

CHAPTER VIII.

AMERICAN ANTIQUITIES *versus* THE BOOK OF MORMON.

The Book of Mormon presents to us two widely different civilizations—an *older* and a *younger*—separated from each other by a space of fifteen hundred years.*

The oldest began four thousand years ago, occupied North America, existed fifteen hundred years, and then entirely disappeared. The second began in South America fifteen hundred years later than the first, gradually extended northward until both continents were occupied, reached its limit in one thousand years, or fifteen hundred years ago, when one party, the civilized and Christian portion, were entirely destroyed, and the wild, barbarous portion remained, the ancestors of the Indian races of to-day.

In apparent confirmation of this outline of history as presented to us in the Book of Mormon, we have three well known and undisputed facts.

1. That the whole country, including both North and South America; was, with two notable exceptions,[#] occupied by wild Indian races when first discovered by Europeans four hundred years ago.

2. That all through the Ohio and the Mississippi valleys, and in various other places in the United States,

*For a full outline of these two civilizations see Chap. I.

[#]The exceptions are the *Incas* of *Peru*, and the *Aztecs* of *Mexico*, who at the time of the discovery of America by Columbus were almost as highly civilized as any peoples that had ever preceded them upon these two continents.

immense mounds of earth have been discovered, many of which, upon opening, are found to contain bones of men

and animals, stone axes, arrow heads, implements of copper, earthen ware, vases, cups, pipes, plates, etc., some of them of very beautiful design, revealing a high degree of taste and skill in various branches of art.

Farther South, in the region of Old Mexico, its southern portions particularly, and all through Central America, down into South America, through Peru and even into Chile, have been found still more remarkable remains, ruins of immense cities, containing vast buildings, palaces and temples, built upon the most magnificent scale, of granite, marble and various kinds of stone, exhibiting in the beauty and the variety of their chiseling and in their skillful construction, the highest perfection of the mason's art, in their elaborate sculpture and painting, in the harmony of their design, and in some instances the strange hieroglyphics engraved upon them, the most abundant proof of a high degree of culture, while the irrigating canals, the carefully and skillfully prepared roads or highways, often paved long distances with stone, the immense numbers of implements of husbandry and household utensils found among the ruins, proved the existence, in the ages gone by, of a prosperous, wealthy, agricultural people, quite highly civilized, presenting a strange contrast to the wild and savage Indians who now occupy those regions.

3. From the fact that, in Central and South America, many of the deserted buildings remained in a good state of preservation—while farther north in the Ohio and the Mississippi valleys, no buildings were found, only immense mounds of earth were left—the conclusion was

very natural that this northern civilization *was much the older of the two*. A view generally accepted by students of American Antiquities sixty and seventy years ago, when the Book of Mormon was given to the world.

It is, therefore, not at all surprising, that the friends of the Book of Mormon should present all these facts with a great deal of earnestness and confidence in proof of the authenticity of the book and its reliability as a historical record.*

But there happen to be two facts fatal to the pretensions of the Book of Mormon.

1. That the accepted theory of seventy years ago that evidently formed the historical basis of the Book of Mormon—has been proved untrue. The *Mound Builders* of the Ohio and the Mississippi valleys do not represent the *oldest*, but the *youngest*, by far the younger of the two civilizations already mentioned.

2. That the author of the Book of Mormon, whoever he may have been, had so much of the marvelous in his make up, so strong a disposition to *overdo* everything

he attempted, color his statements too highly, make too much of his heroes, his good men too good, his bad men too bad, his wise men too wise, his civilization too far advanced for the times, that he has gone beyond his depth almost everywhere—presenting a multitude of statements that the researches of scholars and the investigations of antiquarians have proved to be wholly without a foundation in fact.

While a careful, judicious writer, sixty years ago,

*For an illustration see foot note on next page.

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might have prepared a book, a religious romance, covering the period in ancient history which the Book of Mormon purports to cover—a book that would, upon careful examination have found a multitude of its statements corroborated by the facts as since learned from the researches of scholars—the ill-starred author of the Book of Mormon, as if purposely blinded by the gods, has fallen into so many blunders, such odd and unnecessary mistakes in almost every direction—that one scarcely knows whether most to pity his ignorance and want of judgment, or to frown with a righteous indignation upon his wicked deception and his monstrous assumptions. He blunders nearly everywhere. While in some few general outlines, for reasons easily understood, he hits the mark sufficiently to give Mormon orators an opportunity to grow eloquent over remarkable coincidences,* yet so soon as we leave general outlines

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*The following extract from Apostle Orson Pratt's Works is a good illustration—

“In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also central America were the most densely populated. Splendid edifices, palaces, towers, forts and cities, were reared in all directions. A careful reader of that interesting book can trace the relative bearings and distances of many of these cities from each other; and if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly the precise spot of ground they once occupied (?). Now since that invaluable book made its appearance in print, it is a remarkable fact, that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here then is a *certain and indisputable evidence* that this illiterate youth—the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate

distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of these very cities, and in the very place (?) described. What but the power of God could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?”

Divine authority, or was Joseph Smith sent by God? p. 32.

For the monstrous and willful perversion of the facts in the above extract the reader will be prepared to judge after reading the remarks upon the Geography of the Book of Mormon in the next chapter.

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and descend to particulars, it unfortunately happens that our good Mormon orators get sadly “left.” For almost every well established fact discovered proves the Book of Mormon in error—that it was simply guessing, and with a sadder fatality than falls to most guessers—since it fails *nine* times in ten—as we shall see.

It hardly matters where we begin.

Suppose we give attention first to Mr. Smith's *fatal blunder regarding the WRITTEN LANGUAGE* of these *ancient peoples*.

The Book of Mormon tells us that the language in use upon this continent when Mormon and Moroni compiled the Book of Mormon, fifteen hundred years ago, was a sort of “*Reformed Egyptian*.”

“And now behold, we have written the record according to our knowledge, in the characters which are called the reformed Egyptian, being handed down and altered by us according to our manner of speech.”—P. 515 (N. Ed., 570.)

“I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians.”—P. 1.

In connection with this, two facts are clearly presented in the Book of Mormon.

1. This “reformed Egyptian” was the *universal* language of the people upon both continents. It must have been the written and spoken language of Nephites and Lamanites alike—for Nephi and Laman, the founders of the two nations, were *own brothers*, and of course spoke the same language, the language of their father,

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made up of the *learning of the Jews and the language of the Egyptians*.” If any changes in language had been possible before the time of Christ, all became so completely one people immediately after Christ that the existence of

various languages is precluded.

2. The *center* of this ancient civilization, where this “reformed Egyptian” was written and spoken in its greatest purity, was *Central America* and the northern coasts of South America, bordering upon Central America. Here the Nephites flourished longest, built their largest cities and their most magnificent palaces and temples.

And it came to pass that I (Mormon) being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla; the whole face of the land having become covered with buildings, and the people were as numerous almost as it were the sand of the sea.—(P. 497, N. Ed. 549.)

That is, from some points not stated, in North America, Mormon was carried by his father down through Central America into the borders of South America, where was situated the land of Zarahemla: and he found all along his journey through Central America to Zarahemla that

“The whole face of the land was covered with buildings, and the people were as numerous almost as it were the sand of the sea.”

With this agrees perfectly the account we have received from Apostle Orson Pratt.

“The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towns, forts and cities were reared in all directions the moldering ruins of many splendid edifices and

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towns, and magnificent cities of great extent have been discovered by Catherwood and Stephens in the *interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist.* “—Orson Pratt’s Works, p. 32.

The point we here wish to make is this: throughout North America, according to the Book of Mormon, this reformed Egyptian was the universal language of the people fifteen hundred years ago, when the Book of Mormon was compiled.

Now fortunately or unfortunately Joseph Smith has preserved for us and for the inspection of the world, a specimen of the characters found upon the plates from which he claims to have translated the Book of Mormon. He transcribed a few of the characters from the plates as specimens.

“By this timely aid I was enabled to reach the place of my destination in Pennsylvania and immediately after my arrival there I commenced *copying the characters of the*

plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did by the time I arrived at the house of my wife’s father in the month of December and the February following.*”

(Joseph Smith in Pearl of Great Price, Liverpool Edition, p. 95).

These characters thus transcribed, or a portion of them at least, may be found today in the Mormon Museum, Salt Lake City, very neatly engraved with Joseph Smith’s own signature attached in token of their genuineness. The obliging superintendent, Bro. Ford, will take pleasure in exhibiting them to all gentiles or others who visit the Museum.

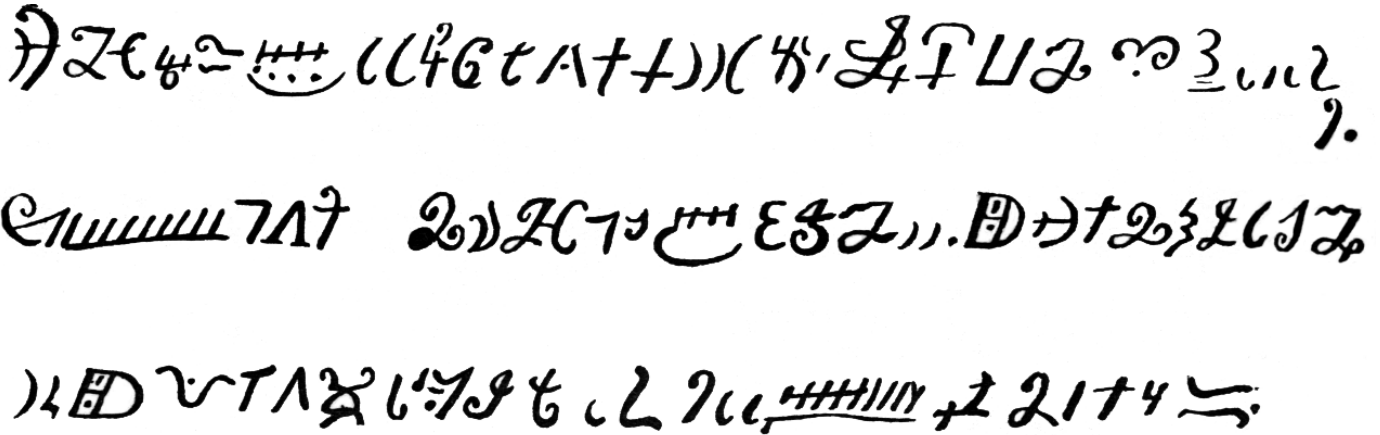
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*See balance of this account in Appendix B.

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Upon the next page may be seen a facsimile of the above characters, and the reader is asked to examine them carefully, reading attentively the accompanying description. The longer you look at them the more *modern* and familiar they will become until Professor Anthon’s designation, a “*hoax*,” will not seem at all surprising even to a candid Mormon. And if that word is not the proper one, this certainly must be acknowledged, that they are the most unfortunate specimen of *ancient* characters that have ever been exhibited; for they have a fearfully suspicious look, and it would take the clearest possible evidence to drive away that suspicion from any intelligent and unprejudiced mind.

Well, now, unfortunately for the claims of the Book of Mormon, we are able to learn precisely what kind of characters were used in Central America by its ancient inhabitants. They have been preserved in imperishable marble. Engraven upon stone in such a way as to remain to the end of time a silent though solemn rebuke to the false and foolish pretensions of the author of this book.

In the ruins of the two oldest cities in Central America, Copan and Palenque, are found in abundance the strange *hieroglyphics*, the written language of the people who once inhabited those old cities. Thousands of these mysterious characters are scattered about, engraven over ruined *doorways* and *arches*, upon the sides and backs of hideous-looking *idols* carved in stone, upon marble slabs, on the sides of immense pillars, here and there through the ruins of magnificent palaces and monster heathen temples.



Please look at these characters one by one. The second character is the capital letter H, as written. The third is a figure 4 with a little embellishment at the bottom. The two next are interrogation points laid down horizontally. Passing the next one we come to two half moons, then a figure 4 with an embellishment at the top. The next is a figure 6 with a slight addition at the bottom. Then a very good letter t and a capital A with a dot instead of a bar in the centre. Then a cross t with another cross inverted followed by some more half moons. If you add an extensive flourish at the bottom of a plain capital S, throw a crescent over a dagger or an inverted cross, add the letter U, a figure 2, tip over a figure 3, underscore another, and put in a few punctuation marks, and you have the first line of these remarkable *ancient* characters described. From the second line the reader may easily recognize a farmer's rake-head, the letters f, v, H, E, D, J and T, and the figures 2 with a 4 and a 5 nicely combined together. In the third line, while the majority of the characters are repetitions of characters found in the two previous lines, three or four of them are certainly original, if not copied from the alphabet of some foreign language.

In Appendix B may be seen another copy of these characters, which we have secured at some expense and trouble directly from the original copy made by Mr. Smith himself, and now in the possession of Mr. David Whitmer, of Richmond, Mo.

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“The magnificent sculptured hieroglyphics which cover the sides and backs of these huge idols* no doubt could tell the sealed story of Copan's greatness and the attributes of its many gods, were the keys once discovered. Everything is covered with these significant symbols, differing slightly from those at Palenque; but who will read them? In the court of the temple a solid block of stone six feet square and four feet high, resting on four globular stones was sketched by Catherwood and pronounced an altar by Stevens. Sixteen figures in profile, with turbaned heads, breastplates, and each seated cross-legged on hieroglyphic-like cushions, are sculptured in low relief, four figures being on each side of the block. The top of the altar is covered with thirty-six squares of hieroglyphics.”—North American Ant. by J. T. Short; pp. 404-5.

We present the reader some very good specimens of these *hieroglyphics* copied from actual photographs.

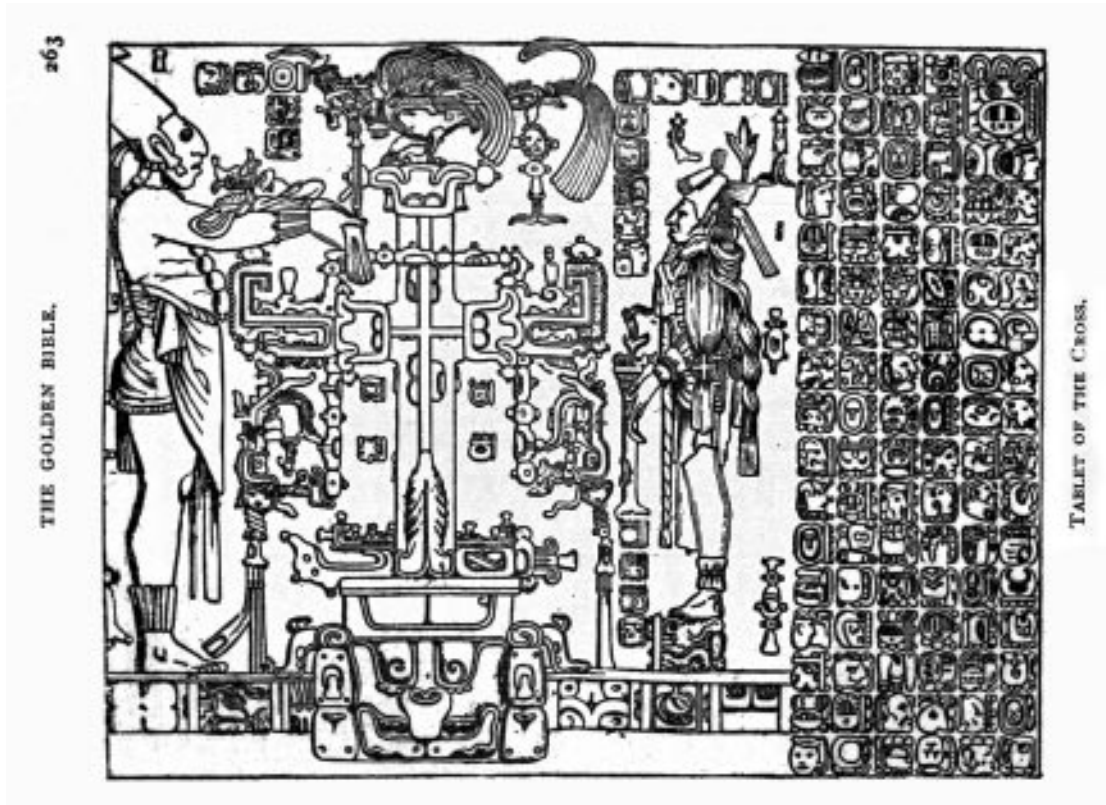
These same hieroglyphics have been preserved in other forms—for the ancient Mayas had *books*, real books, a large number of which were found in Central America upon its occupation by the Spaniards 300 years ago—but ruthlessly destroyed by the superstitious Catholic priests.

An examination of the three that are now known to be preserved, shows the same characters that are found upon the stone tablets, idols, etc., as seen in the cuts—and represent the actual written language of the ancient Mayas—a people who are known to have occupied Central America, and been the sole occupants of a portion of that country at the very time, and covering the whole period, when, according to the Book of Mormon, the Nephites lived and flourished there.

“In addition to these stones and stucco records, the Mayas had books, which Bishop Landa (a Catholic Bishop of 300 years ago),

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*See cut of idol on p. 288 of next chapter.



THE TABLET OF THE CROSS

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describes as written on a large leaf doubled in folds, and enclosed between two boards, which they ornamented. They wrote on both sides of the paper, in columns accommodated to the folds. The paper they made from the roots of trees and coated it with a white varnish on which one could write well. Bishop Landa confesses to having burned a great number of the Maya books because they contained nothing in which were not superstitions and falsities of the devil . . . Three of the Maya manuscripts are known to have escaped the vandalism of the early fathers.”—J. T. Short, page 420.



HIEROGLYPHICS ON THE COPAN STATUE.

One of the three, called the "Troano Manuscript," is thus described:

"The original is written on a strip of maguey paper about fourteen feet long and nine inches wide, the surface of which is covered with a whitish varnish, on which the figures are painted in black, red, blue and brown. It is folded fanlike in thirty-five folds, presenting when shut much the appearance of a modern large octavo volume. The hieroglyphics cover both sides of the paper, and the writing is consequently divided into seventy columns, each about five by nine inches, having been apparently executed after the paper was folded, so that the folding does not interfere with the written matter...regular lines of written characters are uniformly black, while the pictorial portions of what may perhaps be considered representative signs, are in red and blue, chiefly the former, and the blue appears for the most part as a background in some of the pages."—J. T. S., page 422, quoted from Bancroft.

We ask the candid reader carefully to examine these characters, and then look back again to page 261. Those are the characters Joseph Smith tells us were universally used in Central America 1,500 and 2000 years ago—while the ruins, the engraved stones, the chiseled marble, tell us that *these* were the characters actually used in that locality, and at that time. Look at the two attentively—see if you can discover any likeness whatever between them. A woe-ful fatality, is it not? that there should not happen to be even *one* of Mr. Smith's characters that bears a family likeness, or the least particle of resemblance to the characters actually used by the ancient inhabitants of Central America!

And you gain no crumb of comfort by separating these complex combinations of letters and words into

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their simplest elements. The ancient Maya *alphabet* bears no more resemblance to Mr. Smith's characters than when combined into words or thoughts.




























The task is utterly hopeless to find any possible or conceivable resemblance between these simple elements of sound and the characters presented to the world by Mr. Smith.



Reader, if you are a candid Mormon, what have you to say to this? Can you impeach the testimony of those marble slabs, those stone idols, or granite columns? Is it likely those hieroglyphics have changed during the ages since they were chiseled there? If not, then Mr. Smith was certainly mistaken when he copied those characters from his plates and proclaimed to the world that they were samples of the written characters in use in Central America 1,500 and 2,000 years ago.



But we have not yet done with these characters. For the Book of Mormon tells us of a civilization extending generally over both continents. In fact, of a period covering nearly 200 years, when the entire population of both continents were converted and actually enrolled as members of the churches everywhere organized. During all this happy time the arts of war were forgotten and the highest possible Christian civilization was enjoyed. During all this period the people were not only rapidly increasing in numbers, but also in wealth, in the cultivation of the fine arts, in the building of magnificent buildings, palaces and temples, and in the general prevalence of education. Pp. 492-494 (N. Ed., 544-5).



As early as forty-five years before Christ we have the following story of the large amount of literature already in existence (p. 394, N. Ed., 434):

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1.  a	10.  i	19.  p
2.  a	11.  ca	20.  pp
3.  a	12.  k	21.  cu
4.  b	13.  l	22.  ku
5.  b	14.  l	23.  x#
6.  c	15.  m	24.  x
7.  t	16.  n	25.  u
8.  é	17.  o	26.  u
9.  h	18.  o	27.  z

 (variation of a n.l.)  ma me or mo

 (variation of h)  tt

 ha  sign of aspiration?

THE MAYA ALPHABET. --(According to Landa.)

“And now there are *many records* kept of the proceedings of this people, *by many* of this people, which are particular and *very large*, concerning them; but behold a hundredth part of the proceedings of this people, yea the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness and their wickedness. . . .cannot be contained in this work: but behold, there are *many books* and many records of every kind, and they have been kept chiefly by the Nephites; and they have been handed down from one generation to another by the Nephites.”

We should, therefore, certainly expect to find, in every portion of both continents, the same evidences of an ancient civilization as are found in Central America. We ought to find not only the remains of great cities, filled with the ruins of magnificent temples and palaces all through these “valleys of the mountains” through the various states and territories and all over South America as well—but especially among these ruined temples and over the doorways of palatial residences we should find, in thousands of places, these reformed Egyptian characters engraved upon marble blocks and granite pillars, brass plates by the thousand, inscribed tablets of gold and silver, remnants of old parchment leaves with passages of scripture, histories of wars, lives of sages and philosophers, text-books for schools, poetic effusions from many a Homer and Virgil, eloquent sermons, and prophecies by the cart load, scattered here and there amid the rubbish of ten thousand deserted and ruined cities all over both these broad continents.

But need we say that just the contrary of all this is

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found to be true. The statements of the scholars and antiquarians are unanimous, that no positive evidences of an ancient written language exist in any other portion of either continent except Central America.

Some of the best-preserved ruins to be found anywhere in the world, are in *Peru*, South America; temples, palaces, pyramids, homes for the dead, statuary, altars, idols, etc., with as exquisitely wrought sculptures and paintings as can be seen in Central America, with ten thousand appropriate places for engraving hieroglyphics or any other style of writing, if they had possessed a system of writing, but nothing has as yet been discovered that furnishes any evidence of the fact.

“Fortunately for our knowledge of the people of the past ages, who *never attained to a written language*, they were accus-

tomed to bury with their dead the things they most regarded in life, and from this we may deduce something of their modes of living, and gain some idea of their religious notions and beliefs.”—“Peru,” by Squier, p. 73.

“The art of writing in alphabetical characters, so far as appears, was unknown to the Peruvians in the time of the Incas. *No Peruvian books existed at that time, and no inscriptions have been found in any of the ruins.* They had a method of recording events, keeping accounts, and making reports to the government by means of the ‘*quippu*.’ This was made of cords of twisted wool fastened to a base prepared for the purpose. These cords were of various sizes and colors, and every size and color had its meaning. The record was made by means of an elaborate system of knots and artificial intertwinings. The ‘*Amautas*’ were carefully educated to the business of understanding and using the ‘*quippu*’ and this science was so much perfected that those skilled in it attained the art of recording historical events, laws, and decrees, so as to transmit to their descendants the most striking events of the empire. Thus the ‘*quippu*’ could supply the place of documents. Each ‘*quippu*’ was a book full of information for those

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who could read it.”—Baldwin’s *Ancient America*, pp. 254—5. See also Bancroft, vol. 4, p. 792.

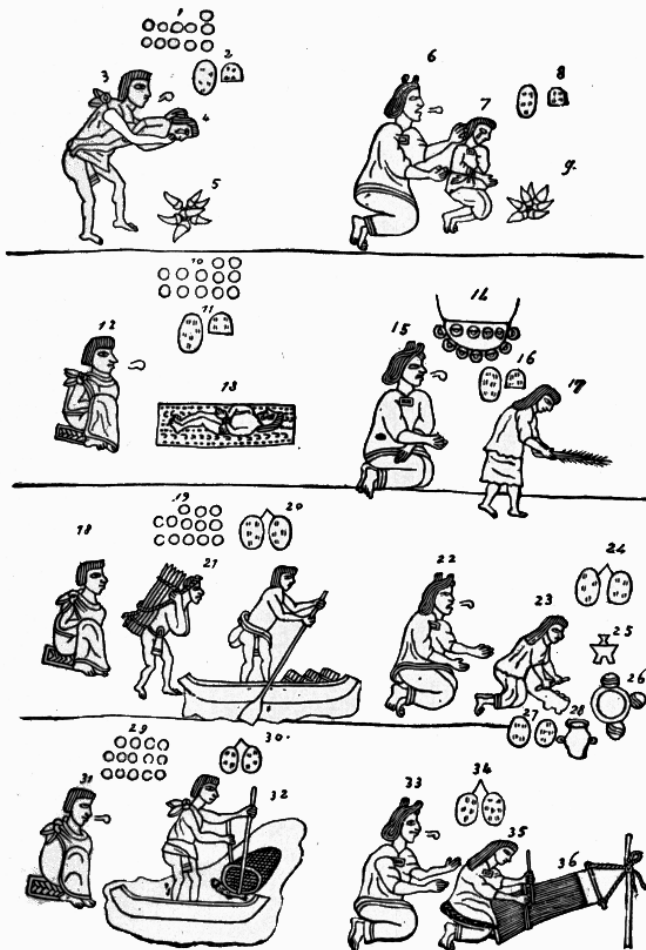
The same thing is true of other portions of these two continents. Coming up from Central America to the region of Old Mexico, we notice that the evidences from the ruins are abundant that they used neither Mr. Smith’s “Reformed Egyptian,” the Peruvian “*quippu*,” nor yet the hieroglyphics found in Central America. So far from this, they had a method of writing peculiarly their own, too complicated to describe in these pages. The accompanying cut will give some idea of its peculiar character. It is a sort of *picture writing*, combined with symbolical representations. There was no alphabet or anything that approached a *written language*, but quite in advance of the “*quippu*” in Peru.

Still more destitute of proof are the remains of antiquity found in the valleys of the Ohio and the Mississippi. Among all the mounds explored, there is nothing like proof of a universal written language of any kind whatever.

“No well authenticated mound-builder hieroglyphics have as yet come to light. The ‘*Grove Creek mound tablet*’ we believe is now shown unquestionably to be an archeological fraud.”—J. T. Short, p. 419.

The various other ancient relics in stone or metal or leather, which have here and there been exhumed, with strange inscriptions upon them, have largely been proven frauds or European importations.

Hence instead of finding any proofs that one universal written language was used all over both continents for hundreds of years, and down so



EDUCATION OF CHILDREN.--(According to the Codex Mendoza.)

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late a date as 384 A.D., we discover proofs plain and conclusive that no universal language ever existed within the historical period, and that no written language existed at all upon either continent, except in a very small section, embracing the north-eastern portion of Central America, now known as Yucatan. Even the substitutes for a written language are clearly described to us, the "quippu" of Peru and the "picture writing" of Mexico.

It would therefore be sheer nonsense to imagine that the assertions of the Book of Mormon may after all have been true, but that through the lapse of time all traces of such a written language may have disappeared. *Stone* and *marble*, and *gold* and *silver*, and *copper* and *brass* are not liable to disappear in the brief period of 1500 years: How does it happen that in the dense, hot, damp atmosphere of Central America the remains of antiquity have been so well preserved that not alone upon stone tablets and marble

blocks, but upon *paper* and parchment, hundreds of ancient books and manuscripts were found well preserved at the time of the Spanish conquest three hundred years ago, while here in these northern latitudes, where the air is so much purer and rarer and drier, and where every work of art or relic of human civilization would naturally be preserved three or four times as long as in Central America, that here no vestige whatever of a written language remains to-day, or was found when this country was first discovered by Europeans, neither paper nor parchment, neither stone nor metallic tablet?

No, no—the Book of Mormon is sadly "off" upon this point also.

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But we are not done, even yet, with the clear evidences the written languages furnish against the representations of the Book of Mormon. Had Joseph Smith kept his specimen characters to himself it would have availed him little, so long as he has placed before the world a *professed translation* of the whole. For there are certain words in every language that *are not translatable*—are simply *transferred* from one language to another. We refer to *proper nouns*, names of men, of cities, rivers, countries and such like. These are in a measure unchangeable—in all languages they remain the same. Babylon, Nineveh, Damascus, Jerusalem, Ephesus, Antioch, Athens, Corinth, Rome, Egypt, Persia have remained, some of them for *four thousand* years past. No matter in what language they are found, the same sound, so far as possible, is preserved.*

But we are informed in the Book of Mormon, that the present Indian races are the *true and lineal* descendants of the ancient Lamanites, whose language, spoken and written, was identical with the Nephites, at least during the last four hundred years of the latter's history. We should, therefore, expect to find, we must necessarily find, if the Book of Mormon is true, that the ancient names of men, cities and countries will be preserved at the present day. The language may have greatly changed in many particulars—but no matter how far degenerated during the past 1,400 years, there could by

*In transferring some of the *Hebrew* names of the Old Testament into the *Greek* of the New Testament, there is sometimes a very little difference in the pronunciation, as for instance, Elijah of the Old Testament appears as Elias in the New, and Isaiah as Esaias—simply because the Hebrew sounds *jah* and *yah* are not found in the Greek language. The same sound is preserved so far as possible.

no possible means be so great a change that ordinary proper names could not be recognized. In their general sound they must remain the same. But it can be shown from competent authorities that the language of a *portion at least* of the people of Central America *has not changed*.* The natives of Yucatan speak, to-day, the *same language* spoken by their ancestors three and four thousand years ago. Let us then examine the names of the cities and lands or countries mentioned in the Book of Mormon as existing in this country 1500 or 2000 years ago:

Antionum,	Boaz,
Amulon,	Bountiful,
Ammonihah,	Cumeni,
Antiparah,	Desolation,

— — —

*The following quotations show that the language has not been greatly changed:

“The language of the ancient Mayas, strange as it may appear, has survived all the vicissitudes of time, wars, political and religious convulsions. It has, of course somewhat degenerated by the mingling of so many races in such a limited space as the peninsula of Yucatan is; but it is yet the vernacular of the people. The Spaniards themselves, who strived so hard to wipe out all vestiges of the ancient customs of the aborigines, were unable to destroy: it nay, they were obliged to learn it; and now many of their descendants have forgotten the mother tongue of their sires and speak Maya only.

“In some localities in Central America it is still spoken in its pristine purity, as, for example, by the Chaacmules, a tribe of bearded men, it is said, who live in the vicinity of the unexplored ruins of the ancient city of Tekal. It is a well known fact that many tribes, as that of the Itzaes, retreating before the Nahuatl invaders, after the surrender and destruction of their cities, sought refuge in the islands of the lake Peten of to-day, and called it Peten-Itza, the ‘island of the Itzas,’ or in the well nigh inaccessible valleys defended by ranges of towering mountains. There they live to-day, preserving the customs, manners and language of their forefathers unaltered, in the tract of land known to us as Tierra de Guerra.”—“Vestiges of the Mayas,” by Dr. Augustus Le Plongeon, p. 25.

“What is most satisfactory to us is the probability that the language is spoken to-day by the mass of the native population of Yucatan as it was anciently, for says Señor Pimentel: ‘The Indians have preserved this idiom with such tenacity that to this day they will speak no other.’ Señor Oroycó j Berra furnishes us evidence that little change has taken place in the language since the earliest times, in the statement that all the geographical names of the peninsula are Maya, which is considered proof in his judgment that the Mayas were the first occupants of the country.”—J. T. Short, p. 478.

Gadiandi,	Minon,
Gad,	Middoni,
Gadiomnah,	Mocum,
Gilgal,	Morianton,
Gid,	Moroni,
Gideon,	Moronihah,
Gimgimno,	Mulek,
Helam,	Nephihah,
Hermounts,	Noah,
Ishmael,	Omner,
Jacob,	Onidah,
Jacobugath,	Oniha,
Jershon,	Sherrizah,
Jerusalem,	Shilom,
Jordon,	Shimlon
Josh,	Sidom,
Kishkumen,	Shem,
Laman,	Shemnilon,
Lemuel,	Teancum,
Manti,	Zarahemla,
Melek,	Zeezron.

This list comprises, so far as we remember, all the Nephite and Lamanite cities and countries mentioned in the Book of Mormon,* as located in the region of *Central America*.

If therefore the Book of Mormon be true we should be able to take up any good geography of Central America, *and find these names still preserved*, that is, wherever the old Indian names have been retained. In

*The list of names found in the Book of *Ether* is of course left out, as it has no relation to the Indian races.

many instances new towns have sprung up since the Spanish conquest, and have been given *Spanish names*. But in the old cities and countries or provinces that retain their old Indian names, we should be able to find preserved the greater portion of these Book of Mormon names.

We read in the Old Testament far back, three and four thousand years ago, the names of cities—such as Damascus, Jerusalem, Babylon, Nineveh, Samaria, Sycar, Gaza, Tyre and Sidon—we read the names Persia, Egypt, Ethiopia. In the New Testament we find such names as Ephesus, Smyrna, Antioch, Athens, Corinth, Rome—we read of the island of Cyprus and Malta, of the countries of Syria, Italy and Spain—and we pick up our modern school geogra-

phies to find all these names more or less fully preserved.

In fact this is one of the plain evidences of the authenticity and truthfulness of the Bible record. Not one of its historical statements has ever been contradicted by the facts as discovered by travelers, by students of ancient history, or by the most careful and thorough explorations of scholars and antiquarians. On the contrary, every new revelation from ancient ruins or discovery from any source furnish fresh and conclusive evidence of the truthfulness and carefulness of the Bible writers.

The very opposite of this proves true of the Book of Mormon, for although we read from it all this list of cities and countries professedly in existence in this country only 1,500 years ago, a date at least 300 years *later* than the latest date in the New Testament, and though we learn, farther, from the same book that the people

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inhabiting this country have not changed—that the Lamanites of old who remained sole masters of both continents 1,500 years ago are the Indians of to-day, yet our readers will examine their geographies in vain to find even one of these old names preserved among the Indian names of to-day, or the names found upon this continent three hundred years ago when first occupied by Europeans.

But we are not obliged to stop here, for, thanks to the patient investigations of scholars and antiquarians, we are furnished with a list of names that reach quite back to the times professedly covered by the chronology of the Book of Mormon—ancient names, names that belonged to the cities and countries of this continent 1000 and 2000 years ago, some of them reaching back *three and four thousand* years ago.

The Names of Ancient Cities and Countries in North America.

- | | |
|----------------|---------------|
| Carchah, | Mazatepec, |
| Champton, | Mayapan, |
| Chichen Itza, | Metlatoyuca, |
| Chimalhuacan, | Mazapan, |
| Chiquimula, | Nachan, |
| Cholula, | Nimxab, |
| Culouacan, | Ocotingo, |
| Hapallanconco, | Olman, |
| Huehuetan, | Quiyahuitlan, |
| Hueyxalan, | Quemeda, |
| Guatulco, | Quauhnahuac, |
| Itzalane, | Quauhatochco, |
| Izamal, | Tamoancan, |

The Names of Ancient Cities and Countries in North America,

- | | |
|-----------------|---------------|
| Tepeu, | Tulancingo, |
| Tlaachicatzin, | Txintzurtzan, |
| Tlapallanconco, | Tzequil, |
| Tlaxicoluican, | Xalisco, |
| Tepetla, | Xibalba, |
| Tonacatepetl, | Xicalanco, |
| Totzapan, | Xochicalco, |
| Teotihuacan, | Xumiltepec, |
| Tlacopan, | Yobaa, |
| Toxpan, | Zacatlan, |
| Tulan, | Ziuhcohuatl. |

Candid reader, will you attentively compare these two lists. On pages 274—5 are the names of cities and countries which the Book of Mormon declares to have been in existence upon this continent 1,500 and 2,000 years ago—while the testimony of all the scholars, testimony of the preserved writings of the ancients, the uniform tradition of the natives, assure us that *these* are the names of the leading countries, and principal cities of those ancient times.

If the Indian names found today in Central America have during the ages past been gradually perverted and changed* what will you say of *this* list of names as they actually existed in ancient times? Is it not strange, dear reader, that not even *one* solitary name from the Book of Mormon has been unearthed by all the researches of the past, and that we are left without

*But see p. 274 for positive proof that they *have not been changed*.

a solitary evidence of the truthfulness of this Book— on the contrary are brought face to face with the most incontestable and unanswerable evidences of its fraud. For this is not simply a negative testimony to the effect that the names given in the Book of Mormon *have not yet been found*, after the most careful research by scholars. The testimony is vastly stronger than this: it is that this Mormon list of names *never had an existence, in fact—that they are absolutely a myth; and therefore the Book that contains them a fraudulent fiction.*

NAMES OF MEN.

Still stronger, if possible, is the testimony from the

names of men. Look among the Jews all over the world today, and you find perpetuated in their families the old Bible names Isaac, Jacob, Joseph, Judah, Simeon, Benjamin, Samuel, David, Solomon, Daniel, and such like. And so, if the Indians are the *real* descendants of the ancient Lamanites, we should certainly find the greater portion of those old Book of Mormon names of men everywhere perpetuated among the Indian races of today. How could it be otherwise? There is no change possible or conceivable by which those old honored names could be entirely obliterated from the race. During the one thousand years of their recorded history as given in the Book of Mormon, the old familiar names of Lehi, Nephi, Laman, Lemuel and others are constantly recurring; they held on to them with reverential pertinacity. If the Book of Mormon were a true record, we should find these names in abundance among various Indians races scattered over both continents.

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Has any one ever discovered or even heard of, by tradition or otherwise, *one* Book of Mormon name among the Indians, unless that name were borrowed from the vocabulary of modern Gentile nations?

But please examine the list. We place them side by side, and in alphabetical order, that the reader may the more readily compare the two:

Names of men formerly living upon this continent according to the Book of Mormon.	Names of men actually living upon this continent according to the records of antiquity.
Aaron,	The three first men:
Abinadi,	Igh,
Abinadom,	Imox,
Alma,	Votan.
Amaron,	The four wise men in
Amaleki,	Pre Toltec times:*
Amalekiah,	Cipoctonal,
Aminadab,	Oxomoco,
Ammori,	Tlaltetecui,
Ammoran,	Xuchicaoaca.
Amlici,	The six brothers who first
Amulek,	settled Mexico++
Amulon,	Xelhua
Antipus,	Xicalancatl,
Archeantus,	Tenuch,
Benjamin,	Mixtecatl,
Boaz,	Ulmecati,
Cezoram,	Otomitl.

*See Bancroft, vol. 5, page 190.

++ Idem, vol. 5, page 223.

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Names of men formerly living upon this continent according to the Book of Mormon.	Names of men actually living on this continent in ancient times according to the records of antiquity.
Chemish,	Three brothers called
Corianton,	Itzaob who reigned
Coriantumr,	at Chichen-Itza.
Emron,	
Enos,	Other Ancient Men.
Gadiandi,	Acapichtzin,
Gad,	Cabrakan,
Gidgidoni,	Cecatzin,
Gideon,	Chaac-Mol,
Gidianton,	Chalcatzin,
Giddianhi,	Cohuatzon,
Hagoth,	Cukulcan,
Helam,	Huematzin,
Heleman,	Hunbatz,
Helorum,	Hunchouen,
Isaiah,	Hun-Came,
Ishmael,	Hunahpu,
Jacob,	Mezotzin,
Jarom,	Totzapantzin,
Jershon,	Tlapalmetzin,
Jeremiah,	Tlacamihtzin,
Jonas,	Unkub-Came
Joseph,	Unkub-Hunahpu,
Korihon	Xbalanque,
Kumen,	Xpiyacoc,
Kumenonhi,	Xmucane,
Lachoneus,	Xquip,
Laman,	

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Names of men formerly living upon this continent according to the Book of Mormon.	Names of men actually living upon this continent in ancient times according to the records of antiquity.
Lamoni,	Zamna
Lehi,	Zipacna.
Lemuel, Limhi, Luram, Mathoni,	
Mathonihab, Melek, Mormon, Moroni,	
Mosiah, Nehor, Nephi, Noah, Omni,	
Paanchi, Pachus, Pacumeni, Pahoran,	

Sam, Samuel, Seantum, Seezoran,
Shem, Shemnon, Shiblun, Timothy,
Tubaloth, Zarahemnah, Zeezrom,
Zedekiah, Zemnariah, Zen ephi, Zeniff,
Zenos.

— — — —

Generals of the Nephite Army, A. D.

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Mormon, Moroni, Gidgiddonnah,
Lamah, Gilgal, Limhah, Ioneam,
Camenihah, Moronihah, Antionum,
Shiblam, Shem and Josh.

Reader can you discover *one*, even *one* name in the first list that bears the remotest resemblance to any one in the second list? Now these lists have not been selected with view of making a point—they embrace

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every ancient name at present accessible to the writer. Not one name has been found, and the writer is fully persuaded that not one name can be found in ancient Central American history which affords the least shadow of support to the pretensions of the Book of Mormon. Please bear in mind, that in both cases, we have confessedly the names of the ancient *leaders* upon this continent, the names of the kings, the leading warriors, the wise men of their day—and that the list covers in large part the same period of time and the same region of country. Hence the conclusion is inevitable: Either, the statements of all the scholars who have during the past three hundred years been patiently investigating ancient American history—the entire traditional history of the various native races in Central America, the testimony of the preserved writings of the ancient Mayas, and the testimony of the Indian names of to-day—are *all wrong*—or *the Book of Mormon is a fable and its list of names a myth*. There is no other possible conclusion; no middle ground. Both cannot be true. Either the Book of Mormon or the entire testimony drawn from American antiquities is false. If the one is true, the other cannot be.