

# The Geometric Gospel at Uxmal

By David B. Brown © 2015

The Hill Cumorah Expedition Team recently visited the Yucatan of Mexico for the purpose of furthering research in the area. Part of the initial effort was to visit the Mayan cities in the northern Yucatan of Mexico to determine the stela content and context. We have discovered that the stela erected at the Mayan sites in Guatemala, Belize and Southern Mexico support the Book of Mormon stories in both key historical figures and locations. However, we do not have a Book of Mormon historical context for the sites in northern Yucatan and it is our hope that the stela found here will tell us more about their relationship with the Book of Mormon history.



There are multiple stela at Coba which is located toward the Caribbean side of the peninsula, but we were also curious about the Mayan cities located toward the Gulf side. This took us to the archaeological sites of Uxmal and Kabah. We were looking for stela context as to placement within the site and with a hope of subject matter to determine the testimony of these Golden Age constructions.

Our first visit was at Uxmal. Here is a site where many of the structures are in almost pristine condition as compared to other sites in Mesoamerica. The stones are uniform and finely finished, similar to the ones found at Copan. The buildings have very ornate facades located above the doorways many of which provide clues for the symbolism of the structure. The most impressive structure is the Temple of the Magician which rises majestically above the forested landscape. This temple is situated in the northeast corner of the site—a location that indicates it is the beginning of all creation.

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# The Tobacco Fields of Antionum

by Neil Steede © 2015

In the Book of Mormon we are told about the Land of Antionum and the Zoramites. In previous presentations and articles, I have proposed that the Zoramites gained their wealth by exporting tobacco to Egypt via the Carthaginians (Phoenicians), and that this cash crop trade is the very reason why they wanted to remain aloof and unattached to the rest of the Mulekite/Nephite nation. Within the last five years, satellite imaging has discovered ancient “green areas” in the Yucatan and Belize. The green areas are from 500 to 1,500 acres. It is believed by most archaeologists that these areas were used for growing crops by the ancient Maya.

An article published in the Pre-Columbiana Journal has demonstrated that tons of tobacco was shipped from Mesoamerica to Egypt during 400-200 BCE. Because of the amounts of nicotine found in Egyptian mummies it is known that a

great amount of product had to be produced somewhere, and because we know that tobacco was a product grown by the Mayans, it is supposed that this was the source of the tobacco used in ancient Egypt. With the finding of these “green areas,” we can now surmise that they could be the tobacco production areas we have been seeking.

The intent of our recent study was to demonstrate that tobacco was produced in

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## The Tobacco Fields of Antionum *continued*

very large quantities for exportation anciently. Supportive of this view is the fact that many of these green areas were constructed centuries before any large populations were located in these areas. This is particularly true of the areas of Quintana Roo, Mexico and Northern Belize. That is to say, these large areas were agriculturally developed for growing large quantities of produce between 400 and 300 BCE. However, the development of the cities in these areas did not occur until about 150 BCE.

The resolution to this problem seems to be that the fields were not used for food production, but rather for cash crops such as tobacco. To test this hypothesis we must conduct a “spore-analysis” of the soil in the green areas. Other studies conducted over the years have been demonstrated that spores can last thousands of years in the soil where they were grown. Therefore, it is feasible to conduct this study concerning the ancient content in the “green area” fields.

There appears to be approximately thirty of these large “green areas.” The entire Yucatan Peninsula is comprised of porous limestone bedrock just inches

below the top soil. But, the Maya were ingenious in their development of these “green areas.” In many cases, the fields are raised while in some cases the fields are lowered relative to the average water table in the area. In all cases, the foundation of the construction matches the average water table height. Generally speaking, the fields have a bed of clay and gypsum layered on top of the limestone bedrock. This layer serves to maintain the correct moisture content within the soil. The upper layer consists of a black loam. The beds are 6 feet (2 m) thick. The edges of these areas have stone construction to prevent the bed from erosion. This is an amazing amount of construction for crop production.

Mayan crop production is generally considered to be made up of the following crops: maize (corn), tomatoes, cherry tomatoes, squash, chilies, sweet potatoes, etc. All of these plants have relatively shallow root systems, averaging a depth of about one foot (30 cm). This being true, it raises the question as to why these extremely large fields have such a deep dirt bed? It appears that there was an overabundance of construction and manpower to make

these fields so deep if they were only used for food crop production.

It appears to us that the very construction of these fields indicates they were developed for tobacco production. There are three indications that tobacco production was intended for these fields. The first is the nicotine residue found within the Egyptian mummies. The second is the construction of the fields exclusively in the Caribbean coast region making it easily accessed for exportation. The parallel construction of water channels that connect to seaports seem to support this hypothesis. The third indication is the depth of the fields. Tobacco requires a soil depth of 5-6 feet (2 m) to develop a root system that produces aromatic leaves.

While all of these indications strongly support the concept of tobacco development, in and of themselves they do not prove it. Therefore, to close the circle of evidence concerning ancient tobacco trade, we determined to conduct spore analysis on these soil samples. At this time, our samples have been dried and sealed to prevent any contamination and they are in storage in Mexico City. We will keep you advised of any future developments.

## The Five Gifts to the Restoration (Correction)

In the June 2014 newsletter I wrote an article concerning the Five Historical Gifts given to the Restoration Movement. The last of these gifts is known as the Kinderhook plates. I stated that the subject of the message on the plates concerned Abraham and his son Isaac—this was an inaccurate statement. I must request the forgiveness of our readers because this statement was made in error. It has been over 40 years since I did this study. When I wrote the article, in my mind I remembered that it was about Abraham and Isaac when in actuality the subject of the text is about Noah and Ham. This detail is actually very important.

You see, immediately after Joseph Smith Jr. expressed that he could read the Kinderhook plates and that they referred to Noah and Ham. The one

who originally claimed to have found the plates announced to the press that “he had fooled the prophet.” He claimed he had made the six brass plates. Apparently, no one in the Restoration Movement at that time felt confident enough to request of Joseph what he thought the complete text of the plates might be. Therefore, Joseph never revealed the complete text. It’s as though everyone was fearful to know the truth.

As stated in my article, the Kinderhook plates now sit in the Chicago Field Museum and are declared to be fraudulent. Possibly unknown to most readers is that one aspect that is declared to be fraudulent is that the plates are brass. Brass is a combination of copper and zinc and the Smithsonian has declared that the Native Americans did not know how to make brass before the arrival of

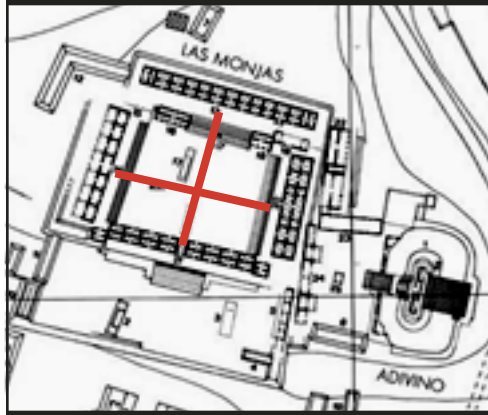
the Europeans. Most recently, the University of Colorado has found a brass bracelet at Teotihuacan.

As to the importance of the names within the script, it most certainly deals with the skin color “curse” of which many still have little comprehension. The [www.bookofmormonfreebies.com](http://www.bookofmormonfreebies.com) website contains my manuscript dealing with The Curse and the Reformed Egyptian translation of Book of Mormon. For those who care to pursue this avenue it is available to them. All of this should make the discussion of Noah and Ham comprehensible.

I apologize for any dismay that my misspeaking has caused. Upon requests in future publications I can provide an article that will outline the theoretical aspects of the importance of the Kinderhook Plates.

## The Geometric Gospel at Uxmal *continued*

Moving westward from the Temple of the Magician, you make your way through some narrow walkways and then it opens into a large courtyard with structures located in the four cardinal directions. The eastern structure has a façade that gives an implication of seven doorways, but only five are built into the lower level of the building. This implies the potential for growth. Five doorways alludes to the geometrical plane that has five points—north, south, east, west and at the inter-



section of the two axis. This indicates that our day begins (sun rises in the east) with us being born into the two dimensional plane of this physical world where we only move length and wide; being a two-legged creature without wings prevents us from having a third axis that measures from Earth to Heaven.

The structure in the west end of the courtyard is a seven-door building with a very elaborate façade. The seven doors indicate that the third axis of Earth to Heaven has been added. The artwork illustrates a feathered serpent (Quetzalcoatl) with its head and tail

both located at the north end and the loop of its body running the full length of the building at the base of the façade and at the top of it as well. Both the upper and lower portions of the snake body are bound together in four earth/heaven bindings. Within the five sections created by the four bindings are allusions to the glories of the afterlife. Therefore, the building in the west is alluding to the acceptance of Quetzalcoatl who opened the axis of Earth to Heaven and provided us with the opportunity of life-after-death. The section at the two ends of the façade are Choc masks stacked up in representa-

tion of the three glories, while the three sections between these “bookends” are further illustrations of the same. In essence, this is stating that when the sun sets in our life (west) we will be receiving our wages in accordance with the works we performed while in the flesh—hence, the five sections of Quetzalcoatl allude to the earthly plane.

The building on the south has nine doors alluding to the nine-months of pregnancy, therefore rebirth. If we will accept this rebirth, it will set us on a pathway from the south to the north. The building on the north has eleven doors—two more than the south, again alluding to the added axis of Earth to Heaven. And, the building on the north is the highest elevation of all of the buildings in the courtyard, therefore, it is on a higher plane. The steps leading to the “higher plane” total 24, but the first three steps from the courtyard have noticeably wider treads and allude to the ladder that Jacob saw extending from Earth to Heaven, the three principle rounds thereof were Faith, Hope and Charity. Therefore, the stairway that includes Faith, Hope and Charity will elevate us to the higher plane.

Each side of the stairway has a small room with columns and the number of doorways created by the columns is eight. Eight is the Kabalistic number for resurrection. Therefore, the ladder of Faith, Hope and Charity leads to a plane that is founded on resurrection.

The only doorway that leads directly out of the courtyard is the center door in the south structure. This doorway is more of a portal with a corbelled archway. To stand in the portal is to feel the wind of God blowing. And, at the upper level of the ceiling are red hand prints. These red prints definitely have a symbolic meaning. In other sites we have covered, the red refers to heritage; the lineage of the king—ly *scarlet thread* descendants of



*Continues on Page 7*

# Maya Home Life

by Terry Scott © 2015

The Maya lived both in town (urban) and outside of town (rural). Their jobs often dictated where they lived. The Elite or Nobles lived in town because that was where their work or responsibilities were located. The Commoners made up over 90% of the population<sup>1</sup> and also lived close to their work. Artisans, Craftsman and Merchants probably lived in town while farmers and hunters lived outside of town. The remains of humble dwellings have been found next to or near larger, more expensive homes in urban areas. It appears that the Noble classes used Commoners as servants and had them live close by for convenience.<sup>1</sup>

Estimates on the populations of ancient Maya cities have in the past only relied on the number of mounds or foundation remains to determine how many households were in each city. There are a couple of reasons why this approach cannot be considered as a true reflection of population size. One is; how far out from town do you stop looking for remains associated with a city? And Two; not all foundation mounds were homes.

Recent research has discovered that many of the mounds are the remains of other building associated with residential living. They can be divided into residential, ritual and ancillary structures.<sup>2</sup> By examining the remains found with each mound, its function can be determined with more accuracy. Store rooms, outdoor kitchens, work centers, *ramadas* (covered areas), court-

yards, orchards, small gardens and even refuse piles have been identified.

Figure 1 shows two residential compounds in Coba.<sup>1</sup> The remains of storerooms, kitchens, courtyards as well as more than one house in each compound were found. Second and third houses in a compound are thought to be for married sons and their families.

Figure 2 shows a single home compound from Chan Kom.<sup>1</sup> These residential living areas or homesteads have been called compounds because they often had walls built around them to define their boundaries. This may have been very helpful in providing privacy in densely populated urban areas.

Benches have been found in some foundation remains and not in others. Large benches within a home were used for sleeping, while smaller benches were used for sitting and/or defining the inner space of a home.<sup>2</sup> Kitchen areas and courtyards also contained benches. Storerooms had no benches.

Courtyard benches were most likely used for eating, working, relaxing and entertaining visitors. Some wealthier homes had stone benches but most courtyards contained benches made of wood. Often benches were built against the house, probably for back support and to keep an eye on playing children or other activities. Fruit trees and shade trees were also common in courtyards. Shade trees served a dual purpose. In the summers, they provided shade from the hot sun and in the rainy season, they helped shelter outdoor activities. Some courtyards

had *ramadas* or covered shelters for working or eating during heavy rains (see figure 2). In the urban areas of Copan most of the courtyards were paved with stone or plaster. Artifacts found in both rural and urban areas point to very similar uses of the courtyard.

Storerooms were usually found behind the home or off to the side of a courtyard. Larger supplies were kept in bins on the floor, while smaller items such as jars were kept on shelves. Long-term storage items were kept in the back and short-term items were kept close to the door for quick access.<sup>2</sup> As mentioned before, storehouses had no benches, indicating that not much time was spent there. As a rule, most storehouses were smaller than the house in the same compound.

Maya homes varied in size and construction, but seemed to be laid out in similar fashion. The homes of the Elite or well-to-do Maya were usually larger in square feet and taller too: 30 square meters or 384 square feet versus 45 square meters or 577 square feet.<sup>1</sup> They were built on raised stone platforms with steps leading up to them.

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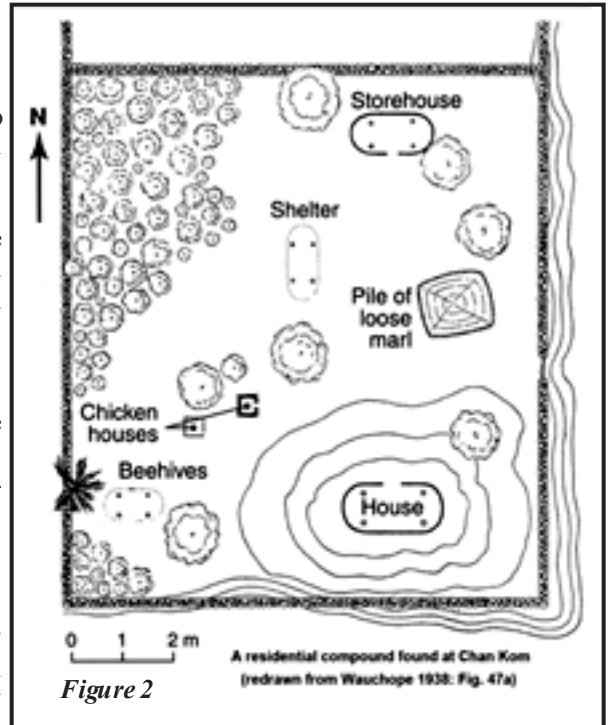


Figure 2

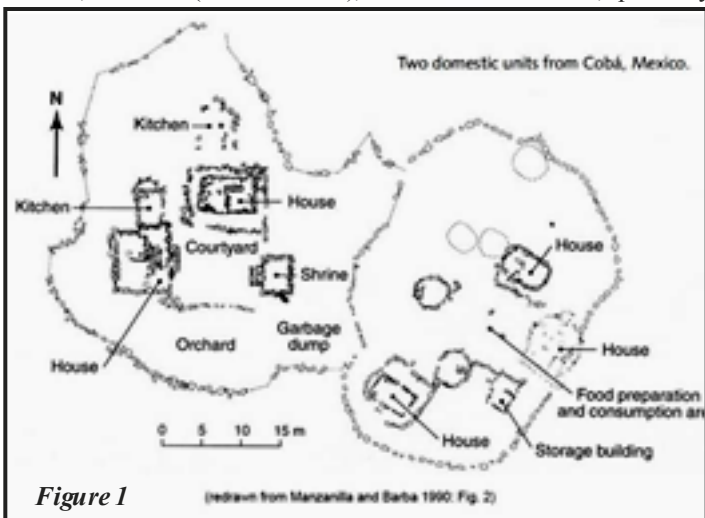
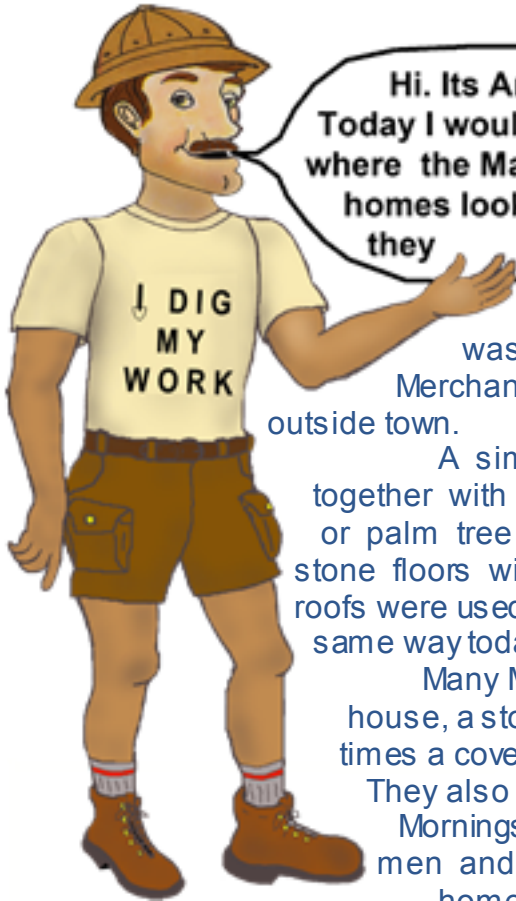


Figure 1



Hi. Its Arty here again.  
Today I would like to talk about  
where the Maya lived, what their  
homes looked like and what  
they did every day.

Maya Home life

Some Maya lived in town and some lived in the country. The Maya all lived close to where they worked. The Nobles lived in town where their work was. Commoners made up of Craftsman, Builders and Merchants lived in town while farmers and hunters lived outside town.

A simple home was constructed of vertical sticks tied together with rope on a dirt foundation with a thatched straw or palm tree branch roof. (see figure 1) Nicer homes had raised stone floors with painted stucco over the wood walls. Thatched roofs were used for all homes. Many Maya still build their house the same way today. (see figure 2)

Many Maya homes were part of a homestead made up of a house, a storehouse, an outdoor kitchen, a courtyard and sometimes a covered work area (*ramada*) to protect from heavy rains.

They also had fruit trees and shade trees close to their homes.

Mornings and evenings were spent eating together and both men and women had chores to do each day around the home. Most Mayan men spent their days hunting, fishing, farming, making crafts or trading goods. The women prepared food, made and washed clothes and raised the young children. As the children got older, the daughters helped their mothers and the boys went with their fathers to learn a trade. Cooking, eating and all other work was done outside when the weather permitted. Indoor kitchens and covered work areas allowed for daily life to continue even during the rainy season.

From: *Ancient Maya Commoners* 2004  
edited by Jon C. Lohse & Fred Valdez, jr.  
University of Texas Press, chap. 10 & 11

Figure 1



Figure 2



Figure 3



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

## WORD SEARCH

Find and circle the  
 Maya Home Life  
 words from the story:

Compound	Courtyard
Craftsman	Dirtfloor
Farming	Fishing
Fruittree	House
Maya	Ramada
Rural	Shadetree
Stickwalls	Stonefloor
Storeroom	Stucco
Thatchroof	Trader
Urban	Weather

Put an 'H' in front of all the words that have to do with the home.  
 Put a 'W' in front of all the words that have to do with a Maya's work.  
 Put a 'P' and a 'W' if the word applies to both.

_____ Builders	_____ Fruit tree	_____ Stick walls
_____ Compound	_____ House	_____ Stone floor
_____ Courtyard	_____ Hunters	_____ Storeroom
_____ Craftsman	_____ Kitchen	_____ Stucco
_____ Dirt floor	_____ Ramada	_____ Thatch roof
_____ Farmers	_____ Rural	_____ Traders
_____ Fishermen	_____ Shade tree	_____ Urban

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### OTHER SITES OF INTEREST

[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://ngm.nationalgeographic.com/2007/08/maya-rise-fall/map-interactive>

<http://www.digonsite.com/drdig/mesoamerica/15.html> <http://www.smm.org/sln/ma/index.html>

<http://archaeology.la.asu.edu/teo/> For questions e-mail me at [tscott75@sbcglobal.net](mailto:tscott75@sbcglobal.net)

## Maya Home Life *continued*



**Figure 3**

sions of wealthier families are practically indistinguishable from those of poorer families in either quality and quantity. Consumption patterns do not seem to be significantly affected by the level of wealth of the household.”<sup>1</sup>

Many smaller villages had clusters of houses with common courtyards and work areas. The closer groupings

of some homes were probably family based.

Mornings and evenings were spent sharing meals among family groups and the men and women had chores to do at the beginning and ending of each day.

Most Mayan men spent their days hunting, fishing, farming, making crafts or trading goods. The women prepared food, made and washed clothes and raised the young children. As the children got older, the daughters helped their mothers and the boys went with their fathers to learn a trade.

Cooking, eating and all other work was done outside, weather permitting. Indoor kitchens and covered work areas allowed for daily life to continue even during the rainy season.

We continue to find out more each year about the details of Maya life. Much of the information we have assembled to date is based upon archaeologists conclusion as to where an arti-

**Figure 4**



Residential foundation remains found at Dan Matin, Chiapas (redrawn from Martinez 1996: Fig. 4)

fact was found and what they conclude that means.

### Footnotes:

<sup>1</sup> Marcus, Joyce, 2004, *Maya Commoners: The Stereotype and the Reality*, In *Ancient Maya Commoners*: edited by Jon C. Lohse and Fred Valdez, jr., 2004, University of Texas Press, Austin. p255-283

<sup>2</sup> Gonlin, Nancy, 2004, *Methods for Understanding Classic Maya Commoners: Structure Function Energetics, and More*, In *Ancient Maya Commoners*: edited by Jon C. Lohse and Fred Valdez, jr., 2004, University of Texas Press, Austin. p225-254

## The Geometric Gospel at Uxmal

*continued*

Zarah, and to the lineage of being a child of God who is covered in the blood of Christ. Both of these easily apply here. As a matter of fact, the Mulekites were descendants of Zarah and there are architectural features at this site that identify the craftsmanship as Zoramite/Mulekite.

To exit the courtyard brings you to a large open area that contains a ballcourt. We believe that the ballcourt

alludes to the human struggle between the physical and spiritual nature of man.

Moving southward beyond this ballcourt is a raised platform that we believe contains structures alluding to the glories. Here are multi-level plazas that contain one structure each. The lowest level and almost hidden is what we identify as the celestial glory. It is difficult to access, as the doorways are not facing the stairs to that level.

Then up eleven steps to another level we find a lone structure situated toward the edge of the large raised plaza. It overlooks the ballcourt, is the closest to the courtyard we have discussed and it is capped by an ornamental ribbon that displays tortoises. Since the Maya believe that the world upon which we stand is the back of a tortoise, we identify this building as representing the terrestrial glory. This build-

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## The Geometric Gospel at Uxmal *continued*



ing is positioned at almost the very center of the entire site and it can be accessed from three different directions. For us humans it is easy to see and get to this level if we are somewhat aware of our surroundings.

From this terrestrial level there is one higher plaza. You access the steps to this higher plane from the large plaza on the east side. Again, there are larger treads on the first three steps, indicating that this “ladder” is founded on Faith, Hope and Charity. Then it is another 23 steps to the top for a total of 26 steps to reach this point. Twenty-six is the Kab-

alistic number for perfection/Godly love. Then there are seven doors in the center structure and three doors each on the two added structures. Seven indicates completion of the spiritual (3) and physical (4). The three buildings allude to the Trinity and the total of thirteen doors to the complete number of the tribes of Israel and of Christ with His twelve disciples—this is the Celestial level of Heaven.

These are only a few of the main features at Uxmal, and Kabah seems to mirror this same concept with slightly different features. But, the overall concept of the battles we face as we make decisions in this life and the wages we receive in the afterlife are foundational themes at both locations.

It seems to be very apparent that our ancient brothers and sisters were using the unchangeable laws of mathematics



and geometry to convey their belief system to us through the structures they built as a testimony to their faith in God. The people of the Yucatan were Book of Mormon Golden Age people and because they did not occupy places that were important to their historical development as a people, they determined to carve their theology in stone so that a future generation with the right tools could unlock their meanings and find confirmation of God working with all people throughout the ages.