

Book of Mormon Evidences From Ancient Aztec and Mayan Writings

Compiled By Glen W. Chapman- Jan. 2007

Aztec Commandments

(From Ancient American Issue Number 40,2001, pp. 7-8, *Christians in America Before Columbus* by Richard Graeber)

When Spanish friars first set foot on American soil, they observed and recorded native religious ceremony and ritual. They were puzzled when they found that indigenous concepts and practices were, in many ways, quite similar to Roman Catholic notions. The Aztecs not only practiced confession and penance, lent, last rites and holy communion; they had their own version of the Ten Commandments, minus the Hebrew version by two directives. At one particular ceremony, Father Diego Duran recorded an oration regarding the Eight Indian Commandments from an Aztec priest in the mid-1500s:

Once the solemn rites had terminated, an elder with high authority, one of the dignitaries of the temple, arose. In a resonant voice he then preached words regarding the law and ritual, similar to the Ten Commandments, which we are obliged to keep:

1. Thou shalt fear, honor and love the gods.'

'The gods were so honored and revered by the natives that any offense against them was paid for with one's life. They held the gods in more fear and reverence than we show to our own God.

2. Thou shalt not use the names of the gods on thy tongue or in thy talk at any lime.'

3. Thou shalt honor the feast days.'

"The natives, with a terrible rigor, fulfilled all these ceremonies and rites with fasts and vigils, without exception.

4. Thou shalt honor thy father and thy mother, thy kinsmen, priests and elders.'

"No nation on earth has held its elders in such fear and reverence as these people. The old father or mother was held in reverence under the pain of death. Above all else these people charged their children to revere elders of any rank or social position. So it was that the priests of the law were esteemed, respected, by old and young, lord and peasant, rich and poor. Old people, in our own wretched times, are no longer honored; they are held in contempt and scorned.

5. Thou shalt not kill.'

"Homicide was strictly prohibited, but it was not punished by physical death. It was paid with civil death. The murderer was turned over to the widow or to the relatives of the deceased, [to be] forever a slave. He was to serve them and earn a living for the children of the deceased.

6. Thou shalt not commit adultery.'

"Adultery and fornication were also condemned, to the point that if a man was caught in adultery, a rope was thrown about his neck, he was stoned, and [he was] then dragged throughout the entire city. After this, the body was cast out of the city to be eaten by wild beasts.

7. Thou shalt not steal.'

‘This commandment was kept in a more rigorous way than it is today, since the thief was either slain or sold for the price of the theft.

8. Thou shalt not bear false witness.’

“They punished those caught lying. Those who had committed these sins and broken the law went about constantly filled with fear, imploring mercy of the gods, asking not to be discovered. Pardon for these sins was granted every four years on the jubilee; their remission took place on the Feast of Tezcatlipoca ”

Edward King Lord Kingsborough

1795-1837

Lord Kingsborough, born in 1795, was the firstborn heir to an Irish Earl. He was a wealthy student at [Oxford University](#). There, as a result of American victories, he became disillusioned with politics. After graduation he was elected to the House of Commons. He did not seek re-election. He became fascinated by Bodley Codex in the Oxford Library and became convinced that ancient Mexicans descended from “Lost Tribes of Israel.”

Lord Kingsborough spent his life trying to prove the Jewish origin of Mexicans. He compiled texts, manuscripts, and hundreds of engravings. He also accumulated explanations and interpretations of the [Mayan](#) codexes Mendicino, Telleriano-Remensis, and the Vatican codex. Lord Kingsborough devoted his time and wealth to publishing *Antiquities of Mexico* (9 vols.) from 1831-1848. In his work he reproduced the *History of the Things of New Spain*, by Bernardino de Sahagun; the *Mexican Chronicle*, by Fernando de Alvarado Tezozomoc; the *Chichimeca History* by Fernando de Alva Ixtlilxochitl, as well as many others.

All of this publishing led to great debts with the paper manufacturers. He was imprisoned as a result. Kingsborough’s imprisonment caused a scandal among London society. Kingsborough died while in prison in 1837 at the age of 42. He would have inherited his father’s title the following year. Kingsborough’s research was far from partial. His materials were poorly organized. Despite his apparent failings he succeeded in bringing many rare works to the attention of scholars, provided copies of fragile documents, and published early scholar’s material like Brasseur. His work has a high level of scholar dignity.

Edward King was obsessed by the pre-Columbian civilizations of Mexico. He wanted nothing less than to possess the Mexican past and make it available to others. To that end, he hired artists to visit the major collections of Europe and make copies of important codices, and he sought to acquire as many as he could. The result was a lavish set of nine folio volumes, published at King's own expense over nearly twenty years - a set without parallel in Meso-American scholarship. His project bankrupted him, and he spent his last years in a Dublin prison.

The Works of Ixtlilxochitl came from the press for the first time in 1848 in England. They were printed in the Spanish language. They appeared in volume **nine** of **Lord Kingsborough's** famous *Antiquities of Mexico* .

The ancient Mexican history, the *Works of Ixtlilxochitl*, was written in Mexico at about the close of the sixteenth century. *Ixtlilxochitl*, the author, derived his material from ancient authentic hieroglyphic writings which he had received from his ancestors. More than two hundred years passed before this ancient Mexican history was first published.

Ixtlilxochitl was born about 1568: he was a student at the College of Santa Cruz in Tlateioco Mexico; . . . he was an interpreter in the court of justice of the Indians; and he died in 1648 at the age of eighty.” His first work was written about 1600 and the second about 1608. He spent

his entire -life in Mexico. Hubert Howe Bancroft comments: "Fernando de Alva Ixtlilxochitl was grandson of the last king of Texcuco, from whom he inherited all that were saved of the records in the public archives. His works are more extensive than those of any other native writer."

Ixtlilxochitl Writes About the Toltec History (Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

"The most weighty authors and historians that there were in the paganism of the ancients ...declare through their histories that the God Teotloquenahuaque, Tlalciniahualipal nemoanulhuicahua Tlaltpacque, which means, according to the true sense, the universal God of all things creator of them (the things) and by whose will all creatures live, Lord of heaven and earth. etc., after having created all things, created the first parents of men. from whence descended all the others, and the mansion and habitation that he gave them was the world....

This (world) they say has Four ages. The first which was, after its origin, called Atonatiuh, which means sun of water because the world ended by a deluge.

The second, called Tlachitonatiuh, means sun of earth, because the world ended by earthquakes, so that nearly all men perished; in which age and time lived the giants that are called Quinametintzocuilhicxime

The third are called Ecatonatiuh, which means sun of wind. because this age ended with wind, which was so much that it uprooted all the buildings and trees, and even broke the rocks, and the majority of men perished.

And [the Toltec history tells] how afterwards men, multiplying, made a very tall and strong Zacualli, which means the very high tower, in order to shelter themselves in it when the second world should be destroyed.

When things were at their best, their languages were changed and, not understanding each other, they went to different parts of the world; and the Toltecs, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed large lands and seas, living in caves and undergoing great hardships, until they came to this land which they found good and fertile for their habitation....according in their histories, that the first king they had was called Chichimecatl who was the one who brought them to this new world where they settled who as can be inferred, came from the great Tartary.

And this their king, as he traveled on with them, through the greater part of the world, arrived in this land, and the land seeming to them to be good, fertile, and abundant for human sustaining

They settled the greater part of it [Mexico], especially that toward the north (i.e., north of the capital of Mexico), then Chichimecatl called it all by his own name. Later his descendants gradually settled the rest, and each kingdom or province kept the name, according as to who was the lord or king who first settled it, as can be seen in the lands, kingdoms, and provinces of the Tultecas, which were generally called Tullan, because the first king they had was so called.

And they (the Tultecs) (were) painters the best in the land (world); and the women great spinners and weavers, weaving very gallant mantles of a thousand colors and figures— those which they (the men) wanted, and as fine as those of Castile; and they wove the cloth in many different ways, some that looked like velvet, and others like very fine cloth; others like damask and satin; others like thin linen and others like thick linen, just as they (the men) wanted and needed. The Tultecas dressed, the men and civilians in summertime with their cotton mantles and trunks: and in wintertime they put on some great wide, sleeveless coats that came down to their knees, with their mantles and trunks: they wore shoes after their fashions, heneqtsen cottrgas or catles (leather sandals); women (wore) their huipiles and skirts, and likewise their cotara.c of the same material; and when they went out they would put on some white mantles worked in many colors, pointed in back, more or less like a friar's hood, although they (the mantles) came down to the

bend of the knees: they called this mantle Taxquemtil and the priests wore some white tunics and other black ones that came down to the ground, with their hoods with which they covered their heads; their hair long, braided, which came to their shoulders; and their eyes lowered and humble: bare-footed at the time of their fasts and when they were in the temple very seldom did they wear shoes, except when they went out, and on a long journey.

They (the Tultec kings) had gardens and pools within their palaces, which were very large; and trees and plants, animals and fowls of all kinds to amuse themselves.

Their buildings were of stone masonry and hewn stones and tezontli (porous building stone): they used stone troughs (fountains) and water pipes for drainage like our Spaniards:

They had baths to bathe themselves, whith the Indians now use, which they called Tamascalis.

The Tultecas were great architects and carpenters and were skilled in the mechanical arts, like silversmiths. They took out [mined] gold and silver and smelted it. and carved precious stones; they did the best thing of what there is in the world Tulteca means artisan and wise man, because the people of this nation were great artisans, as is seen in the ruins of their buildings, in this town of Teotihuacan, Tula and Cholula

Likewise they [Tultecas] had chickens and turkeys, and many seeds and vegetables for their sustenance— and many other things they had and used, which to relate all would take very long.

They had trees and plants and animals and fowls of all kinds..

They the (Tultec kings) ate twice a day, once at noon, and again at night: they would arise when the morning star came out, and slept little: they spoke little, and did not allow themselves to be seen many times, unless it were in very great festivals.

When the Tultecas fought they would put on some sort of long tunics- 'down to the heels, of a thousand colors, embroidered, and very closely woven and thick. so that no matter how hard they would hit each other with the lances — for these [lances] were what they most used—they could not pass them (cut them through); and they used long lances, and others which were thrown, and clubs garnished with iron. They wore morions and helmets of brass and gold, and some used the rodelas, particularly those who had clubs.

The Tultecas understood and knew of the creation of the World and how Tloque Nahuatl created it, and the other things that are in it, such as planets, mountains, animals, etc., and in the same manner they knew how God created a man and a woman from whom men descended and multiplied and how it was destroyed by the deluge. and many other things they had in picture and in history.

Tulteca wisemen, astrologers as well as men of other arts, got together in Huehuetlapallan seat of their kingdom, where they discussed many things, happenings and calamities that they had, and movements of the heavens since the creation of the world, as well as many other things which, because their histories were burned, have not been able to be known nor understand more than what has here been written. Among other things, they added the leap year in order to make the solar year agree with the equinox, and many other curiosities, as will be seen in their tables and rules for their years, months, weeks, and days, signs and planets, according as they understood them, and many other curiosities.

It was 166 years since they had adjusted their years and times with the equinox, and 270 since the ancient ones had been destroyed. When the sun and the moon eclipsed and the earth trembled, and the rocks broke, and many other things and signs took place. This happened in the year ce Calli, which adjusting this count with ours, comes to be the same when Christ our Lord suffered.

.Great earthquakes, winds and darkness occurred in the area occupied by settlers.

Ixilxochitl Writes About the Arrival of Quetzalcoatl

And when they were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl and others Huemac on account of his great virtues, considering him as just, saintly [holy], and good; teaching them by deeds and words the path of virtue and forbidding them their vices and sins, giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted (established) fasting for them and [he was] the first who worshiped and placed the cross which they called Quiahuiteotlchicahualizteotl and others Tonscaquahuitl, which means: God of rains and of health and tree of sustenance or of life.

Quetzacoatl was a favorably disposed man, of a grave aspect, white, and bearded. His dress was a long tunic.

And at the time he went about taking leave of these people, he told them that in time to come, in a year which would be called ce Atatl, he would return, and then his doctrine would be received, and his children would be masters and possess the land.

And Quetzacoatl predicted that their descendants would pass through many calamities and persecutions; and many other prophecies [were made by him] which later were very clearly seen,

Those Who possessed this new world in this third age were the Ulmecas and Xicalanca; and according as is found in their histories, they came in ships or boats from the part of the Orient to the Land of Potonchn, at which point they began to settle it.

(Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

He Tells of Hueman compiling divine book

And before going on I want to make an account of Huematzin (Hueman) the astrologer.

Before dying he (Huematzin) gathered together all the histories the Tultecas had, from the creation of the world up to that time (his time) and had them pictured in a very large book, where were pictured all their persecutions and hardships, prosperities and good happenings, kings and lords and laws. and good government of their ancestors, old sayings and good examples, temples, rites and ceremonies that they had, astrology, philosophy, architecture, and the other arts, and a resume of all things of science, knowledge, prosperous and adverse battles, and many other things; and he entitled this book calling it Teoamoxtli, which, well interpreted means Various things of God and divine book. The natives now call the Holy Scriptures Teoamoxtli. because it is almost the same.

He foretold that their nation were to perish with very great punishments from heaven, and no less than the three destructions they would have—and that the last would be the year of ce Tccpatl (star that so persecuted them). Some men of his own lineage would rise and persecute him [his people] with very great wars, until nearly all of them were exterminated. (Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

The Writings of Fray Bernardino de Sahagan Vol. No. 8 of Lord Kingsborough

From 1558 to 1566, Sahagun spent his time compiling and writing his Historia General de las Cosas de Nueva Espana.

Sahagun obtained his material through observation as well as by the unique method of assembling together 10 to 12 of the wisest old men of the communities along with his trilingual students and then having each verify the other's words as to the origin, history, and beliefs of the

people. His account of the Conquest is an Aztec version, and because of this and other things in the record, his work was halted and almost destroyed—as had been the case with so many other records of the Aztecs. He was later forced to change parts of his accounts regarding the Conquest. His writings are filled with notes and are well illustrated, with the art having been done by Aztec artists.

Sahagun died in 1591 when an epidemic of catarrh infested Mexico City. As a historian and scholar, he is considered the greatest authority on the Aztecs of the 16th Century. (Sahagun, Book 1:1—17)

Chiapaian Legend of the Tower of Babel

“An ancient manuscript of the primitive Indians of that Chiapaian) 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 A the confusion of tongues, there were seven families who spoke the same language. which was Nahuatl, that which is still spoken by the Aztec 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 they named Tlapalan. which signifies the red country, on account of the soil being of that color”

“Concerning the origin of these peoples, the report the old men [of central Mexico where Sahagun lived many years) give is that they came by sea from the north [i.e., down the Gulf Coast of Mexico), and true it is that they came in some wooden boats but it is not known how they [the boats) were hewn, but it is conjectured by a report found among all these natives that they came from seven caves, and that these seven caves are the seven ships or galleys in which the first settlers of this land came, as gathered from likely conjectures.

The people first came to settle this land from the direction of Florida, and came coasting along the coast disembarking in the port of Panuco, which they call Panco. which means “place where those arrived who crossed the water. This people came in search of the terrestrial paradise, and they had as a family name Tamoanchan, which means “we are looking for our home.”

“The Aztecs have a tradition of a God suflerxng and crucified named Quetzalcoatl, and of one preceding him to prepare the way and call them to repentance.”

“The Mexicans believe that Quetzalcoatl took human nature upon him, partaking of all

the infirmities of man, and was not exempt from sorrow, pain or death which he suffered voluntarily to atone for the sins of man."

"Quetzalcoatl is there painted in the attitude of a person crucified, with the impression of nails in his hands and feet, but not actually upon the cross."

Again: *"The seventy-third plate of the Borgian MS. is the most remarkable of all, for Quetzalcoatl is not only represented there as crucified upon a cross of Greek form, but his burial and descent into hell are also depicted in a very curious manner"*

"There were three in the Godhead or Trinity, namely Ycoma, Bacab and Echuae. Baeab had been crucified. According to Yucatan tradition"

"Quetzalcoatl was represented as being pierced with a spear in His side, water coming from his side."

"Quetzalcoatl taught the same doctrine that Jesus did and had the same organization. Having twelve apostles."

(Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

An Aztec Prayer

"Oh, precious stone, oh, rich feather . . . thou wert made in the place where are the great God and Goddess which are above the heavens [in the celestial world]! .a. Thy mother and thy lathes celestial woman and celestial man, made and reared thee.... Thou hast come to this world from afar, poor and weary. . . Our Lord Quetzalcoatl, who is the Creator, has put into this dust a precious stone and a rich feather." (Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

. Baptism Practiced

"When the holy bishop of Chiapas arrived at Campeche, in the year 1554. on his way to his diocese, in company with several Dominican friars, he not only saw what Montejo had written about the baptism of the Yucatecas, but also learned that all the natives of the country were baptized. no one being allowed to marry before the sacred ceremonies had been performed on him. It was the duty of the Maya to have their children baptized. for they believed that by this ablution they received a pure nature, were protected against evil spirits, and possible misfortunes. They held, however, that an unbaptized person, whether man or woman, could not lead a good life or do anything well." (Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

Life After Death

"Wise Aztec teachers declared:

...that they did not die but woke from a dream they had lived...and became once more spirits...they said, too, that some were transformed into the sun, others into the moon and others into various stars.

Another place where they said the souls of the dead went, the earthly paradise named Tlalocan, in which it was said there was much rejoicing and comfort and no

sorrow whatever." (Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

"A very remarkable representation of the ten plagues which God sent on Egypt occurs in the eleventh and twelfth pages of the Borgian Manuscript. Moses is there painted, holding up in his left hand his rod, which became a serpent; and, with a furious gesture, calling down the plagues upon the Egyptians. These plagues were frogs, locusts, lice, flies, etc., all of which are represented in the pages referred to; but the last and most dreadful were the thick darkness which overspread Egypt for three days, and the death of the firstborn of the Egyptians. The curious symbol of one serpent swallowing up others, likewise occurs in the nineteenth page of the same Manuscript. It is not extraordinary that the Mexicans who were acquainted with one portion of the exodus—that relating to the children of Israel journeying from Egypt—should also not have been ignorant of another."

(Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

"After the Millennium the world, after its third destruction, would be repopled by the souls of children who would return to life." (Taken from book Ancient America and the Book of Mormon By Dr. Milton R. Hunter)

Council in Heaven

It is told that when yet (all) was in darkness, when yet -no sun had shone and no dawn had broken—it is said— I the gods gathered themselves together and took counsel among themselves there at Teotihuacan. They spoke; they said among themselves:

"Come hither, O gods! Who will carry the burden? Who will take it upon himself to be the sun, to bring the dawn?"

And upon this, one of them who was there spoke: Tecuciztecatl presented himself. He said: "O gods, I shall be the one."

And again the gods spoke: "(and) who else?"

Thereupon they looked around at one another. They -pondered the matter. They said to one another: "How may -this be? How may we decide?"

None dared; no one else came forward. Everyone was afraid; they (all) drew back.

And now present was one man, Nanauatzin; he stood there listening among the others to that which was discussed. Then the gods called to this one. They said to him:

"Thou shalt be the one, O Nanauatzin."

He then eagerly accepted the decision; he took it gladly. He said: "It is well, O gods; you have been good to me."

(Taken from the Book Exploring The Lands of The Book of Mormon by Joseph L. Allen PhD.)

Resurrection

When we die, it is not true that we die; for still we live, we are resurrected. We still live; we awaken. Do thou likewise. (Sahagun 10:192)

(Taken from the Book Exploring The Lands of The Book of Mormon by Joseph L. Allen PhD.)

Three Kingdoms

(This is) what the natives knew: the old ones and the chiefs. For all who died went to (one or another of three places when they died. (Sahagun 3:39)

(Taken from the Book Exploring The Lands of The Book of Mormon by Joseph L. Allen PhD.)

Material Taken from Kingsborough's Vol. 6, of Antiquities of Mexico

"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 of abdicating it on his arrival and obeying him as vassals. -

Ant, of Mex., Vol. 6, p. 162.

Yucatan Indians Knowledge of Christ

"Las Casas, Spanish Bishop of Chiapa, states that the Indians of Yucatan had an accurate knowledge of the Godhead, believing that they resided in heaven, even the Father, the Son, and the Holy Spirit. The Father was named Yeona, the Son Bahah. who was born of a virgin named Chibirias, and that the Holy Spirit was called Euach. Bahah the Son they said 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; that immediately afterward Euach came as a merchant, bringing precious merchandise, filling those who would with gifts and graces, abundant and divine."

Kingsborough's *.Antiquities of Mexico*, Vol. 6.

Speech of a Mexican to his Son:

"Remember the words which now I address to thee, my son; let them be a thorn in thy heart, and a cold blast to afflict thee, that thou mayest humble thyself, and take thee to inward meditations. Consider, my son, that it has -been thy lot to be born in the time of trouble and sorrow, and that God has sent thee into the world at a time of extreme destitution. Behold me, who am thy father; see what a lite I and thy mother lead, and how are we accounted as nothing, and the memorial has passed away. Although our ancestors were powerful and great, have they bequeathed unto us their power and greatness? No, truly, cast thine eyes upon thy relations and kindred who are outcasts. Thou art of famous lineage; it becomes thee to have ever present before thine eyes how thou oughtest to live."

Lord Kingsborough's *Ant, of Mex.*, Vol. 6, p. 385.

A Visit from a devine Being

"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 rain might grow, kindled fire to breath, healing the sick, giving sight to the blind; and that he spoke with as much propriety and diligence 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.

*They say that shortly after he went to Peru—wearing a loose mantle over his shoulders, either fastened with a clasp at the breast, or knotted at the corners, whence it may be inferred that this man was some apostle whose name they do not know. * * * They call him Quetzalcoatl, which signifies the serpent birdman, account of the swiftness with which he passed from a distant country to theirs.”*

Ant, of Mex., VoL 6, p. 51.

Kingsborough's Conclusion

"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 Yorquemada, from which it might appear that even the New Testament had been known to the Indians: "Another ecclesiastic, named Brother Diego de Mercado, a grave father, who had been defensor of this province of the Holy Ghost, 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 'vas dedicated to the safe custody of it and to instruct others in its doctrines. These doctrines were written in two columns and between column 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 made for that purpose, which they kept along with the book.

On this ecclesiastic questioning the Indian of the contents of that book, and its doctrines, he was unable to give him farther 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"

Torquemada says that a friar named Diego de Mercado, had a conversation with an Otomi Indian over 70 years old, concerning the Indian's faith. The Indian told him that long ago, the Otomis were in possession of a book, that had been handed down from father to son & guarded by persons of importance, whose duty it was to explain the book. Each page of the book had 2 columns, & between these columns were paintings which represented Christ crucified. They turned the pages with a tiny stick kept along with the book for that purpose. The friar asked the Indian what the book contained. The old Indian could not give details, but suggest that it's teachings would be like, if not the same as the friar's. The problem was that they did not have the book to compare both faiths with, because the book had been hidden away in the ground by it's guardians who had buried it at the arrival of the Spaniards. Father de Mercado went on to say that further discoveries had been made concerning the natives' dogmatic theology, namely those in some of the provinces of the "New Spain" area. Among the Totonacs, the people expected the advent of the Son of the great God into this world. He had to come in order to "renew all things." This was not a spiritual renovation, but an earthly material improvement. (2 Ne.3:3-25; &: *Indian Legends, by James W. Lesueur, 1928, pp.221-3, Antiquities of Mexico, Kingsborough, V.40, p.409.*)

From Lost Tribes Web Page (www.losttribes.com)

The mystery of what happened to the lost tribes of ancient Israel is the theme of this web site. Significant evidence will be presented to show that, centuries before Columbus, the tribes migrated to and populated regions now known as Mexico, Peru, Guatemala, the Dominican Republic, Cuba, Brazil, Nicaragua, the United States, Canada, and their neighboring areas. This site recognizes that there are many other areas of the world that have been ably proposed as likely destinations of the lost tribes. Indeed, certain nations in Africa, Asia, and Europe are among them. It should be noted that Lost Tribes Info stands not to refute these propositions but rather to complement them. After all, the Lord said in Isaiah 27:6,
"In the days to come, Jacob will put out shoots,
Israel will bud and blossom and fill the whole world with fruit."

The contents of this web site is composed entirely of excerpts from a multi-volume 19th century work by British scholar **Lord Kingsborough**, *Antiquities of Mexico*, (the volume and page are noted after each excerpt). Kingsborough spent years researching the records and writings of Europe's first observers in the New World. His compilation of the logs is deep and thorough.

Readers of Lost Tribes Info should know this web site is intended, in part, to be an incomplete surface view of the subject. The hope is to inspire others to delve deeper and examine more closely. Feedback can be addressed to LostTribesInfo@aol.com.

* The celebrated Las Casas entertained no doubt that the continent of America had in early ages been colonized by the Jews; and he goes so far as to say that the language of the Island of Saint Domingo was "corrupt Hebrew."
VI 282

* ... the curious fact of the comparatively rude and uncivilized tribes of the Orinoco being acquainted with the history of the formation of Eve from the rib of Adam while he slept, who also, according to the Abbe Gili, agreed with the Mexicans in believing that light was created before the sun, which likewise was a Hebrew doctrine. VIII 172, 173

* (the knowledge of the creation of light before the creation of the sun) was so opposed to the philosophical opinions of the heathen world, that the interpreter of the Codex Vaticanus does not scruple to affirm ... that the Mexicans had either derived the knowledge of it from the devil, or were a people descended from the Jews. VIII 173

* Sahagun's History of New Spain will convince the most skeptical that the Mexicans borrowed largely from the natural philosophy of the Jews, to whose moral code they were so much indebted...
VIII 40

* The Peruvians when first discovered by the Spaniards had already attained a high degree of civilization; and it would appear from a passage of Gomara's History of the Indies, that the Spaniards were struck by the resemblance of some of the tribes of Indians in that part of America to Jews. VI 271

* If the Mexicans were descended from the Jews, or acquainted with the books of the Old Testament it is the second proposition by which that interpreter (interpreter of the Vatican Codex) attempts to prove the first,-there would have been nothing surprising in their borrowing images from passages in the Psalms and other books of the Bible descriptive of the Deity or of his attributes VIII 31

* ... implies an acquaintance on the part of the Mexicans with the Book of Genesis; a fact already noticed by the interpreter of the Codex Vaticanus, who thence concluded that the Mexicans were descended from the Jews VIII 55

* The interpreter of the Codex Vaticanus is of the opinion that the ceremonies of the Mexicans, as well as their sacrifices, may be urged as proof of their being descended from the Jews. VI 235

* The assertion of Adair that all Indians, particularly the Muskohge, have a sanctum sanctorum, or most holy place, in the manner of the ancient Jews, is fully corroborated ...in an inedited letter of M. de Buisson, descriptive of a temple of the Natchez, who were a powerful Indian tribe dwelling on the banks of the Mississippi VIII 381 Supplement

* If the Mexicans were descended from the Jews, and conscious of their origin, and that they were God's people,- a fact which, like the ancient Jews, they frequently took occasion to remind Him of nothing would have been more probable than that, when suffering hardships, and in extreme difficulty, they should have expected the quick coming of the Messiah; and to that expectation might be referred "Come quickly, since we expect you," which both the interpreter of the Codex Telleriano-Remensis and the interpreter of the Codex Vaticanus affirm that the Mexicans were accustomed to utter from the terraces of the houses on the festival of Hueymiccaylhuitl ... VIII 66

- ... the various marvels which Gomara, Torquemada, Acosta, and Herrera testify that the Mexicans believed to have occurred in the course of their pilgrimage from Aztlan,-such as heaven raining bread; water flowing at the command of their god from a dry rock; a small brook suddenly overflowing its banks, and causing the enemy to flee before them; the punishment of those who murmured against the will of Huitzlopochtli, and wished to remain in Tulan instead of proceeding onwards to the promised land; the frequent consultations the priests held with their god, and the answers which they received VI 244

* Oviedo says, that the Indians of Nicaragua refrained from all work on the days dedicated to religious festivals, and the same custom existed among the Peruvians ...
... that it was very probable that the sabbath of the seventh day was known in some parts of America VIII 135

* Garcia, in his celebrated treatise on the origin of the Indians, adduces as a partial argument in favor of the Mexicans being descended from the Jews, the similarity which many of their laws bore to those of the Pentateuch. This argument is so conclusive that it is unnecessary to insist upon its force VIII 115

* ... it may be inferred that altars of single stones were very common amongst the Jews, as they were also amongst the Mexicans VI 492

* The Peruvian tradition of men having been created by Viracocha, after the likeness of images made by himself VI 403

* Many customs of the Mexicans, strongly savouring at Judaism, besides that of circumcision, having already been noticed : such as their wearing fringes fastened to their garments, practising frequent ablutions; attending constantly public places of worship, to which they were summoned by the blowing of horns, as the Jews are to the synagogues; anointing themselves with oils; addressing each other with the appellation of Brother and Sister; their priests allowing their hair to grow long like Nazarites, though some were tonsured; their frequently doing penance, strewing dust on their heads, and blackening themselves with ashes as a sign of mortification, and eating earth (Isaiah 49:23) at the festival of Tetzcatlipoca. VI 388, 389

* Sahgun says in mentioning in the fourteenth chapter of his first book the festival of Xochilhuitl ... that the Mexicans ate on one of their feasts unleavened bread. VI 307

* A curious pallel of the Jewish and Indian moral laws may be found in that chapter of the third book of Garcia's Origin of the Indians, which he has entitled, "Como los Indios guardaron los Preceptos del Decalogo." "How the Indians obeyed the Ten Commandments"! VI 331

* The words of Las Casas, "Loquela tua manifestun te facit," "Your speech betrays you," in reference to the Mexicans, or some other tribe of Indians, whom he took to be real Jews ..." VI 332

* Original Indian traditions record that the province of Guatamala was in early ages colonized by the Jews, who assumed the names Tultecas, and established a powerful monarchy in that district of America VIII 9

* It was customary among the Jews to summon the people to the synagogue by the sounding of horns; and to blow trumpets was a religious ceremony, which Moses declares, in the twenty-third chapter of Leviticus ... It is certainly not a little curious that, according to Torquemada, the Mexicans should have been summoned to prayers at stated hours by the blowing of horns, in the same way as the Jews ... VI 293

* The Mexicans believed that Tezcatlipoca was a spirit, and that when he appeared to mortals they only saw and conversed with his snake. The Jews reconciled in the same manner the passage in the Old Testament "No man hath seen God," with many other passages in Scripture in which persons are declared to have seen him. VIII 87,88

* ... the Peruvians, like the Jews, considered the Divine name ineffable VIII 140

* Polo de Ondergando states this curious fact in ... his inedited treatise concerning the manners of the Peruvians; wherein he observes, that blasphemy, sacrilege, adultery, and homicide, were four crimes which the Peruvian laws punished with the greatest severity. VIII 150

* ... Sahagun's History of New Spain does certainly contain many metaphors and figures of speech evidently derived from the Scriptures, and which unequivocally prove the existence, in former ages at least, of the Hebrew language in America. VIII 163

* ... a very curious agreement in the name which the Jews and the Mexicans applied to the poles of the earth. The Mexicans, as we are informed by Sahgun, in the third and eighth chapters of his ninth book of History of New Spain, named the north and south poles the left and right hand of earth, and the learned Capellus, in his dissertation on the ground plan and architecture of the Temple of Jerusalem, which Bishop Walton has prefixed to the first volume of his polyglot Bible, affirms that the Jews gave the same name to the poles. VIII 256 Supplement

* And Malvenda says, that the natives of St. Michael had tombstones, which the Spaniards dugged up, with several ancient Hebrew characters upon them, as, "Why is God gone away?" and "He is dead, God, knows." VIII 373 Supplement

* (Chronicle of the Order of Saint Augustine in Peru) ... Two other stones containing inscriptions in Hebrew and Greek letters, are stated by Colancha, on the authority of Brother Raymond Urtado to have existed in the neighborhood. VIII 25

* The strongest argument, however, ... is the confession of Montezuma and his nobles, one and all to Cortes - that their ancestors had come from the same part of the globe as the Spaniards, situated towards the rising sun. VI 53

* The interpreter of the paintings contained in the larger Vatican M.S. ... instancing this and other traits of resemblance between the Mexicans and Jews ... adds, "From all these circumstances the fact is plain and probable, that this nation descended from the Jews ... VI 65

Two

Swine

* (Adair reported)"When the English traders have been making sausages mixt with hog's blood, I observed the Indians to cast their eyes upon them with the horror of their reputed forefathers, when they viewed the predicted abomination of desolation fulfilled by Antiochus in defiling the Temple ..." VIII 157

* Adair also remarks ... that the Indians entertained the same degree of abhorrence for the flesh of swine as the Jews; and this double analogy in the arbitrary association of ideas of pollution with blood and eating the flesh of swine, increases in much more than a twofold ratio the probability that the Indians derived their notions of uncleanness from the Jews, and were deeply imbued with all the prejudices of the Old Law VIII 157

* Having noticed their division of animals into clean and unclean,- under which latter denomination they included hogs, wolves, panthers, foxes, cats, mice, rats, moles, and even the beaver, only excepting the bear from prohibition which Moses laid in the eleventh chapter of Leviticus on eating any of the species of animals here enumerated ... VIII 157

* ... since Gumilla declares ... that the Indians of the Oronoco were circumcised, and held the flesh of swine in extreme abhorrence ... VIII 159

* The extreme aversion which the North American Indians felt for swine, and the opprobrious term of Shukapa, or swine eaters, which they bestowed on Europeans because they perceived that ate the flesh of that animal, have already been noticed by Adair in the twelfth Argument of his treatise on the descent of the American Indians from the Jews. Whether, however, the fact of no mention being made by any Spanish authors of the flesh of the pecari, or Mexican hog, being eaten by the Mexicans, or that animal being domesticated among them or sacrificed in their temples, or even offered as provision to the Spanish soldiers, before whom they placed all other kinds of food when on the marches through their country, can be considered a negative proof of the Mexicans entertaining the same aversion for swine as the more northern Indian tribes, we shall leave it to others to determine. VI 236

* Du Tetre, an old French author, who published a General History of the Islands of St Christopher, Guadeloupe and Martinique, in the year 1654, remarks in the third section of the first chapter of the fifth part of that work, that the Indians, either of all or some of these islands, abstained from eating the flesh of swine, and also many kinds of fish when it is recollected that the group of islands of which the three above mentioned formed a portion were originally inhabited by the Caribs ... and that they were peopled from the adjacent continent, and by the tribes dwelling in the vicinity of Orinoco, this fact will not appear so extraordinary; ... VIII 159

* ... the Mexicans in their dress, in the domestic economy of their house (which had flat roofs or terraces like those of the Jews), in their mode of receiving guests and saluting strangers, in their respect for the old (rising up on their approach), and in the pains which they bestowed on the education of their children ... strongly remind us of the Jews VI 276

* It is evident, from the passage of Exodus (29:6) ... that the holy crown was distinct from the mitre: it consisted of a plate of gold, that was tied with a blue lace over the mitre ... it says, in the thirty-sixth and following verses of the same chapter: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. And thou shalt put it on blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead ..."

Three things deserved to be noticed in the Mexican mitre. It frequently consisted of a plate of gold on a blue ground; it was tied to the head by a lace or ribbon; it was peculiarly worn on the forehead of the king or the priest. VI 296

Clothing

* They (Peruvians) seem likewise to have imitated the Jews in their sacerdotal costume. VI 293

* Balboa, in the eighteenth chapter of his inedited History of Peru, to which he has given the title of "Miscellanea Antartica," mentions along with the tassel, a sceptre, a mantle, and sandals as composing the regalia of the Ingas ... VI 519

* It would appear from what Garcia asserts, ... that the dress of the Peruvians was more like that of the Jews than was the Mexicans, whilst the sandals of the people of New Spain were strictly in the Hebrew fashion. [We know, from the expression of John the Baptist, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose," the nature of the Hebrew sandals, which probably exactly resembled those worn by the Mexicans.] VI 295

In Peru ... some of the Ingas wore a crown more nearly resembling an episcopal mitre ... VI 297

Garcia says, in the last section of the second chapter of the third book of his, Origin of the Indians, "If the dress which the Indians wear is duly considered, particularly the Peruvian, it will be found very like that worn by the Jews; for they use a tunic or shift, which resembles a surplice without sleeves, and over it they wrap a mantle. They substitute sandals in the place of shoes ... VI 295

* Garcia ... "That this was the dress and costume of the Hebrews is evident (above excerpt)... and this kind of dress and sandals was worn by the Apostles." VI 295

* Garcia, in the second chapter of the third book of the, Origin of the Indians ... "Fr. Agustin Davila, Arcobispo de Santo Domingo, refiere en su Historia Dominica del Nuevo Mundo, como un pueblo llamado Tamaculpa, que es en la Misteca, se halloran unas vestiuras Sagradas de el que ellos tenian por summo sacerdote, muy semejantes a la que se ponian los pontificos maximos de la lei de Moises ..." "Brother Augustin Davila, the archbishop of Santo Domingo, relates in his Dominican History of the New World, that some sacerdotal vestments were discovered in a town called Tamaculapa, in Misteca, which had belonged to the person whom they considered their high priest, which nearly resembled those worn by the high priests of the Mosaic law ... VI 293

* It is certainly surprising to see how nearly the Jewish costume is imitated in some of the Mexican paintings. VI 296

* it is, however, an undoubted fact, that the laws of the kingdom of Menchoacan, and the dress of the people of that state ... bore a strong resemblance to those of the Jews, whom they likewise resembled in making use of an ark in war. VIII 166

* It is true, as a general remark, that both nations (Mexicans and Jews), in their costumes and the external decorations of their persons and buildings, nearly resembled each other ... VI 229

* The same custom prevailed amongst the Mexicans; on whose persons, as represented in their ancient paintings, we recognize all the ornaments mentioned in the Old Testament as worn by the Jews ... VI 229

* From the sixth verse of the eighth chapter of the Song of Solomon, "Set me a seal upon thine heart, as a seal upon thine arm," it appears that the Jews wore their seals fastened to their arms. And it is very singular since there was something peculiar in the Hebrew fashion, that this should have been a Mexican custom likewise; as we learn from Cortes, Torquemada, and Bernard Diaz, that it was. VI 229

* ... it would appear that the mantle, worn from a sense of decency by the Mexican priests round their loins, very much resembled the breeches which Moses made for Aaron and his sons. VI 298

* The dress and costumes of the Mexicans, and their sandals, resemble the apparel and sandals worn in the early ages in the East, especially by the Jews: and the serpent with which the Mexican priests ornamented their heads and persons, was perhaps a fashion introduced from Egypt into the New World ... VI 181

* ... where Joshua is described as being clothed in filthy garments, undoubtedly because the Jews, like the Mexicans, were accustomed to wear such garments as a sign of contrition for sin; and the Mosaic law required that the Jewish high priest should in his official character mourn for the sins of the people. VIII 237

* Both the Mexicans and the Peruvians were accustomed to take off their sandals whenever they trod upon holy ground or entered the places of their kings. This agreement is an arbitrary custom between two Indian nations so remote from each other would seem to argue a common acquaintance on their part with the history of God's appearing to Moses in the burning bush, and commanding him to take off his shoes because the place on which he stood was holy ... VIII 217

* ... twenty-second chapter of Deuteronomy ... "Thou shall make thee fringes upon the quarters of thy vesture wherewith thy cover thyself."
... from the indubitable testimony of their own paintings that was precisely the part of their dress to which the Mexicans fastened fringes. VI 77

Three

Circumcision

* With respect to circimcision, Peter Martyr and Gomara, whose veracity as historians has never been doubtedn both affirm that the Indians were circumcised. VI 334

* ... it deserves to be remarked, that the rite of circumcision seems to have prevailed thousands of leagues along the coast of the Atlantic, amongst nations very remote from each other, and who spoke very different languages. Peter Martyr notices ... the rite of the natives of Yucatan. Oviedo says ... it was practised in Nicaragua; and Gumilla states it was common among the Indians of the Orinoco, observing that the ceremony was performed on the eighth day after the birth of the child ... from the fourth chapter of Dr. Boudinot's *Star in the West*, that this rite was practised amongst the North American Indians. VIII 121

* Captain Cook in the narrative of his *Voyage to the Pacific Ocean* ... the men of Tongataboo were all circumcised, ... the rite of 'taboo matee' or 'purifying from uncleanliness' contracted by the touch of a dead body, which was strictly enjoined by Moses to the Jews in the nineteenth chapter of the *Book of numbers* ... VI 520, 521

* ... and it is singular enough that the phrase 'taboo matee' should so nearly resemble the Hebrew expression ... VI 521

* Captain Cook also discovered the that circumcision had extended itself to the Islands of the South Sea. How, to use the words of Gumilla, are these moral phaenomena to be explained ? VI 392

* The Mexican custom of circumcising their children within a few days after their birth was known to the Spanish authors (Ureta's *Historic de la Etopia*, sixth chapter, second book; printed at Valencia 1610). VIII 184

* It is certainly very extraordinary to find from the "*Oronco Illustrated*" of Gumilla, and Coreat's *Voyages to the West Indies*, that Indian nations so remote from each other as those of the Oronco and the tribes who lived on the confines of Peru on the banks the La Plata, as well, as the Chalchaques, a people situated between Peru Tucuman, all used circumcision, and strictly abstained from the flesh of the swine. VI 392

* The practise of concision, for example, together with the rite of circumcision, was discovered by Palacio among the Indians of Honduras ... VIII 228

* ... that the practice of that rite (circumcision) was common in Nicaragua; since had it been confined simply to a few individuals, ... it could scarcely have come to the knowledge of the Spaniards, much less have been a subject of grave inquiry among them. VIII 24 Supplement

* (Mackenzie's) *Journal of a Voyage through the North-ewst Portion of the Continent of America* ... "Whether circumcision be practised among them I cannot pretend to say, but the appearance of it was general among those whom I saw." VIII 121

* It would be an extremely difficult thing to detirmine how appearance, in the present case, could have differed from reality; and we shall only observe, that the idea of the Jews having colonized America appears never to have crossed the imagination of Mackenzie (see previous excerpt), he could have no motive for noticing this curious fact ... VIII 121

* It will be remarked that Gumilla says the Salivas circumcised their children on the eighth day after their birth; and by the covenant which God made with abraham, the Jews circumcised their children on the same day ... VI 272

* Gumilla asserts ... that the Salivas and other Indian tribes of the Oronoco were circumcised, and held the flesh of swine in extreme abhorrence; from which he infers that those tribes were descended from the Jews. It may be interesting to know that so learned a writer as the Abate Gili, whose work, dedicated to Pope Pius VI, received express approbation of the Spanish monarch Charles III, although differs in opinion from Gumilla respecting the Hebrew origin of those tribes, still bears honourable testimony to the merits of that historian, and corroborates the truth of his relation in some of its most important particulars ... VIII 37

* From the accounts of travellers it would seem almost doubtful whether circumcision was not a custom of the Hottentots, who according to Anquetil, were forbidden by their traditions porkfish without scales, hares and rabbits; ... and it is very deserving of notice, that Edwards says nearly the same thing, in the second chapter of his History of the West Indies, of the Caribs ... VIII 121, 122

* ... For we read in Captain Cook's Voyages of the rite of tabooing, or consecrating and putting apart, or making unclean for a definite period of time, both animate and inanimate things; and also that the natives of some of those islands, which are probably peopled from America, practised circumcision. VI 256

Aztecs

* The Tultecas were most probably Jews who had colonized America in very early ages, bringing along with them the knowledge of various mechanical arts, and instructing the Indians in them; but especially propagating amongst them their own religious doctrines, rites, ceremonies, and superstitions, which seem to have pervaded the New World from one end of that vast continent to the other; and to have extended to some of the islands in the Pacific Ocean ... VI 255,256

* Azcatlchochitl a Tultec princess ... seems to be a snycope for Aztecatlchochitl, a name which would signify The Rose Of the Aztecs ... it would afford grounds for supposing that the Tultecas were also called Aztecas, and that they proceeded from Aztlan ... VI 256

* The reason for supposing that the domination of the Tultecas had rather merged in that of the Chichimecas ... is the estimation in which they were held long after their empire had passed away; and the pride which the chichimecan sovereigns felt in being descended from them ... VI 256

* ... how to account for an extreme similarity which their history, their laws, their rites, ceremonies, and superstitions present to those of the Jews,- would be found in the fact that the Tultecas were Jews who had colonized America ... from whom likewise many of the Indian tribes might with much probability have borrowed a portion of their early history, especially the account of their pretended migration. VI 256

* ... or in the term Huehhetlapallan, or the old red country, having been applied to it in opposition or contradistinction to the new red country, a name which the Jews would have been likely to have given to the monarchy which they established in the New World, from the striking peculiarity of the red complexion of the Indians, distinguishing them in the manner from all other inhabitants of

the globe. VIII 196

* The fact of the Mexicans being themselves quite ignorant of the real situation of a country which their national traditions identified with the Holy Land, even much more than the various names strictly applicable to the Holy Land which they bestowed upon it, affords strong presumptive evidence that the country of Aztlan was the land of Canaan, and the city of Tula Jerusalem. VIII 196

Four

The Deluge

* But the Mexican tradition of the Deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records that a few persons escaped in the ahuehuete, or ark of fir, when the earth was swallowed up by a Deluge, the chief of whom was named Patecatle or Cipaquetona; and that he invented the art of making wine; that Xelua, one of his descendants, or at least one those who had escaped with him on 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; that Tonacatecutli, incensed the at the presumption, destroyed the tower with lightning, confounded their language, and dispersed them; and that Xelua led a colony to the New World. VI 401

* This age, which was the first of the Mexican ages, and named by them Atonatiuh, or the age of water, closely bordered upon that of the Tzocuillicxeque, or age of giants; and it will be recollected that the age of the Flood in Scripture was that of the giants also. VI 401,402

* The fact of the Mexicans recording, both in paintings and songs, the deluge, the building of the Tower of Babel, the confusion of tongues, and the dispersion of tribes, being generally admitted by the early Spanish writers on America, it is almost unnecessary to refer to the authority of any particular writer to prove what no one will deny. VI 402

* From this account it will be perceived, that as not only in New Spain and in Peru, but likewise in Nicaragua, the tradition of the Deluge was generally received among the Indians; and that the temptation of Eve, of the fall of man, and of the loss of Paradise, was no less general in the New World. VI 402

* The tradition of the inhabitants of Cuba certainly deserves to be compared with those of the people of Michuacan and Nicaragua, who also approximated to the Mosaic history in their accounts of the Deluge; although the former of the last-mentioned nations believed that it was the colibri, or the humming-bird, and not the dove, that returned with the branch of the tree. VI 394

* The Indians of Chili, according to Rosales, had likewise a tradition of the Deluge; but he observes, that shells and other fossil remains discovered in abundance on the highest ranges of mountains, might have suggested that to them. VI 394

* Don Mariano Fernandez de Echevannia y Veita ... "horrible calamity from excessive rains, accompanied with thunder and lightning, which deluged the whole earth, the highest mountains being covered with water caxtolmalictli, which signifies fifteen cubits, and that only eight persons escaped from this general calamity in a Haptlipetlacalli, which signifies a house resembling a closed ark ... " VIII 25

* ... in the twentieth verse of the seventh chapter of Genesis, "Fifteen cubits upwards did the waters prevail, and the mountains were covered." VIII 25

* The Peruvians were acquainted with the Deluge, and believed the rainbow was the sign that the earth would not again be destroyed by water. This is plain from the speech which Mango Capac, the reputed founder of the Peruvian empire, addressed to his contemporaries on beholding the rainbow rising from a hill; ... recorded by Balboa in the ninth chapter of the third part of his *Miscellanea Antartica* ... VIII 25

* Torquemada ... "It is true that the Indians of of the Island of Cuba say that they knew that the heaven and other things had been created; and they affirm by three persons, one of whom came from such a part, and the other two from other parts; and that they were perfectly informed also of the deluge, and that the world had been destroyed by a quantity of water. The old men above seventy and eighty years of age reported, when first our countrymen settled in that island, that an old man knowing that the deluge was about to happen, built a large ship, in which he embarked with his household and many animals, and that he dispatched from thence a crow, which did not return, staying to prey upon the dead carcasses; and that afterwards sent a dove; which came back cooing, bringing a leafy branch which resembled a hop, although not one: on which he quitted the ship, and made wine of mountain grapes and became drunk ... VI 393

* M. de Humboldt says that "The people of Mechoacan preserved a tradition, according to which Coxcox, whom they named Tezpi, embarked in a large acalli, (a word compounded of atl watwr, and calli a house) with his wife, his children, and animals and seeds of various kinds, the preservation of which was valuable to mankind. As soon as the great spirit Tezcatlipoca commanded the waters to retire, Tezpi caused a vulture, the Zopilote, (Vultur aurea) to leave the bark. This bird, whose food is carrion, did not return, on account of the number of dead bodies with which the earth only just was strewn. Tezpi sent other birds, of which the Colibri (or humming-bird) alone returned, bearing in its bill the leafy branch of a tree. Tezpi then perceiving that the earth began to be covered with new verdure, quitted his ark near the mountain of Colhuacan." VI 117

Funeral Rites and Imponderables

* In reasoning on the probability of the Indians being descended from the Jews, from a striking resemblance in their mourning ceremonies and funeral rites, the reflection naturally presents itself to the mind, that all mankind are subject to the same feelings of grief for the loss of those dear to them, so the mode of expressing those feelings is among all nations nearly the same, except where the custom has produced a change. When, therefore, we find the Indians and Jews differed from all other nations in their manner of mourning for the dead, and agreed with each other in many arbitrary rites, such as in burning a portion of their household goods, in anointing their bodies with oil, in burning them amidst the loud lamentations of women hired as mourners, in celebrating funeral feasts, in depositing great wealth in their tombs, in mourning for a stated period of time after the decease, in gathering their bones to those of their fathers, and, lastly, in employing the same personal demonstrations of grief, such as falling on their face on the ground, and lying in that position sometimes for three days, placing their hands upon their mouths, humiliating themselves in the dust, blackening their faces with ashes of charcoal, lying in ashes, uttering the ejaculation, Ah, brother! and amongst other Indian tribes, rending the garments, cutting the flesh, and oft the hair, both which latter customs, though strictly forbidden to the Jews ... were commonly practised ... VIII 388 Supplement

* The curious analogy in the customs of the ancient Jews and the Peruvians will more fully appear from a comparison of the following passage from the ninth chapter of Balboa's inedited, 'Miscellanea Antarctica', descriptive of the grief of Mango Capoc for the death of his brother Ayarcache, with the thirtieth verse of the thirteenth chapter of the first book of Kings, and the eighteenth verse of the twenty-second chapter of Jeremiah, from which it is evident that it was a Hebrew custom to utter the ejaculation "Ah, my brother!" or, "Ah, sister!" at funerals: I compliance with the request of their brother Ayarcache, they repeatedly invoked his name and bewailed his loss: Ah, my brother! ... VIII 200, 201

* ... the Peruvians were accustomed to lament over the tombs of their deceased kindred, imitating the plaintive cooing of doves.

... Isaiah, in the fourteenth verse of the thirty-eighth chapter of his Prophecies ... "I did mourn as a dove ..."

... in the eleventh verse of the fifty-ninth chapter of his Prophecies ... "We roar all like bears, and mourn ... like doves ..."

Ezeiel, also in the sixteenth verse of the seventh chapter of his Prophecies, predicts that the Jews who escaped from the final desolation of Israel should mourn like doves in the valleys ... VIII 200,201

* It deserves to be remarked that Josephus notices, in the last chapter of the seventh book of his Jewish Antiquities, the immense riches which Solomon buried with his father David ...

... all the Spanish historians who have treated of the ancient history of the Peruvians affirm that they imitated the Jews in depositing immense riches in the tombs of the Incas, whose bodies, like those of the patriarchs Jacob and Joseph, were carefully embalmed ... VIII 204, 205

* ... (Mexicans) according to Sagard and Father Hennepin, celebrated, on certain solemn occasions, a mimic resurrection of the body, when they disinterred from the graves the bones of their most renowned warriors, and committed them again to the earth with many ceremonies, and that they entertained the Jewish notion that the body would rise with the same affections and diseases with which it had died, the fact would be explained why the Mexicans were so extremely careful to bury the dead in habits which denoted the peculiar diseases of which they had died, or the crimes which led to their execution, since this would have been typical of the day of judgement, and intended to denote the certainty of resurrection, when all would be judged according to the works which they had done in the flesh. VIII 248

Five

The Deity

- * "... offered up by the northern Indians, to the bountiful giver, the supreme holy spirit of fire, whom they invoke in that most sacred and awful song, YO He Wah, and loudly ascribe to Him, Hallelu-Yah, for his continued goodness to them." (Adair of sacrifices and offerings) VIII 366 Supplement
- * The Indian invocation either of all or some of the syllables of Jehovah, or Yohewah, in their festivals and religious dances, is so remarkable a fact that it will be satisfactory thta it does not rest on the single testimony of Adair, but is confirmed by the accounts of writers of other nations, both french and spanish, and particularly by the original religious songs of the Indians. VIII 384 Supplement
- * ... the learned editor of Major Long's 'Expedition to the Rocky Mountains' ... many of the stanzas of which terminate with the syllables Yah-we-he-ya, Whe-he-ya, Hah-he-whe-ya, evidentially invocations of the Great Spirit, and clearly enunciative of the Divine name. VIII 384 Supplement
- * Richard Lauden, describing the yearly festival of the Floridians ... as the sound of Yah-wah, jarred in Lauden's ear, he called it Java, in resemblance to the Syriac and Greek method of expressing the tetra-grannaton, from which Galatinus imposed it upon us, calling it Jehova, instead of Yohewah. VIII 370 Supplement
- * Laet, in his description of America, and Escarbotus, assure us, they have often heard the South American Indians to repeat the sacred word Halleluiah, which made them admire how they first attained it. VIII 373 Supplement
- * "And the natives of Sir Francis Drake's New Albion were desirous of crowning him Hio, or Ohio, a name well known in North America, and hath an evident relation to the great beloved name. Had the former been endued with a proper capacity, and given a suitable attention to the Indian general law of purity, he would probably have described them singing YoHeWah, Hallelu-Yah & c., after the present manner of our North American red natives." (Adair) VIII 368 Supplement
- * Don Jose Cortes likewise, describing in his inedited Memoirs the manners and customs of the Apache Indians ... thus notes this frequent recurrence of the syllable Ho in the songs which they used in their religious dances. VIII 384 Supplement
- * It may be here observed, that the particle, teo, in the Mexican language prefixed to the names of persons, places and nations, and meaning divine, as in Teocipactli, Teochichimeca, corresponds exactly with, jeru, in Hebrew, which signifies, in the same manner, holy or divine. VI 186
- * ... the Mexicans believed, like the Jews, that God was omnipresent both in heaven and in hell ... VI 518
- * As a rock and refuge of his chosen people - a name which the Mexicans emphatically bestowed upon Huitzilopochtli ... VIII 180
- * ... (from previous excerpt)second verse of the nintey-first Psalm, "I will say of the Lord, He is my refuge and my fortress:my God; in him I will trust. VIII 180

* The omnipresence of the Deity is so often insisted upon in the prayers which the Mexicans addressed to Tezcatlipoca, that it is difficult to imagine but that they must have borrowed that notion from the Jews; for the ancient philosophers did not imagine that their idea of the Deity was heightened by adding to omnipotence and omniscience the attribute of omnipresence, but, on the contrary, that it was materialized and debased by it ... VI 518

* The proof of the Mexicans believing that man was created in the image of God will be found in the following passage of the twelfth chapter of the ninth book of Sahagun's history of New Spain; "My son, we have seen and understood thy desire, and what thou proposest thyself, which, with tears, thou hast signified to us. We advise thee not to become proud or elated, nor to despise any one. Reverence the old of both sexes, although they be poor, and be compassionate to poor people of humble station; give them what is needful to cover and clothe themselves with, although it be the apparel which thou strippest from thyself; give them meat and drink, for they are the images of God; for this God will increase the days of thy life ... Take care that thou dost not covet another man's wife ... VIII 174, 182

* It would be easy indeed to prove, from a comparison of passages of the sixth book of Sahagun's History of New Spain with parallel passages from Scripture, that all the attributes which the Jews ascribed to the Deity, including his unity, ubiquity, and omniscience, and many other qualities much more characteristic of the peculiar tenets of the Jewish faith, were ascribed by the Mexicans to Tezcatlipoca, whose titles and epithets, agreeing with those of Jehovah, whose history of the creation of the world, and his taking himself a chosen people, being nearly the same, and whose standard of moral rectitude, as displayed in the code of the laws which he gave to the Mexicans, which, harmonizing with a scheme of final retribution and a future state of rewards and punishments, annexed the same penalties as the Jewish code to the same kinds and degrees of guilt, - thus placing Him before our eyes in the same light as moral agent - constitute such a chain of corroborative evidence as clearly to demonstrate that the God worshipped by the Mexicans under the name, Yao, was the same as the Hebrew, Jehovah. VIII 178

* It is however in the more curious combination of the divine attributes, and in their apparent oppositions, that a perfect resemblance may be traced, without any characteristic difference, between the notions which the Mexicans and the Jews formed to themselves of the Deity, who, it need scarcely be observed, can only be known to man by his attributes, his essence being alike inscrutable to all. VIII 178

* ... the oppositions are most strikingly displayed ... the Mexicans, for example, believed that Tezcatlipoca was the creator of heaven and earth, and that nevertheless the period would arrive when he would destroy the one and cast down the other; and that the Jews believed in a like manner that God would, previously to the day of judgement, destroy his whole work of creation ... (the prophet, Joel) "I will shake the heavens, and the earth, and the sea, and the dry land. VIII 178

* ... and it is more important to point out the attributes which the Jews, either exclusively or peculiarly, or in the transcendent sense, ascribed to Jehovah, and in which the Mexicans agreed ... VIII 179

* The Mexican deity Yao, then, is described as the giver of revealed Scripture ... The Ruler of kingdoms ... The Requirer of accounts for human actions ... The Forgiver of sins ... The Possessor of an ark of mercies ... A Just Judge ... The Enjoiner of rectitude and justice to all mankind ... The Trier and Prover of hearts ... The Promoter of dignities from the meanest and most abject conditions ... The Predestinator of all things ... The Father of all mankind ... The Elector of kings, and bestower of kingdoms ... The Absolute Disposer of dignities ... The Holder of all things in his

hand ... He in whose sight no man is perfect and free from sin ... He who takes away from the mighty and gives to the humble and meek ... The God of a chosen people ... The only Supreme God ... He who has the power to kill both the body and soul ... He who stirs up war against disobedient states ... The Shelter of people beneath his wings ... He who chastizes the sins of the multitude by the infliction of great national calamities ... He in whom we live and breathe and have our being ... The Creator of man in His own image ... He who ordained that man should live by the sweat of his brow ... The Sender of his own spirit upon men, and the Giver of inspiration ... He who jests at human affairs, and turns men into derision ... He who has favourites among men, and persons after his own heart ... He who accounts the good and the virtuous amongst mankind his children and sons ... The Disposer and Ordainer of all things ... The Confounder of His enemies, and He who makes them stagger like drunken men ... The Bestower of wisdom ... The Supreme Lord of the Universe ... He who requires that men should serve him with all their hearts and with all their strength ... He who is an omnipresent God ... A severe and righteous Judge ... The Father, Creator, and Lord of all ... He who bids men hope and trust in him ... A perfect God ... The Ordainer of marriage ... The Joiner together of all married persons ... The Appointer in heaven of all marriages which take place on earth ... He who fashions children in their mothers' wombs ... The Giver of children ... The God of a blameless and chosen people ... He who has infinite ways of chastising the disobedient ... The Punisher of the wicked in a lake of everlasting misery ... The sender of the wicked to hell ... He who punishes the children for the sins of the parents ... He who gives length of days ... The Elevator of kings from the lowest among the people ... A God of battles ... A God of war, and Stirrer-up of strife ... The Lover of the meek ... The Loather of all sensual sins ... He who requires an account from men of their thoughts as well as their actions ... The God of prayer and supplication ... The God of psalms and thanksgivings ... The Appointer and Knower of times ... The God of sacrifices ... the Acceptor of meat offerings and drink offerings ... The Requirer of Importunity in prayer ... The God who resides above the nine heavens ... He who knows the secrets of hearts ... The Acceptor of the intercession of saints and holy persons deceased ... He who visits the sins of the fathers upon the children ... He who commands men to honor their parents ... He who enjoined mankind to practise charity towards each other, and to love their neighbors ... The God of confession, and the Acceptor of the penitent ... The Imposer of penance for the expiation of sin ... The Hater of adulterers ... The Giver of inspiration ... The Giver of all gifts to men ... He who imparts His word to men ... He whose will should be done, and in whom all should put their trust ... The Predestinator of all things ... The God who awards retribution in another world, for all good or evil actions performed in this ... The God who delights in good works ... VIII 179, 180

* Those who have acquired by an attentive study of Scripture, of the revealed attributes of the Deity, will immediately perceive that in the above list (previous excerpt) assigned by Mexicans to the Deity, are contained the most material attributes which the Old Testament assigns to Him, some of which are very peculiar and characteristic of the Jews ... VIII 180

* Herrera ... "Con todo eso confesaban los Mexicanos a un supremo Dios, Señor i Hacendor de todo, i este era el principal que venaraban, mirando al cielo, llamandole Criador del Cielo i tierra, i admirable, y otras nombres de gran excelencia."

"The Mexicans, notwithstanding, confessed a supreme God, the Lord, and Framer of the Universe; and he was the principal object whom they adored, looking up to heaven and calling Him the Creator of heaven and earth, and the wonderful, with other epithets of great excellence." VI 60

* Torquemada ... relates a very curious fact, that Cabeza de Vaca and some other Spaniards travelling through some unknown provinces of America, arrived amongst certain Indians, who, on being questioned as to their religion, informed them that they worshipped one God, the Creator of heaven and earth; and being further asked from whom they derived that doctrine, they replied, from their ancestors, who had handed it down by tradition to them ... VI

* ... the admission of the best informed Spanish historians, who were ecclesiastics, that the Indians generally throughout the continent of America had some knowledge of the true God: this was a great admission on their part, because it was opposed to their own prejudices, and those of the age in which they lived ... VI 113

* The Peruvians, whose religion was derived from the same source as that of the Mexicans, believed in one supreme Deity, the sole creator and governor of the universe ... VI 128

* ... to point out the probability that God's promise to Jeremiah, "Thou shalt be as my mouth," was known to the Mexicans; since the newly elected king of Mexico, in a prayer of Thanksgiving to Tezcatlipoca, there emphatically says of kings in general,
"Vuestros instrumentos y vuestras imagenes para regir vuestros reynos, estando dentro de ellos y hablando por su boca, y pronunciando ellos vuestras palabras."
"They are thine instruments and thine images to govern thy kingdoms, thou being in them, and speaking through their mouth, and they pronouncing thy words." VI 371

* ... the Mexican notion, that the throne on which Montezuma and his predecessors sat belonged to the Deity, whose vicegerents they were, and was a seat of judicature, from which they pronounced judgements comfortable to the revealed will of God, and prompted by his inspiration. This extraordinary belief of the Mexicans is fully developed in the speech of the Mexican orator in the sixteenth chapter of the sixth book of Sahagun's History of New Spain, where its conformity with the declaration of Scripture, that God elevates kings to thrones, and again debases them when he thinks fit, is extremely deserving of notice, and it serves to remind us of the history of Saul and David. VIII 171

* The literal signification of the proper name Tonacatecutli is 'God of flesh', a title to which God expressly lays claim in his declaration to Jeremiah ... "Behold, I am the Lord, the God of all flesh: is there anything too hard for me ? VIII 30

Temples

* Cihuateocalli was the proper name of a Mexican temple, in which may be recognised, as forming a part in the compound name, the word Cinha, which corresponds exactly in sound with Sina ... from which God delivered the laws and tablets of stone to Moses, the initial letter c having a line under it, and therefore being pronounced in Spanish like s or z. VI 71

* The Mexican mode of fortification seems chiefly to have existed in their teocallis, or temples, which were also like the temple of Jerusalem, arsenals; and in the thick walls which surrounded their cities, protected on the outside with a fosse with ramparts above.
... and Cortes complains of the annoyance which his soldiers experienced from the Mexicans, who fought from the tops of their houses and threw missiles from behind the embattlements.
It is certainly that this curious mode of turreting the roofs of houses should have existed in Mexico, as it was in strict conformity with Mosaic law: "When thou buildest a new house, then thy shall make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." VI 77

* The Indian historian Tezozomoc further remarks, that they took that opportunity (dedication of temples and new altars) of making a display of their riches to strangers, whom they invited for the special purpose to their Court, and afterwards dismissed with rich presents. This latter trait of

policy reminds us of the above-mentioned (Solomon) monarch's gallantry towards the Queen of Sheba. VIII 82

* that the Jews were expressly commanded, in the fortieth verse of the twenty-third chapter of Leviticus, to carry boughs and branches of trees in their hands as a religious ceremony ...

The Mexicans were accustomed to decorate profusely their temples with branches of trees and flowers, and to carry them in their hands in certain festive processions. VI 292

* The Mexican temples contained fountains or ponds in their courtyards in which the priests performed their ablutions; and Solomon is said, in the seventh chapter of the First Book of Kings, to have a molten sea which contained two thousand baths, which served the same purpose, and it is supposed stood in the court of the temple. VI 377

* The Mexicans and the Jews were accustomed to celebrate their religious festivals with dances in the courts of their temple ... that they originally constituted a very essential feature in the rites of the Jewish religion, as they did also of the Mexican, no one will attempt to deny. VIII 172

* The Mexicans to decorate the inner walls of their temples and palaces with figures painted in vermilion.

... twenty-third chapter of Ezekiel "When she saw men portrayed upon the wall, the images of Chaldeans portrayed with vermilion ..." VI 377

* The walls of the Mexican temples were delicately plastered, and frequently ornamented with stucco, especially the temple of Palenque ...

Ecclesiasticus 22:17 "A heart settled upon a thought of understanding is a fair plastering on the wall of a gallery." VI 380

* M. Dupaix, in describing the figures in plaster upon the walls of the temple of Palenque, notices a peculiarity in them all, the excessive size of the nose. He did not perhaps know that Solomon ascribed beauty and majesty to countenances distinguished by that characteristic ... an exaggeration of the Hebrew line of beauty ... VI 380

* Every thing that related to the preserving unextinguished the sacred fires which burnt in their temples, was considered by the Mexicans as a matter of the utmost consequence.

2 Maccabees 1 "For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men ..." VI 377

* The Mexican priests, like the Levites, bathed and made frequent use of ablutions in their religious ceremonies: some of them like the Jewish Nazarites, permitted their hair to grow without ever cutting it. VI 292

* In the same way as amongst the Jews none were permitted except the Levites to enter the secret place of sanctuary, so the Mexican ritual forbade any but the priests to enter the sanctuary of Tetzcatlipoca. VI 292

8 The Mexican priests lodged round their temples in chambers built for the express purpose ...

Chronicles 9:27 "And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them ..." VI 377

* These priests are constantly named Levites by Acosta; and certainly that learned author may be

excused for giving them that appellation, as the temple service of the Mexicans was in reality very like that of the Jews ... VI 281

* It is said in the thirty-fifth chapter of Exodus, of the Israelites: "And they came ... and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord."

...the Mexicans were accustomed to present at the shrines of their gods jewels of gold, bracelets, and necklaces ... VI 292

* Many passages in the Old Testament would lead us to imagine that the grand plan, at least, of the greater temple of Mexico resembled that of the temple of Jerusalem ... VI 377,378

* Returning to the consideration of other Hebrew analogies in the Indian rites and ceremonies,- having already mentioned the temple of Mexico, the fire that was continually burning in it, the celebration of the festivals of the new moons and the offering of first-fruits at stated seasons of the year; we may further observe, that the Mexicans in other parts of their temple service resembled the Jews. Like the Jews, besides sacrifices, they offered incense, flowers, and golden chains and jewels ... It is unnecessary to quote Scripture to show that to offer incense in their temple was a Jewish custom, since no nation except the Indians ever came near the Jews in their prodigality in making this offering to the Deity ... VI 292

* ... it is not too much to suppose ... that the Jews did on their arrival in America ... determine to commemorate their ancient temple, by building there other temples of great magnificence in imitation of it; such as were the temple of Pachacama, (or of the Creator) situated at the distance of four miles from the city of Lima; and the greater temple of Mexico.

...of the city and the holy hill ... and called Churula after Jerusalem, and Tlachihualtepetl (or the Hill of Sacrifice) after Mount Sion ... VI 388

* As the temple at Jerusalem contained great store of gold and silver vessels ... so the Peruvian temples were excessively rich in precious vases ... VI 293

* ... according to Garcia, they should have approached their temple with the same reverential custom of pulling off their sandals when within a certain number of paces distant from it. VI 293

Six

Sabbath

* Among the many arguments which might be adduced to prove that religious rites of the Indians were of Hebrew origin, however corrupted in the course of ages by tradition, one not of the least convincing is, that they considered it a matter of religious duty to abstain from work on all religious festivals, or in other words, had sabbath which they kept holy, by resting on them from all manner of labour. VIII 218

* Oviedo takes notice of this curious analogy (above excerpt) in the religious customs of the the Indians and the Jews in his history of the Indies; and Calancha corroborates his testimony in his 'Chronica Moralizada del Orden de S. Augustin en el Peru ... VIII 218

* ... Dr. Boudinot, who referring, in the 165th page of his 'Star of the West', to Mr. William

Bartram's 'Journal of his Travels through the Creek Country', states on the authority of that gentleman, and afterwards on his own, that the Indians kept the seventh day religiously sacred to the Great Spirit. VIII 218

* The following is the passage in which this curious fact is recorded: "Mr. Bartram says, while he was at Attasse in the Creek nation on a sabbath day, he observed a great solemnity in the town, and a remarkable silence and retiredness of the redinhabitants. Few of them were to be seen, the doors of their dwellings were shut, and if a child chanced to stray out, it was quickly drawn indoors again. He asked the meaning of this, and was immediately answered, that it being the white people's sabbath the Indians kept it religiously sacred to the great Spirit. VIII 218

* The institution of sabbaths, or stated days of rest from all manual labor, formed so peculiar a feature in the Mosaic law, and was so characteristic of Judaism, that it is but reasonable to suppose that the Mexicans, if descended from the Jews, would have retained some memorial of this long-established usage of their ancestors. We are accordingly informed by Diego Duran ... in his History of New Spain, that they religiously refrained from all work on their principal festivals, including in the number not only their new moons, but likewise the first sign of these lesser cycles of thirteen days ... VIII 240

* ... the resemblance between the laws of the Mexicans and the Jews ... of their ritual observances ... This likeness, which principally consisted in the respect which the Mexicans displayed for their sabbaths, in their religious observances of vows, in the frequent use of ablutions as a mode of purification from sin, and in the institution of colleges for the public education of youth, in which the rites and ceremonies of their religion were the primary object of instruction ... VIII 213

Arks / Babel

*... since nothing could savour more strongly of Judaism than their making use of an ark in war, which is likewise stated by by Adair of the Cherokee Indians ... and recorded by Las Casas of the Indians of Honduras in the hundred and eightieth chapter of his inedited 'Historia Apologetica', who esteemed their ark so sacred, that to profane it by a touch they thought would be followed by the instant death of the guilty party. VIII 236

* ... 'Historia de la Nueva Espana', in which express mention is made of an ark, with the additional curious fact recorded that the form of the god which it contained ever remained unknown, whence it is evident that God could have no image, Tezcatlipoca being a spirit whose shadow, but not whose form, had been occasionally seen by men ... VIII 258

* It is very deserving of remark, that as amongst the Jews the ark was a sort of portable temple in which the Deity was supposed to be continually present, and which was accordingly borne on the shoulders of the priests as a sure refuge and defence from their enemies, so amongst the Mexicans and Indians of Michuacan and Honduras an ark was held in the highest veneration, and was considered an object too sacred to be touched by any but priests. VIII 258

* The same religious reverence for the ark (as previous excerpt) is stated by Adair to have existed among the Cherokee and other Indian tribes inhabiting the banks of the Mississippi, and his testimony is corroborated by the accounts of Spanish authors of the greatest veracity. VIII 258

* ... the Tultecas actually built towers in memory of the Tower of Babel. VI 387, 388

* Bouturini ... "The Indians likewise celebrated their sad origin in ancient songs, and retained such perfect recollection of the Tower of Babel, that they sought to imitate it in various monstrous edifices of the New world."

"Celecraron assimismo los Indios su dicho origen en antiques cantares, y tuvieron tan viva la memoria de la Torre de Babel, que la quisieron imitar en America con varios monstruosos edificios." VI 388

* from the Idea de una Nueva Historia ... "original Tultec map recorded events of the greatest antiquity, especially the confusion of tongues which took place at the time of the Tower of Babel ... on which occasion seven Tultecas, who assisted in the building of said tower, perceiving that they could not understand the others, separated themselves, together with their wives and sons ... VI 245

Seven

Marriage

* The Mexican marriage ceremony differed very little from that in use among the Tultecas, from which nation they were by intermarriages descended, and the manners of both nations bore a striking resemblance to the those of the Jews. VIII 170

* ... Sahagun's History of New Spain gives a minute description of the various rites which accompanied the celebration of Mexican marriages; and it is really amazing to find how many Hebrew customs and superstitions were mixed up with that ceremony. VIII 170

* ... necessarily led to the same moral results in both hemispheres, and we accordingly find that the relative duties of husband and wife were considered the same by the Mexicans and the Jews ... VIII 172

* It was a Hebrew custom to solemnize a marriage with feasts, and for the guests to indulge freely in wine ... VIII 170

* The latter custom (above excerpt) is likewise described by Sahagun as extremely prevalent amongst the Mexicans, who, although, they were forbidden on other occasions to drink wine, were allowed at such festivals to drink to excess ... VIII 170

* The scrupulous care with which the more civilized Indian nations, as well as the most barbarous, under which latter denomination may include the Brazilians, avoided marrying within the degrees of consanguinity prohibited to the Jews, and especially the punishments inflicted by them on those who transgressed these regulations, afford a strong argument in favour of the Jews having established their empire in the New world. VIII 115

* A curious analogy between the Peruvian mode of celebrating marriages by means of a sandal fastened on the foot of the bride, and that which appears to have been the custom in ancient times among the Jews ... VIII 168

* The custom of widows being deemed, in the case of elder brothers, inheritable property amongst the Jews, appears to have led to some shameful outrages of public decency in Peru ... VIII 115

Homicide vs. Premeditated Murder

* That the more North American Indian tribes drew the same line of distinction between premeditated murder and homicide as the Jews, will immediately appear from the perusal of the following extract from 'Tanner's Narrative of his captivity among the Indians,' which gives an account of a homicide committed by an Indian belonging to the Ottawaw tribe, under the peculiar circumstances of intoxication.

"It was evident to all, that the young man he had wounded could not recover; indeed he was now manifestly near his end. When our companion returned, we had made up a considerable present, one giving a blanket, one a piece of strouding, some one thing and some another. With these he immediately returned, and placing them on the ground beside the wounded man, he said to the relatives who were standing about,

My friends, I have, as you see, killed this your brother, but I knew not what I did, I had no ill will against him; and when a few days since he came to our camp I was glad to see him. But drunkenness made me a fool, and my life is justly forfeited to you. I am poor and among strangers, but some of those who came from from my own country would gladly bring me back to my

parents; and they therefore sent me with this small present. My life is in your hands, and my present is before you; take what you choose; my friends will have no cause to complain. He then sat down beside the wounded man, and stooping his head hid his eye with his hands, and waited for them to strike. Both the mother of the man he had wounded, an old woman, came a little forward and said,

For myself and my children, I can answer that we wish not, to take your life, but I cannot promise to protect you from the resentment of my husband, who is now absent: nevertheless I will accept your present; And whatever influence I have with him, I shall not fail to use it in your behalf. I know that it was not from design or on account of any previous hatred that you have done this, and why should your mother be made to cry as well ?" VIII 241

Eight

Messiah

* ... the Mexicans were acquainted with the language which the Jews were accustomed to employ when alluding to the birth of the Messiah ... "Come quickly since we expect you." VIII 78

* Nothing can be inferred from the silence of Sahagun on this point, except, perhaps, that being acquainted with the antipathy which was manifested of his age, who were the clergy, to the theory that the Mexicans were descended from the Jews, he did not choose to say anything unguardedly which might lend a strong corroboration to that opinion; and hence it is not improbable that, well knowing that the Mexicans did expect a Messiah, and even alluded, in the set speeches of congratulations which they addressed to each other on the births of their children, to the possibility of his being born in their days and being of their race, he dissimulated his knowledge, from a fear that the eloquent orations of the ancient Mexicans, in which traces of that expectation seem to occur, should be consigned to oblivion VIII 66

* ... from the writings of Acosta himself, as well as from the works of Sahgun (previous Lost Tribes Info excerpt, notwithstanding) and Torquemada, and the commentary of the anonymous interpreter of the Vatican MS., that the Indians of New Spain did expect a Messiah whom they even named Mexi ... VI 338

* The following passage, translated from the second section of the seventh chapter of the Third Book of Garcia's, Origin of the Indians, shows that the attention of that learned writer had been drawn to this coincidence: 'In New Spain the word Mesico is found, which as Brother Stephen de Salacar remarks, is Hebrew, and is therefore introduced in the second Psalm, and signifies His anointed ... since the leader who conducted those who peopled Mexico was named Mesi, or as others write Mexi; and the city and nation were afterward called after him, in the same way as we see that many cities, provinces and nations have been named after those who who peopled or founded them, or to whom they owed their origin, as we shall presently point out. The word Mesi should be noted as being really Hebrew, and it agrees surprisingly with the name of the chief, head, or captain of the Mexicans.'

(Lost Tribe Info note ... according to modern Jewish interpretation, the word, Mesi, may bear a relationship to the word Mosiach) VI 186

* Sahagun ... alluded, in the set speeches of congratulations which they addressed to each other on the births of their children, to the possibility of His (the Messiah's) being born in their days and being of their race ... VIII 66

Nine

Explorers, Missionaries et al.

* Pen's Letter on the Present State of the Lands of the English in America, p. 156 ...

"Moreover they reckon by the moon; they offer the first fruits; and have a kind of feast of the tabernacles. It is said that their altar stands on twelve stones. Their mourning lasts a year. The customs of their women are like those of the Jews. Their language is masculine, short, concise, and full of energy, in which it resembles the Hebrew. One word serves for three, and the rest is

supplied by the understanding of the hearers. Lastly, they were to go into a country which was neither planted nor known, and He that imposed this condition upon them, was able to level their passage thither; for we go from the eastern extremities of Asia to the western extremities of America." VI 117

* Robert Williams, the first Englishman in New England who is said to have learned the Indian language in order to convert the natives, believed them to be Jews. ... and he (Williams) assures us ... that their language bore some affinity to the Hebrew. VIII 373 Supplement

* ... the celebrated North American missionary John Eliot ... saw the Indians using many parables in their discourses, much given to anointing their heads, much delighted in dancing, especially after victories, computing their time by nights and months, giving dowries for wives, and causing their women to dwell by themselves at certain seasons for secret causes, and accustoming themselves to grievous mournings and yelling for the dead, all which were usual things among the Israelites. They have, too, a great unkindness for our swine; but I suppose that is because our hogs devour the clams, which are a dainty with them. VIII 389 Supplement

* Baron Lahotan writes, that Indian women of Canada purify themselves after travail - thirty days for a male child, and forty for a female; that during the said time they live apart from their husband; that the unmarried brother of the deceased husband marries the widow six months after his decease; and that the outstanding parties for war address the Great Spirit every day till

Ten

Odds and Ends

* It must be admitted that the ancient paintings of the Mexicans are replete with Jewish images and concepts. VI 108

* ... which the prophet Joel had foretold ... 'The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.' It is remarkable that the sun and moon turned into blood frequently occurs in Mexican paintings. VI 159

* The interpreter of the Codex-Telleriano-Remensis says ... that a flight of birds which darkened the sun was one of the signs which preceded the destruction of the Mexican empire. VIII 265

* ... that the native traditions of the people of Guatamala, (who claimed, as being descended from the Tultecas, cosanguinly with the Mexicans) recorded that their ancestors were Jews who had quitted Palestine, or that part of Arabia which is contiguous to the Red Sea, and had crossed the Atlantic to America ... VIII 176

* Gomara says that the Mexicans were accustomed to put a little quick lime on the knees of the infant, which ceremony Torquemada supposes signified emblematically "Dust thou art, and unto dust that shalt return."

* It is a remarkable fact, that the Brazen Altar in Leviticus, an engraving of which may be found in the old editions of Prideaux's Connection, is a model in miniature of the Mexican Teocallis: they are quite alike except that the ascent to the Teocallis was by stairs consisting of steps, and the ascent to the Brazen Altar was by an inclined plane. VI 178

* The Jews believe that the shrill sound of the horn or the trumpet stirs the soul to repentance ... It is singular that the Mexicans should have entertained the same notion. VI 223

* It may be remarked, that most of the speeches in the above mentioned book (Sahagun's History of New Spain - 6th book) have a strong tincture of Jewish rhetoric, the same complacent mode of speaking of themselves as God's peculiar people, the same familiar converse with the Deity, beginning frequently as in Abraham's dialogue with God, with the word 'Peradventure' (Por Ventura); the same unceasing solicitude after dreams, visions, and inspirations; the same manner of addressing each other by the appellation of Brethren; and finally the same choice of metaphors distinguish the composition of the Jews and the Mexicans ... VI 221

* It appears that the custom of falling down upon the face, and putting dust on the head, was in general use amongst the Jews in the age of Joshua; but to eat earth, both amongst the Jews and the Mexicans, was a mark of still deeper humiliation. VIII 33

* Garcia particularly notices, that the Peruvians were accustomed to rend their garments as a sign of grief; and he instances the example of the Inga Guaynacpac, who rent his clothes on hearing that his son Atahualpa had sustained a defeat from the enemy ... VIII 33

* M. Dupaix observes that the Mexican temples, or Teocalli, were turned towards the east or at least their sides were adjusted to the cardinal points of the compass, and that the sancellum or sanctuary above faced the east ... The sides of the Hebrew tabernacle were likewise turned to the cardinal points of the compass. VI 96

- * Another remarkable proof of the predilection which the Jews and the Mexicans manifested ... celebrating a year of jubilee at the expiration of every period of fifty years (Jews), and ... at the expiration of every fifty-two years (Mexicans) VI 505
- * Jarros informs us, in his History of Guatamala, that the territory comprised three monarchies, two of which acknowledged a sort of feudal supremacy in Utatlan, which latter state is said to have been for many ages governed by the princes of Jewish descent. VIII 141
- * but the Zemes, or charms which Peter Martyr says that ... were pieces of paper containing written portions of the law ... the Indians of Haiti and Santo Domingo bound on their foreheads when they went to war ...
the Jews ... that which was placed between their eyes ... phylacteries ... VI 391
- * These rejoicings were renewed on the eighth day after its birth, when the child was circumcised; whence in all probability originated the value which the Jews set on the number eight, which number was equally esteemed by the Mexicans ... VIII 202 Supplement
- * Abimelech is said in the forty-fifth verse of the ninth chapter of Judges, to have, "beat down the city (of Shechem), and sowed it with salt;" which accompanying act was doubtless to signify that the site of the city was thenceforward accursed. The association of salt in the minds of Jews and Peruvians with something accursed, argues an identity of feeling. VIII 151
- * The Hebrew custom of rejoicing with branches of trees, and welcoming the arrival of distinguished guests by strewing them on the roads, is noticed in the New Testament ...
... the reception of Cortes by Montezuma, who, relying on ancient prophecies, belived him to be Quetzalcoatle, and went out of the city of Mexico to meet him accompanied with a great multitude of the citizens, carrying branches of trees in their hands, was not unlike the Jews reception of Christ ... VIII 170
- * Before the arrival of the day appointed for carrying these first fruits to the temples and altars, no one dared to smell them, for they were forbidden to do so by an express law; as the Jews were forbidden to taste the ears of corn ... VI 282
- * Mexican traditions seem also to refer to the creation of the one sex from the bone of the other, as recorded in the second chapter of Genesis ... since the Mexicans believed that both sexes had been created from a bone ... VI 403
- * ... the Muskohge Indians formerly reckoned it adultery if a man took a pitcher of water off a married woman's head and drank of it; since if they, in commeration of Rebekah going to the well and drawing a pitcher of water for the servant of Abraham, by who she was affianced to Isaac ... VIII 380 Supplement
- * Diego Duran compares the offerings which the Mexican priests received from their laity, to the sin offerings and oblations given by the Jews to the Levites. VIII 228
- * ... that a vacant chair should be placed for Elias ...
The Mexicans ... had a similar custom of placing a vacant chair at every angle of their streets for Tezcatlipoca, who they imagined to be frequently present amongst their habitations. VIII 4
- * Isaih, whose Prophecies the Mexicans were acquainted with by paintings and tradition ... VI 216

* The Jews considered the brazen serpent which Moses lifted up in the wilderness as a type of the coming of their future Messiah; and since the Mexicans were so well acquainted with the early history of the Pentateuch, and with the signs and wonders which Moses performed in Egypt by uplifting his rod, which became a serpent, it is probable that they were not ignorant of the history of the brazen serpent, and that Quecalcoatle (which proper name signifies the precious feathered serpent) was so named after the memorable prodigy of the serpent in the wilderness, the feathers perhaps alluding to the rabbinical tradition ... VI 207, 208

* It is very extraordinary that the Mexicans should have assigned to the serpent the same quality of superior wisdom as the Jews did, since we read of no other nations except the Jews and the Mexicans who believed in that fact in natural history. VI 356

* throughout the extensive empire of the Incas, since those arts and inventions which have been the subject of Hebrew legislation, such as battlements on houses, and fringes on garments, were precisely the ones which the Jews who colonized America would have been most likely to have carried over with them to that continent. VIII 150

* Sahagun, describing in the first paragraph in the twenty-ninth chapter of the tenth book of his History of New Spain the manners of the Tultecas, says, "La manera de cortarse el cabello era segun su uso pulido que traian los cabellos desde la media cabeza otras."
"They cut their hair in such a manner as to wear it agreeably to their refined fashion, only on the hinder half of their head." VI 535

* That precisely the same custom (from previous excerpt) prevailed among the Jews, we learn from the following verse from the poet Nonnus's Paraphrase of the Gospel of St. John: "Christ, an invited guest, sat in company with the revelling crew, who were bald except at the back of their heads." VI 535

* The trophy of a hand borne upon the top of a staff was used by the ancient Mexicans, and is sometimes represented in their mythological paintings. It is singular that a hand elevated aloft should also have been a Hebrew trophy ... VI 530

* The paintings of the Mexicans show that censers were used in profusion in the ceremonies of their religion ...
"And Moses unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, tomorrow: and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer." VI 376, 377

* The Mexicans were accustomed their respect for the persons of ambassadors by burning odoriferous perfumes in censers before them ...
... Daniel 2:46 "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours to him." VI 377

* In a Mexican painting in the Bodleian library at Oxford is a symbol very much resembling the jaw-bone of an ass, from the side of which water seems to flow forth; which might allude to the story of Samson slaying a thousand of the Philistines with such a bone, which remained miraculously unbroken in his hands, and from which he afterwards quenched his thirst. VI 361

* Boturini affirms ... that the Tultecas recorded in their historical paintings the great eclipse which

took place at the Crucifixion; and Balboa asserts, in his *Miscellanea Antarctica*, that the Peruvians had a tradition of the graves being opened about the same period. It would not, therefore, have been surprising if the Mexicans, who were descended from the Tultecas, had preserved a tradition of the earthquake that accompanies the eclipse, and which was the cause of the graves being opened ...

VIII 7

* The Mexicans resembled the Jews in believing that every great event must necessarily be preceded by its particular sign. This notion, which even the disciples seem to have imbibed, probably originated in the Hebrew doctrine of types. VIII 90

* The interpreter of the *Codex-Telleriano-Remensis* informs us that the Mexicans believed that the star Sital-Choloha smoked some few years before the arrival of the Spaniards amongst them. So singular a belief probably originated in that prophecy of Joel to which Christ himself refers in the twenty-fifth verse of the twenty-first chapter of St Luke. VIII 91

* The Mexican kings appear to have ... imitated the example of the same king (David), in getting up at midnight to pray; who thus commands his midnight vigils in the sixty-second verse of the hundred and nineteenth Psalm, "At midnight I will rise to give thanks unto thee because of my righteous judgements." VIII 88

* ... from the third chapter of the history of the same author (Don Mariano Fernandez de Eschevarria y Veitia), contains the Mexican tradition of the sun having stood still ... as affording presumptive evidence of either Jews or Christians having in early ages colonized that continent. VIII 27

* ... since the national unity of the Mexicans must have been so highly flattered at believing themselves to be the chosen people of God, who has wrought the most extraordinary miracles in their favour on their quitting Aztlan, Himself forsaking heaven to be present at their camp, as their legislator and the guide of their way, and assuming the titles of Tetzauhtectli (the God of armies, and the terrible God to strike fear and dismay into the breasts of other enemies) ... VI 244

* Isaiah ... that the Jews should gird themselves with sackcloth, as an emblem of grief, and that there should be "baldness upon all their heads," which further leads us to observe, that it was a Mexican custom to shave off the hair from their heads as an indication of grief ... Cieza de Leon, describing in the sixty-third chapter of his *Chronicle of Peru* the funeral ceremonies of the ancient Peruvians, "... se cortavan los cabellos, hasta quedar sin ningunos." VIII 204

* It deserves to be remarked, that the Mexicans ... in the same way as the Jews were accustomed to represent the Deity by the symbol of a human eye within a triangle ... VI 128

* The names of the Chiapanese chiefs whose heads are found on the calendar, bear a considerable resemblance to Hebrew proper names; and even the signs of the Mexican calendar seem to have some reference to the emblems under which Jacob, when dying, predicted the destinies of his posterity. VI 388

* ... makes it probable that if the Jews invented the signs of the Mexican calendar, the sign Malinalli, which is composed of the jaw-bone of a man with grass growing out of it, would refer to the fourteenth verse of the sixty-sixth chapter of Isaiah, which they say alludes to the resurrection, where it says, "Your bones shall flourish like an herb ..." VI 131

* It is not at all surprising that the Spaniards should have been curious to learn the secret history of the Yucatan, where they found the cross adored, the doctrine of Trinity known, and many rites analogous to those practised amongst Christians established ... VI 141

* We learn also, from the twenty-sixth verse of the twentieth chapter of Judges, that sitting, rather than kneeling, was the attitude in which the Jews besought the Lord in the temple; which singularly agrees with the Mexican custom of sitting before the shrine of Tezcatlipoca to ask forgiveness for their sins ... VIII 217

* It is a remarkable fact that ancient Hebrew inscriptions have been discovered in the Canary Islands, which is clear proof that the Jews in early ages passed the Pillars of Hercules: there would be nothing therefore improbable in the supposition, that the Jews who embarked from Sicily embarked a voyage over the Atlantic. VIII 109

* It is singular that the Indians of the West India islands should have agreed with some of the Talmudists ... that man has three souls, and that one belonged to the heart, whilst the other two were assigned to the head and arms ... VIII 160

* ... the Peruvians entertained precisely the same notion of the soul quitting the body during sleep ... VIII 160

* The priests of Huitzilopuchtli, like the Levites, succeeded also to their office by belonging to a certain tribe ... VI 69

* In nothing did the civil policy of the Mexicans more closely resemble that of the Jews than in their dedicating their children at the temple, and afterwards sending them there to be instructed by the master, or, as we might say, the Superior Rabbi, in the doctrines of their religion and their moral ceremonial laws. VI 49

* It was a Jewish custom to eat earth as a sign of humility; and to cover the mouth with the hand was a very ancient Hebrew mark of respect ...
... (Job) "When the almighty was yet with me ... The princes refrained talking, and laid their hand on their mouth."
"Mark me, and be astonished, and lay your hand upon your mouth."
It is very deserving of notice, that to place the hand on the mouth, or to cover the mouth with the hand, after having previously touched earth with it, was a Mexican ceremony indicative of extreme respect and reverence. This was the salutation with which Montezuma received Cortes ... VIII 39

* ... that the Mexicans felt superstitious scruples about looking back, when the occasion of a person's departing was solemn and important ...
... and it is difficult to imagine that they were wholly ignorant of the tradition of Lot's wife having been turned into a pillar of salt, as recorded in ... Genesis. VIII 201

* ... the Peruvians were accustomed to lament over the tombs of their deceased kindred, imitating the plaintive cooing of doves.
... Isaiah, in the fourteenth verse of the thirty-eighth chapter of his Prophecies ... "I did mourn as a dove ..."
... in the eleventh verse of the fifty-ninth chapter of his Prophecies ... "We roar all like bears, and mourn ... like doves ..."
Ezekiel, also in the sixteenth verse of the seventh chapter of his Prophecies, predicts that the Jews who escaped from the final desolation of Israel should mourn like doves in the valleys ... VIII

200,201

* ... the remarkable fact of three years having been suffered to elapse before the Pope and Charles the Fifth permitted any of the religious orders to enter Mexico, whose reason for this delay was perhaps to allow time to the secular arm to efface some unequivocal traces of Judaism, which would have been sure to attract the notice of a clerical order of men, however they might have been passed over unheeded by the military followers of Cortes. VIII 122

* The extreme pertinacity which the Indians, both of Peru and Mexico, displayed in adhering to their religion ... The second reason for believing that Judaism was the religion of the Indians is, that they used circumcision. The third, that they expected a Messiah. The fourth, that many words incorporated in their languages and connected with the celebration of their religious rites, were obviously either of Hebrew or Greek derivation. The fifth, that Las Casas, the bishop of Chiapa, who had the best means of verifying the fact, was of this opinion. The sixth, that the Jews themselves, including some of the most eminent rabbis, such as Menasseh Ben Israel and Montecino, who, though not a rabbi, was a Jew who had visited America, maintained it both by verbal statement and in writing. The seventh is the dilemma in which the most learned Spanish authors, such as Acosta and Torquemada, have placed their readers by leaving them no other alternative than to come to the decision whether the Jews had colonized America and established their rites amongst the Indians ... The eighth is the resemblance which many of the Indian rites and ceremonies bore to those of the Jews. The ninth is the similitude which existed between many of the Indian and many of the Hebrew moral laws. The tenth is the knowledge which the Mexican and Peruvian traditions implied that the Indians possessed of the history contained in the Pentateuch. The eleventh is the Mexican tradition Teomaxtl: or divine book of the Tultecas. The twelfth is the Mexican history of their famous migration from Aztlan. The thirteenth is the traces of Jewish superstitions, history, traditions, laws, manners, and customs, which are found in the Mexican paintings. The fourteenth is the frequency of sacrifices amongst the Indians, and the religious consecration of the blood and the fat of the victims. The fifteenth is the style of architecture of their temples. The sixteenth is the fringes which the Mexicans wore fastened to their garments. The seventeenth is a similarity in the manners and customs of Indian tribes far removed from the central monarchies of Mexico and Peru (but still within the pale of religious proselytism) to those of the Jews, which writers who were not Spaniards have noticed, such as Sir William Pen ... VI 115



Books A Reconstruction of The Central Square of Tenochtitlan at time of Conquest

When the news of Cortés's exploits in Mexico suddenly burst upon the world in 1519, man in Europe had almost forgotten the very existence of an America. This was understandable. During the years that had passed since its discovery America had provided only false hopes.

Europeans dismissed "America" as yet one more instance of Spanish braggadocio—until there arrived in Seville, on December 9, 1519, the first treasure ship from Mexico.

Its arrival caused a tremendous sensation. Cortés had sent four fantastically attired Totonacs from the Mexican coast to accompany the treasures, and in the golden cache there were bells and jewels, earrings and nose ornaments of exquisite workmanship, and leather ornaments mounted in jewels, and there were even "books such as the use."

The Italian humanist Pietro Martire D'Anghiera could not say enough about "the two books such as the Indians use." He remained "wrapped in astonishment," for to him the "books" were a greater index to the quality of this new civilization than the gold. "The Indians of the golden land write in books," he said in his letters to other humanists as he analyzed the technique of the hieroglyphics ". . . which almost resemble those of the Egyptians. . . among the figures of men and animals are those of kings and great lords ... so it may be presumed that they made report of each one's deeds ..."

Unfortunately, while the learned debated the Aztec civilization, speculating as to its origin, it was already being overwhelmed and destroyed. Thousands more of these golden Aztec objects, brought to the king as his royal fifth, were melted down and minted into coin to pay off his immense debts incurred by European wars. As for other Aztec "books," and exquisitely made golden ornaments, these as well as other objects of Aztec culture perished in the Conquest.

The Aztecs, whose writing was less developed than that of the Mayas, kept precise accounts of tribute and income, maps of property and detailed maps of Tenochtitlan. We know the Correct Succession of their leaders and the names of all the ancient Aztec towns and provinces. (The Aztecs also left behind impressive literature, which was set down by Aztec-Spanish scribes in the sixteenth century) Among the Mayas, we do not even know the names of their kings.

Young Bernal Diaz in a Totonac temple at Cempoala, saw many paper books doubled together in folds. No intellectual in Europe ever saw a Maya "book," and since there was little or no gold to act as stimulant, the learned of Europe never had any communication about those marvelously contrived stone cities which the Mayas had built. This was not the fault of the participators in conquest nor the priests nor the administrators who followed. They penned voluminous reports which went unpublished.

A Spaniard who saw the Itzás' books in 1697 gave a fully accurate account of their size and appearance: "Books of a quarter of a yard high and about five fingers in width, made of the bark of trees, they are folded from side to side to another like screens. These are painted on both sides." The physical appearance of the three surviving Maya books, in particular the *Dresden Codex*, fits this description. It is made from a single piece of bark paper beaten from the fibers of the *copo*.

The *Dresden Codex* has thirty nine leaves painted on both sides, or seventy-eight pages. These pages are the "folds of the katun," of which the codices speak. The Maya priest—scribes worked with brushes made from bristles of the wild pig. The colors used were dark red, light red, black, blue, yellow, brown, green, and lustrous black.

Seventy years after the conquest and the burning of the books, a Spaniard still spoke of seeing "books" painted in color "giving the count of their years, the wars, epidemics, hurricanes, inundations, famines and other events." And as late as 1697 an isolated Itza chieftain knew all about the history of Yucatan because "he had read it in his books." It has been stated that "their hieroglyphic literature seems to have covered nearly every branch of Maya science." But there are no examples of it. That they regarded their books as most sacred is shown by Landa's remark, "the most important possession that the nobles who abandoned Mayapan took to their own province was the books of their sciences"

Diego de Landa a prominent Spanish missionary in Yucatan writing in about 1556 says that according to the Mayas, "...the world was destroyed by a deluge."

Landa also stated:

"Some of the older people of Yucatan say that they have heard from their ancestors that this land was occupied by a race of people who came from the East and whom God had delivered. If this were true, it necessarily follows that all the inhabitants of the Indies are descendants of the Jews."

Diego do Landa, the first Catholic bishop who labored among the Itza Mayas of Yucatan following the Spanish conquest, claimed that these Indians were practicing baptism at the time of the arrival of the Europeans. He described the baptismal rite which he had seen performed many times by them. T. A. Willard, in his book, *Lost Empires*, wrote:

"According to illustrations in the hieroglyphic books, coupled with the statements of: Bishop Landa. the ancient Itza Mayas practiced baptism for their word *Capulcihil* means *to be born again*. Landa remarks that Yucatan was the only place in the Indies where the rite of baptism was observed prior to the arrival of the Spaniards."

Bishop Diego de Landa, who arrived in Yucatan shortly after Cortez, included in his writings that he was surprised to learn that the ancient Americans of pre-Columbian times practiced baptism. He wrote:

"We have not been able to find its origin, more than it is a custom that has always existed." (Landa, *Yucatan 1549-79*, pp. 42-43.)

But the Maya books covered fields other than those of the extant codices. We will never know, because the Spanish friars destroyed them. Say's Diego de Landa flatly, "...we burned them all ..."

It was decreed that idolatry must be stamped out. Diego de Landa himself signed the decree in 1562. As part of the Spanish religious program, all Maya books were seized and brought to the town of Mani. "We found a large number of books," wrote Landa, "...and they contained nothing in which there was not to be seen superstition and lies of the devil, so we burned them all, which they regretted to an amazing degree and which caused them much affliction." This is confirmed by a historian writing 1633. "In Mani, Landa collected the books and commanded them burned. They burned historical books of ancient Yucatan which told of its beginnings and history, which were of so much value."

Diego De Landa carried out this work thoroughly enough; of the hundreds of books, only three somehow escaped this holocaust.

In 1543, the Maya Indians wrote three books from their traditions and ancient documents. The Cakchiquels wrote *The Annals of the Cakchiquels* at Solola, a town overlooking Lake Atitlan. The other two manuscripts, written by Quiche Maya Indians, are *Title of the Lords of Totonicapan*, written at Totonicapan, and the *Popal Vuh* written at Chichicastenango. Father Francisco Ximinez discovered in the Santo Tomas Cathedral the manuscript from which the

Popol Vuh was published. When the manuscript was published, it was named after a lost book which the sixteenth century Quiche author of the manuscript tells about. This lost book was named *Popol Vuh*, and the sixteenth century manuscript written by a Quiche Indian about 1554 was also named *Popol Vuh*.

The author of the manuscript indicates that he writes it because the *Popol Vuh*, or the original "book of the people," as Ximenez called it, is no longer to be seen. (Adrian Recinos, *Popol Vuh, The Sacred Book of the Ancient Quiche Maya*, p. 17.)

Popol Vuh

The *Popol Vuh* is a collection of traditions and histories written down soon after the Spanish conquest by one or more Quiche Indians. Both the Bible and the *Popol Vuh* contain the story of the sea parting miraculously to get fugitive tribes past; both tell of a confusion of tongues and a tower of Babel; and both relate how sacred law was handed down to priests on a mountain top, the Maya god Tohil giving it to his priest, Chi-Pixab, just as Jehovah gave the law to Moses. The deluge story is also found in both books.

The original manuscript was written in the Quiche language in the characters of the Latin script. Father Ximenez, a parish priest of the village of Santo Tomas, Chichicastenango, in the highlands of Guatemala, translated the Quiche text into Spanish. The text was first published in the Spanish language in 1857 and in French in 1861. (Ibid., pp. 11-12.)

The *Popol Vuh* was first translated into English by Delia Goetz and Sylvanus G. Morley, and published in 1950

Excerpts From The Popal Vuh

"This we shall write now under the Law of God and Christianity; we shall bring it to life because now the *Popol Vuh*, as it was called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The original book written long ago, existed, but its sight is hidden to the searcher and to the thinker. Great were the descriptions and the account of how all the sky and the earth were formed,..." (Popol Vuh, *The Sacred Book of the Ancient Quiche-Maya*, (Eng. tr. by Delia Goetz and Sylvanus G. Morley, Norman, Oklahoma, 1950), pp.79-80.) Dr. Sylvanus G. Morley, wrote that "...the Quiche chronicler adds with a melancholic accent that what he has said in his works is all that has been preserved of the ancient Quiche, "because no longer can be seen (the book of the *Popol Vuh*) which the kings had in olden times, for it had disappeared." (Ibid., pp.19, & 234-235.)

"Since the time that Father Francisco Ximenez translated the sixteenth century Popl Vuh from Quiche into Spanish, scholars have done much speculating regarding this lost Indian book...." What became of the original book? Dr. Morley wrote that "...as a substitute for the Libro Nacional [original *Popol Vuh* or lost book from which "the kings used to read"...], (Ibid., p.61.) "as a revision and a new version of the accounts which had been preserved in the venerable book which had already disappeared." (Ibid., p.20.)

"In our present discussion, I have purposely presented Indian traditions of the Book of Mormon from four widely separated sections of the country: the first from Canada; the second from Arizona; & the third from Mexico; and the fourth from Guatemala. My purpose was to show that traditions prevailed somewhat universally among the various American Indian tribes to the effect that their ancestors in the distant past had possessed an important, sacred religious book, which volume had disappeared, but, according to many of the traditions, would be mysteriously preserved and eventually brought again to the descendants of the inhabitants of ancient America.

It is obvious that these traditions fit well with what has actually happened in regard to the Book of Mormon." (The Improvement Era, June 1955, pp.430-2, Indian Traditions Of The Book of Mormon, by Milton R. Hunter.)

The following are select quotations from the creation story found in the *Popol Vuh*.

This is the account of how all was in suspense, all calm, in silence; all motionless, still, and the expanse of the sky was empty.

This is the first account, the first narrative. There was neither man, nor animals, birds, fishes, crabs, trees, stones, caves, ravines, grasses nor forests; there was only the sky.

Then came the word. Tepeu and Gucumatz came together in darkness, in the night, and Tepeu and Gucumatz talked together. They talked then; discussing and deliberating; they agreed, they united their words and their thoughts.

Then while they meditated, it became clear to them that when dawn would break, man must appear. Then they planned the Creation, and the growth of the trees and the thickets and the birth of life and the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called Huracan.

The first is called Caculha Huracan. The second is Chipi Caculha. The third is Raxa Caculha. And these three are the Heart of Heaven.

Then Tepeu and Gucumatz came together; then they conferred about life and light, what they would do so that there would be light and dawn, who it would be who would provide food and sustenance.

Thus let it be done! Let the emptiness be filled! Let the water recede and make a void, let the earth appear and become solid; let it be done~ Thus they spoke. Let there be light, let there be light, let there be dawn in the sky and on the earth! There shall be neither glory nor grandeur in our creation and formation until the human being is made, man is formed. So they spoke. . . . (ibid., pp. 73-74.)

“Great were the descriptions and the account of how all the sky and earth were formed, how it was formed and divided into four, parts; how **it was** partitioned, and how the sky was divided; and the measuring—cord was brought, and it was stretched in the sky and over the earths, on the four angles, on the four corners, as was told by *the* Creator and the Maker, the Mother and the Father of Life, of all created things, He who gives breath and thought, She who gives birth to the children. He who watches over the happiness of the people, the happiness of the human race, the Wise Man, He who meditates on the goodness of all that exists in the sky, on the earth, in the lakes and in the sea.

And thus *Gucumatz* was filled with joy, and exclaimed:
‘Your coming has been fruitful, Heart of haven; and you, *Huracan*, and you, *Chipi—Caculha*, *Raxa Caculha*’

‘Our work, our creation shall be finished,’ they answered.

First, the earth was formed, the mountains and the valleys; the currents of water were divided, the rivulets were running freely between the hills, and the water was separated when the high mountains appeared.

Thus was the earth created, when it was formed by the Heart of Heaven, the Heart of Earth as they are called who first made it fruitful, when the sky was in suspense, and the earth was they

are called who first made it fruitful, when the sky was in suspense, and the earth was submerged in the water.

So it was that they made perfect the work, when they did it after thinking and meditating upon it.”

Title of the Lords of Totonicapan

Title of the Lords of Totonicapan was written in the Quiche language in 1554. The manuscript was first published in French and Spanish in 1885.

The writers wrote their account in 1554 in the village of Totonicapan, Guatemala. Their small book claimed that the Quiche Maya were “descendants of Israel, of the same language *and* the same customs. . . . They were sons of Abraham and Jacob.”

The *Totonicapans* claims that the ancestors of the Quiche Mayas. . . came from the other part of the ocean, from where the sun rises, a place called *Pa Tulan, Pa Civan* [meaning Bountiful] . . . and they came from where the sun rises, descendants of Israel, of the same language and the same customs. . . . They were sons of Abraham and Jacob.”

And then the authors of *Totonicapan* close their account as follows:

“Now on the twenty-eighth of September of 1554 *we sign* this attestation in which *we have written* that which by tradition our ancestors told us, who came from the other part of the sea, from *Civân-Tulan*, bordering . on Babylonia.

Title of the Lords of Totonicapan

p.164, pp. 169-170p.

"...This said manuscript consists of 31 quarto pages; but translation of the first page is omitted because they are on the creation of the world, of Adam, the Earthly Paradise in which Eve was deceived not by a serpent but by Lucifer himself, as an Angel of Light. It deals with the posterity of Adam, following in every respect the same order as in Genesis & the sacred books as far as the captivity of Babylonia. The manuscript assumes that the three great Quiche nations with which it particularly deals are descendants of the 10 Tribes of the Kingdom of Israel, whom Shalmaneser reduced to perpetual captivity & who, finding themselves on the border of Assyria, resolved to emigrate..." Some of the different native americans' ancestors were believed to have come from "...the other part of the sea, from the East,...These then, were the 3 nations of Quiches & they came from where the sun rises, descendants of Israel, of the same language & the same customs." (*The Title of the Lords of Totonicapan, pp.163-170*).

The Annals of the Cakchiquels

The writers, the Cakchiquel Indians were a branch of the Quiche Mayas. The following is quoted from their writings:

“I shall write the stories of our first fathers and grandfathers that from the other side of *the* sea we came to the place called Tulan [Bountiful]”

“Thus, then we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons! So they told us.”

Regarding the voyage to America recorded in *The Annals of the Cakchiquels*,

“Then it was said and commanded to our mothers: “Go my sons, my daughters, these shall be your tasks, the labor with which we charge you. Thus the Obsidian Stone spoke to them.

“Go to where you will see your mountains and your valleys; there on the other side of the sea are your mountains and your valleys. Oh, my sons.

Then we arrived at the shore of the sea. There all the tribes and the warriors were reunited at the shore of the sea. And when they looked upon it their hearts were heavy.

There is no way to cross it; we know of no one who has crossed the sea... who has a log on which we can cross, our brother? ... Have pity on us, oh brother! who have come to gather here on the shore of the sea, unable to see our mountains and our valleys. If we remain here to sleep, we shall be conquered, we the two oldest Sons, the chiefs and the heads, the first warriors of the seven tribes, oh, our brother!

When we arrived at the gates of Tulan, we received a red stick which was our staff, and because of that we were given the name of Cakchiquels . . .”.

. . . (Recinos and Goetz, *The Annals of the Cakchiquels*, p. 49.)

“From the other side of the sea we came to the place called Tulan, where we were begotten and give birth by our mothers and our fathers, oh, our sons! We were four families who arrived at Tulan ... and these four branches which began there were the tribes. . . From the west we came to Tulan, from across the sea; and it was at Tulan where we arrived, to be engendered and brought forth by our mothers and our fathers. “. (Recinos and Goetz, *The Annals of the Cakchiquels*, pp. 44, 45, 53.)

"Landa says in his book that some old men of Yucatan related to him the story, handed down from many generations, that the first settlers had come from the east by water. These voyagers were ones whom God had freed, opening for them 12 roads to the sea.' If there is any truth in this tradition, these progenitors may have been one of the lost tribes of Israel. An interesting sidelight on this hypothesis is the distinctly Semitic cast of countenance of some of the ancient sculptures & murals found at Chichen-Itza & in other old Maya cities. The dignity of face & serene poise of these carved or painted likenesses are strikingly Hebraic." (Farnsworth, op. cit., p.18, *The City of the Sacred Well*, T.A. Willard, p.33-5.)

"...Countless years ago the first settlers 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 Guatemala, 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,..." (Native Races, by Bancroft, Vol. 5, p. 189.), [From: *Indian Legends*, pp.221-23, & 231-32.]

Ancient Aztec Picture Writing Tells of The Deluge

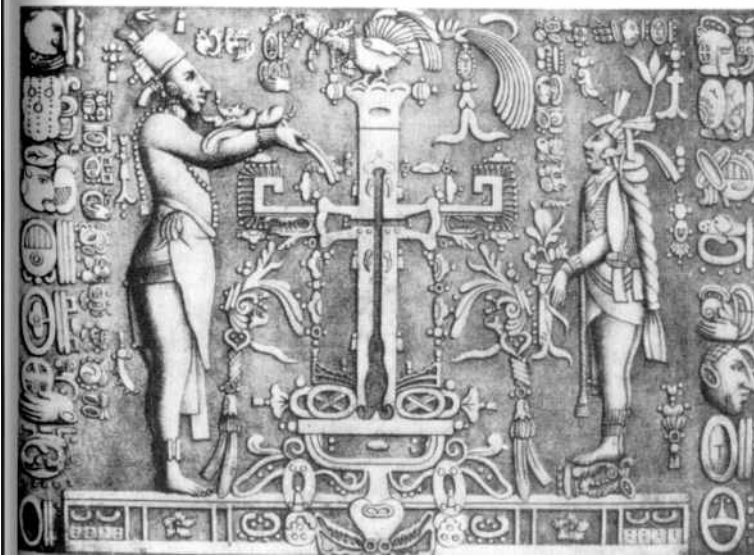
“According to the ancient Aztec picture-writing documents, for example, the Noah of the Mexican cataclysm was Coxcox, also called Teocipactli or Tezpi. He had saved himself and his wife in a boat or raft made of cypress wood. Paintings retracing the deluge of Coxcox have been discovered among the Aztecs, Miztecs, Zapotecs, Tlascalans and others. The tradition of the latter is still more strikingly in conformity with the story as we have it in Genesis and in Chaldean sources. It tells how Tezpi embarked in a spacious vessel with his wife. His children, and several

animals and grain whose preservation was essential to the subsistence of the human race. When The great god Tezcatlipoca decreed that the waters should retire, Tezpi sent a vulture from the raft. The bird, feeding on the carcasses with which the earth was laden, did not return, Tezpi sent other birds of which only the hummingbird came back with a leafy branch in its beak. Then Tezpi, seeing that the country began to vegetate, left his raft on the mountain of Colhuacan.” (Mystery of Atlantis, by Charles Berlitz, 1975, Avon Books, N.Y., N.Y.)



Painting of Quetzalcoatl teaching the natives by Diego Rivera, National Palace in Mexico City
Notice the headdress of quetzal feathers on Quetzalcoatl.

Painting of Quetzalcoatl Preaching to The Indians- Painting by Diego Rivera-National Palace in Mexico City



Ancient Mayas Worshipping a Cross

(The Material below was taken from article by Steven E. Jones, Behold My Hands :Evidence for Christ in Ancient America, The Book of Mormon Arch. Digest V. II)



**Sculpture of Itzamna Lord of Sky With Pierced Hands,
(From Book of Mormon Archaeological Digest, Volume II, Issue III,
1999)**



Classic Mayan vase painting: "Death of the Old God" (Marvin Cohodas)

**Classic Mayan Vase painting "Death of The Old God " with pierced hands and feet
(From Book of Mormon Archaeological Digest, Volume II, Issue III, 1999)**

Daniel Brinton Describes Itzamna the Myan diety:

"Chief of the beneficent gods was Itzamna. He was the personification of the east, the rising sun with all of its manifold mythical associations. He was said to have come in his boat across the eastern waters. One of his titles was Lakin-Chan, the serpent of the East. . . As light is synonymous with life and knowledge, he was said to have been the founder of the culture of the Itzas and the Mayas. He was the first priest of their religion; invented writing and books. . . As a physician he was famous, not only knowing the magic herbs but possessed of the power of healing by the laying on of hands . . . For his wisdom he was spoken of as the royal or noble master of knowledge" (Daniel Brinton, *American Hero-Myths*).

"Itzam Na was also., able to cure the sick and even bring the dead to life. People came from all over the land to his shrine [temple], and for that reason he was known as Kabul, 'Maker with his hands . . . it seems to be the equivalent of Bitol, 'Maker,' title of the Quiche creator" (J. Eric S. Thompson, *The Rise and Fall of Maya Civilization*, 229).

"Itzamna was the high god of the Maya. Fitting his role as paramount king, he often bears the title of ahaulil, or "lord," in the Postclassic Yucatec codices. . . he was considered as the first priest and the inventor of writing. . . . Itzamna was identified with the powers of curing" (Mary Miller and Karl Taube, *The Gods and Symbols of Ancient Mexico and the Maya*, 99-100).

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"The greatest god of the Yucatec Maya, but in some respects the most puzzling, is Itzam Na.

As we shall see, he came near to incorporating most of the other major gods in his person... the Indians of [Yucatan], before the introduction of idolatry, worshiped a single god named Hunab Izamna (Itzam Na). Hunab, "Unique," was a name applied to the creator. . . we deduce that in one of his aspects Itzam Na was the *creator*" Q. Eric S. Thompson, *Maya History and Religion*, 209-2 10).

Several sources indicate that the old god Itzamna later became identified with Quetzalcoatl (the Aztec feathered-serpent god) who was called by the Maya Kukulcan.

"Quetzalcoatl was translated by the Mayas into Kukulcan, but was also identical with the earlier Itzamna" (Irene Nicholson, *Mexican and Central American Mythology*, 119). "Quetzalcoatl. . . is the plumed serpent. . . his self-sacrifice saves the universe from extinction and opens up latent possibilities not only for the heavenly bodies but also for man~~ (Nicholson 75).

"The feathered serpent Kukulcan may be but another aspect of Itzamna. Kukulcan was especially prominent in the Postclassic period, in keeping with strong associations with Mexican ideology. In Mexico the feathered serpent, known by his Nahuatl name Quetzalcoatl, was the supernatural patron of rulers" (Robert J. Sharer, *The Ancient Maya*, 531).

"Of all Mesoamerican deities, Quetzalcoatl most embodied the burden of sacrifice. On a Iluastec relief, Quetzalcoatl pierces his (body), and stars and other precious elements stream from the wound, as if given birth from his offering" (Miller and Taube 42)

Aztec and Mayan writings tell of terrible catastrophies

(Data from Book When The Earth Nearly Died) By D.S. Allan & J. B. Delair 1995 Gateway Books, Bath (UK)

"A pre-Columbian Maya manuscript, known as the *Troana Codex*, apparently describes its destruction:

There occurred terrible earthquakes, which continued without interruption until the 13th Chuen, The country of the hills of mud, the land of Mu, was sacrificed: being twice upheaved it suddenly disappeared during the night, the basin being continually shaken by the volcanic forces. Being confined, these caused the land to sink, and to rise several times in various places. At last the surface gave way and ten countries were torn asunder and scattered. Unable to stand the force of the convulsion, they sank with their 64,000,000 of

inhabitants 8060 years before the writing of this book.

Many catastrophe traditions refer to the coming of unnaturally prolonged darkness. The Central American Aztecs preserved such an account:

The third sun is called Quia-Tonatiuh, sun of rain, because there fell a rain of fire; all which existed burned; and there fell a rain of gravel. Now, this was in the year Ce Tecpalt, One Flint, it was the day Nahui-Quiahuitl, Fourth Rain. Now in this day, in which men were lost and destroyed in a rain of fire, they were transformed into goslings; the sun itself was on fire, and everything, together with the houses was consumed

...a tremendous hurricane that carried away trees, mounds, houses and the largest edifices, notwithstanding which many men and women escaped, principally in caves and places where the great hurricane could not reach them All this time they were in darkness, without seeing the light of the sun, nor the moon, that the wind had brought them.

And:

After the destruction of the fourth sun, the world plunged into darkness during the space of twenty-five years. Amid this profound obscurity, ten years before the appearance of the fifth sun, mankind was regenerated.

Commenting on this phenomenon de Bourbourg remarked:

A vast night reigned over all the American land, of which tradition speaks unanimously: in a sense the sun no longer existed for this ruined world which was lighted up at intervals only by frightful conflagrations, revealing the full horror of their situation to the small number of human beings that had escaped from these calamities.