

The Guatamalan Petroglyphs
The Nephite Story
or
From Whence Came The Aztecs

By
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A Word From The Author

What would be your feelings if an angel of God came to you and handed you a book containing the dealings of God with the ancient inhabitants of America from 2200 BC to 400 BC and from 600 BC to 400 AD? Would you not prize such a book? It would be the American scripture to you.

Now, my friend, such a book was brought by an angel to a young man and shown by the same angel to three others and a voice from heaven declared to them that it was a true record and was translated correctly. Eight others were shown the golden plates and testified of it. It is the Book of Mormon delivered on plates of gold by an angel to Joseph Smith in September, 1827.

Now the story told by this book agrees with the traditions of the Indians (the descendants of these ancient Americans.) (see *Indian Legends* by James W. LeSueur) at end of this volume. It also is confirmed by ruins in South, Central and North America.

About 200 years ago (1736), a French archeologist named Boturini exploring in Guatamala and Yucatan, found an ancient story thirty feet long chiseled on stone in Guatamala and made copies of it for the museums of Berlin, London and Mexico City. He called it: "Perigrinaciones de Los Aztecas Antiguas." In English: *Travels and Migrations of the Ancient Aztecs*. The Aztecs were the ancestors of the Mexican and Yucatan races. See Lord Kingsborough's *Antiquities of Mexico*, Vol. 8, p. 166. Also Vol. I.

When I visited the Museum of the City of Mexico in February, 1941, I visited the room containing many Aztec and Mayan Codices and ancient writings. As I examined a writing on the wall I was shown the Boturini Codex of the *Peregrinacion de Los Aztecas*. As I looked it over, the interpretation of it came to my mind. I remembered seeing a copy of it in Reynold's *Story of the Book of Mormon* and Hickman's writings without either giving a full interpretation.

As the interpretation came to me, I asked the guide for the curator of the museum and was taken into his office where I

told him in Spanish the story of the Codex and its agreement with the Book of Mormon. When finished he said in Spanish, "That is a remarkable coincidence." I answered, "It is more than a coincidence, it is a definite confirmation." He said he wanted to read the Book of Mormon and I sent him a copy in Spanish.

I purchased a copy of the Petroglyphs from him and this is a photographic copy of the same.

Note how it agrees with the Book of Mormon story in detail as well as chronologically. I give the story and page, chapter and verse where you can read a similar account in the Book brought by an angel from heaven containing the travels and migration stories of the ancestors of the Aztecs and Mayans of North, Central and South America.

Please read it carefully and compare with the Book of Mormon (you can buy a copy for 50c—60c delivered from Desert Book Store, Salt Lake City, Utah, or Dr. Salter, 610 S. Broadway, Los Angeles, California, who cooperated with me in the publication of this booklet which he will sell to you for \$1.25, or from J. W. LeSueur, 162 E. 2nd Avenue, Mesa, Arizona, or Desert Book Store, Salt Lake City, Utah.)

ORIGIN OF THE BOOK OF MORMON

Joseph Smith, through whom by the gift and power of God, the Ancient Scripture, known as The Book of Mormon has been brought forth and translated into the English tongue, made personal and circumstantial record of the matter. He affirmed that during the night of September 21, 1823, he sought the Lord in fervent prayer, having previously received a Divine manifestation of transcendent import. His account is as follows:

"While I was in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked and his arms also a little above the wrists; so also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but his robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description; and his countenance truly like lightning. The room was exceeding light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid, but the fear soon left me.

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that God had a work for me to do, and that my name should be had for good and evil among all nations, kindred and tongues, or that it should be good and evil spoken of among all people.

"He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from which they sprang. He also

said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants.

"Also that there were two stones in silver bows and these stones fastened to a breastplate constituted what is called the Urim and Thummim deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

"Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breast plate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I should see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me and it continued to do so, until the room was again left dark, except just around him, when instantly I saw as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

"He commenced, and again related the same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these greivous judgments

would come on the earth in this generation. Having related these things, he again ascended as he had done before.

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the messenger at my bedside, and heard him rehearse or report over again to me the same things as before; and added a caution to me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his Kingdom; otherwise I could not get them.

"After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when the cock crowed and I found that day was approaching, so that our interview must have occupied the whole of that night."

Then Joseph arose and went to his labors of the day. A fourth visit of Moroni came in full daylight. Joseph went to the hill where the plates were hid and saw the plates and the angel Moroni again; who told him to come there each year on the 22nd of September for four years when the plates and the Urim and Thummim would be delivered to him on September 22, 1827.

By assistance of Oliver Cowdery as scribe, Joseph Smith translated the inscriptions on the gold plates into English, and the Book of Mormon was printed in the Spring of 1830.

The Bible contains prophecies of the work:

"An Angel was to come." Malachi, 3 Chap. Rev. 14:7. "To Come Forth from the ground." 29 Chap., 4th and 22nd verses. To Speak of a people with history like Jerusalem. Isaiah 29:2; "Words of the book shown to learned man" (Prof. Anthon of Columbia College) Isaiah 29:11.

Unlearned Man to have the book (Joseph Smith) Isaiah

29:12.

"Blind to see, deaf to hear words of the book" (a day of miracles) Isaiah 29:18, Ezekiel 37:16.

"Two Books needed" (Bible-Judah's History) Book of Mormon (Ephraim's History) Ezekiel 37:15-20.

"Two Books to be one in God's hand." (Bible and Book of Mormon, Ezekiel 37:19.)

Run speak to this young man (Joseph Smith, age 18) Zech. 2:4.

"Other Sheep I have" said Jesus, "them I must visit." John 10:16; fulfilled in Book of Mormon, 3rd Nephi, 15:17.

Must be two or more witnesses—Bible and Book of Mormon. 2 Cor. 13:1.

Lord revealeth his secrets. Amos 3:7, Isa. 28:29.

God to set up His Kingdom. Dan. 2:44.

"Truth to spring out of the earth." Psalms 85:8.

America, the land of Zion. Isaiah; 18 chapter.

Joseph's seed to run over the wall (ocean) Gen. 49:22.

After building Tower of Babel they scatter. Gen 11:8.

In that day I will do a new thing, now it shall spring forth. Isaiah 43:19.

Truth shall spring out of the earth. Psalm 85:11.

Let the earth open and let them bring forth salvation. Isaiah 45:8.

At the time of confusion of tongues some went over the sea. Josephus.

COMPARISON BETWEEN THE BOOK OF MORMON HISTORY AND VARIOUS INDIAN LEGENDS

The Book of Mormon Story:

Lehi, a descendant of Israel or Jacob, his wife and their four sons, also Ishmael and Zoram and their wives, were commanded by the Lord to leave Jerusalem. They wandered down the coast of the Red Sea until they came to the Indian Ocean, from whence they sailed Eastward to the Western coast of South America.

They were guided by the Lord by means of a divine instrument called the Liahona, a sort of compass which pointed the way when they were faithful. This was of great aid especially in their navigation through the numerous islands of the Indian and Pacific Oceans.

Mulek (whose father was King Zedekiah) left a few years after Lehi, and crossed the Atlantic, arrived on the East coast of America, finally amalgamated with the Nephites.

The Indian Legend:

"The people of America when discovered, although they are such a vast multitude of tribes or nations, in such diverse climates, appear nevertheless like the children of one family."

De Leon's statement in **Antiquities of Mexico**, Vol. 6, p. 407.

Boturini says that in the ancient paintings of the Toltecs were represented the migrations of their ancestors through Asia. (Ibid)

Gumelli asserts that we first distinguish the ten chiefs of the colony that founded the empire. (Ibid, p. 178.)

In **Origin los Indios**, lib. III Cap., Sec. 5, we are told of the Mexicans claiming to have come from Atzlan after the Seventh cave of lineage by command of God who promised them that He would give them a very abundant land, with gold, silver and precious stones, and make them princes and lords over the peoples who preceded them. They had with them an instrument which pointed the way and informed them

of the events of the journey, giving them laws. They never proceeded a step without consulting this instrument.

The son of Columbus wrote in the biography of his father: "Their progenitors were of the royal blood of Jerusalem." (Life of Christopher Columbus, Vol. 12, p. 2.)

The Algonquins preserve a tradition of a foreign origin and a sea voyage. They offered an annual thank-offering for a long time in honor of their safe arrival in America. (Native Races, Vol. 5, p. 22.)

The Navajoes believe that all Indians and white people lived together at one time, all speaking the same tongue. (Ibid, p. 81.)

The Quiches speak of a country in the east to reach which immense tracts of land and water must be crossed. There they say they lived a quiet life and spoke a common language. There were four families who were leaders. They left their primitive country under the leadership of certain chiefs and finally after a long journey they reached a place called Tula—across the sea. (Ibid, p. 21.)

The Chilians assert that their ancestors came from the west. (Ibid, p. 22.)

The Toltecs, seven in number, and their wives, after crossing great lands and seas, and undergoing great hardships, finally arrived in America, which they found to be a good land and fit for habitation. (Prehistoric America, p. 436.)

"Indian tradition says that their forefathers in very remote ages came from a far distant country, where they were all of one color, and that in process of time they moved eastward to their present settlements." (Mrs. Simon's Ten Tribes of Israel, p. 192.)

The Papagoes believe they are descended from a white race who came from the east.

THE NEPHITES BROUGHT WITH THEM OLD TESTAMENT WRITINGS

Book of Mormon Story:

Lehi brought with them the writings of Moses, called the Pentateuch, and also that of other Prophets down to the reign of King Zadekiah, 600 B. C. 2 Nephi: 14, 15, 16, 17, 18, 19 chap.

The Indian Legend:

Boudinot says: "Among their principal or beloved men, they have it handed down from their ancestors, that the book which the white people have was once theirs. That while they had it they prospered exceedingly; but that the white people bought it from them, and learned many things from it; while the Indians lost their credit, offended the Great Spirit, and suffered exceedingly from the neighboring nations. That the Great Spirit took pity on them and directed them to this country. That on their way they came to a great river, which they could not pass, when God dried up the waters, and they passed over dry-shod. They also say that their forefathers were possessed of an extraordinary divine spirit, by which they could foretell future events, and control the common course of nature, and this they transmitted to their offsprings, on the condition of their obeying the sacred laws."

That they did by these means bring down showers of plenty on the beloved people. But that this power for a long time past had entirely ceased." (**Elias Boudinot Du Pratz**, Vol. 2, p. 169.)

That the Indians of America had a knowledge of the historical data of the Old Testament is proved by their traditions as follows: First, as to the Creation of the world. The Guatamalans, Pimas, Moquis, Smalons, Cochinas, Pericues, Quiches, Apaches, Navajoes, and Maricopas have all the fundamentals of the creation as told by Genesis, viz., a great God creating a world out of chaos and peopling it with mortals created by Him. This work was carried on by the second member of the Godhead.

Second, the Flood: That in process of time the world was destroyed because of the wickedness of the people, causing the Creator to send a deluge upon the earth. This is proved by the traditions of the following tribes: Papagoes, Navajoes, Pimas, Maricopas, Apaches, Zunis, and Moquis of

Arizona, the Mottoles of Northern California, the Mexicans, the Peruvians, the Havasupais, Wallapaia, Guatamalans, and Nicaraguans.

Third, the story of the Tower of Babel is also substantiated by legends of the Red Man. They contain the following essentials: That vanity, riches, a desire to reach the throne of God and escape a recurrence of the deluge prompted the people to build an enormous tower, which purpose was thwarted by a confusion of language. The Papagoes, Toltecs, Mexicans, Chiapians, Cholulans, Guatamalans, and Peruvians all have traditions of this event.

Fourth, teachings and customs derived from the Old Testament: water purification, circumcision, the Messiah expected, words in religious rites and ceremonies of Hebrew extraction; moral laws, legend of divine books; frequency of sacrifice amongst the Indians and the religious consecration of the blood of the victims; the style of architecture of their temples; the fringes which the Mexicans wore; cities of refuge, carrying boughs to their feasts (Lev. 23rd chap., 40th verse); had Cherubims over the ark of the covenant; their priest had a headdress like that of Aaron; they had breast plates on the priests; they offered their first fruit in sacrifice; sprinkled dust upon their heads to represent humiliation; had a knowledge of the tree of life; knew of the holy virgin; called their temple the House of God; had periodical fasting and prayer; they had their thank offerings; had a knowledge of the cross; broke no bones in offering up sacrifices; built an altar of twelve stones; believed in washing and anointing with oil; on the death of a husband the oldest brother should marry the widow; observed the law of eating proper meats; ate the sacrament, calling it the flesh of God; believed in self-denial and suffering; ate certain herbs and roots for purification; they worshipped a trinity; had a record of the war in heaven; believed in a resurrection after death into two distinct classes, the good and the bad; death was the penalty for adultery; marriage should be in the tribe; believed in an evil spirit; had traditions of a God suffering—Quetzalcoatl) preceded by a forerunner; avoided marriage between blood relatives; elders sat at the gates of their cities; punished for false-swearing; the thief who

could not pay back was sold for his crime; had strict laws against witchcraft; had maxims similar to the ten commandments. References for the above material: Mrs. Simon's **Ten Tribes of Israel**, pp. 88-149, 180-192.

DIVISION IN THE FAMILY AFTER LANDING IN AMERICA

Book of Mormon Story:

After arriving in America, Lehi's sons, now six in number, have dissensions in their midst. The four younger brothers flee northward under the leadership of the great prophet Nephi, and built a beautiful city with a magnificent temple; where he becomes their hereditary king. The first record of the people was made by his order. This contained the ecclesiastic and secular history of the people, embracing their past, present, and prophetic future.

The Indian Legend:

Once in the history of the Indians there was a division among the people, one side being led by Satan and the other by the Lord. (*Ant. of Mexico*, Vol. 6, p. 242.)

"Huematzin assembled by the king's consent all the wise men of the nation and with them painted a celebrated book called Teomoxтли, or Divine Book, in which they represented in very plain figures, the origin of the Indians, their dispersion after the confusion of tongues, their journeys in Asia, their first settlement in America and progress. (*Boturini, Ten Tribes of Israel*, p. 30.)

The Cholulans had four kings to govern them in four principalities. (*Native Races*, Vol. 3, p. 259.)

Peru, says Montesinos, was populated five hundred years after the flood. Its first inhabitants flowed in abundantly towards the valley of Cusco, conducted by four brothers. The eldest of these mounted to the summit of a ridge, and threw with a sling a stone to each of the four quarters of the world, thus taking possession of the soil for himself and his family. The younger of the brothers, who according to tradition was at the same time the most skilful and hardy, wished to enjoy

alone the plentitude of power. He got rid of two of his brothers by enclosing them, one in a cave and the other in a deep hole, and causing the third to fly to a distant province. He told them they must consider him as the only child or son of the Sun, and obey him as such. He commanded his kinsmen to level the ground and make houses of stone; such was the origin of Cusco. For 60 years did this first king govern, leaving the throne to his eldest son.

This party bore with them a golden wedge and were directed to make their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cusco, the spot indicated by the performance of a miracle, since there the wedge speedily sank into the earth and disappeared forever. Here the children of the sun established their residence and soon entered upon their beneficent mission. (*Peruvian Antiquities*, by Tschudi, pp. 52, 53; also Baldwin, *Ancient America*, p. 264.)

THE SECOND DIVISION OF THE PEOPLE

Book of Mormon Story:

In the reign of King Mosiah, about 200 B.C., he led the more righteous portion of the people from the city of Nephi into the land of Zarahemla, which land is in the extreme northern part of South America or Central America.

They found another people there who had left Jerusalem about 589 B.C., called Mulekites.

King Mosiah of the Nephites was appointed to be king over the two amalgamated nations. He was a prophet of God as well as their ruler. His son Benjamin was a great king, ruling the people wisely and having them all instructed in a knowledge of their history and religion; he also was zealous in promoting education. Just prior to his death he called all the people together and from the top of a high tower gave them his final instructions. People were gathered from many miles to hear him, each family being in its own tent facing the tower.

The Indian Legend:

That successive waves of migration occurred there is no reason to doubt, and that these successive bodies of immigrants differed to some extent in culture, in race, is highly probable. The ancient American races preserved the tradition of distinct migrations in their hieroglyphics and pictographs.

That America was peopled from Asia, the cradle of the human race, can no longer be doubted. (*Prehistoric America*, pp. 261-272.)

Countless years ago, the first settlers (the Mulekites) arrived in New Spain, coming in ships by sea. They approached a northern port which they called Panutla, which means place where they arrived who came by sea. It is now called the port Panuco. From this port they began to follow the coast southward until they reached the province of Guatamala, being guided by a priest carrying their god, with whom he continually took counsel respecting what they ought to do. They came to settle in Tomanchan, where they remained a long time and never ceased to have their wise men, or prophets, called Amoxoaque, which means "men learned in ancient paintings" who, although they came at the same time, did not remain with the rest in Tomanchan: since leaving them there, they re-embarked and carried away with them all the paintings (books) which they had brought relating to religious rites and mechanical arts, (*Native Races*, by Bancroft, Vol. 5, p. 189.)

There appear to have been very hotly contested religious disputes; constant wars broke out, the sectarians following the god Votan and those who worshiped Quetzalcohuatl, and the vanquished on either side perished under horrible torture or were compelled to fly their country. (*Pre-Historic America*, by Nadaillac, p. 174.)

A great prophet proclaimed his laws from the top of a mountain, so that he could be heard for three hundred miles around. The Mexican religion was obtained from him. (*Native Races*, Bancroft, p. 261, Vol. 3.)

THE THIRD DIVISION AMONG THE NEPHITES

Book of Mormon Story:

In the year 55 B.C. a man by the name of Hagoth built large ships in the narrow neck of land which leads into the land Northward, which he launched on the west sea, taking a great many people as immigrants to North America. Some ships never returned but were lost, while others returned for more people and provisions.

The Indian Legend:

The Hohgates, seven in number, are said by the coast Indians of northern California to be the first to come there to that place in a boat, where they built themselves houses after the style of the white man now. These Hohgates killed many elk on land, and seals and sea lions in fishing excursions from their boats. Some of these Hohgates were caught in a typhoon and, swinging around and around their boat floated steadily into the vast of heaven. (Native Races, Vol. 3, p. 177.)

The Hawaiians, Samoans, Maoris and Tahitians have traditions that their forefathers came in large ships from an eastern continent, having left their friends and relatives. The Maoris sing the names of their forefathers back about sixty-five generations, naming the foreparent who came from Samoa to New Zealand, and the one who came from Hawaii to Samoa, and also the one who came from America to Hawaii. About the first twenty-five names of their ancestors agree with the names of the first Hawaiian forefathers. A generation being about thirty years it would bring the time back to when Hagoth's ships left America.

The legends of these Pacific islanders are similar to those of the American Indians as to origin, religion and important events.

COMING OF CHRIST TO THE LAND AMERICA

Book of Mormon Story:

The Book of Mormon records that about the year 33 A.D. there was darkness for three days and nights, after which Christ

appeared in America with great glory amidst thunder and lightning and great earthly disturbances. He established His Church and laws similar to those given to the Jews. Miracles, great prophecies, and wonders were performed by Him. He ascended into heaven with the promise to return again at a future date. A period of extraordinary prosperity for over two hundred years reigned over the entire land after His departure.

The Indian Legend:

The Mexican legends say that Quetzalcoatl came from Yucatan to the city of Cholula. He was white and of perfect virtue, hating vice and excess. He prophesied of a day when white men would land upon the coast by way of the sea, in which the sun rises, and that they should rule the land.

He was born of a virgin of miraculous birth; he fasted as a preparation for his work; he was the creator of the world; temples were erected to his name; he had a human body like other men, yet was a god, the son of a God, of mysterious birth; he always wore a long white robe, and over 80,000 temples and churches were erected to his name is the estimate of Toquemada. (Bancroft's *Native Races*, Vol. 3, pp. 251-275.)

The Mexicans so fully believed in the return of the Savior that their kings, when mounting the throne, took possession of the kingdom upon the express condition of being viceroys of their lord Quetzalcoatl, and abdicating it on His arrival and obeying him as vassals. (*Ant. of Mexico*, Vol. 6, p. 162.)

The legend of Hiawatha corresponds closely to the coming of Christ. This great hero taught peace, cleanliness, honesty, virtue, brotherly love and hope in a future life. When he departed from the Indians the gorgeous manner of it was quite similar to that of Christ's farewell scene.

In "Legends of the Red Children" it portrays a time when the world resembled a paradise, when all the tribes lived in peace and happiness. Game, crops, flowers and climatic conditions were ideal for human ease and enjoyment. They also received revelations from the good Manitos or Gods who watched over the wigwams of the dying. (Foundon, p. 26.)

The Chilians have a legend of a wonderful man who came to their country wearing a long beard and a mantle. He performed many miracles, cured the sick with water, caused it to rain, and their crops and grain grew, kindled fire at a breath and wrought other miracles. (Rosales Hist. of Chile, Ant. of Mexico, Vol. 6, p. 419.)

The Zuni Indians believe themselves to be the descendants of refugees from Mexico, driven out by the Spaniards. They have sacred fire under their buildings burning constantly. Their belief is that if they are faithful in this that their great chief will come in his golden chariot, the sun, and take them back to their southern home. They watch daily for his coming. (The Great West, pp. 21, 22, by Mara Pratt.)

The Wise Chiefs told their Red Children that it was told them many moons ago, the mysteries of things. For in those days, when the Great Spirit spoke with the red men here upon the earth, he bade us listen while he revealed to us the wonders of the heavens. (Legends of the Red Children, pp. 60-75.)

The Aztecs have a tradition of a God suffering and crucified named Quetzalcoatl, and of one preceding Him to prepare the way and call them to repentance. Tezcatlipoca offered Him a cup, calling him "my Son," of his unwillingness to taste and weeping bitterly after having drunk its contents; forsaking temporal kingdoms for spiritual, being called away by the Father. At His departure there were four earthquakes. He promised to return again and redeem His people. (Lord Kingsborough, Ant. of Mex., Vol. 8, p. 3.)

The Mojaves have a knowledge of the Montezuma (Christ) and yet the idea of this person appears to be embodied in that being they call Mat-e-vil, the creator of heaven and earth, who sojourned some time among them, afterwards retreating into the east beyond the great waters, with a promise that he would return again and remain with them forever. (Deserts of North America, Abbe Domenich, 1860.)

The Aztecs of Mexico, and the Pueblo tribes of New Mexico and Arizona believe that Montezuma (Christ) was born at Pecos. That he grew to become a prophet and priest,

that he made his prophecies and told his parables under a pinion tree, also about the coming of the Spaniards with their horses and weapons of war. Then would come a time when the earth would be fertilized with rain, the mountains would yield up their treasures to the pale face, the people would grow rich and fat with herds of cattle and sheep. Each morning the Pueblos go to the housetops and watch for the rising of the sun, for the coming again of Montezuma, and they drop upon their knees before the cross afterwards. (**Moqui Pueblo Indian**, Thos. Donaldson, 1893.)

Natives of the South Seas have traditions of a great prophet peculiarly born, being rejected by the people, hung to a tree, returned to life and ascended to heaven, who claim to have received them from their ancestors by tradition. (**Menarquis Indians**, Lib. 15, c. 49.)

Las Casas, Spanish Bishop of Chiapa, states that the Indians of Yucatan had an accurate knowledge of the Godhead. The Father was named Yeona, the Son Bahab. The latter was put to death by Euporo, who scourged him and put on his head a crown of thorns, and placed him with his arms stretched out upon a beam of wood; and that on the third day, he came to life and ascended into heaven, where he is with the Father. He was also born of a virgin. (**Ant. of Mexico**, Kingsborough.)

Montezuma stated to Cortez in their first interview: "We know that the Chief who led our ancestors here returned for a certain time to his primitive country and then came back to seek those who were established here. He found them married to the women of the land, having a numerous posterity, and living in cities which they built. Our ancestors hearkened not to their ancient master and he returned alone. He always believed that his descendants would one day come to this country. Since you (Cortez) arrive from that country where the sun rises, I cannot doubt but that the king who sends you is our natural Master." (**Ten Tribes of Israel**, Mrs. Simons, p. 78.)

Bochica—the great lawgiver of the Unyscas, a white man bearded, and wearing long robes appeared suddenly in the peoples' midst. After living among them he vanished on a

sudden near the town of Hunca. (*Native Races*, Vol. 5, p. 24.)

The name of the Divine Prophet who appeared in Cholula was Quetzalcoatl, in Chiapas was Votan, in Oajaca was Widepecocha Zmana and Cukulcan with his disciples in Yucatan, Gucumatz in Guatamala, Viracocha, in Peru, Sume and Paye-Tome in Brazil, mysterious Aportl in Chili and Bochig in Colombia. (*Native Races*, Vol. 5, p. 24.)

ACCOUNT OF THE THREE NEPHITE APOSTLES

Book of Mormon Story:

Just prior to the Savior leaving the Nephite people he asked his twelve apostles what they desired, and three of them wished to live upon the earth until he came again. They lived with the people over two hundred years and then returned on various occasions as divine messengers. The reason for their departure was because of the wickedness of the people. They performed many great wonders and miracles, possessing the power to appear and disappear at will.

The Indian Legend:

Among the Cohrocs comes a great person according to their tradition, called Chareya at various times, wearing a close tunic, having long white hair that falls venerably about his shoulders, and performing wonderful feats of the miraculous. (*Bancroft's Native Races*, Vol. 3, p. 161.)

The voice of a prophet was heard in Mictlan inveighing in gentle but firm accents against the pleasures of the world and enjoining repentance and expiation. His life was in strict accordance with his teachings. He was followed and persecuted until he took refuge in Mt. Cempoaltepec. Even here his pursuers followed him, climbing to its craggy sides to lay hands upon the prophet. Just as they reached the summit he vanished like a shadow, leaving only print of his feet upon a rock. (*Bancroft's Native Races*, Vol. 3, p. 455.)

White bearded men came from Lake Titicaca, established ascendancy over the natives and imparted blessings, and left in a strange way. (*Conquest of Peru*, p. 9.)

All described white bearded men generally clad in flowing 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 of religion; having accomplished their mission they disappeared as mysteriously and unexpectedly as they came; and finally by a grateful posterity they are apotheosized and held in great reverence. (Bancroft's *Ant. of Mex.*, p. 5, Vol. 15.)

The Pueblo Indians, Islatas and Zunis of New Mexico, also have traditions of strange visits of wonderful men who taught them and helped them. They told them of the great Being who was to come, and they stand outside their tepees every morning as the sun comes up, looking for his coming.

Charles Washington, a Maricopa Indian, tells the following: "When I was a boy living over near the Colorado River, a long way from any settlements of any white men, three strange men came to visit us. They had no horses, only way of travel was by walking, and no one could walk from the settlement then over the desert without food or water to be carried for them or they would perish. Yet these men came and strange to say they could talk our language. We fed them and they ate and lived with us for many months. They taught us how to plant our grain and care for it, what fruits and herbs were good for food and what was good for medicine. They showed us how to keep our houses clean, so we could keep well. Then they told us of God in heaven, and that he was angry with us when we took human life, that all men were our brothers, that we should be kind to each other and do what was right that only one church was God's and they should be careful to join the right one."

"After helping us during these months, then all at once they were gone; no one saw them go, or knew where they went. My father's father when he was a boy also saw these three men, and a like visit was made to the people then. Since then our people have been very kind to everybody and the white man has always found us peaceful and friendly."

Many Maricopas will not join any church and are waiting

for the church that is like the one these three men told them about.

The above was told to a group of Mesa school teachers and the author, Feb. 26, 1922.

The Hopis believe that in early days certain supreme or superman beings, called Cachinas, appeared at certain seasons bringing blessings or reproofs from the gods, as indicated by their name, they listened to the peoples' prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies. (*Hist. of Arizona*, Vol. 7, pp. 158-159.)

John P. Andres, a Pima Indian, told a group of people at the Mezona, Mesa, Ariz., June 15, 1926:

"At San Tan (a village 20 miles south of Mesa, Ariz.) many, many years ago, before the white man came among us, a man with a white beard, who also was a white man, came among our people and taught us how to live right. Then he went away suddenly, no one knew how or where, and they tried to find his tracks to trace him but could not find any.

"There is a tradition among our people that a long time before, a white man with a long beard visited the people, showed them what to eat and the right way to live, after which he left them.

"Many times our people sit by the bonfire and talk of the visit of these strange men, and repeat over to their children what they wanted our people to do. What they told us has helped us to know what was right and wrong, and has helped us to know what was good to eat and how to raise it.

"Sume was a white man with a thick beard, who came across the ocean from the direction of the rising sun. He had power over the elements, and could command the temp-est. At his word the forests receded, ferocious animals crouched submissive at his feet. He taught the people agriculture and the use of maize. The cabados refused to listen to

his divine teachings, and even sought to kill him with arrows, but he turned the weapons against them. The persecuted apostle then retired from the banks of the river and finally left the country entirely." (*Native Races*, Vol. 5, p. 24.)

SACRED RECORD KEPT BY THE PEOPLE

Book of Mormon Story:

Nephi kept a record of his people written upon plates of gold. They were added upon by his brother Jacob, and given from father to son through the succeeding generations down to 420 A.D., when the record was hid in the hill Cumorah. The record contained the history of the Nephite race, giving a part of the Lamanite history. The writings and sermons of the prophets were contained in it, likewise prophecies of the future. It gave a fair idea of the customs of the people. One of the principal purposes of the book was to give their descendants, the Indians, a knowledge of their former history.

The Indian Legend:

Elias Boudinot said that the book that the white man brought them, the Bible, was similar to one formerly owned by their forefathers which they lost because the Great Spirit was offended with them and took it away. These forefathers were prophets, performed miracles, gave promises to their children providing they obeyed the sacred laws contained in this book. When the people kept these laws they were showered with plenty, being beloved of God. For a long time past this prophetic and miraculous power has ceased among them. (*Elias Boudinot, Du Pratz*, Vol. 12, p. 169.)

When Father Diego de Mercado first went among the Otomies, and in conversing with an old Indian respecting matters of his faith, he was told that they in ancient times had been in possession of a book which was handed down successively from father to son in the person of the eldest, who was delegated to the safe custody of it and to instruct others in its doctrines.

Christ was painted as crucified; that the book was so sacred that they did not turn over the leaves with their hands,

but with a small bar which they made for the purpose, kept along with the book. On being questioned as to its contents and doctrines, he replied: "That if the book had not been lost he would have seen that the doctrines which he (Father Diego) taught and preached and those which this book contained were the same. The book having been buried in the earth by the persons who kept it, it probably had rotted."

He likewise informed him that he knew that the world had been destroyed by a deluge, that only seven persons had escaped in the ark, and that all the rest had perished, together with the animals and the birds, except those which had been saved therein. They were also acquainted with the embassy of the angel of our lady; relating that something very white like the feather of a bird fell from heaven, that a virgin stooped down and put it in her bosom and became pregnant. (*Antiquities of Mexico*, Vol. 11, p. 409.)

"The Ruins of Central America," published in the *North American Review* of January, 1881, says that the historian Veytia, who had the privilege of the Boturini collection, bitterly bemoans the loss of the most precious of all documents, the *Teomoxitli*, book of God or of divine and sacred things, a work composed by Huemán, (probably originally Hela-mán), a white man, whose life was very chaste and pure. This book was a sort of a Toltec Bible, containing the laws, the religious precepts, the traditions and all facts relating to Toltec history from the remotest age. It accounts for the origin of the Indians; of their peregrinations in Asia; of their first cities and towns that they had in America; of the foundation of the nation of Tula (Jerusalem); of their progress until that time, of their monarchs, laws and customs; of the system of their ancient calendars; of the character of their years; of the symbols of their months and days; of the transformations, in which is included moral philosophy, as also of the arcanum of the vulgar wisdom hidden in the hieroglyphics of their gods; with all that which pertains to religious rites and ceremonies; for which cause the book was called divine book, *Teomoxitli*. As the Bible resembled this book, the Indians gave it that name. Each one of the historians of the book

kept in his house particular maps of the things of which they took note in their time. (Boturini, p. 129.)

They, the American aborigines, assert that a book was once in the possession of their ancestors; and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that he controlled nature in their favor; that angels once talked with them; that all Indian tribes descended from one man who had twelve sons; that this man was a notable and renowned prince, having great dominions, and that the Indians, his posterity, will yet recover the same dominion and influence. They believed by tradition that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they will recover the book, all of which has been long lost. (Colton, *Origin of the American Indians*, published in London, in 1833.)

Boudinot remarks of the Indians and their traditions: "It is said by their principal and beloved men that they have it handed down from their ancestors that the book which the white people have was theirs; that while they had it they prospered exceedingly." (Boudinot, *Voice of Warning*, p. 129.)

THE JAREDITE SETTLEMENT OF AMERICA

Book of Mormon Story:

About twenty-four hundred B.C., a prophet by the name of Moriancumer sought the Lord, as his people lived in the land of Babylon, to save him, his near kindred and friends, from the confusion of tongues which transpired at time of the building of the tower of Babel. The Lord talked face to face with Moriancumer, who, under divine direction, led his people westward to the valley of Nimrod, where they made arks which carried them across bodies of water and rivers in traveling overland to the shores of the Atlantic Ocean.

Here they remained for some time while they prepared barges to cross the ocean, which were curiously built after the manner of the present-day submarine. For light, they had stones touched by the finger of the Lord. They were led by Him to the east coast of North America.

The sons of Moriancumer refusing the right to be kings, Jared, who seemed to be the business head of the expedition, having four sons, the kingdom was offered to each of these, the youngest accepting the crown, becoming the ancestor of a long line of kings. The Jaredites drifted southward into Central America which became their chief habitation. They had many wars and seditions and were finally destroyed in New York state, only one man living to tell the tale. The record of these people was compiled by a prophet named Ether, which came into the possession of the Nephites, hence it is called the book of Ether.

The Indian Legend:

These myths have led many writers to believe that the American Indians had a knowledge of the Tower of Babel, while some think that they are the direct descendants of the builders of that tower who, after the confusion of tongues, wandered over the earth until they reached America. (*Native Races*, Vol. 5, p. 18.)

The Toltecs claim to have descended from seven men who came from the Tower of Babel. They understood each other's speech. After crossing great lands and seas and undergoing many hardships, finally arriving in America, which they found to be a good land and fit for habitation. They say they wandered for 144 years in different parts of the earth before they reached Huetlaplan (Central America). (*Native Races*, Vol. 5, p. 21.)

Lowry says that the first settlement in America was made shortly after the confusion of tongues at the time of the building of the Tower of Babel. (*Schoolcraft's Ethnological Research*, Vol. 3, published in 1853.)

Ixtilzochitl fixes the date of the first settlement at 2000 B.C. (*Contributor*, Vol. 1, p. 227.)

Putnam says that America was inhabited by two ancient races, one in North America and one in the South America. (*Review of Ohio Valley*, published in the *Century Magazine* in March, 1890.)

All the evidence in America points to successive periods of occupation. (Walsh in *Harper's Weekly*, Oct. 1, 1897.)

(On the whole the most probable view.)

The Chiapians affirm in a legend that at the time of the confusion of tongues there were seven families who spoke the same language, and, since they understood each other, they united and formed a single company proceeding on their journey through divers lands and countries as chance directed them, and without any particular destination, in search of a convenient habitation, and having traveled during a century, passing in the interval mountains, rivers, and arms of the sea, which they noted down in their paintings, they arrived at the place which they named their first settlement in the northern part of Tlapallan. (*Ant. of Mexico*, Vol. 8, pp. 25-27.)

The traditions of the Chiapians say that the new world was first peopled by those who came from the building of a lofty edifice which was to reach up to heaven. Votan, the grandson of that respectable old man who built the great ark in order to save himself from any further deluge, built the high tower. He led the people away from that land by the express command of God. They came to Chiapia from the north, having first arrived at Soconusco and separated, some going to inhabit the country of Nicaragua and others remaining at Chiapia. The land of the new continent was apportioned to the seven families which he brought with him. Votan came from the east, from across the sea, led by divine command. (*Prof. Short's Antiquities*, p. 204.)

The Mexicans around Cholula have a special legend regarding the origin of the people of Anahuac. Zelhua began to build an artificial mountain. The jealousy and anger of the gods was aroused as a huge pyramid rose slowly up, threatening to reach the clouds, and the heavens; so the gods launched their fire upon the builders and slew many, so the work was stopped. (*Native Races*, Vol. 2, pp. 67-68.)

Wodan, one of the fifteen ancestors of the American nations, was a grandson of the venerable old man who with his family escaped the fury of the flood, and was one of those

who helped in building the monument that was to reach to heaven, but remained unfinished through the anger of the gods—after each family had received a different language. (*Ant. of Mexico*, Vol. 8, p. 22.)

The early settlers of America were of the posterity of Shem who at the confusion of tongues scattered themselves over many countries, from whence some journeyed to America. (Boturini in *Ant. of America*, Vol. 8, p. 28.)

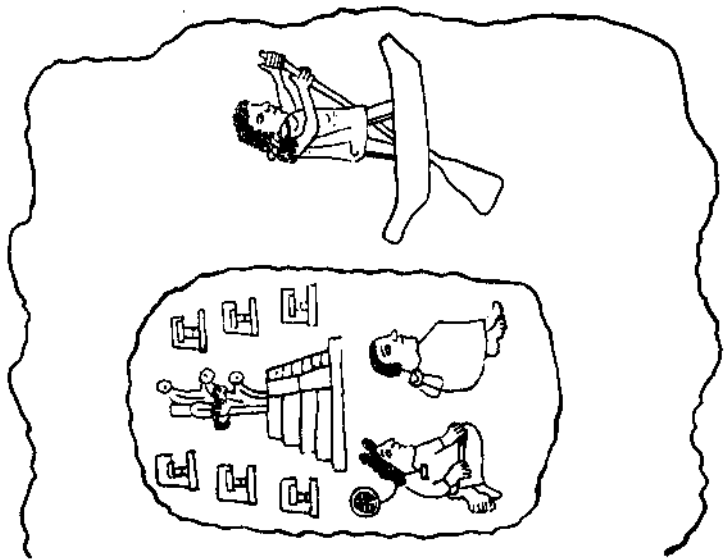
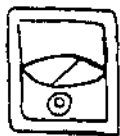
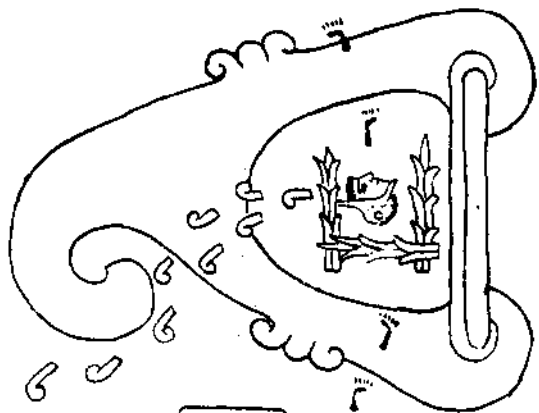
After Toncatlecutli destroyed the tower by lightning, confounded their language and dispersed them, Zelhua led a colony to the new world. (*Ant. of America*, Vol. 6, p. 42.)

Professor Waterman, speaking of the generations of America, when and whence did they come, says that Albert Galatin, one of the profoundest of philologist of the age, concluded that, so far as language afforded any clew, the time of their arrival could not have been long after the dispersion of the human family. (*Prophet of the Latter Days*, Liverpool, 1898.)

Popul Vuh of the Quiches states that after the confusion of tongues they left their land and after a long sea voyage arrived in Guatamala. (Bancroft's *Native Races*, Vol. 3, p. 452.)

The Popul Vuh states that in the monarchy founded by Votan there were several unsuccessful attempts to destroy the kings, finally resulting in the downfall of the empire, the successful party being called the serpents, their allies being given the names of other wild beasts. The hatred was intense and the worst invectives were mild in the estimation of the enemy of the oppressive power. One of their prophets was a great hero, being a defender of the worship of the Heart of Heaven. Another party, Vucud, Calix, assumed to be the son of the God of the people, and in his pride offended the Heart of Heaven and fell at the avenging hands of those who served God. His sons Zipacna and Cabrakan, whose pride was as offensive to God as had been their father, shared the same fate. (Short p. 221-222.) For statement of similar events, read seventh chapter of the book of Ether to the end.

Perigrinaciones De Los Aztecas Antiguas



The Prayer and Altar Worship.

The story begins as Lehi and his son Nephi kneel before an altar in Jerusalem. They had a vision of a trip they would take by land and sea.

Read 1st Nephi, 2nd Chap., 1, 2, 3, 5, 7, and 16 verses as follows:

1. For behold, it came to pass that the Lord spake unto my father . . . and said unto him . . . take thy family and depart into the wilderness.

5. And he came down by the borders of the Red Sea,

7. And he built an altar of stone, and made an offering unto the Lord and gave Thanks unto the Lord.

16. I, Nephi, did cry unto the Lord and behold He did visit me.

20. And ye shall be led to a land of promise. The brass plates of Laban needed. Lehi's sons go after the plates, they fall first time and return. 1st Nephi, 3rd Chap., 4th verse.

4. The Lord hath commanded that thou and thy brothers should go into the House of Laban and seek the records and bring them hither.

14. But Laman fled out of Laban's presence and my brethren were about to return unto my father.

16. Nephi said, let us be faithful—let us go down to our father's inheritance for gold, silver and riches.

22. And we went down . . . and did gather gold, silver, and precious things and went up to the house of Laban.

25. . . . when Laban saw our property he did lust after it and sent his servants to slay us, we did flee.

29. And Laman and Lemuel did smite Sam and Nephi and an angel of God came and stood before them . . . saying, "Why do ye smite your brother? Know ye not that the Lord hath chosen him to be a ruler over you. Behold, ye shall go up to Jerusalem again and the Lord will deliver Laban into your hands."

They return and find Laban drunk and Laban's head hanging as they get the brass plates, Nephi smote off his head—here it is hanging. 1st Nephi, 4th Chap.

4. And they did follow me until we came without the walls of Jerusalem.

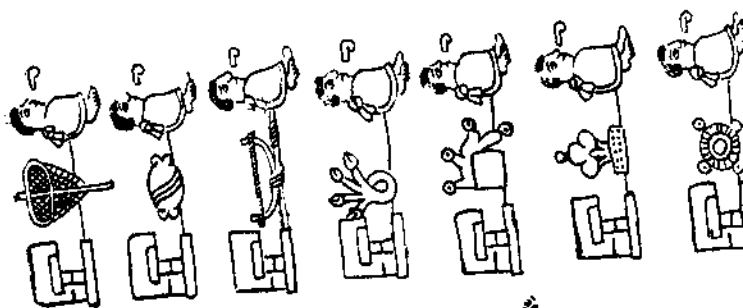
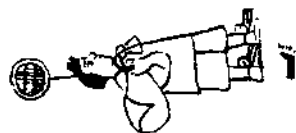
5. And I, Nephi, crept into the city and went forth towards the house of Laban.

7. I beheld a man drunken with wine and found it was Laban.

10. I was constrained by the Spirit that I should kill Laban, but I shrunk.

12. The Spirit said unto me again. Slay him for the Lord hath delivered him into thy hands.

18. I did obey the voice of the Lord and took Laban by the hair of his head and smote off his head.



Heads of Families and Coats of Arms: Lehi, Laman, Lemuel, Sam, Nephi, Jacob and Joseph (or the two sons of Ishmael, and Zoram.

1st Nephi, 2nd Chap.

5. And Lehi did travel in the wilderness with his family . . . and my

(Nephi's) elder brothers Laman, Lemuel and Sam.

35. Now Zoram was the name of the servant and he promised that he would go and tarry with us.

1st Nephi, 18 Chap.

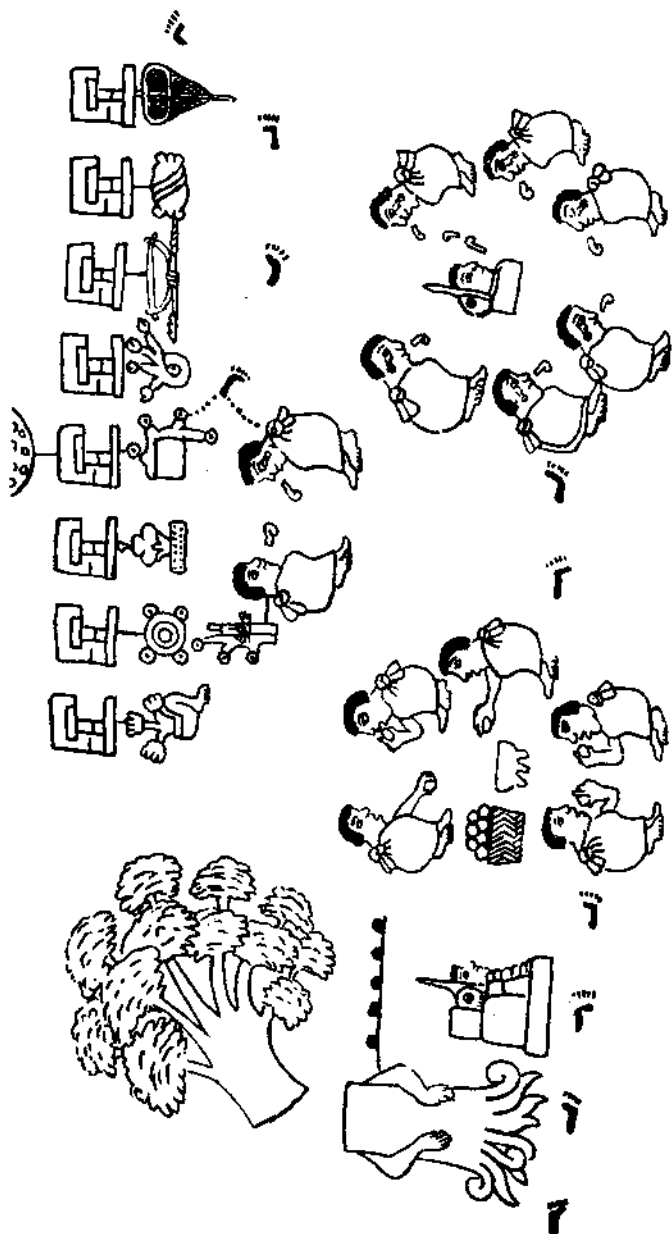
7. And now, my father he begot two sons in the wilderness, the elder Jacob and the younger Joseph.

The principle Sons and leaders were Laman, Lemuel, Sam and Nephi. Laman and Lemuel were guided by evil spirits represented by snakes, Nephi with sign of a prophet over his head as in Scene One before the altar.

1st Nephi, 16 Chap. and Chap. 17.

37. And Laman said unto Lemuel, let us slay our father and our brother Nephi.

And entire Chapter 17 as further evidence.



VISION OF THE TREE, THE FRUIT, THE RIVER AND THE IRON ROD

Here is shown the Tree of Life seen by Lehi and the fruit on the table. Lehi offers some to his sons. The older sons, Laman and Lemuel, refuse to eat holding it out, Lehi and his two younger sons Sam and Nephi eat the fruit. The river with its many branches shown and the iron rod as well as the church below.

- 1st Nephi, 8 chapter.
2. Lehi—I have seen a vision.
3. I rejoice because of Nephi and also of Sam.
5. But, Laman and Lemuel, I fear exceedingly because of you.
10. I beheld a tree whose fruit was desirable to make one happy.
11. I partook of the fruit and it filled my soul with joy and I desired my family should partake of it also.
12. I beheld a river of water near the tree.
18. And I beheld that Laman and Lemuel would not partake of the fruit.
14. and 16. And Sam and Nephi did come unto me and eat of the fruit.
19. And I beheld a rod of iron.
24. Others came forward, clinging to the iron rod.
26. And I beheld on the side of the water a great and spacious building.
35. And Laman and Lemuel partook not of the fruit.

1st Nephi, 11 chapter.

35. The iron rod was the word of God, which led to the fountains of waters (the love of God).

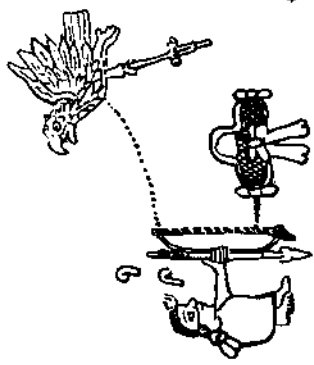
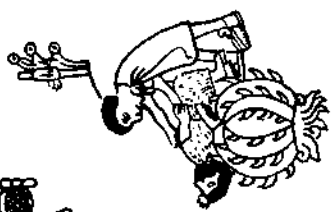
The death of Ishmael and the Five Sons-in-law or mourners of his five daughters around the Ishmael's bier—see the tears fall.

1st Nephi, 11 chapter.

34. And it came to pass that Ishmael died.

35. The daughters of Ishmael did mourn exceedingly because of the loss of their father.

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The Four Brothers lead the March. They come to a land of fruits and vegetables.

Read 1st Nephi, 17 chapter.

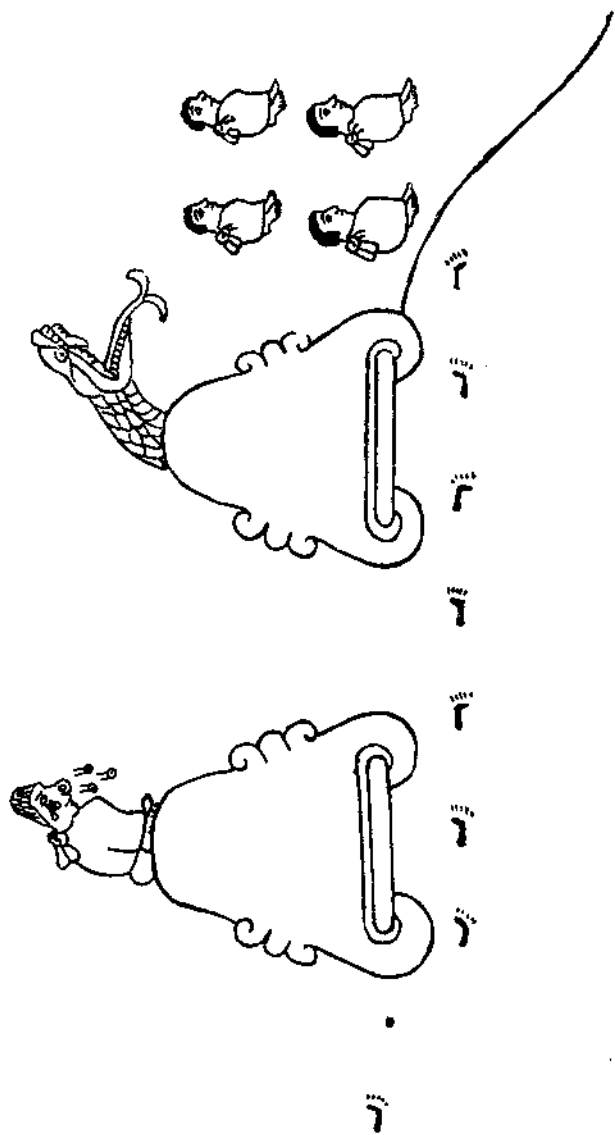
5. And we did come to the land which we called Bountiful because of its much fruit. Nephi breaks his bow and is whipped.

1st Nephi, 16 chapters.

18. I Nephi, went forth to slay food and, I did break my bow, my brethren were angry. Here they found fruit and food.

1st Nephi, 17 chapters.

5. And we did come to the land we called Bountiful, because of its much fruit and we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.



Nephi builds a ship and enters, is bound by his brothers and weeps. The sea becomes rough and the passengers are about to be thrown up. Then they loose Nephi and the sea becomes calm and they travel to West Coast of South America.

1st Nephi, 17 chapter.

8. And the Lord said unto me—Thou shalt construct a ship after the manner which I shall show thee, that I may carry thy people across these waters.

1st Nephi, 18 chapter.

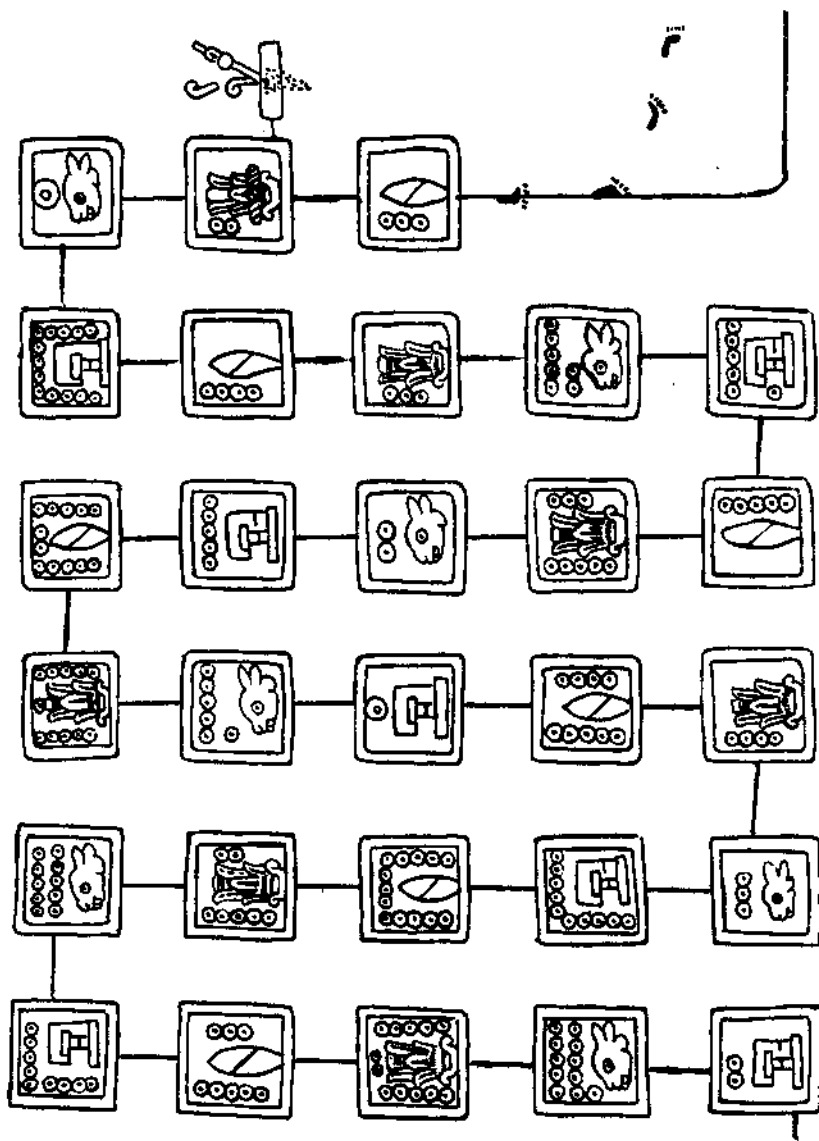
11. And it came to pass that Laman and Lemuel did take me and tied me with cords and did treat me with much harshness.

13. There arose a great storm, yea, a great and terrible tempest. And they began to be frightened exceedingly lest they should be drowned in the sea.

15. We were about to be swallowed up in the depths of the sea, wherefore they came unto me and did loose the bands which were upon my wrists and behold they had swollen exceedingly; and also my ankles were swollen, and great was the soreness thereof.

21. After they had loosed me, behold I took the compass and it did work and the storm did cease and there was a great calm.

23. After we did sail for many days, we did arrive at the promised land. (Joseph Smith said they landed near Valparaiso, Chili). See Compendium page 271, Lehi's travels.



For a time (30 years) they lived in peace, then moved out, building 19 more towns and locations, evidently in Peru, Ecuador and Bolivia. Sam, Nephi, Jacob and Joseph (4 brothers) broke away in the land north of Chili. Mayan Codex pictures may name the towns they settled in.

2nd Nephi, 6th chapter.

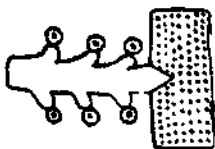
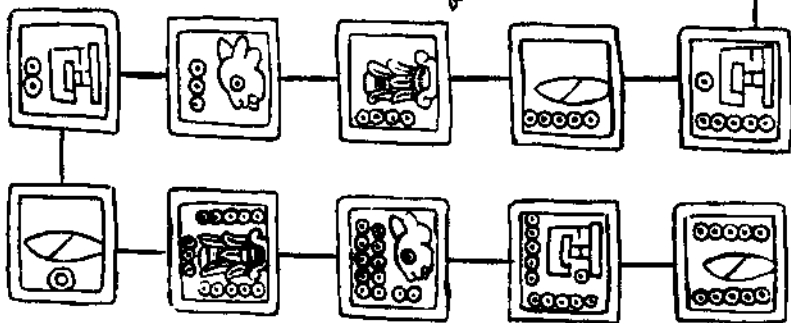
6. "I Nephi did take my family, and also Zoram and his family and Sam my elder brother and his family and Jacob and Joseph my younger brother and also my sister and all those who would go with me.

7. We did journey in the wilderness for the space of many days and we did pitch our tents.

11. And we did prosper exceedingly.

16. And I, Nephi, did build a temple like unto Solomon's.

After moving away from Laman and Lemuel they lived for 30 years in peace (2 Nephi 6, chapter), then moved out into nineteen more towns and locations, that is Nephi, Sam Jacob and Joseph and their families were prospered with food and homes. These Mayan Codex pictures may name the location of their settlements. (The Itzan Society is studying the Mayan Codices.) One of these codices means Muluc.

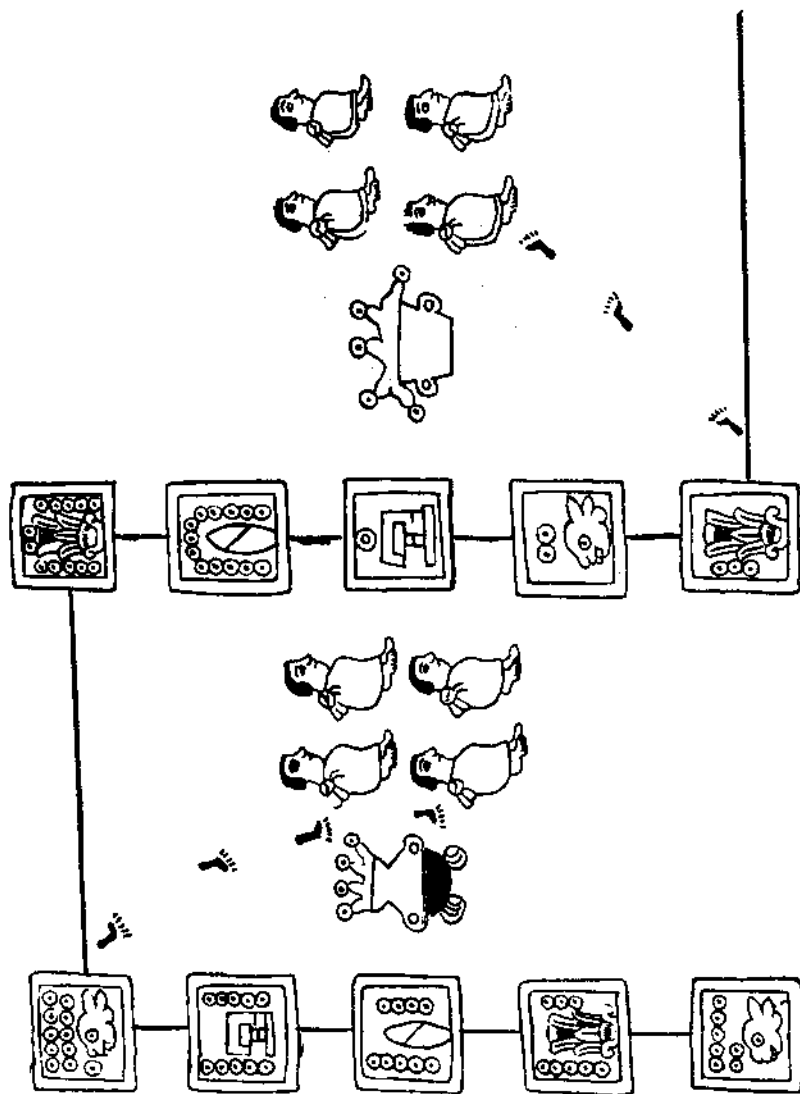


Here is a map showing the six routes, 3 east and 3 west that the people took, while the Lamanites were located in the South—Nephi, Sam, Jacob and Joseph's seed remaining together. They prospered as shown by the horn or emblem of plenty.

Book of Omni.

Verses 14 to 19. And they discovered a people of Zarahemla.

Verse 19. And it came to pass that the people of Zarahemla and of Mosiah did unite together and Mosiah was appointed their king.



Here are 5 more locations, four in the North, one East and one West and the dark race (the Lamanites in the South, the 5 more locations as shown, three North, one East and one West, footprints carrying them forward. One Mayan Codex means Muluc (the son of King Zedekiah) who came with the Mulukites. The towns of Moroni, Aaron, Nephiah and Lehi were built then Bountiful. A long map of South America shows the Moroni River separating Dutch and British Guiana.

Alma 63 chapter.

3rd verse. And it came to pass that Moroni died.

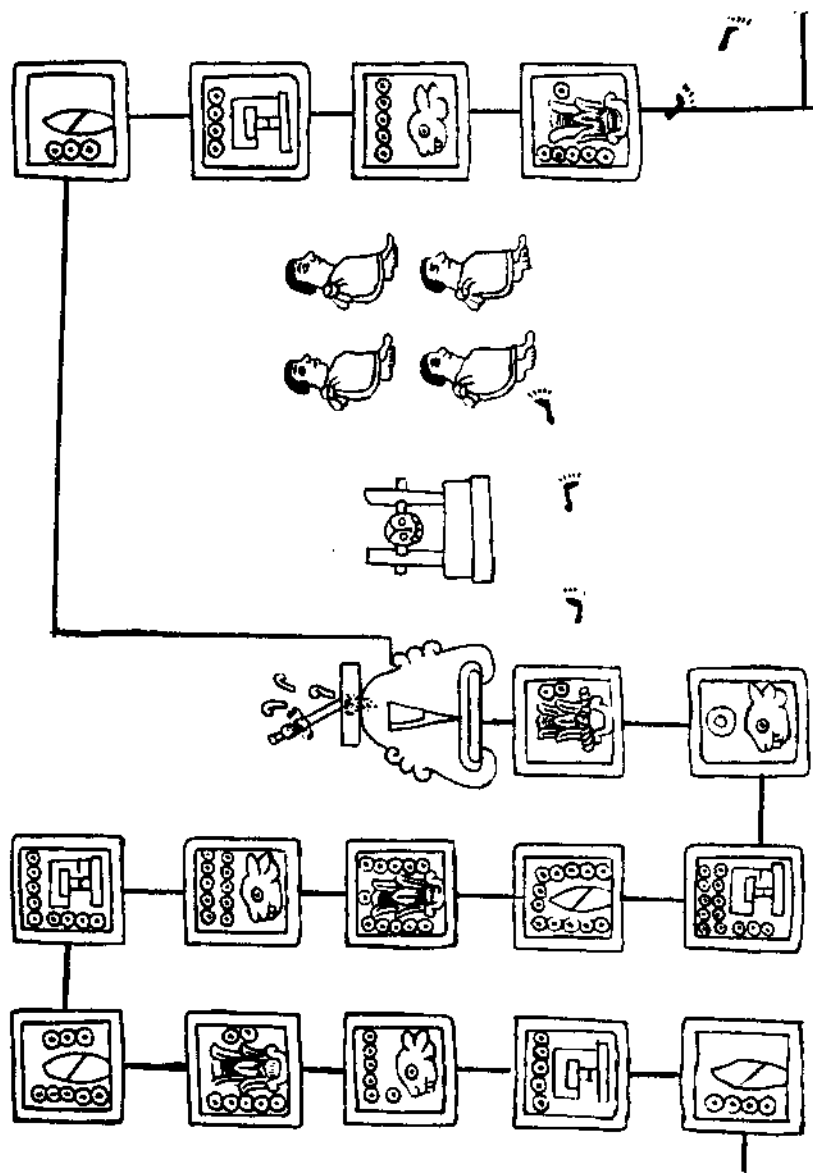
4. There was a long company of men (5400) and their wives and children departed out of the land of Zarahemla into the land which was northward.

Alma 50 chapter.

13. verse. And the Nephites began the formation of a city which they called Moroni.

14. They also began the foundation of Aaron and Nephiah.

15. And they built many cities on the north, one called Lehi.

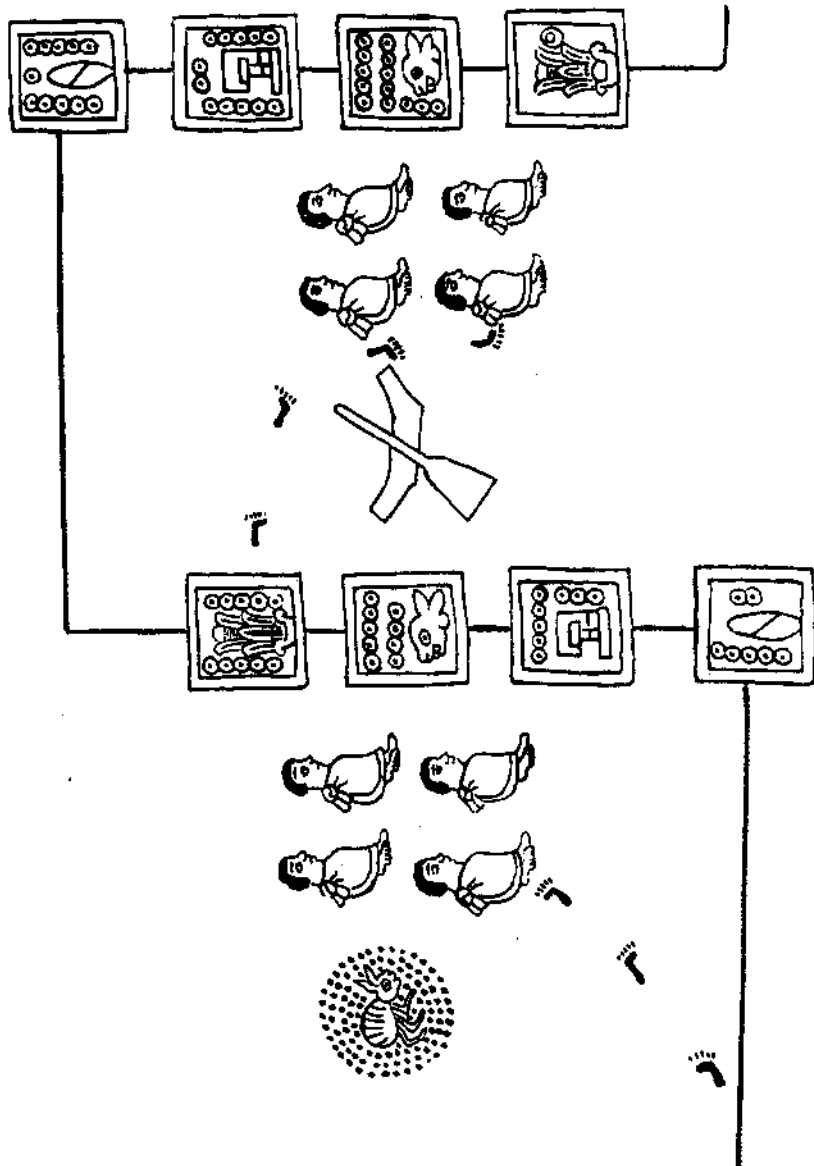


After building 12 more cities they have battles and the sword draws blood, some escape in a ship. The four brothers descendants still travel and build four more towns probably in Colombia and Venezuela or Guatamala.

Alma. 63 chapter.

7th verse. "And many people did enter the ship and set out again to to the land Northward (evidently Central America and Mexico).

9th verse. "And many people went forth into the land Northward."



Grasshoppers came and ate their crops and a famine was the result.

Helaman, 11th chapter.

4th verse. "O Lord rather let there be a famine in the land to stir them up in remembrance of the Lord, their God, perhaps they will repent and turn unto thee.

5. And there was a great famine in the land and the work of destruction did cease because of the famine.

6. or the earth was smitten that it was day and did not yield forth grain.

7. And they were about to perish by the famine, they began to remember the Lord.

15. O Lord, thou seest that they have repented because of the famine.

16. And now, Oh Lord, wilt thou turn away thine anger again, if they serve thee?

17. And in the 76th year the Lord did turn away his anger and caused the rain to fall.

Chepultepec Castle and Monument were built in Mexico City to the "Grasshopper" which caused repentance and led to a happier state in the land.

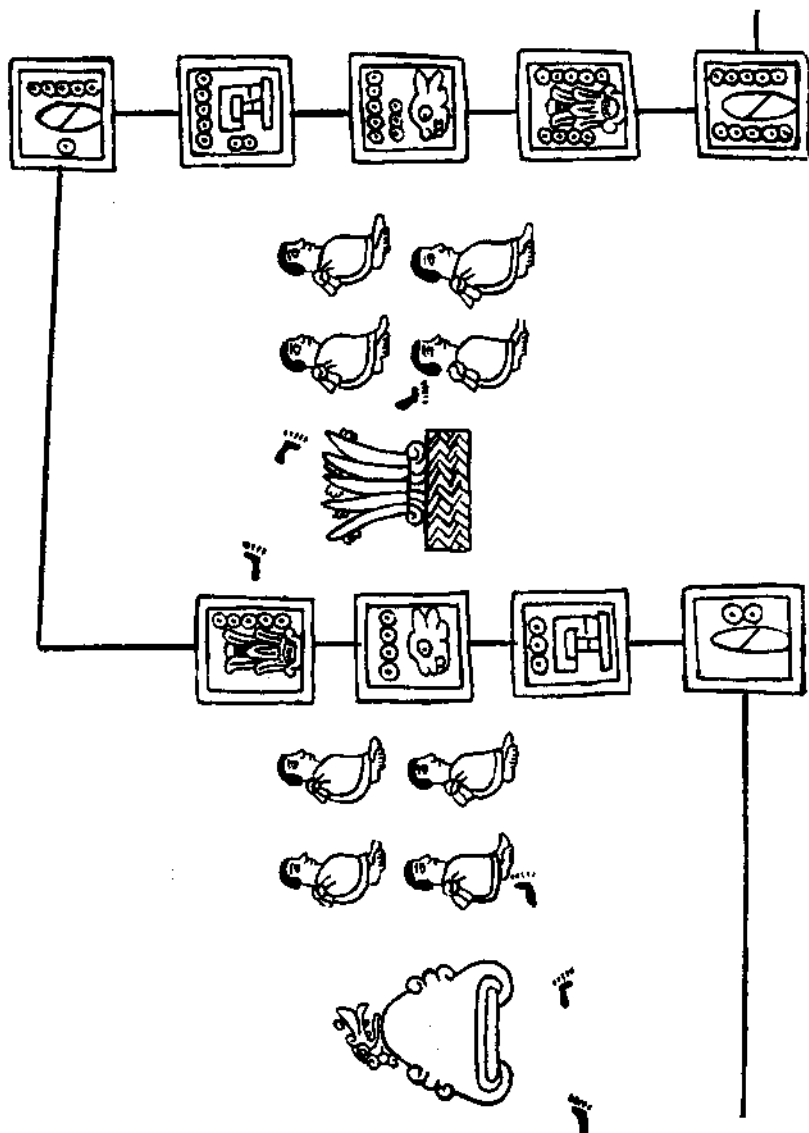
The book may refer to the ships built by Hagoth in the Narrow Neck of land (Central America) which took colonists to West Coast of Mexico, California and Hawaii.

Alm, 63rd chapter.

5th verse. And Hagoth went forth and built him an exceedingly large ship on the borders of the land Bountiful and launched it forth into the West Sea by the Narrow Neck, heading to land northward.

6. And many did sail forth and took their course northward.

A group of Indians call themselves Hagoth Indians after the man who brought them in ships. (Bancroft's Native Races, Vol. 3, p. 177.)

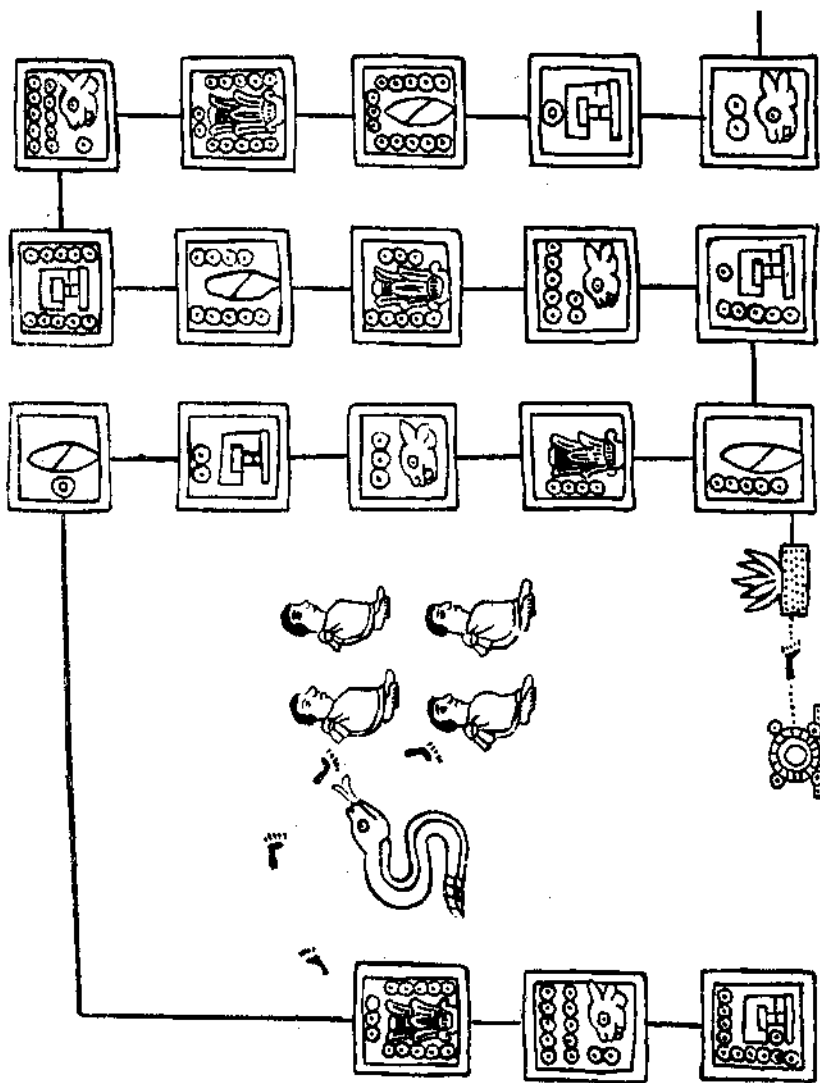


A large ship built by Hagoth settled 4 countries: Mexico, California, Hawaii and Central America and later 5 other places in Mexico, Tenochtitlan, Cholulua, (Tula) Puebla and Teotihuacan, probably.

Alma, 63 chapter.

7th verse. And in the 38th year this man (Hagoth) built other ships and set out again to the land northward.

8. And another ship did sail forth and wither she went we know not. (Evidently the lost ship went to Hawaii, agreeing with Hawaiian tradition.) See the Mescal or Maguay plant of Mexico shown.



After settling in Central America (the narrow neck of land) called "the land of desolation" because of the many ruins there, then Satan represented by the snake gets Laman and Lemuel's descendants to attack the Nephites and try to get into the land northward.

Alma, 63rd chapter.

5th verse. And they launched forth by the narrow neck of land, which led into the land northward.

. And many of the Nephites took their course northward.

9. And there were many people who went into the land northward (North America).

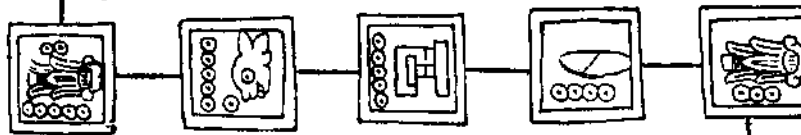
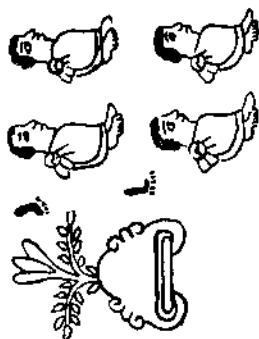
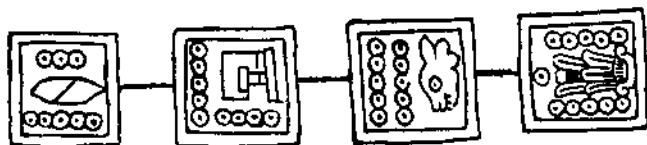
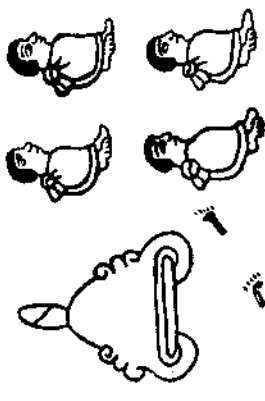
14. Some dissenters went unto the Lamanites and they were stirred up again to anger against the Nephites.

Helaman, 3rd chapter.

7th. verse. And they did build houses of cement in which they did dwell (in Central America and Yucaton).

8. And they did go forth from the land southward (South America) to the land northward (North America).

11. And they built many cities both of wood and cement.



Here is a man evidently in Mexico, drawing liquor from the Maguay plant and making tequila and ships still taking them northward.

Alma, 55th chapter.

8th verse. We have taken of their wine.

9. Give us of your wine.

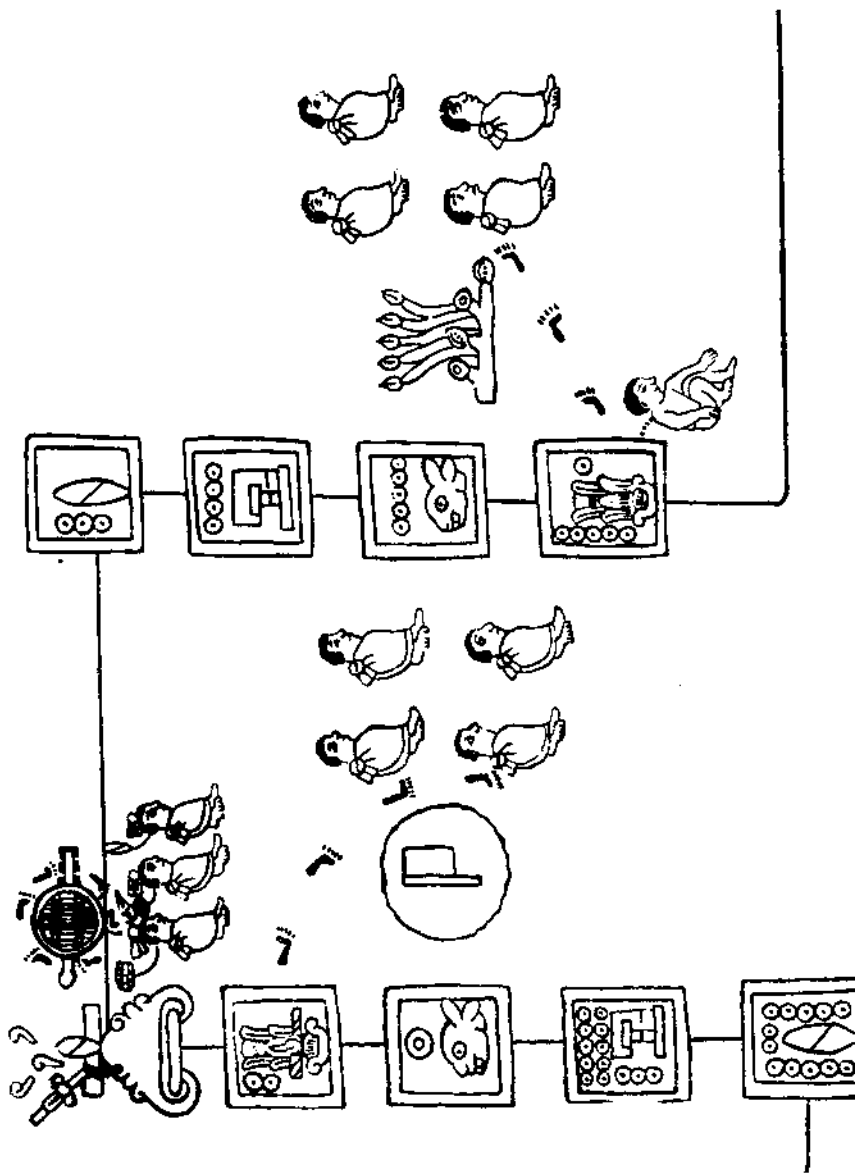
13. And the Lamanites did take of the wine freely and it was strong.

14. And by and by they were all drunken.

They settled 4 other places, four are sent on missions to the Lamanites.

34. The four sons of Mosiah went as missionaries throughout Zarahemla.
4th Nephi, chapter one.

15th verse. And it came to pass there was no contention among the people.

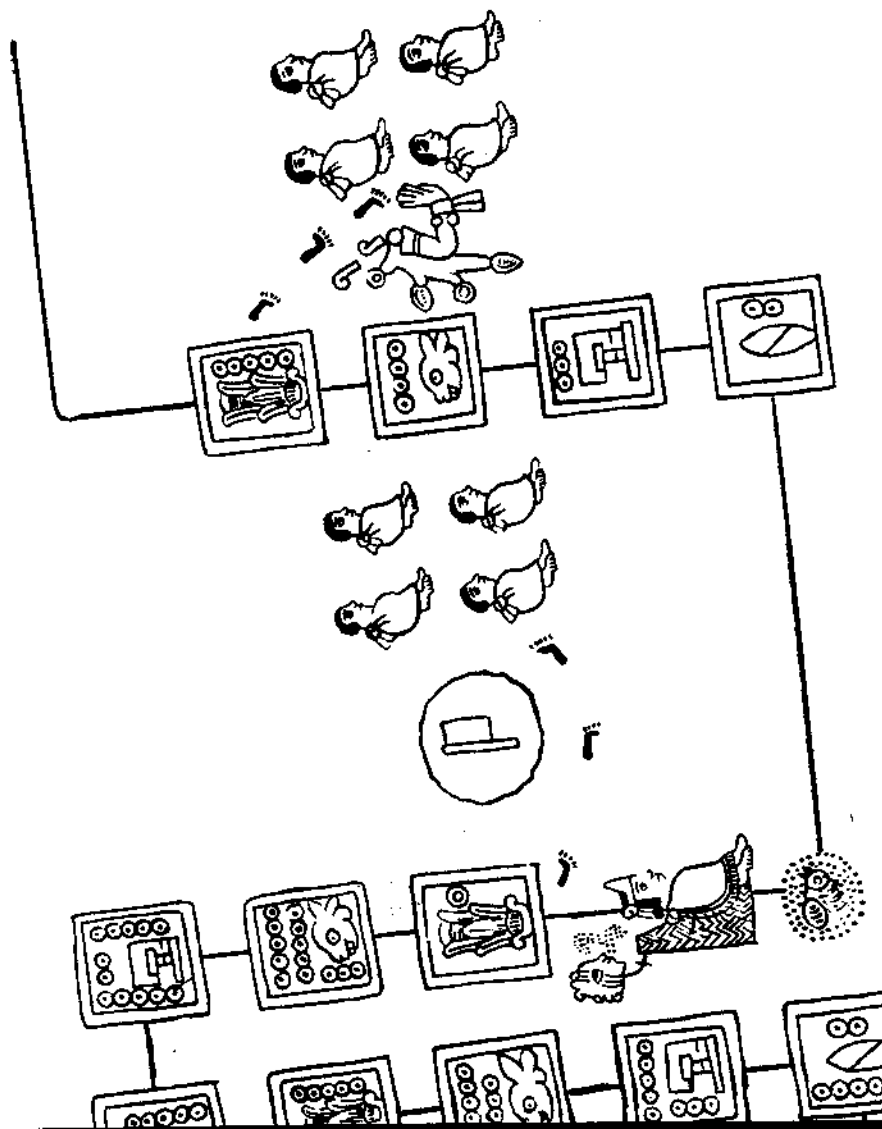


Afterward the Sons of Mosiah go among the Lamanites as missionaries and get lost on the way, traveling around in a circle. Ammon goes off by himself as four sons of Mosiah proceed to give light.

Mosiah, 28th verse. The Sons of Mosiah took courage to go forth unto the Lamanites.

Alma, 21st verse. And Ammon separated from Mosiah's sons.

19. Ammon goes to land of Ishmael.





Alma becomes not only Chief High Priest with promptings from the Holy Spirit behind as he was also head of the church and Chief Judge.

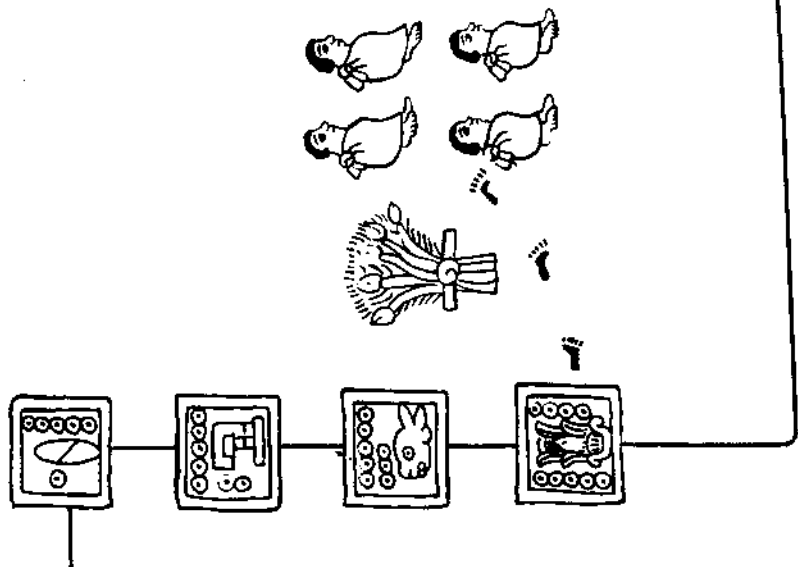
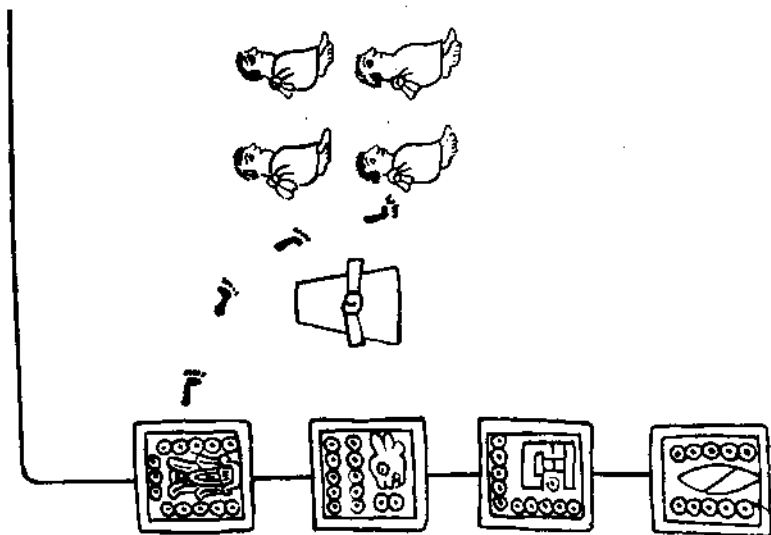
Mosiah, 29 chapter.

42nd verse. And Alma was appointed the Chief Judge, he being also the Chief High Priest.

43. And he did judge righteously.

Four other towns were settled on the West Coast by descendants of the

four brothers, Nephi, Sam, Jacob and Joseph.

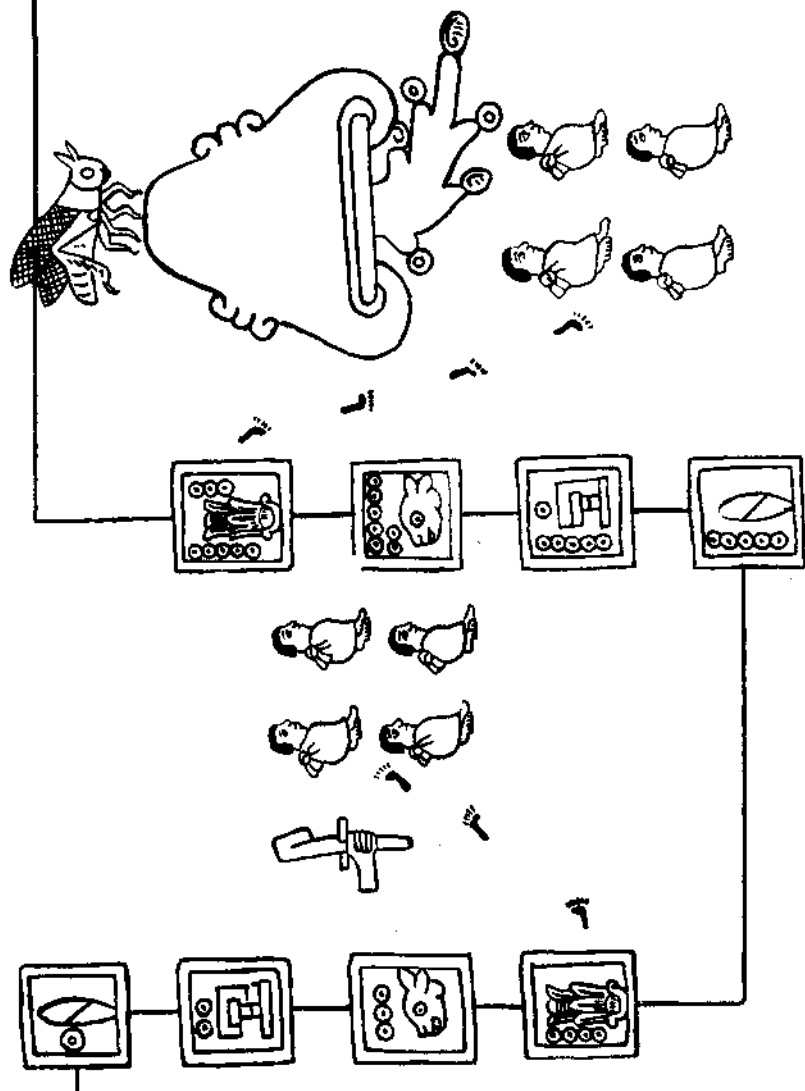


The light of the Gospel is still carried by the four sons of King Mosiah among the Lamanites. The friendship knot is represented.

Alma, 21st chapter.

9th verse. Aaron began to open the scriptures unto them concerning the coming of Christ.

17. And they brought many to a knowledge of the truth.

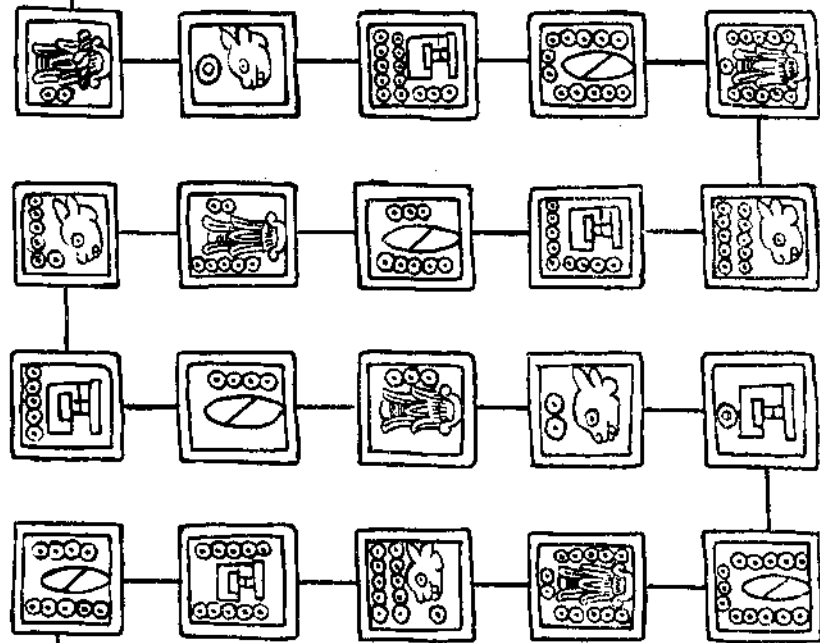
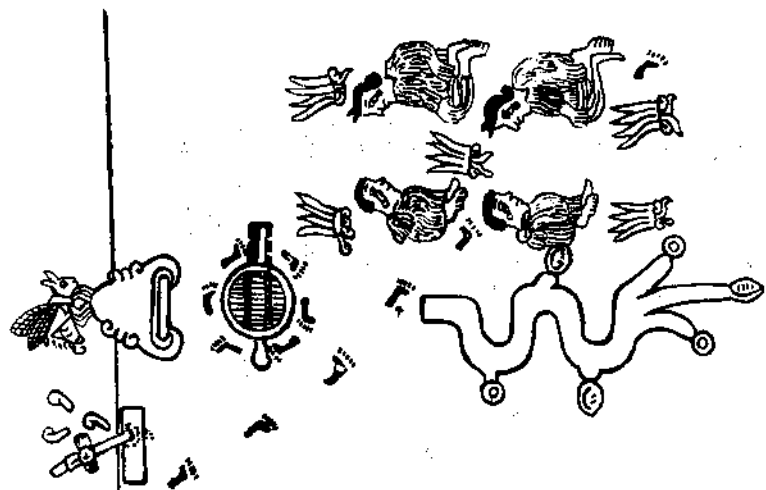


Ammon in the employ of King Lamoni is sent to guard his cattle (Alma 17, chap. 24, 25, 26 verses, page 239) at the waters of Sebus. Ammon smote off the robbers arms (verse 37, 38, page 240) then they took these arms and ears before the king and he knew then Ammon possessed the Great Spirit. (Chap. 18: verse 2, 3, 4, 5, 6, 7).

When King Lamoni found that Ammon was a prophet, he took him before his father, king over all Lamanites (Alma 18, chap. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22) then he preached the gospel to King Lamoni (verse 36 and 37, 38, 39). The King believed him (verse 40) and fell as if he were dead—they carried him to his bed and notified his wife (verses 42 and 43).

After 2½ days his Spirit returned and the King told of his experience in the Spirit world (Alma 19 chap.) One who tried to intervene fell dead (verse 22). The people were convinced of his divine power (verse 23) the queen also swooned and was brought back (verse 28, 29). The queen restores Lamoni back to life (verse 30) and many joined the church (verse 35).

King Lamoni takes Prophet Ammon with him to his father's reception (Alma chap. 20, verse 21) but Ammon is told to go to Middoni to get Moluki and Annah out of jail (verse 2, 3, 4, 5, p. 24). They plead with the king and he orders their deliverance (verse 7, 8, 13, 23).



After 201 years of peace, unity and prosperity, pride and sin came among them and they began making fighting implements. Other towns are built and famine comes again by grasshoppers eating their grains. Then some moved away in ships.

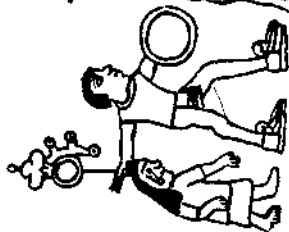
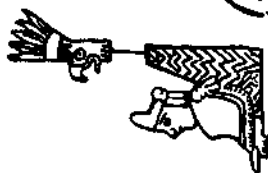
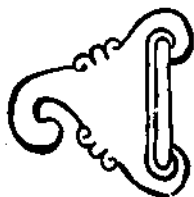
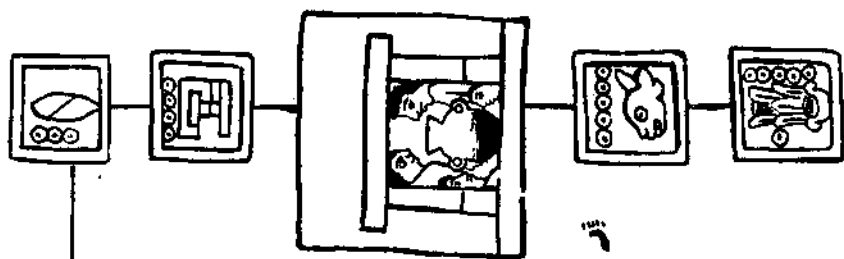
4th Nephi 1st chapter.

24th verse. In this 201st year they were lifted up in pride.

31. And they did seek to kill.

Alma 53 chapter.

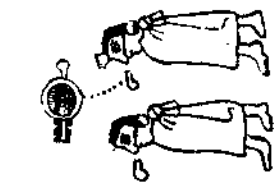
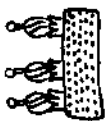
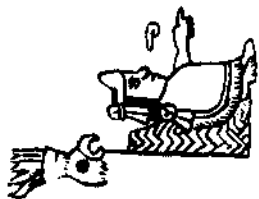
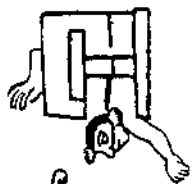
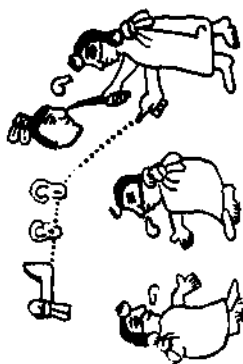
7th verse. And Hagoth built other ships and many more set out again to the land northward.



The four sons of King Mosiah pray. They are taken before the King of the Lamanites and put in jail.

Alma 21st chapter.

13th verse. And Aaron and his brethren were cast into prison.



Ammon and Lamoni go before the king. They are shown here pleading before the king for the release of the sons of Mosiah.



Indian Legends

TOWER OF BABEL LEGEND

One of the arts known to the builder of Babel was that of brick making. This art also, was known to the people who built the works in the East, the knowledge was known to the people of the plains of Shinar; for Noah must have communicated it as he lived a hundred and fifty years among them after the flood. Also copper was known to the Antediluvians. Copper was also known to the authors of the western monuments, iron was known to the Antediluvians. It is also known to the ancients of the West. And for this very reason we draw a conclusion that they came to this country soon after the dispersion. Priest in American antiquities. Published in 1833.

INDIAN KNOWLEDGE OF PRIMITIVE EVENTS

There is no gentile nations that refers to primitive events with such certainty as the Indian do. They give an account of the creation of the world, of the deluge, of the confusion of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world and of the long peregrinations which their people had in Asia representing the specific years by their characters and in the seven conejos (rabbits) they tell us of the great eclipse that occurred at the birth of Christ our Lord.

CHEVALIER BOTURINI PUBLISHED IN 1746

The aboriginal tribes were accustomed to practice under certain conditions the rights of circumcision (Mexican antiquities by Lord Kingsbury, 1832-37). Baptism, and Animal sacrifices (Bernardo De Shagan, historian) universal De Nuevo Espana). Herrera, a Spanish writer of three centuries ago, states that among the primitive inhabitants of Yucatan baptism was know by name that meant to be born again. The Ten Commandments were found written in Hebrew upon some plates of stone reported from the Indian mounds from Ohio. (Contributor, volume 17, page 233.)

TRADITIONS OF THE SAVIOR

The story of the life of the Mexican divinity Quetzalcoatl

closely resembles that of the Savior; so closely indeed that we can come to no other conclusion than that Quetzalcoatl and Christ are the same being, but the history of the former has been handed down through an impure Lamanitish source which has sadly disfigured and perverted the original incidents, and teachings of the Savior's life and ministry, regarding this God Humboldt says: "How truly surprising it is to find that the Mexicans who seem to have been unacquainted with the doctrine, with the migration of the soul, should have believed in the incarnation of the only son of the Supreme God to Tomacateuctli. For Mexican methology speaking of no other son of God except of Quetzalcoatl who is born of Chimelman, the virgin of Tula without man) by his breath alone by which may be signified with his word or will when it was announced to Chimelman, by the celestial messenger whom he dispatched to inform her that she should have a son, it must be presumed that this was Quetzalcoatl who was the only son. Others might be adduced to show that Quetzalcoatl was believed by the Mexicans to be both God and man, that he had previous to his incarnation existed from eternity, and that he had been the creator both of the world and man, and that he had descended to reform the world by endurance, and being King of Tula was crucified for the sins of mankind, as is plainly declared in the Traditions of Yucatan and mysteriously represented in the Mexican paintings. (Mediation and Atonement, page 281.)

Rosales in his history, says, they had heard their fathers say a wonderful man had come to that country, who performed many miracles, cured the sick with water, caused it to rain that their crops and grain might grow, kindled fire by his breath, healing the sick, giving sight to the blind, and that he spoke with as much propriety and intelligence in the language of their country as if he had always resided in it, addressing them in words very sweet and new to them, telling them that the creator of the universe resided in the highest place in heaven, and that many men and women, resplendent as the sun, lived with him. Read III Nephi, 8th to 30th chap.

Las Casas Spanish Bishop of Chiapa states that the Indian of Yucatan had a accurate knowledge of the God head, be-

lieving that they residing in heaven even the Father, the Son, and the Holy Spirit. The father was named Yeona, the Son Bahab, who was born of a virgin, named Chibirias and that the Holy Spirit was called Euach. Bahab the son they said, was put to death by Eupora, who scourged him and put on his head a crown of thorns, and placed him with his arms stretched out upon a beam of wood; and that on the third day, he came to life, and ascended into heaven where he is with the Father; that immediately afterwards Euach came as a merchant, bringing precious merchandise, filling those who would with gifts and graces, abundant, and devine. (Kingsbury's antiquities of Mexico.)

Rosales affirmed a tradition among the Chilians to the effect that their forefathers were visited by a wonderful personage full of grace and power, who wrought many miracles among them, and taught them of the creator, who dwelt in heaven in the midst of glorified hosts. (Rosales history of Chili) Prescott refers to the symbol of the cross which is found by the Catholics who accompanied Cortez, to be common among the natives of Mexico and Central America. In addition to this sign of a belief in Christ, a ceremony liking to that of the Lord's supper, was witnessed with astonishment by the invaders. The Aztec priests were seen to prepare a cake of flour, mixed with blood, which they consecrated and distributed among the people, who as they ate, showed signs of humiliation and sorrow, declaring that it was the flesh of the Deity. (Prescott conquest of Mexico, page 465.)

The Mexican believe that Quetzalcoatl took human nature upon him partaking of all the infimitives of man and was not exempt from sorrow, pain or death, which he suffered voluntarily to atone for the sins of man. (Kingsbury's antiquities of Mexico.)

THE FALLEN ONE

There was a strange commotion among the stars and one, losing its way in the midst and maze of clouds, wandered down towards the home of the Red Children.

Down, down, through the air it hurried, shooting like lightning across the sky.

"It is an evil spirit"; said the people. "It is a wicked manito"! And they fled from it and hid themselves in great caves.

Up and down the earth it wandered, seeking rest. Often it looked up toward the place from which it had fallen, and saw its sister stars shining in the deep blue above. But never again could it return or climb back to its old home in the sky.

Lonely and sad at heart, the star wandered from tribe to tribe among the people.

"I am lonely here," the star would say. But the people did not understand, and fled from it to hide beneath the shelter of their wigwams. (Legends of the Red Children, p. 33; 2 Nephi, chap. 162.)

THE HIAWATHA LEGEND

On the banks of the Tioto dwelt the Wise Man, Hiawatha; and this name was given him by his people because of his great wisdom in council. No one knew his father, no one knew his mother, for most high and mysterious was his origin—descended from the Spirits of the air.

Wonderful things could Hiawatha do. He could run like the wind; he could leap a cloud high in the air; the birds and beast and insects knew his voice and loved him; with his arrows his aim was never-failing; and in his magic canoe, he could sail without paddles up and down the river and across the lakes.

It was Hiawatha who taught his people to prepare the soil and plant the corn, to shoot the deer and prepare and dress the skin. To his wisdom the Red Men listened ever, and they did whatever he bade them do; for his laws were wise and his judgment always true.

Once Hiawatha dwelt in the home of the Great Spirit, and it was there that he grew so wise, and good and brave. But because of his great love for man, and because he knew the need the Red Man had for him, he left his home where the Great Spirit dwells, and came down to help and teach them here on earth.

By and by there came a time when Hiawatha united the five great Indian nations, that they might be happy and not fight any more, and they became happy and prosperous.

Now that Hiawatha's mission among the Red Children was done he went down to the waters; and he sat again in his canoe, lo! the air was filled with sweet music. Over the lake a soft light golden and red and purple fell. The heavens blazed with glory, and away in the flood of light and music Hiawatha drifted.

Out, out across the lake the people watched him, until the purple mists fell upon the magic canoe, and they could see his form no more. He had gone from them forever—their friend, their counsellor, the wise, good Hiawatha.

Then they said "Farewell forever!"
Said, "Farewell, O Hiawatha!"
And the forests, dark and lonely,
Moved through all their depth of darkness,
Sighed, "farewell, O Hiawatha!"
And the waves upon the margin,
Rising, rippling on the pebbles,
Sobbed, "Farewell, O Hiawatha!"
And the heron, the shuh, shuh, gah,
From his haunts among the fen-lands,
Screamed, "farewell, O Hiawatha!"
Thus departed Hiawatha—

Hiawatha, the Beloved.
In the glory of the sunset,
In the purple mists of evening,
To the region of the home-wind,
Of the Northwest wind, Keewaydin,
To the Islands of the Blessed,
To the Kingdom of Poneman,
To the land of the Hereafter.

—Longfellow.

Legends of the Red Children, pp. 110-117; read 3 Nephi.

TRADITIONS REGARDING AN ANCIENT SACRED BOOK

"After this we may be prepared for Lord Kingsborough's deliberate confession that the Aztecs had a clear knowledge of the Old Testament and most probably of the New, though somewhat corrupted by time and heiroiglyphics!" Prescott, *Conquest of Mexico*, Vol. 11, pp. 387, 388, note.

KINGSBOROUGH'S CONCLUSIONS

It is unnecessary to attempt in this place to trace out any further scriptural analogies in the traditions and mythology of the New World, since the coincidences which have been already mentioned are sufficiently strong to warrant the conclusion that the Indians, at a period long antecedent to the arrival of the Spaniards in America, were acquainted with a portion at least of the Old Testament, although time, superstition and above all, such an imperfect mode of transmitting to posterity, the memory of the past events as that of painting, had greatly corrupted their ancient traditions.

We shall close these observations with the following curious extract from Yorquermada, from which it might appear that even the New Testament had been known to the Indians: "Another ecclesiastic, named Brother Diege de Mercado, a grave father, who had been definitor of this province of the Holy Gospel, and one of the most exemplary men and greatest doers of penance of his time relates and authenticates, this relation with his signature, that some years ago conversing with an old indian of the Otomies above seventy years old, respecting matters concerning our faith, the Indian told him that they in ancient times had been in possession of a book which was handed down successively from father to son, in the person of the Eldest, who was dedicated to the safe custody of it and to instruct others in its doctrines. These doctrines were written in two columns and between coloum and column Christ was painted crucified, with a countenance as of anger. They accordingly said that God was offended; and out of reverence did not turn over the leaves with their hands, but with a small bar, which they had made for that

purpose, which they kept along with the book.

On this ecclesiastics questioning the Indian of the contents of that book, and its doctrines, he was unable to give him further information, but simply replied that if the book had not been lost he would have seen that the doctrines which he taught and preached to them, and those which the book contained, were the same, that the book had rotted in the earth, where the persons who kept it had buried it on the arrival of the Spaniards.

He likewise informed him that he knew the world had been destroyed by the deluge, and that only seven persons escaped in the ark, and that all the rest had perished, together with the animals, and birds excepting those which had been saved therein. They were also acquainted with the embassy of the angel of our Lady, under a figure, relating that something very white, like the feather of a bird, fell from heaven, and that a virgin stooped down and put it in her bosom and became pregnant, but what she brought forth they could not tell. (*Antiquities of Mexico*, Kingsborough, Vol. XL, p. 409.)

"The Ruins of Central America" published in "*The North American Review*" of January, 1881, says that the historian Veytia, who had the privilege of examining the Boturini collection, bitterly bemoans the loss of the most precious of all documents, the Teoamextli-Book of God or of Divine or sacred things—a work composed by Hueman, a sort of Toltec Bible, containing the laws, the religious precepts, the traditions, and all facts relating to Toltec history, from the remotest period. (This Hueman, understood to be the same as Quetzalcoatl, whose character and doings are referred as a white man whose life was very chaste and pure.) Lord Kingsborough,^s *Antiquities*.

CHIAPIAN'S KNOWLEDGE OF LAWS OF MOSES AND TEACHINGS OF THE GOSPEL

We can only account for the remarkable knowledge with which the early bishops and priests and padres found among the Indians of Mexico and Peru, of which they were familiar with the Jewish laws, customs and ceremonies, and with the

gospel, plan of human redemption, by believing that the devil, seeing the effects of these things on the inhabitants of the old world, sought to and counterfeited them in the new. (By De La Vega, Constituciones, Sec. XXX.)

BANCROFT'S OPINION OF THE VALUE OF TRADITION TO ESTABLISH HISTORY

Every trace of the circumstances that give rise to a tradition is soon lost, although the tradition itself in curiously modified forms is long preserved. Natural convulsions, like floods and earthquakes, famine, wars, tribal migrations, naturally leave an impression on the savage mind which is not easily effaced, but the fable in which the record is embodied may have assumed a form so changed and childish that we pass over it today as having no historical value, seeking information only in an apparently more consistent tale, which may have originated at a recent date from some trivial circumstances * * * but the traditions of Savages, valueless by themselves for a time more remote than one or two generations, begin to assume importance when the events narrated have been otherwise ascertained by the records of some contemporary nation, throwing indirectly much light on history which they were powerless to reveal. Native Races, Vol. V, pp. 137-138.

TOLTEC TRADITION OF THE FLOOD

"It is found in the histories of the Toltecs, that in this age and first world, as they call it, lasted seventeen hundred and sixteen years; that men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without exception of anything, and the highest mountains were covered up and submerged in water "caxtolmoletli" or fifteen feet, and here they add other fables of how men came to multiply from the few who escaped from the destruction in a "toptlipetlacali," signifying a chest.

Prof. Short in his North Americans of Antiquity, page 238, quoting from Lxtlilxochitl.

NAHUAN TRADITION OF THE FLOOD

"Lord Kingsborough is, no doubt warranted in holding

that the Nahuas were of old world origin, at a very remote period to their having developed any special tribal characteristics, because of their singular and certain knowledge of the Mosaic deluge; * * * * It is impossible on reading what Mexican mythology records of the war in heaven, and of the fall of Zontemonque and other rebellious spirits; of the creation of light by the word of Touacateculi and of the division of the waters, of the sin of Yztlacohuhqui, and his blindness and nakedness; of the temptation of Suchiquecal and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all posterity, not to recognize scriptural analogies. But the Mexican traditions of the deluge is that which bears the most unequivocal marks of having been derived from Hebrew origin. This tradition records, that a few persons escaped in the Ahuehueti, or ark of fire, when the earth was swallowed up by the deluge, the chief of whom was named Patecatle or Cipaquetona and he invented the art of making wine; that Xelua one of his descendants, at least one of those who escaped with him in the ark, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge, should it occur again; the Tonacatecutli, incensed with their presumption, destroyed the tower with lightning, confounded their language and that Xelua led a colony to the new world. (Mexico Antiquities, Vol. 6, p. 401.)

THE ZUNI PRIESTHOOD

They have an ecclesiastical head of great distinction and a head chief who is known as the Master of the House—a kind of High Priesthood. He not only presides at the important functions, makes treaties with other tribes, directs war-parties, condemn criminals, but also prays, offers sacrifices to secure rain, etc. He also receives tithes for his office. (Farish's History of Arizona, Vol. 7, p. 97.)

PERUVIAN MIGRATIONS

The celestial pair, brother and sister, husband and wife, advanced along the high plains in the neighborhood of Lake Titicaca to about sixteenth degree south. They bore with them

a golden wedge, and were directed to take their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded, accordingly but a short distance, as far as the valley of Cusco, the spot indicated by the performance of a miracle, since there the wedge speedily sank into the earth and disappeared forever. Here the Children of the Sun established their residence, and soon entered upon their beneficent mission. (Conquest of Peru, Vol. I, p. 31X, 1 Nehpi XVI; pp. 10, 16; Alma XXXVLL, pp. 39, 40) Also Golden Rod, guiding them, Peru by Squiers Religious wars; pp. 301, 331.

There appear to have been very hotly contested religious disputes; constant wars broke out between the sactarians following the god Votan and those who worshipped Quetzalcohuatl and the vanquished on either side perished under horrible tortures, or were compelled to fly their country. Pre-Historic America, Nadaillae, p. 174.

PERUVIAN MIGRATIONS

Peru, says Montesinos, was populated five hundred years after the flood. Its first inhabitants flowed in abundantly towards the valley of Cusco, conducted by four brothers. The eldest of these brothers mounted to the summit of a ridge, and threw with a sling a stone to each of the four quarters of the world, thus taking possession of the soil for himself and his family. * * * * * The younger of the brothers, who according to tradition, was at the same time the most skillful and hardy; wishing to enjoy alone the plentitude of power, ridding himself of two of his brothers, by enclosing them one in a cave and the other in a deep hole and causing the third to fly to a distant province. He told them they must consider him as the only child or son of the Sun, and obey him as such. He commanded his kinsmen to level the ground and make houses of stone; such was the origin of Cusco—for 60 years did this first king govern, leaving the throne to his eldest son.

Peruvian Antiquities, Tschudi, pp. 52, 53 also Baldwin's Ancient America, p. 264. Read First Nephi.

THE TOLTEC MIGRATION

The Toltecs referred to were of the house of Israel, and

the great prophet Moses freed them from the captivity; having crossed the Red Sea they gave themselves up to idolatry, and persisted in it—and in order to escape the chidings of the law-giver, or for fear of punishment, they left him and crossed the sea to a place called the Seven Caves on the shore of Gulf of Calif. where they founded the city of Tula. The first chief who ruled and conducted this great band from one continent to the other was Tamub. Second was Capichoch; the third, Calcl Ahus; the fourth Aspop; the fifth, Nimaquiche, who being the best beloved and most distinguished of all, at the order of his oracle, led those people away from Tulan. * * * * * In this migration they spent many years, suffered unspeakable hardships, and journeyed in their wanderings for many leagues over an immense tract of country, until beholding a lake they determined to fix their habitation at a certain place not far from the lake, which they named Quiche in memory of the king Nimaquiche (or the great Quiche) who had died during his long wanderings. There came with Nimaquiche, three of his brothers, and by an agreement between the four they divided the region.

Native Races, Bancroft, Vol. V, pp. 564, 566. Stephens Central America, Vol. 11, pp. 172, 173, 11 Nephi, c. 18, Jacob 1:11, Mosiah XXV, 13 Omni 1:1-23, Alma VIII, 7-1 Nephi 11, 5.

The Quiches speak of white men who came from the land of the sun. Pre-Historic America, p. 436.

TRADITION OF LIVING MINISTERS

On the shores of a beautiful lake stand three tall pine trees. All the day long and all the night their branches wave and whisper and sigh each to the other.

For there are spirits in these trees—the spirits of three chiefs, who, long, long, ago ruled over their tribes. Now these three chiefs, though each in his own way was strong and powerful, longed for greater strength and greater power. The three went to the home of Glooskap, the manito or God. "Let me be the tallest chief" was the desire of one. "Let me live forever upon this earth," said the second. "Not forever," said

the third, "but let me live to an exceeding old age, and give me perfect health to enjoy my long life."

"Foolish ones," said the Manito, "know you not that a brave death and return to the happy hunting ground is better than life upon this earth. Still you shall have your wishes."

The Manito raised his hand; and behold in a twinkling the three chiefs were changed, all three into pine trees, one the tallest, the others in smaller ones, but each so they could live forever and have perfect health and they look down for centuries and watch the tribes come and go.

(Read III Nephi, 28 chap., 6-13 verses.) Legends of the Red Children, pp. 53-55.

MONDAMIN, THE MIRACLE WORKER

Among the tribes of the Red Children there lived a warrior so brave and so kind that all his people loved him, even as they loved the good manitos (God) that watch over the wigwams and the cornfields, to keep them from harm.

Now, this brave, kind warrior could cure the sick and heal the wounded, and do strange things.

But most of all, even more than war, the warrior loved to wander up and down among the people of the tribe, bringing them health and happiness and gifts of good. He it was who brought them the gift of corn.

In the Fall the people gather in great numbers—all the tribes together—to the feast of the good Mondamin—the friend of man-Mondamin.

Red Children, pp. 82, 86.

A MILLENNIUM

Once the world was filled with happy people. Game was plenty in the forests and nowhere was there drought or famine. People were well and strong and happy. All the tribes were at peace. The beasts of the field had no fear of man, nor had man any fear of them.

The trees yielded richest fruit and the bushes bent low

beneath their loads of berries. And there was no cold., for the Spring was everywhere; and all the long year the flowers carpeted the earth, the birds beautiful of plumage, flew from tree to tree, singing their wild happy songs, and turning their bright plumage into sunlight.

And the simple-hearted people dwelt in the forests and on the sunny hillsides. They loved the great warm sun, and at night they watched the bright stars shining down upon them; for to these stars sometime they would be carried by the good manitos (Gods) who watch over the wigwams of the dying.

Legends of the Red Children, p. 56. (The 200 year happy period—IV Nephi, 1 chap., p. 456.

TOWER OF BABEL LEGEND

"On the whole, the most probable view of the origin of the Mexican tribes seems to be the one ordinarily held, that they really came from the old world, bringing with them legends, evidently the same as the histories recorded in The Book of Genesis." Tylor Anahuac, London, 1861, p. 104.

"The era of their existence as a distinct and isolated race must probably be dated as far back as that time which separated into nations the inhabitants of the old world, and gave to each branch of the human family its primitive language and individuality (the time of the confusion of tongues.)" Pritchards National History of Man, London, 1845.

CHIAPIAN LEGEND OF THE TOWER OF BABEL

"An ancient manuscript of the primitive Indians of that (Chiapián) Province, who had learned the art of writing, who had retained the constant tradition that the father and founder of their nation was Teponahuale, which signifies, Lord of the hollow piece of wood, and that he was present at the building of the Great Wall, for so they named the Tower of Babel, and beheld with his own eyes the confusion of tongues; after which event, God, the Creator, commanded him to come to these extensive regions, and to divide them among mankind. They affirm that at the time of the confusion of tongues, there were seven families who spoke the same language, which

was Nahuatl, that which is still spoken by the Axtec Mexicans, and since they understood each other, they united and forming a single company, proceeded on their journey through diverse lands and countries as chance directed them, and without any particular destination, in search of a convenient habitation; and having traveled during a century passing in the interval, mountains, rivers and arms of the sea, which they noted down in their paintings, they arrived at the place which they named their first settlement, in the Northern part of this kingdom, which the name Tlapalan, which signifies Red, on account of the soil being of that color; and even still in all modern maps (picture maps) they gave the name of the Red Sea to the gulf which is situated between the eastern coast of the province of New Mexico and Sonora; and the river which flows into it, the Colorado (Red) which flows into the northern part of the gulf named the Red River (Colorado.)"

Lord Kingsborough's Antiquities of Mexico, Vol. 8, pp. 25 and 27.

CHIAPANESE STORY OF PEOPLING OF AMERICA

"The Chiapanese have been the first peoples of the new world, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice, which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from the quarter of the North, and that they arrived at Soconusco, and separated, some going to inhabit the country of Nicaragua and other remaining at Chiapas. He came with him to apportion the land of the new continent to seven families which he brought with him, Votan came from the East from across the sea, led by divine command."

Prof. Shorts Antiquities, page 204. (The Jaredites, read the Book of Ether.)

MIGRATIONS, LEGENDS OF

"Countless years ago the first settlers arrived in New Spain

coming in ships by sea, they approached a northern port, and because they embarked there is was called Panutla, or Panoaia, "place where they arrived who came by sea," now corruptly called Pantlan (Panuco); and from this port they began to follow the coast, beholding the snowy sierras and the volcanoes, until they reached the Province of Guatamala; being guided by a priest carrying their god, with whom he continually took counsel respecting what they ought to do. They came to settle in Tomoanchan where they remained a long time, and never ceased to have their wise men, or prophets, called amoxoac which means "men learned in ancient paintings" (books), who although they came at the same time did not remain with the rest in Tomoanchan; since leaving them there, they re-embarked and carried away with them all the paintings (books) which they had brought relating to religious rites and mechanical arts. Native Races, Bancroft, Vol. 5, p. ?

QUICHE LEGEND OF MIGRATION

After the creation of the first men Balam-Quitze, Balam-Agab, Machucutah and Iqui-Balam, wives were given to them and these were the first parents of the Quiche nation. * * * * All seemed to have spoke one language and to have lived in great peace. Here they awaited the rising sun and prayed to the Heart of Heaven. * * * * At the advice of Balam-Quitze and his companions they departed in search of gods to worship * * * * They dressed in skins and were poor, but were wonderful men and when they reached Tulan Zuiva long had been their journey. Native Races, Vol. 5, pp. 546, 547. Read the Book of Ether.

THE ZUNI TRADITION OF A SECOND COMING OF A GREAT DELIVERER.

In 1846, Col. A. W. Doniphan marched into the territory of New Mexico. Imagine his surprise to find living there a tribe of Indians wholly unlike any before seen in this country.

Instead of wigwams, these Indians had great stone houses, some of them six stories high. There were about ten thousand of these people living in settlements, or towns, of about a thousand each. They claimed to have descended from those

ances who were living in Mexico at the time of the conquest. These pueblos or houses, are built of stone, and look very much like great forts. They have no doors or staircases, but are entered by means of ladders, set up against the building. These being drawn up at night, the people within are free from all attacks.

These stories are arranged something like steps, so that the top of one story makes a sort of balcony for the people living in the story above.

In each of these buildings is an underground place in which the sacred fires are kept burning. These fires have been kept burning for hundreds of years. "If we never allow the sacred fire to be lost," says these Zunis, "and if we keep it ever hidden from the white man, then some day our great chief will come for us, and we shall all return to our old home in the South from which we were once so cruelly driven."

These Indians may often be seen upon the roofs of their houses, watching for the rising sun. "The sun," say they, "is the golden chariot which sometime will bring our chief to take us back to our Southern home."

The Zunis are a gentle, peace-loving people, living simply and honestly in their homes, wanting, waiting, waiting for their old chief, hoping always that with the next appearing of the fire-chariot he may come to them. The Great West, pp. 21, 22.

WERE ONCE WHITE

"What a fancy to picture those tall white men with their women and children as they stepped ashore—the persistency of the heredity of strong types through the ages may occasionally still be encountered among the native full blooded Indians of the Peruvian cordillos." (The Ayer-Incas, p. 146.)

THEY WERE HEBREWS

"I made the acquaintance (says Montesenus) of a number of the men of this tribe, whom I at once recognized as Jews." (Lee: p. 36)

CAME TO AMERICA ABOUT 500 B.C.

"Peruvian Archeology calls attention to the fact that the

earliest civilization observed in Peru was of a high grade—Uhle would place at least 2000 years before the Spanish Conquest or about 500 B.C. (The Ayer-Incas; p. 182)

HAD A RELIGIOUS BOOK

"The Indian narrated to him, how, long ago, the Otomica were in possession of a book, handed from father to son and guarded by persons of importance, whose duty it was to explain it. It represented Christ Crucified, If it were in existance it would be evident that the teaching of the book and preaching of the friar were one and the same. But the venerable heirloom had perished in the ground, where its guardians had buried it." (America before Columbus; pp. 424, 425.)

There are indisputable evidences of Christianity in America before Columbus, as there are of white population." (America before Columbus; p. 557.)

Their language proves that the semitic roots are aryan—(Lee; p. 96.)

Dr. Kalb gives 50 words similar in Hebrew and dialects in Peru.

"In guise of a brotherly mission did Quetsacoatl appear in Cholula, Votan in Chiapas, Wixepcodha in Oaxaca, Zamng and Cakulcan in Yucatan, Queumatz in Guatamala, Viracocha in Peru, Paye-tome in Brazil, the migstations apostle in Chile and Bochica in Colombia." (Bancroft, Vol. 5; pp. 24, 25.)

CONFUSION OF TONGUES

"Toltecs claim to have come to America at the time of the confusion of tongues arriving at Tlapallan after a long journey The Yucatans have a tradition that they came originally from the far east, passing through the sea. The Olmca tradition relate that they came by the sea from the east. The Algonquins preserve a tradition of a foreign origin and sea voyage. They offered an annual thank offering for a long time in honor of their safe arrival in America." (Bancroft, vol. 5; pp. 19, 22) "According to Quiche traditions, the primitive tribe of the Nahoas, the ancestors of the Toltecs, lived in a distant East, beyond seas and lands. The Nahoas sailed in seven barks or ships." (America before Columbus; p. 555.)