonohulcas, and Tutul Xius, none of them apparently identical with the Xibalbans. Indeed there seems to be very little reason to suppose that this final struggle was a renewal of the old contest between the followers

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of Votan and Quetzalcoatl, although Brasseur de Bourbourg seems inclined to take that view of it; but a series of civil wars between rival Nahua tribes, or tribes that had accepted Nahua government, seems rather to have been the agency that brought about their final forced migrations. . . .

Of the tribes that were successively defeated and forced to seek new homes, those that spoke the Maya dialects, although considering themselves Nahuas, seem to have settled chiefly in the south and east. Some of them afterwards rose to great prominence in Guatemala and Yucatan, and their annals will form the subject of future chapters.

From this epoch of separation in Chiapas the Mayas of the south and the Nahuas of the north were practically distinct peoples, and they have been considered in the preceding volumes of this work. **At the date of separation, all were in a certain sense Nahua nations,** and the Nahuas proper had doubtless been considerably affected by the ancient peoples whom they had overcome or converted; and with whom they had so long associated themselves; hence the analogies that appear between the institutions and monuments of the north and south.

Brasseur de Bourbourg was probably the best posted of any writer on the ancient records and traditions of the ancient Americans. He said it was at the close of the fourth century or before the fifth century that these people were driven out of Chiapas or out of the regions around the city Bountiful and the city of Zarahemla. That is correct; it was 385 A. D. when they were gathered together in the valley of Mexico for the last battle, in the land of many waters, rivers, and fountains. Notice another statement that has something important in it; it says the overflow of the Nephites was

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due largely to a series of civil wars carried on by the rival tribes of Nephites. In the Book of Mormon 620:37, we read that the Nephites did separate into tribes, and that they became angry, one tribe towards the other. And as you follow that thought along you discover that the Gadianton robbers and these rival tribes had something to do with the overthrow of the Nephites; it was not done by the Lamanites only. Book of Mormon 685:42. In the final warfare the Nephites that decided against the church classed themselves with the Lamanites; and joined with the Lamanites to destroy the Nephite nation, and the church of Christ.

THE CONVERTED LAMANITES, OR MAYAS

That which we read in Native Races, vol. 5, p. 235, says that these people who were Mayas considered themselves Nahuas in religion; and some of them went into southern Guatemala and some into Yucatan. They did not go with the Nahuas in their retreat northward. I want to examine the ancient records and traditions of these Christian Lamanites who lived in southern Guatemala and in Yucatan and see what they say about Christ's visit, and their account of the three Nephites. The Lamanites say it was **three men who were blessed by the Lord**, while the Nahuas, or Nephite records include John and say there were four men. Concluding my examinations of Lamanite history handed down, I will compare some of their traditional history concerning Christ's visit to the ancient Americans, and their records of the three Nephites with Book of Mormon history.

There is a vast amount of traditional history that agrees with the Book of Mormon history. In the latter part of that just read from Native Races, vol. 5, pp. 234, 235, Brasseur de Bourbourg **refers to some of the Mayas (or Lamanites) as having been converted** to the Nahuas institutions. Every student of the Book of Mormon

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knows that is correct. Many Lamanites were converted and became very staunch in their religion and even excelled the Nephites in their worship, and faithfulness. We will now read just a couple of quotations in the Book of Mormon, page 557, verses 80 and 81, referring to the place and the time when the Lamanites began to be converted by the thousands:

And it came to pass that Nephi and Lehi did preach unto the Lamanites with such great power and authority, for they had power and authority given unto them that they might speak; and they also had what they should speak given unto them; . . . therefore they did speak unto the great astonishment of the Lamanites, to the convincing of them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about, baptized unto repentance, and were convinced of the wickedness of the traditions of their fathers.

From that you will notice that there were eight thousand converted by Lehi and Nephi, the two sons of Helaman. We will now read verses 120 and 121 on page 561:

Nevertheless the people of the church did have great joy because of the conversion of the Lamanites; yea, because of the church of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy.

We will next read on page 683, verses 19 and 20:

And surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites, nor any

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manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

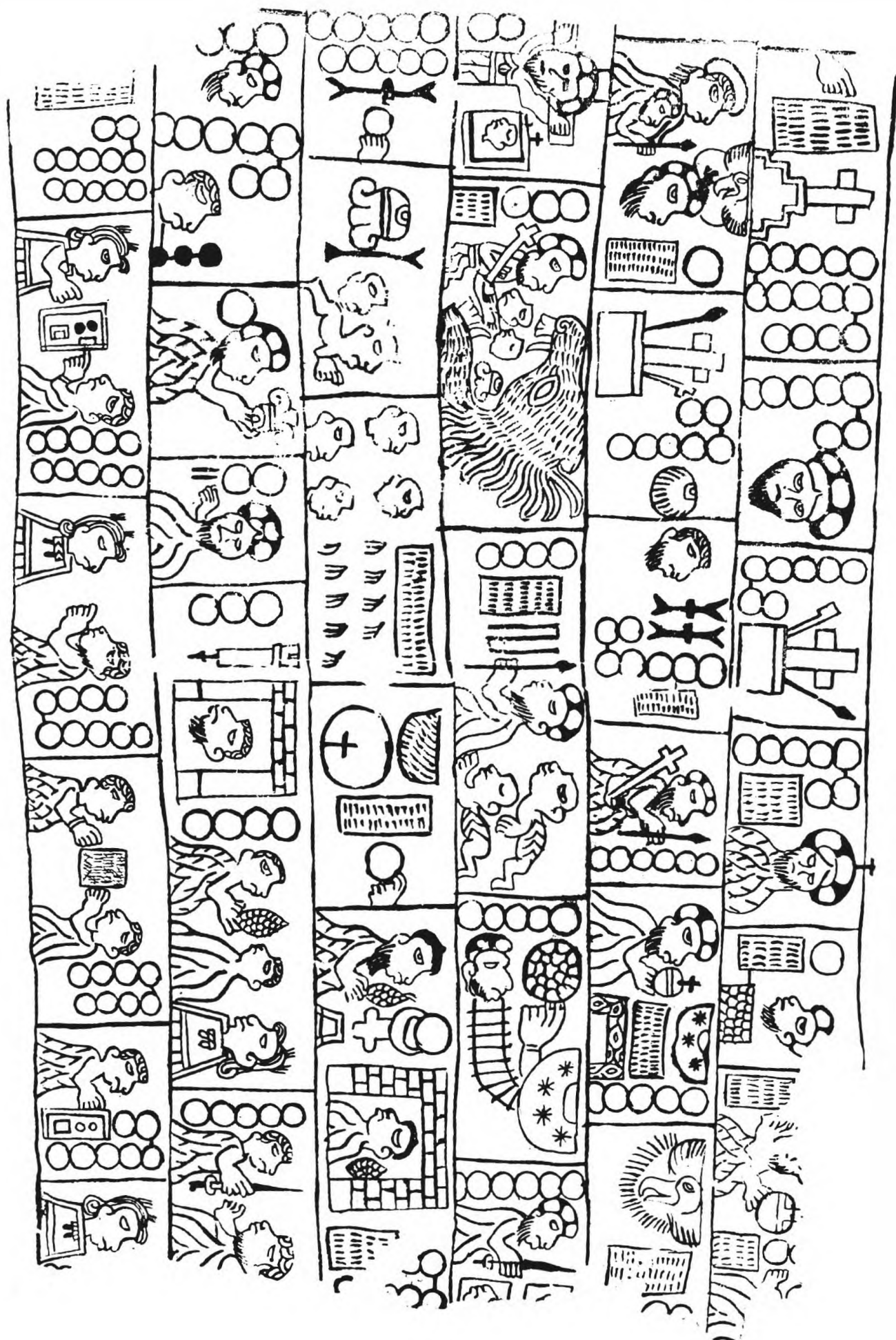
They were all united, and were one as disciples of Christ, which was the reason for the great prosperity in Palenque and Tobasco and along the Usumacinta River. This is referred to in the traditions, and this is the time when they were all united; when there were no "ites" of any character or kind.

Do you know, my friends, I can feel the thrill of the Spirit of God go over me when I mention the coming of the Christ to this country? To me it is one of the most marvelous things and ought to establish the faith of the people who understand the Book of Mormon in such a way that they could never turn and deny the divinity of the Christ. His wonderful mission was only half completed when he visited Palestine.

His mission was to this country also. Now with this record coming to us with his teachings, what a light it gives to us.

Native Races, vol. 5, pp. 567, 568: I have in a preceding chapter presented the evidence of the existence during a few centuries before and after the beginning of the Christian era, of a great empire in Central America, narrating all that may be known of its decline and fall resulting from the contentions of the great Maya and Nahua powers. In the sixteenth century the Spaniards found two powerful empires, the Aztec in the north, the Quiche in the south, both of which doubtless were off shoots of the great primitive monarchy.

Native Races, vol. 5, page 170: I pass next to the traditions of the Quiche nations as preserved in the Popol Vuh, or National Book, known to the world through the Spanish translation of Ximenez and the French by Brasseur de Bourbourg.



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The Popol Vuh is a history of the converted Lamanites or Mayas of Southern Guatemala, or Zarahemla. It was translated into English by Mr. Bancroft and is given in the five volumes of Native Races.

The Mayas (or Lamanites) of Yucatan also had historic records. In Bulletin 57 of the Bureau of Ethnology, page 3, and a little in the footnotes we read:

There is strong documentary evidence that about the middle or close of the fifth century the southern part of Yucatan was discovered and colonized. In the century following, the southern cities one by one sank into decay; at least none of their monuments bear later dates, and coincidentally Chichen Itza, the first great city of the north, was founded and rose to prominence.

The documentary evidences are books found in Yucatan that give the dates of each of those cities,, and we find there were no cities at all in Yucatan until the middle or last part of the fifth century. We will read now of the names of these records that were found in Yucatan, some of which were found by Bishop Landa (footnote on page 3):

This evidence is presented by The Books of Chilán Balam, which were copied or compiled in Yucatan by natives during the sixteenth, seven-

The picture on the preceding page is a fragment of an ancient Mexican painting made upon coarse agave paper, which is a historical record of the bearded white man, the great teacher of religion, who appeared among them mysteriously: called by the Nahuas, "Quetzal-Coatl" by the Mayas of Yucatan, "Cukulcan," by the Quiches of Guatemala, Gucumatz," thus giving in their different languages his title, "Flying Serpent"; the rebus for his title, "A Bird and a Serpent."

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teenth, and eighteenth centuries, from much older manuscripts now lost or destroyed. Each town seems to have had its own book of Chilan Balam, distinguished from others by the addition of the name of the place where it was written, as: The Book of Chilan Balam of Mani, and so on.

We notice the name was Chilan Balam, and Balam I find was "priest," so these were the writings of the priests, and they have been handed down for centuries. This record gives the history of each city, giving the date when the city was built. It was from these documentary evidences, that we have proof it was the middle or last of the fifth century that the Yucatan peninsula was first settled. That is important; when was it that the Nephites retreated towards the land northward? About the last of the fourth century. Then it was, that the converted Lamanites scattered into the mountains, and finally some of them went into Yucatan, and some settled in southern Guatemala, and are today known as Quiches and Cakchiquels.

The history is not confined to traditions alone. There are ancient records that have been handed down, which are very valuable to study in connection with the Book of Mormon.

The Quiche culture hero, "Gucumatz," the bearded white man dressed in a white robe, is described in the Popol Vuh, which is translated and recorded in volume 3 of Native Races, page 45, in a brief statement which is as follows:

The Creator, the Former, the Dominator, the Feathered Serpent,—those that engender, those that give being, they are upon the water, like a growing light. They are enveloped in green and blue; and therefore their name is Guccumatz.

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Interpreters of the different Mexican paintings say Quetzalcoatl created the world. Native Races, vol. 3, p. 272. Book of Mormon 628:44:

Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are.

This shows Quetzalcoatl of the Nahuas, and Cukulcan and Gucumatz of the Mayas, was the Creator Jesus Christ.

Gucumatz means "feathered serpent." The green plumage of the quetzal bird was used as an emblem of priesthood authority. The green feathers were sacred. It was death to a native to have the green quetzal feathers in his possession unless he held the priesthood. That was the green quetzal feathers referred to.

We will now turn to page 135. This you understand is Maya history, or Lamanite history:

The amalgamation of these powers in one deity seems to be what is indicated by such names as Quetzalcoatl, Gucumatz, Cukulcan, all titles of the God of the Air in different American languages, and all signifying "bird-serpent."

That is it. In Mexico, the Aztecs, and Chicamecs, called Quetzalcoatl; but the Mayas in Yucatan called him Cukulcan, which means the same as Quetzalcoatl. Gucumatz is a little different. It means feathered serpent. It is the same symbol referring to the bearded white man who appeared among them mysteriously. All these names were applied to the same person, the bearded white man.

Native Races, vol. 3, p. 451: The analogy presented by the traditions between Votan, Gucumatz, Cukulcan, and Quetzalcoatl, would lead us to

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believe that one individual united in his person all these appellations.

MAYA, OR LAMANITE HISTORY

In the Maya or Lamanite history the names Cukulcan, Gucumatz, and Votan, refer to the same personage as that of Quetzalcoatl in the Nahuā, or Nephite history. Notice the connection between the Book of Mormon and the Mayan records and traditions when it is read. The Mayas or Lamanites had kept a knowledge of the visit of Christ to the ancient Americans. And they give us the same remarkable description that the Nephites do in their records and traditions. I will read a prophecy given by Samuel, a Lamanite prophet, concerning the coming of Christ. Samuel told the people, "In five years there will be a sign in heaven of the birth of the Son of God." Then he tells them what that sign would be. There would be a day and a night and a day when there would be no darkness at all, and yet they would see the setting of the sun and the rising of the sun, and in this way it would be made known to the people of the day of his birth in Jerusalem. When the sun had gone down there would be a light still in the heavens which would make the night as light as the day. Book of Mormon 59:56, 57, gives this account of it.

In Native Races, vol. 5, page 544, (please notice where this record was found. It was in the province of Utatlan, Guatemala):

After the people of the earth had multiplied and increased, **it was made known that a god had been born** in the province of Otlatlā (Utatlan), now known as Vera Paz, thirty leagues from the capital called Quauhtemallan, (Guatemala).

It was made known, so the Quiche record says, that a god had been born.

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A DAY WHEN THREE SUNS WERE SEEN

Now we turn to Native Races, vol. 5, page 566, and read a statement **telling how it was made known, to them, that a god had been born.**

And this division was made on a day when three suns were seen, which has caused some to think that it took place on the day of the birth of our Redeemer, a day on which it is commonly believed that such a meteor was observed.

Samuel, the Lamanite prophet, said there would be a day and a night and a day when there would be no darkness. "There were three suns." Native Races states it was commonly believed that it was the day when Christ was born. That is Maya, or Lamanite history, coming from their ancient record, the Popol Vuh. Samuel said they would see the sun set, yet there would be a light in the heavens so there would be no darkness, and they would also know of the rising of the sun next morning, "three suns."

THE THREE NEPHITES

Book of Mormon 676:5 to 8, contains the wonderful promise made by the Lord to the three Nephites. He asked the twelve what they would that he should do for them. Nine of them wanted to finish their ministry until they had come to the allotted age of man, seventy and two years of age. Then they wanted to come to him in paradise. Book of Mormon 683:15, says that they did go to him in paradise. But three of the twelve failed to reply. He turned to those three and said, "What will ye that I shall do for you?" And they were abashed and did not answer. Christ said to them, "I know your thoughts and your desires and **you desire that which my beloved John who was with me before I was raised up desired** (John 21:22), and it shall

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be granted unto you, and you shall never taste of death."

There is one thought in connection with this history that I want you to get. I read it a number of times before I got the full force of it. That is the commission that the Lord gave them, when they were finally sent back. We find it in Native Races, vol. 3, page 268:

When he, Quetzalcoatl, finally disappeared in the far east, he sent back four trusty youths who had ever shared his fortunes, "incomparably swift and light of foot," with directions to divide the earth between them and rule it till he should return and resume his power.

They were to rule it religiously. Again is the statement made that it is four men, which is traditional history of the Nahuas, or Nephites. **They included John with the three who were to remain,** "Swift of foot." That may have a peculiar meaning. What could it mean? Could they pass from one city to another in the flash of an eye? Were they immortal beings? I believe they were; the Book of Mormon seems to say so. See 677:27 and 679:50-52.

"They were swift of foot," is referred to in several traditions. That may have more of a meaning than we have placed upon it in the past. Is it given to us that we might understand? It may be important history indeed.

The next reference we will have read is a Maya, or Lamanite statement concerning these three men. Native Races, vol. 5, pages 619 and 621:

The next event in the annals of the peninsula is the rule of the Itzaob, three most holy men, at Chichen Itza, over the people also called Itzas. Closely connected with these rulers, and perhaps

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one of the three was Cukulcan, or Quetzalcoatl, the "plumed serpent."

It is certainly most consistent to identify Cukulcan with the first Quetzalcoatl, and with Gucumatz, to regard his appearance and the rule of the three holy Princes at Chichen and Mayapan as the first introduction of the Nahua influence in Yucatan and to date it within the first two centuries of the Christian era.

Notice! **There were three holy princes associated with the first Quetzalcoatl.** Why does it say the "first"? Because there were hundreds of Quetzalcoatl, for his high priests bore his name as Sahagun tells us; but there was only one culture hero who appeared mysteriously, dressed in a white robe. The three most holy men **were associated with Cukulcan, or the first Quetzalcoatl.** These were the three Nephites ordained by the Lord .

THE SICK HEALED, THE DEAD RAISED

I call attention to the Book of Mormon 672:8:

After having healed all their sick, and their lame, and opened the eyes of their blind, and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shewn forth his power unto them, and had ascended unto the Father.

When Christ appeared to ancient Americans, he healed all manner of sickness; and raised a man from the dead as described in the Book of Mormon. An account of this is given in the Maya or Lamanite history. See what a wonderful record has been handed down by them, in agreement with the Book of Mormon.

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THE MEANING OF THE HAND FOUND IN THE RUINS.

Ancient Cities of the New World, by Charney,
page 308:

To him were brought, says Lizana, the sick, the halt, and the dead, and he healed and restored them all to life by the touch of his hand; hence the appellation Kab-Ul, the Miraculous Hand, applied to him. It is often represented by a hand only, which recalled him to the memory of his worshippers. His other names are the Strong, the Mighty Hand, the Long-handed Chief, who wrote the code of the Toltecs, and as such has been identified with Quetzalcoatl.

Christ healed them by the touch of his hand. My dear brothers and sisters, those who are familiar with the New Testament know that Christ could not bear to see the suffering of the sick, and lame, and blind. We read how he wept over them and touched and healed them. He healed the sick and raised the dead on this continent. He worked just like himself, as is recorded in the Maya or Lamanite history and also in the Book of Mormon.

In many of the ruins of Yucatan there are images of priests having aprons with hands on the aprons, and the hand was a token of him that healed. What does that mean? Did it signify that those who wore the emblematic hand held the Melchisedec priesthood? I ask the question. Does it imply that the wearer had authority to lay on hands for the healing of the sick? The three Nephites healed the sick and performed miracles, so the Book of Mormon tells us, 688:14.

Native Races, vol. 3, pages 464, 465, is another record of the hand that healed:

This class of devotees generally resorted to the temple where he was represented in the form of a

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hand, Kab-Ul, or working hand, whose touch was sufficient to restore health. . . . Another form in which we may recognize Zamna is the image of Itzamat Ul of the dew of heaven, who is said to have been a great ruler, the Son of God, who cured diseases, raised the dead and pronounced oracles.

He was called the Son of God, so the Mayas or Lamanites state, and the hand represented Power to cure the sick and raise the dead, such as Christ possessed.

With such evidences coming to light, what are we going to do with them? If the people of the world knew and understood the vast amount of evidence existing to prove the authenticity of the Book of Mormon, what would they do?

It is the companion book with the Bible, and it so states in Ezekiel, that they were to take one stick and write upon it for Judah and all the children of Israel his companions, and take another stick and write upon it for Joseph, and the children of Israel his companions **"And I, God, will take the stick of Joseph and I will put it with the stick of Judah and they shall be one in my hand."**—Ezekiel 37:16, 19, 20.

What wonderful evidences we now have to support the Book of Mormon; and so much comes from the Indians in their ancient records and traditions. The locations and traditions together give a complete history as well as the geographical locations by uniting them with the Book of Mormon history.

The establishment of the truth of the Book of Mormon carries with it, that Joseph Smith was a prophet, and that this is the great and last dispensation in the hands of Ephraim, in which God has spoken and given us another record as a witness to prove that Jesus is the Christ.

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GLOSSARY

In the histories of Mexico and Central America there are names of Tribes, also names of Noted Individuals, Ancient Cities, Mountains, Lakes and Rivers, which are derived from primitive Indian dialects.

These words have a softer sound in the Indian tongue than is indicated by the spelling given by the translators in their transfer to English.

For instance, nearly all the words ending in **tl** are softened into **te**; thus Coyotl would be pronounced **Coyote**.

The **x** in the Indian proper names usually has the sound of **s**, or **z**. When the first letter in a name is **X**, as in **Xicalanco**, it should be pronounced **Sěc al-ăn'-co**; **Xelhua** would be **Sel'wä**, the **hua** always having the sound of **wä**. **Xochimilco** would be **Soch-e-mel'-co**, the **ch** having the sound of **ch** as in chair; Texcoco would be **Tezcoco**; and so on.

Here are a few words for example, also their meaning so far as I have learned them:

Anahuac, ăn'-ä-wäk. Meaning, "Place where there were large bodies of water, for shipping."

Anahuaca, An-a-wak'-a. "Maritime people, shipping."

Anahuac, Xicalanca. "Traffic by boats by Xicalancas."

Anahuac, A-yot'-lan. "Where boats were built, shipping."

Atoyac, A-toy'-ăc. A river between Puebla and Cholula.

Cholula, Choo-loo'-la. "Great Pyramid."

Hueman, Wä'-man. An ancient leader and prophet of the Nahuas. (Mormon.)

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Huitzilapan, Wet'-zel-α-pan. Plains east of the Valley of Mexico.

Ixtlilxochitl, Est-lil-zok'-α-te. A chichemec descendant of the Nahuas, who translated many **ancient Nahua records**, some dating back over 2,000 years.

Mitla, Meet'-la. "Place of the dead."

Mayas, Mä'-yas. Indian nation of Central America.

Nahua, Nä-wä. Ancient wise man, father of Nahua race.

Nima, Ne-mä. The Quiche name for "Nahua."

Nahuas, Na'wäs. Descendants of—or people of Nahua.

Olmecs, Ol'mecs. Descendants of—or people of Olmec.

Palenque, Pal-en'ke. Great ruins in Chiapas, Mexico.

Quetzal-Coatl, Kay'zal-Co'ah-te. "The bearded white man."

Quinames, Kee-na'-mas. Indian name for "Giants."

Teoamoxtli, Te-o'-ä-moz'-tee. "Book of God."

Teotihuacan, Te-o'-te-wä'-can. "Forsaken of God."

Xicalancas, Sec'-al-an-cas. Descendants—or people of Xicalanca.

