

# Mesoamerican King Lists and the Book of Mormon

By Neil Steede © 2010 Second Article in a Series

I once wondered why a more complete king list is not provided in the Book of Mormon as it was the record of the Nephites. With the lost 116-page manuscript just after translation we are only given a very incomplete king list of the first Nephite kings and the last three Nephite kings; namely Mosiah, Benjamin and Mosiah. In this article I only consider these last three kings along with the Mulekite king list. My reasons for this will become apparent as this article progresses. We are given two very important clues in the search for archaeological evidence for this king list. One concerns the unification of the Nephites and Mulekites and the other concerns the end of that same king list.

First, we understand from scripture that Mosiah the elder led his people from the City of Nephi to the City of Zarahemla where he was then appointed king by King Zarahemla who is the last Mulekite king.<sup>1</sup> And second, we are told that judges took the place of the kings after the death of Mosiah the younger (grandson to Mosiah the elder).<sup>2</sup> These two clues are unique enough that they make the search for the desired Maya king list relatively easy.

It is known that there was a lapse of about 300 years from King Mulek to King Zarahemla and assuming that reign period for each king was approximately thirty years (300 yrs ÷ 30 yrs = 10 kings) I suspect the Mulekites had ten

to twelve kings. Therefore, I performed a search for king lists with thirteen to fifteen names (ten to twelve Mulekites plus three Nephites). Moreover, such a list should end with a non-violent transition to judges.

Since most Book of Mormon scholars agree that the Nephites, Mulekites and Lamanites were the creators of the Maya Civilization, therefore the search for this king list should take place within the Maya region. And, the Maya lands are replete with king lists at all of the major sites. Such a comparative study of Maya king lists to this Book of Mormon king list has already been conducted<sup>3</sup> and it suggests that the king list at Yaxchilan matches the Mulekite/

## DNA and the Book of Mormon

By Chris and Terry Scott Third Article in a Series

The advancements in DNA research have opened up the ability to study migratory patterns of humans and this provides the opportunity to compare what markers are found in the Americas with those found in the rest of the world. The picture created from the emerging data is consistent with the Book of Mormon. Data from every ethnic group is not available because mtDNA research is still in its early stages and this allows for different conclusions to be drawn from the data available. This article will focus on demonstrating that migrations recorded in the Book of Mormon are possible given the information cur-

rently available (Figure 1)

In the last Cumorah Messenger DNA article we defined genetic markers in relationship to the study of population genetics. In this article we would like to discuss a few possible theories; *genetic drift*, *founder effect* and *bottleneck effect*. We will also discuss what markers have been found in America, how they were established and how this relates to the Book of Mormon story.

In relationship to the Book of Mormon there are two main viewpoints as to the makeup of the gene pool in Mesoamerica. One view is that Lehi's family, the Mulekites, and the Jaredites were the only

groups colonizing the Americas. The second view is that the land was already inhabited and that the migrating groups may have intermixed with the indigenous population already present.

Genetic drift is the "change in the pool of genes of a small population

### Inside this issue:

Mesoamerican King Lists <i>Cont.</i>	2 & 3
DNA and the Book of Mormon <i>Cont.</i>	4 & 5
HCETI Now IRS 501 c 3	5
Transoceanic Contact	6 & 7
2010 Research Expedition	8
Adventures in Archaeology	9 & 10
Testimony of ESRS Research Trip	11
2010 Spring Expedition	12

# Mesoamerican King Lists and the Book of Mormon continued

Nephite king list given in the Book of Mormon. This study is a complete comparative study in that it uses all available Maya king lists. Because that study has already been conducted I will not resubmit that case here, but I will build on that conclusion to introduce some new information.<sup>4</sup>

The Book of Mormon provides no record of the Mulekite kings list as it is made clear that the Mulekites had no writing,<sup>5</sup> but we are told that Mosiah the elder did write down the Mulekite king list elsewhere.<sup>6</sup> That elsewhere can be seen today at Yaxchilan in the form of the Hieroglyphic Stairway. Though slightly garbled, if one pays attention to the details within this hieroglyphic list the Book of Mormon story can be found here.<sup>7</sup>

The last three kings of Yaxchilan must be a trio of names that are bracketed by the same name; Mosiah the elder and Mosiah the younger are the two names that bracket King Benjamin. At first glance the pattern does not appear to be present in the Yaxchilan king list, but closer examination reveals that there are comparative similarities to the Book of Mormon king list. The Yaxchilan king list has some of the patterns I am searching to find. A detailed review finds that the largest problems are the “Bird Jaguars.” Examining and comparing the hieroglyphic titles on the list I find that the Maya hieroglyphic titles for the Bird Jaguars are different than all of the rest of the kings.<sup>8</sup> Assuming then that these two like-names have titles that are one of power, but not of kingship I then extract these two names from the king list. If the last two Bird Jaguars (Bird Jaguar III and Bird Jaguar IV) are removed from the list then the desired patterns begin to emerge (see illustration).

I still have a problem with the extra king at the end of the list. The Book of Mormon states that after Mosiah the younger (Shield Jaguar III) a peaceful transition was made from a kingship to a government run by “judges.”<sup>9</sup> However, there is a small crude temple built to a king after this transition. This king (K’inich Tatb’u Skull III) only ruled for about a year or less and after short rule the government returned to judges. My guess is that he is the usurper known as Pachus in the Book of Mormon. Pachus was the rebel king who chased Chief Judge Pahoran out of office and was later

himself defeated by Captain Moroni.<sup>10</sup> This set of circumstances resolves the issue of this last king. By having extracted the last two Bird Jaguars (Alma and his son, Alma), as well as King Pachus, the Yaxchilan king list falls from seventeen to fourteen as assumed at the beginning of this article.

There is an interesting note of repetitive names. There are four Bird Jaguars and three Shield Jaguars. If the former is Alma and the latter is Mosiah then it helps support the claim that the Mulekites and Nephites shared some of the same origin and history as they used some of the same first names prior to their merging of cultures in Mesoamerica. This is not a surprise to Book of Mormon believers since we know that both groups have

the same cultural background. Another point of interest in the “same name” issue is illustrated by the cases of Zarahemla and Mulek/Benjamin. In the case of Zarahemla it is known that the Zarahemla in the Book of Mormon was named after his great warrior uncle<sup>11</sup> to whom no reference is given in the Book of Mormon. Rather, this information comes from the Yaxchilan king list.<sup>12</sup> In the case of the Mulek/Benjamin repetition a different set of circumstances occurs.

Most Book of Mormon scholars agree that Mulek (M-L-K) is actually a title meaning “king” in Hebrew. So “Mulek” was not the Mulekite founder’s name, but it was his title. Since the Yaxchilan king list shows the founder’s name to be the same name as the middle king

## YAXCHILAN / ZARHEMLA KING LISTS

MAYA KING	BOOK OF MORMON KING	
1. Yoaat B’alam I	Mulek (Benjamin)	<p><b><u>SAME NAMES</u></b></p> <p>NOTE THAT KING BENJAMIN AND MULEK HAVE THE SAME NAME. THIS IS BECAUSE THE KING BENJAMIN OF THE BoM IS MULEK’S GREAT (X 9) GRANDSON. MOSIAH I IS NOT RELATED TO MOSIAH THE ELDER (MOSIAH II). NOR IS ALMA I OR II RELATED TO ALMAS III OR IV THAT ARE THE ALMAS RECORDED IN THE BoM.</p> <p>ZARHEMLA I IS THE UNCLE OF ZARHEMLA IN THE BoM. HE DIED IN A BATTLE AT TIKAL (CITY OF ANTIPARAH) BEFORE THE NEPHITES AND MULEKITES MERGED.</p> <p>PACHUS I AND II WERE PROBABLY RELATED TO PACHUS III WHO WAS THE USURPER AT JUDGE PAHORAN’S TIME. HE WAS FROM THE KINGSMEN GROUP AND WAS LATER DETHRONED BY CAPTAIN MORONI.</p>
2. Itzamnaaj B’alam I (Shield Jaguar I)	Mosiah I	
3. Bird Jaguar I	Alma I	
4. Yax Deer-Antler Skull	Unknown	
5. Ruler 5	Unknown	
6. K’inich Tatb’u Skull I	Pachus I	
7. Moon Skull	Unknown	
8. Bird Jaguar II	Alma II	
9. Knot-Eye Jaguar I	Zarahemla I	
10. K’inich Tatb’u Skull II	Pachus II	
11. Knot-Eye Jaguar II	Zarahemla II	
12. Bird Jaguar III	Alma III	
13. Itzamnaaj B’alam II (Shield Jaguar II)	Mosiah II	
14. Yoaat B’alam II	Benjamin	
15. Bird Jaguar IV	Alma IV	
16. Itzamnaaj B’alam III (Shield Jaguar III)	Mosiah III	
17. K’inich Tatb’u Skull III	Pachus III	
<p>FROM THIS TIME FORWARD YAXCHILAN WAS RULED BY A NEW FAMILY FROM THE MAYA HIGHLANDS. THIS WAS MOSIAH II (MOSIAH THE ELDER) WHO MARRIED LADY KUK (ZARHEMLA II’S DAUGHTER).</p>		

# Mesoamerican King Lists and the Book of Mormon continued

of the last three kings, I can therefore assume that Mulek's given name was actually "Benjamin." Since the Yaxchilan king list implies that King Mosiah the elder married King Zarahemla's daughter (Lady Kuk)<sup>13</sup> then it might be assumed that Mosiah and Kuk named their son after the Mulekite founder.<sup>14</sup>

Problems remain to be resolved. Some have expressed concern surrounding the geography of Zarahemla as Yaxchilan, but those questions have been addressed elsewhere.<sup>15</sup> And, one of the greatest problems is the present calendar correlation factor that has also been addressed elsewhere,<sup>16</sup> but without a doubt the king lists are a definitive match.

A final comment should be made concerning the name "Pachus." It has

been shown that the Mulekites were already been warring with Jaredite remnants and Lamanites long before the Nephites arrived on their doorstep.<sup>17</sup> And "Pachus" seems to be exclusively a Mulekite name. From the Yaxchilan king list we can see that the Pachus in the Book of Mormon is the third king to carry that name. The name Pachus might be Jaredite in origin. On the other hand, its etymology seems to be Greek or Latin.<sup>18</sup> And it is known that the roots of the Mulekites were apparently much closer to foreign powers. Thus, the name of Pachus so early in Mulekite history should not be surprising either.

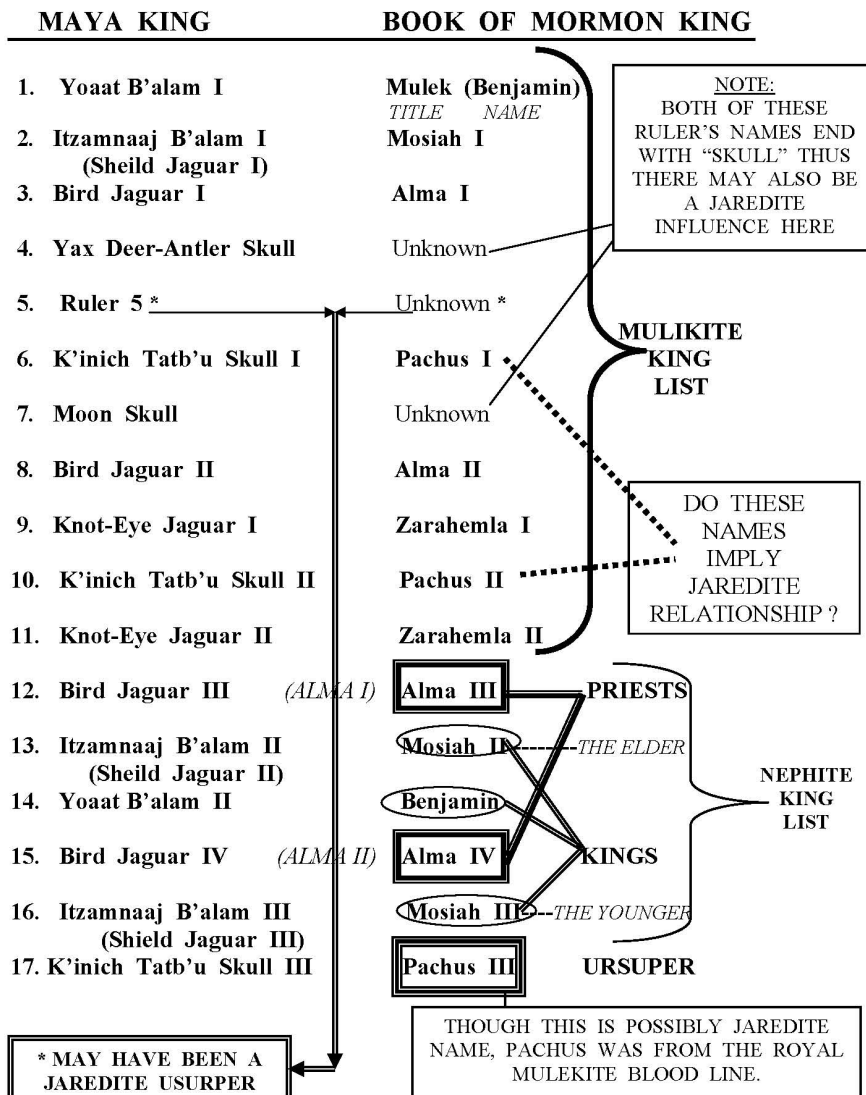
The treatment of Rule #5 in the Mulekite king list seems to imply some type of disruption in the king line. Was it

related to Jaredite or internal Mulekite problems will someday be known. In conclusion, the Yaxchilan king list is definitively the most likely candidate of the Maya king lists for matching Book of Mormon history.

Footnotes:

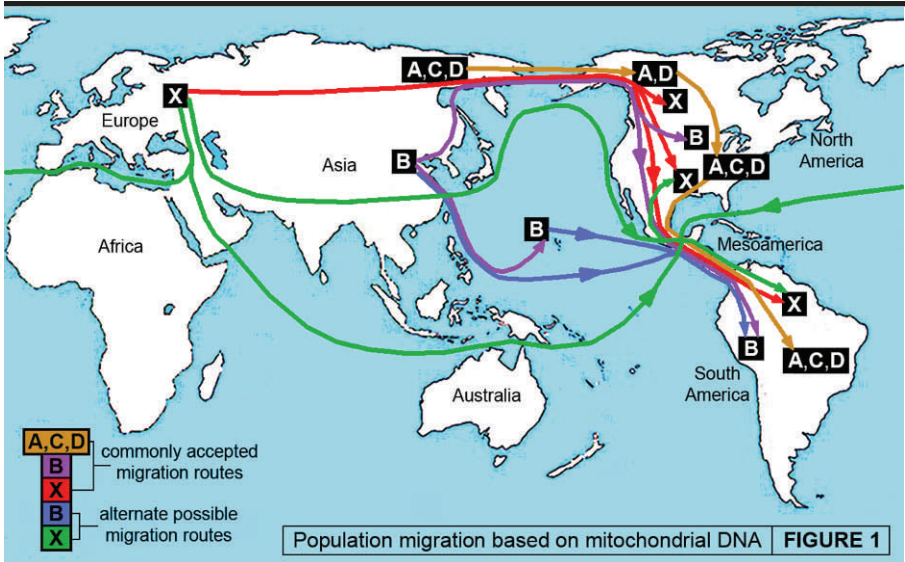
1. Community of Christ 1908 Book of Mormon, Omni 1:34. This is a curious passage. Mosiah is appointed to be king. This implies that he had to have been appointed to this position by someone with the authority to do so. only King Zarahemla would have had such authority, in my opinion.
2. Community of Christ 1908 Book of Mormon, Mosiah 13:13-16.
3. Steede, Neil; Book of Mormon/ Maya King Lists; A Comparative Study, Ed. by David Brown, 2009, ESRS, P.O. Box 4175, Independence, MO, 64051.
4. Though some of this information may also be found in Steede, Neil; The Bountiful Book, Ed by David Brown, 2009, ESRS, P.O. Box 4175, Independence, MO, 64051.
5. Community of Christ 1908 Book of Mormon, Omni 1:33.
6. Ibid.
7. Community of Christ 1908 Book of Mormon, Alma 29:8.
8. Tate, Carolyn; Yaxchilan, University of Texas Press.
9. Mario Perez Campa, private communication.
10. This case may be found in Community of Christ 1908 Book of Mormon Alma 29:7-8. It appears in the Yaxchilan king list in Simon and Grube; Chronicles of the Maya Kings and Queens, Thames and Hudson, 2000.
11. Steede, Neil; Book of Mormon Archaeology; Artifact by Artifact, 8 volumes, ESRS P.O. Box 4175, Independence, MO, 64051.
12. Simon, opinion cited.
13. Ibid
14. In fact, what is considered to be one of the greatest pieces of Maya art from Yaxchilan (a lintel in the British Museum) depicts Lady Kuk having a dream in which the founder approves of her marriage.
15. Ibid
16. Steede, opinion cited.
17. Ibid
18. Most certainly Rome took a great deal of cultural baggage from Greece.

## YAXCHILAN / ZARAHEMPLA KING LISTS





# DNA and the Book of Mormon Continued



that takes place strictly by chance. Genetic drift can result in genetic traits being lost from a population or becoming widespread in a population ...[and] can occur only in small, isolated populations in which the gene pool is small enough that chance events can change its makeup substantially.” *Encyclopædia Britannica*. The effect of genetic drift is larger in small populations and smaller in large populations.

“The founder effect is the loss of genetic variation that occurs when a new population is established by a very small number of individuals from a much larger population.” *Wikipedia.org* When a small group of people migrate from a much larger group there can be a shift in the dominant characteristics of the group. Traits of the new group that were minor can now become more emphasized while formerly major traits can be lessened or lost all together.

The bottleneck theory occurs when a small population of people leaves a larger group and does not carry the entire genetic makeup representative of the larger group. When the smaller group is introduced into a new, much larger population its representative genetic makeup can become overwhelmed and have little effect on the new population (Figure 2).

In the case of Lehi’s family the amount of genetic material would be very small in comparison to an already existing population and while the Jaredites and Mulekites were much larger groups than Lehi’s family they would still be small compared to an already present population.

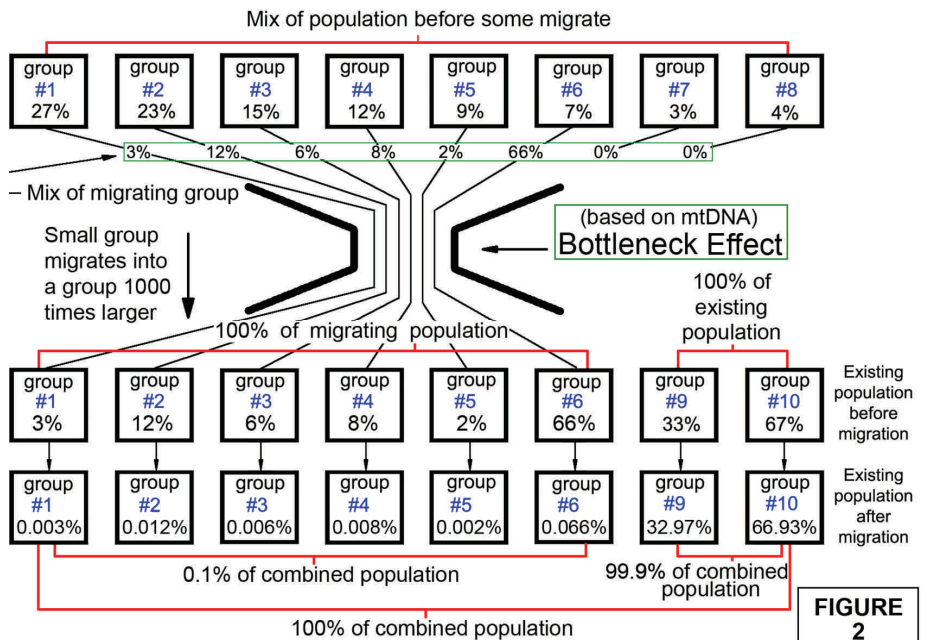
While the Book of Mormon does not mention other people already in the region there is nothing that states that there were no other people occupying the land. Mormon made an abridgement of less than a hundredth of all the records and gave them to his son Moroni. *Book of Mormon 3:8; Words of Mormon 1:4,5,8,14; Ether 6:108* This abridgement became what we know as the Book of Mormon.; “*But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites.*” *Helaman 2:12-14*. There may be references of other peoples somewhere in the rest of the vast library of records

referred to in the Book of Mormon. This library consists of at least the following:

1. The Plates of Brass: Genealogy of Lehi’s forefathers from Laban. (1 Nephi 1:61)
2. The Small plates of Nephi: History of Spiritual ministry to the people. (1 Nephi 2:96)
3. The Large plates of Nephi: History of reign of the kings.(1 Nephi 2:97)
4. The 24 plates: Record of Jaredites (Mosiah 5:64)

Our discussion will now turn to a history of the major haplogroups and what is pertinent. For the purposes of this article only haplotypes found in the Americas will be discussed, they are; A, B, C, D and X. Haplotypes fall into three major groups; L, M and N. Group L is found almost exclusively in Africa and does not apply here. Within group M are types C and D with type C coming into being sometime after type D. Each new haplotype is a mutation of an existing haplotype that has occurred over thousands of years. In group N are types A, R and X. R becomes a major subgroup of its own and type B comes from this subgroup (Figure 3).

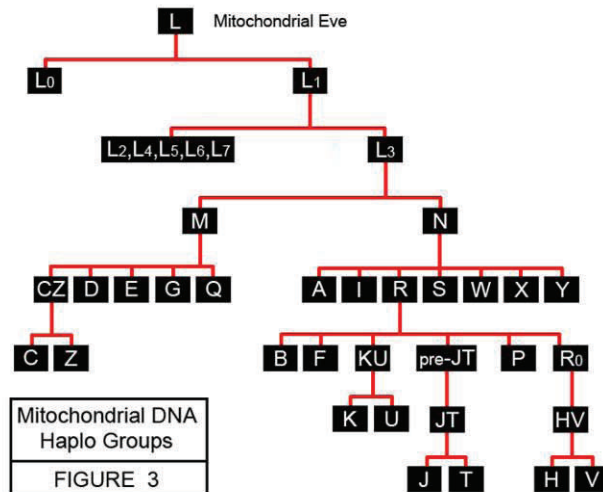
The haplotypes presently found in mtDNA studies of the Americas are A, B, C, D and X. The largest majority 97% are haplotypes A, B, C and D. The remaining 3% are from haplotype X. Markers of A, C, and D are found in Asia, Siberia, and



## DNA and the Book of Mormon Continued

the Native American populations. They represent the major founding event of the gene pool and most likely occurred from people migrating over the Bering Strait to the Americas. These migrations likely occurred in waves over thousands of years. Because they are branches off of the different major haplogroups of M and N they could represent many different migrations. Haplotype B on the other hand is not found in Siberia and most likely represents a separate founding event. Haplotype B is found in Asia, some islands in the Pacific and North and South America. Haplotype X, seemingly a minor founding event in the America's due to its small percentage in the population is also found in Europe, the Middle East, and a smaller percentage in Siberia.

Different theories must be entertained when considering the subject of migrations. One theory is that people only traveled by land across the Bering Straits to the Americas. Since haplotype B markers have not been found in Siberia, this could rule out the Bering Strait



theory for marker B. A second theory is that transoceanic contact took place (See article "Transoceanic Contact" this issue); that is to say that some group of people traveled by sea to the Americas. An oceanic migration seems likely for haplotype B. (See figure 1). There are Mesoamerican oral traditions of ancients arriving by sea. (See article "Before DNA" by John Sorenson and Matthew Roper in Journal of Book of Mormon

Studies vol. 12, no. 1, 2003). This opens the possibility that haplotype B and haplotype X are representative of people that migrated by boat (figure 1).

Information is continually being discovered from studying mtDNA markers and it is too early in this study to fit the ever-expanding information into only one pattern of migration. Using mtDNA research and the theories of genetic drift, founder effect and bottle neck theories can help us continue to fill in the pieces of the puzzle. Theories of past migrations to Mesoamerica will have to include all the information from of the haplotypes

found in the Americas. It seems easy for us to draw the 'right' conclusions when we feel we have additional pieces of the puzzle, the story of the Book of Mormon. *"Except I shall see ... I will not believe ... blessed are they that have not seen, and yet have believed."* [John 20:25,29](#) *"Faith is the assurance of things hoped for, the evidence of things not seen."* [Hebrew 11:1](#). The Book of Mormon is ultimately a book of faith.

## Hill Cumorah Expedition Team, Inc. Now 501 (c) (3)

In February of 2010 we received official notice that the Hill Cumorah Expedition Team, Inc. as a nonprofit corporation registered in the State of Missouri is exempt from Federal income-taxes under section 501 (c) (3) of the Internal Revenue Code, and that contributions to our organization are tax deductible under section 170 of that Code. This designation also makes our organization qualified to receive tax deductible bequests, devises, transfers, or gifts under sections 2055, 2106 or 2522 of the Code.

The effort to accomplish this designation has been an arduous two-year process that was initiated by Tim Brown and Jerry Stoner. Once begun, as Secretary of the Board, David Brown continued with the process with filing of Amended Articles of Incorporation so that the corporation could be consistent with IRS requirements; all that effort has paid off with this latest designation.

This accomplishment for the team now opens the door for larger possibili-

ties in the sense of funding for major projects. The Board and members have already begun thinking in larger terms with the funding of \$1,600 for the Stone Chime Project at Teotihuacán that now places our organization in a position to work directly with the archaeological community in Mesoamerica. This funding only covers expenses for the labor and authorization paperwork to set up our project—all the traveling team members still provide their expenses out-of-pocket because they are dedicated to the cause at hand.

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# Transoceanic Contact By Terry Scott

I grew up listening to stories of the Book of Mormon from my father (Glenn Scott) who had a passion for this sacred book. I began to hear more and more about transoceanic contact, first from my father and then from the Cumorah group of which I am now a member. But it was not until I was doing research for my wife's latest article on DNA and the Book of Mormon that I felt compelled to share some of the vast information now available on contact between Mesoamerica and the rest of the world in ancient times.

Critics of the Book of Mormon often state that it was not possible for the groups of people to cross the oceans and migrate to the New World or that there was no evidence of such voyages. My goal in this article is to help you be convinced that it is possible that such journeys to place across vast oceans. And that there is ample evidence to show it was done many times over several thousand years.

Most people are aware of the Viking, Leif Ericson discovering North America nearly 500 years before Columbus. Much further south, the Phoenicians visited Brazil on a regular basis. Bernardo Silva Ramos spent more than twenty years in the Amazon rainforest. He photographed or copied some 2,800 stone inscriptions. Most of them were Phoenician but some were Greek.<sup>1</sup> In Lake Ectemoz, Brazil, Ludwig Schwennhagen found evidence that Phoenicians anchored their ships there. He also found Phoenician inscriptions throughout the Amazon referring to

kings of Sidon and Tyre around 887 to 856 BC.<sup>2</sup> The Phoenicians were known for their mining of gold, silver, copper, iron, tin, and lead. They mined locally, in Cyprus, Thasos and Thracein, Sardinia, Spain, Britian<sup>3</sup> and probably Brazil too. In Northwest Semitic (Hebrew, Canaan or Phoenician) the word for iron is BRZL (brazil).<sup>4</sup> Brazil is the 2nd leading iron producing country in the world and has large deposits of iron ore.<sup>5</sup>

Thor Heyerdahl proved that long ocean voyages were possible in primitive crafts when in 1947 he sailed his balsawood raft the Kon-Tiki from Peru to the Polynesian islands. The trip covered 4300 miles across the Pacific Ocean and lasted 101 days. It is only 3460 miles from London to New York. In 1970 he sailed the widest part of the Atlantic Ocean in a reed boat of papyrus nicknamed the RA2. This trip covered 3270 miles and took 57 days. Not only are there evidences that more than one group of people visited the Americas, but thanks to Thor Heyerdahl we know that even more primitive boats could have crossed the oceans.

As of 2004 there were 98 species of plants that originated in either the Old World or the New World and have been found across the ocean.<sup>6</sup> Below are just a few that have been documented.

- Peanuts (*Arachis hypogaea*) were found at two sites in China, radiocarbon dated to around 2800 BC.<sup>7</sup>
- Seeds of kidney bean (*Phaseolus vulgaris*) and lima beans (*Phaseolus lunatus*) were found in Northern India dating from 1600 to 800 BC.<sup>6</sup>



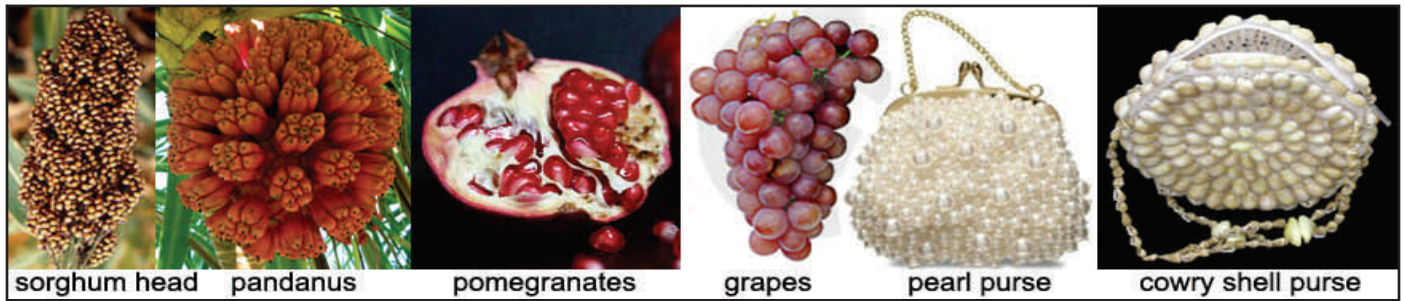
*In 1947 Thor Heyerdahl sailed his balsawood raft the Kon-Tiki from Peru to the Polynesian islands.*



*In 1970 Thor Heyerdahl sailed his papyrus reed raft the RA2 across the widest portions of the Atlantic Ocean.*

- Pineapples (*Ananas comosus*) have been found in the Middle East and India from 600 BC.<sup>6</sup>
- Chili peppers (*Capsicum annum*) have been found in India and Indonesia from about AD 800.<sup>6</sup>
- Asian coconuts (*Cocos nucifera*) have been found in Central America from AD 400.<sup>6</sup>
- Asian tea (*Chenopodium ambrosioides*) has been found in Mexico around AD 1000.<sup>6</sup>
- Hubbard squash (*Cucurbita maxima*) and Butternut Squash (*Cucurbita moschata*) have been found in India and China around AD 900.<sup>6</sup>
- Pumpkin (*Cucurbita pepo*) has been found in India and China around AD 500.<sup>6</sup>
- Coca (*Erythroxylon novagranatense*) was found in Egypt from 1200 BC.<sup>6</sup>
- Several varieties of cotton have come from both the Old world and New World.<sup>6</sup>
- Asian Cotton (*Gossypium arboretum* or *G. herbaceum*) came to South & North America around 3000BC.<sup>6</sup>
- African Cotton (*Gossypium gossypoides*) came to Mexico around AD 1500.<sup>6</sup>
- American Cotton (*Gossypium tomentosum*) was found in Hawaii around AD 1500.<sup>6</sup>
- American Cotton (*Gossypium barbadense*) was found in Polynesia around AD 1500.<sup>6</sup>
- American Cotton (*Gossypium hirsutum*) was found in West Africa around AD 1475.<sup>6</sup>
- Sunflower (*Helianthus annuus*) was found in Asia around AD 400.<sup>6</sup>
- Sweet potato (*Ipomoea batatas*) found in Polynesia and Asia about AD 300.<sup>6</sup>
- Tobacco (*Nicotiana tabacum*) found in India and Egypt from 1100 BC.<sup>6</sup>
- Corn (*Zea mays*) found in Eurasia and Africa about 2500 BC.<sup>6</sup>

The presence of maize, or corn as we call it today, has been found in India and China. Over 100 Hindu, Jain and Buddhist temples have sculptures holding maize. Critics have said this was not maize but; sorghum heads, pandanus, pomegranates, grapes, silk coin purses studded with pearls or cowry shells. Nothing below looks like corn, except maybe the pearls or cowry shell.



The sizes and shapes of maize ears on the statues are proportional to the human figures that are holding them. Some appear with husks, some without. When shown with husks, they often show one or more curls of silk, like real corn. None of the above substitutes have the tight, complex arrangement that kernels of maize show. Figure 1 is from India and shows a statue of a woman at the Somnathpur temple (1254-91 A.D.) who is holding an ear of maize. Note the different size of kernels and the husk around the ear.<sup>8</sup> This clearly shows two rows of mature kernels and four rows of immature, un-pollinated kernels. This is one of maize's most distinctive variations, one that absolutely guarantees that maize was being illustrated. Nothing else in nature grows this way.<sup>9</sup>

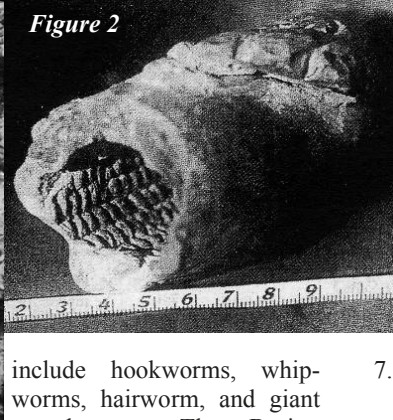


Figure 2 is a broken ceramic bird formed by covering a corn cob with clay and firing it. Estimated to Han Dynasty 1st century A.D.<sup>10</sup> The impressions on the inside of the bird are typical kernel spacing for a 1000-2000 year old species of maize.<sup>11</sup> Carvings of maize on statues in India have similar spacing.

In 1992 scientists in Germany tested nine Egyptian mummies. They found traces of tobacco, coca (cocaine), and the Asian native hashish (marijuana) in the hair, soft tissues, skin, and bones of eight of the mummies. These traces included cotinine, a chemical whose presence means that the tobacco had been consumed and metabolized while the person was alive. The mummies dated from 1070 BC to AD 395.<sup>12</sup>

Old World intestinal parasites have been documented among isolated South American tribes before Columbus. These

include hookworms, whipworms, hairworm, and giant roundworms. The Bering Strait region acts as a cold screen for transmission of these tropical and subtropical species, leaving the only possibility of having traveled to the New World by boat.<sup>13</sup>

We have found that it possible for ancient peoples to sail to the new world. We have hard evidence that plants arrived at different times over the years. The nice thing about plants and parasites are that they have DNA that can be tested to see if they are the same species or just similar as the transoceanic species. With so many plants being shared across the oceans at different times in history it is feasible to assume there could have been regular exchange of trade. Certainly the arrival of the Jaredites, Nephites or Mulekites could have accounted for some of the transfer of plants and parasites.

Footnotes:

1. Bernardo de Azevedo da Silva Ramos; *Inscrições e tradições da América pre-histórica, especialmente do Brasil*, Rio de Janeiro, Imprensa Nacional, 1930.
2. Ludwig Schwennhagen; (Fenicios no Brasil) *Phoenicians in Brazil, Ancient History of Brazil, from 1100 BC to 1500 AD*, Brasil, Rio de Janeiro, Livraria Editora Catedra, 1976.
3. Virtual Center for Phoenician Studies, <http://phoenicia.org/minning.html>

4. Cyrus H. Gordon, *Before Columbus*, Crown Publishers, Inc., New York, 1971, p. 119
5. Iron Ore, World Mine production, U.S. Geological Survey, Mineral Commodity Summaries, January 2010
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## 2010 ESRS Research Expedition By Neil Steede

In order to gather more detailed information concerning several of my preliminary studies the Early Sites Research Society (ESRS) 2010 Research Expedition was organized. This expedition was planned as a ten-day tour of Maya and Olmec sites along the Gulf Coast and the area immediately south of the Isthmus of Tehuantepec. In this article only one of those points of interest will be discussed.

One of the earlier stops on our trip [ took place at Santiago Tuxtla in Veracruz where time was spent in photographing the San Lorenzo Olmec Colossal Head. This head bears seven pigtails on its back side. Good photography of those pigtails is rare and even more rarely published. Fortunately this head has been housed in this museum for some time which has helped avoid the natural erosion that occurs on many of the Colossal Heads. In this case the pigtails are still very visible. However, photography of them is most often extremely difficult.

The blessings that accompanied us during the first few days of our trip continued to follow us during this visit. The

museum patio where the Colossal Head is housed affords indirect lighting through a translucent roof. Unfortunately the light is often so diffused that no heavy contrasting shadow is present to enhance the relatively faint pigtails. After decades of making unsuccessful trips for clear pigtail photographs, on this particular visit in the late afternoon the diffused light that always defeated me before finally decided to cooperate and the elusive pigtails became perfectly clear. This is extremely important from several aspects as outlined below.

### The Pigtail Role

Of the seventeen known Colossal Heads, sixteen wear a helmet (or head plate) that are very similar to football helmets of the 1930s without face masks, but with sideburn guards. The only exception to this rule is the pigtailed head being discussed. The very existence of this head and its hairdo when compared to the total corpus of Colossal Heads accentuates the role of importance these pigtails play. The headgear of this stone not only accentuates the pigtails by the lack of a helmet, but also of the existence of a band over which they must flow. This aspect forces me to conclude that the artistic portrayal is definitely intended to be pigtailed as opposed to symbolic art or even tattoos.

The term pigtail is used because there are several beads found along the length of each lock that are apparently being used to gather the hair of the lock. There are seven locks in total that run from the middle of the back of the head to the observer's right. The series of locks ends before reaching the right ear of the head. This pigtailed head is heavily "black" in its appearance, that is to say the race depicted is Equatorial African. This is not an illusion or wishful thinking. Recent-day forensics has created the ability to portray any face of any race based on skull measurements and this fact is well accepted in educational fields. The rules of forensic facial reconstruction can be applied to any face and not only tell the racial origins of that face, but can even discern racial mixes.

In the case of the Colossal Heads the evidence leans strongly for one-third of the Colossal Heads being Equatorial African, while another one-third is Central Asian in origin with the final one-third as a mix of the first two. This observation



*Modern Ethiopian hair style in honor of cultural heritage.*

was first made by Alexander vonWuthenau in his book Unexpected Faces.<sup>1</sup> Outside of the hair the facial features display Equatorial African features as discerned by the facial angle of the portrait and particularly as displayed by the lip seam. The lip seam is the slight pucker of the facial tissue where the lip meets the skin. This racial type is unique to Africa itself. Moreover, it is known that the ancient royal haircut of Ethiopia was also seven locks of hair predominately cascading down one side of the head.<sup>2</sup> This clue is important to our studies on Olmec origin.

The fact that one-third of the heads in question are African, while one-third are Asian and the final one-third are mixed should stir questions concerning the origins of the Olmec. Since the 1950s these questions have been asked and repeatedly Mesoamerican archaeologists have ignored them by stating that the Asian and African racial types simply do not exist in Mesoamerica. These types of statements are usually accompanied with explanations of jaguar-like features being superimposed on the faces being observed. Here there are no such jaguar features; look again.

Footnotes:

1. vonWuthenau, Alexander; Unexpected Faces, Crown Publishing, NY, 1971.
2. Ethiopian Royalty haircut for seven locks, see: <http://www.essaysbyekowa.com/Locks%20and%20the%20Priesthood.htm>



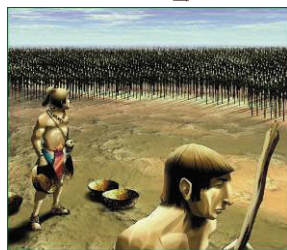
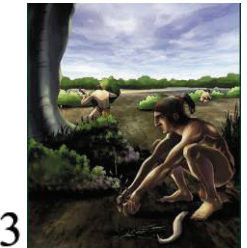
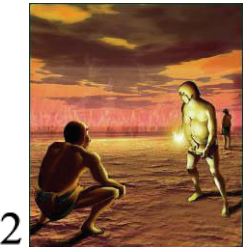
*The Colossal Head at Santiago Tuxtla with distinct African features and seven locks of hair cascading over a headband.*







Today I'm a farmer. I'm outstanding in my field. The Mayans spent farming. beans, other much of their time They planted corn, squash and plants for food.



- 4 PICTURES
1. clear trees
  2. burn fields
  3. plant seeds
  4. plant corn
  5. priest prays over crops

The Mayans were farmers. They cultivated their fields as a community, using "Slash & Burn" to clear the land. Slash and burn required cutting down all vegetation and burning it. The ashes provided nutrients for their crops for several years. After the soil was depleted they cleared new land. After clearing the land they planted seeds by poking holes in the ground. The maze they planted in rows. After planting, their High Priest prayed over the crops. Their diet consisted mainly of four crops: maize (corn), squash, beans and chili peppers. Maize, squash and beans were commonly called the "Three Sisters" because together they provided the necessary nutrients for good health. They also grew tomatoes, pineapple, pumpkins, zucchini and sunflowers for their seeds. In the near-by forests they harvested avocados, papayas and cacao (chocolate) from the trees.

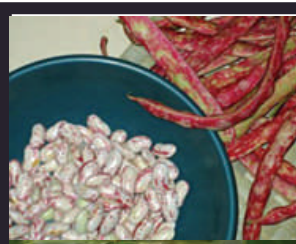
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M	V	L	S	C	O	R	N	H	C	R	O	C	S	Y	H	G	T	N	Y
P	O	B	B	A	Y	A	P	A	P	Z	B	L	A	O	T	A	M	O	T
K	C	A	F	T	M	P	M	A	Z	E	M	U	T	G	J	J	H	A	P
I	A	A	W	A	Q	W	U	P	B	A	B	U	R	N	U	L	N	Y	I
N	D	I	O	U	R	M	Y	G	N	I	T	N	A	L	P	S	I	T	G
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C	S	A	M	K	S	S	V	U	G	R	E	P	P	E	P	H	Y	M	L

Find the hidden words in the Word Search Puzzle to the left.

- |           |          |
|-----------|----------|
| Avocado   | Beans    |
| Burn      | Chili    |
| Corn      | Crops    |
| Farming   | Maze     |
| Papaya    | Pepper   |
| Pineapple | Planting |
| Pumpkin   | Scorch   |
| Soil      | Squash   |
| Sunflower | Tomato   |
| Zucchini  |          |
- (all words used in story)



If you needed food from your garden you would need to know what plant each food comes from.  
 Go out in the garden below and match the food to the correct plant.  
 Try and cover up the pictures of the foods on the left and see if you can identify the correct plants.



**A. → ?**  
 Pinto Beans

**1.**

\_\_\_\_\_



**B. → ?**  
 Corn

**2.**

\_\_\_\_\_



**C. → ?**  
 Squash

**3.**

\_\_\_\_\_



**D. → ?**  
 Chili Peppers

**4.**

\_\_\_\_\_



**E. → ?**  
 Tomato

**5.**

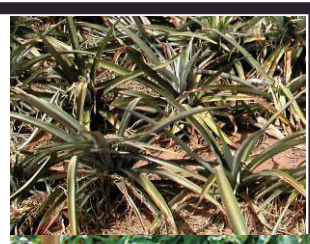
\_\_\_\_\_



**F. → ?**  
 Pineapple

**6.**

\_\_\_\_\_



[http://www.teach-nology.com/teachers/lesson\\_plans/science/archaeology/](http://www.teach-nology.com/teachers/lesson_plans/science/archaeology/)  
[http://research.history.org/Archaeological\\_Research/KidsPage.cfm](http://research.history.org/Archaeological_Research/KidsPage.cfm)  
<http://www.smm.org/sln/ma/index.html>  
<http://www.nationalgeographic.com/pyramids/>  
<http://archaeology.la.asu.edu/teo/>  
<http://www.digonsite.com/drldig/mesoamerica/15.html>  
<http://www.precolumbianweapons.com/>



# Testimony of ESRS Research Trip 2010 By Chris Scott (edited by David Brown)

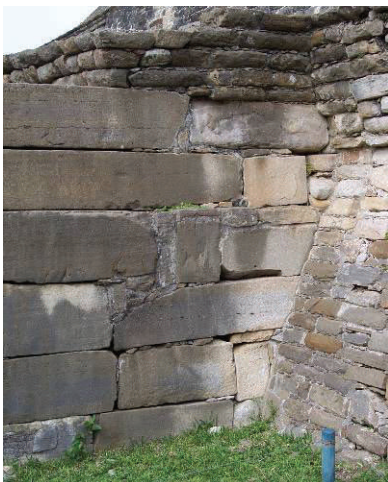
Testimony is expressed in many different ways, by many different people, during many different time periods to inspire us to renew our relationship with Jesus Christ and our Heavenly Father through the working of the Holy Spirit.

My brother in Christ, Neil Steede, has studied the archaeology of ancient America extensively and one of his theories is that there were people leaving evidence for us as a testimony to the authenticity of the Book of Mormon. He has dubbed them the “Bountiful Historical Society.” It stimulates my imagination to think of a people that were so in-tune with the Holy Spirit that they thought beyond themselves to leave us stela inscriptions and even went to the extreme effort to arrange their cities in a pattern that provides us a testimony of Christ and the Holy Spirit working in their lives. Likewise, through the workings of the Holy Spirit I feel that guidance is being given in our own day and age to interpret what the “Bountiful Historical Society” has left for us.

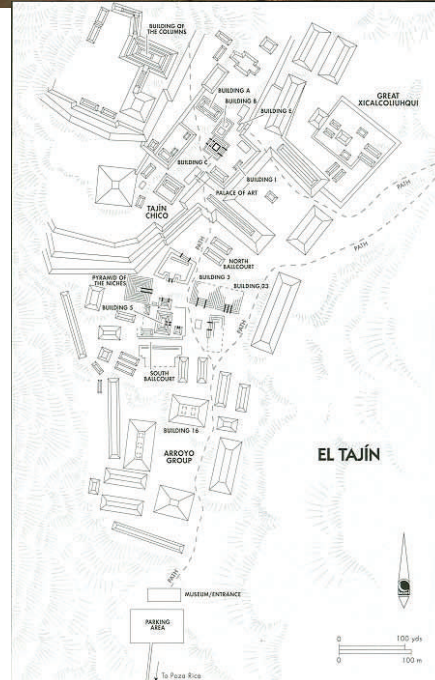
One example of a testimony that the “Bountiful Historical Society” has left is the city of El Tajin located just off the Gulf Coast in the state of Veracruz, Mexico. The name El Tajin means the “The Sacred City of the Dead and of the Thunder in Storm.” During its peak of influence this city had political and economic influence all along the gulf coast.

What can we learn from El Tajin? There are many different styles of architecture among the pyramids at this site; early Olmec monolithic style, 17 Low-

*Blending of early period monolithic stone with later construction of small stone and mortar.*



*A model of the huge stone wall complex located on the east side of the El Tajin site. This wall is in the form of a speech scroll/crosscut conch shell that is symbolic for Quetzalcoatl (Christ). He is the God of the Wind and the five points of the scroll indicate both the law of center and the five days that Venus is absent from sight during its cycle from Evening Star to Morning Star. The opening of this scroll symbolically blows its wind/message from the east to the center of the high structures at El Tajin.*



land Mayan classic ball courts, Comalcalcoan style pyramids, Teotihuacán base and ramparts, and the unique niches and flared-cornices incorporated into many of the structures throughout. By incorporating these different styles of architecture a statement is being made as to the importance of each culture and what the influence they had on the people of this region. A wall in the form of a scroll points to the main plaza of the city. The scroll

symbolizing that the city itself is a testimony as to the way it was built. It reminds me of our country the USA today and the many cultures that add to the variety of styles, food, architecture, ideas, music and people. The blending of cultures has been a great blessing and reminds us of the love that God has for each and everyone of us.

There is so much symbolism in the stone etchings in the pyramids at El Tajin that have many possible meanings. One of these is the use of the speech scroll symbolizing testimony; testimony in the form of written word, oral tradition, the spiritual growth of the individual, stewardship of mind, body, and spirit, and the way we conduct ourselves in our lives and the ability to reach beyond ourselves for the benefit of others could be some of the meanings left to us by the glyphs at El Tajin. At the end of the scroll is a line extending into the next glyph symbolizing a verb or an active form of testimony.



*Speech scrolls in the architecture symbolizing testimony in action.*

When we are actively engaging in the life of our community in a positive Christian manner we become one and a Zionic condition can be realized.

My testimony of our trip in January 2010 with my brothers and sisters in Christ comes from what I have learned from those that lived two thousand years ago and the testimony that they left in hopes that they would strengthen our faith in Christ Jesus as Lord and Savior. He is the God of Wind and the Word, or in other words, the One who died and rose again (Sacred City of the Dead) to speak His Word to all the world (of the Thunder in Storm).

**We're on the web at  
www.hceti.org**

*The Hill Cumorah Expedition Team, Inc is a Missouri not-for-profit corporation dedicated to the study, research and dissemination of information as it pertains to the Book of Mormon. Our primary focus is to research and assemble archaeological and other related information to help establish the historical feasibility of the Book of Mormon.*

**HILL CUMORAH EXPEDITION TEAM, INC**

***Searching for Truth***

c/o David B. Brown  
311 N Lee Street  
Buckner, Mo 64016

Phone: 816-650-3904  
E-mail: davidbrown@hillcumorahexpeditionteam.com

**Contributors and Editors**

David Brown  
Chris Scott  
Terry Scott  
Neil Steede

Children's Page by Terry and Chris Scott  
Photographs provided by:  
David Brown, Terry Scott.

## 2010 Spring Expedition Planned By David B. Brown

The Hill Cumorah Expedition Team will be traveling to Mexico on another Spring Expedition, but this year will be noticeably different from others. The dynamics of the travel have changed this year in that there are only four individuals traveling to the region as compared to two and three times that amount we have enjoyed in years past. The economy has played a toll on this self-funded venture and only a bare-necessity team will be traveling. This year's team consists of Neil Steede, Don Beebe, Gary Woods and David Brown.

The team will be leaving on Saturday March 20<sup>th</sup> and flying to Mexico City where they will make their way to Teotihuacán on Sunday to capture the equinox shadows on the Pyramid of the Sun and establish arrangements for later in the week when they will finally get to photograph and catalogue the entire collection of tablets that the team feels may be stone chimes.

Once Sunday's filming is complete it is off to Jalapa de Diaz to visit our friends in the valley and to establish an opportu-

nity to climb up to the Mixtec Outlook on Tuesday. With that accomplished we are looking to travel back to Teotihuacán to begin the photo shoot and cataloguing of tablets on Thursday and Friday, then back on the plane Saturday and home to Missouri on the 27th.

Coinciding with the Stone Chime project are the arrangements for other projects in the future. Neil is working in con-



*This view from the west end of the bowl illustrates the shorter peak that is called the Mixtec Outlook. Lost within the clouds behind that are even taller peaks that loom another 1,200 feet higher than the tallest part of Hill Cumorah .*

junction with other archaeologists to compile a series of studies into one publication concerning the tunnel beneath the Pyramid of the Sun. These projects include the study of the Stone Chimes of which the Hill Cumorah Expedition Team is helping to fund, but additionally there are studies on carved stone discs in the tunnel and an interesting study on blood splatters found in the tunnel using the chemical product called Luminol. This product has gained popularity through popular forensic science television shows such as CSI. With the use of this product it is hoped that a concept may develop as to how the tunnel may be connected with human and animal sacrifices at Teotihuacán. Neil will be meeting with officials to further this project.

While times are effecting the ability for some to participate, it seems very apparent that God is continuing to guide and bless our efforts. There seems to be a growing anticipation of new information as the concepts of the Mesoamerican history continually build in parallel to the history of the Book of Mormon.