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Book of Mormon Names in American Geography

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Many nations have left no written records, and their history would be a blank volume, or nearly so, were it not that in the places where they have sojourned they have left traces of their migrations sufficiently clear to enable us to reconstruct the main outline of their history. The hills, the valleys, and the rivers are, in fact, the only writing-tablets on which unlettered nations have been able to inscribe their annals, and these may be read in the names that still cling to the sites, and often contain the records of a class of events as to which written history is for the most part silent. These appellations, which originally had a descriptive import, referring mostly to the physical features of the land, have even the advantage over the common names of a nation's speech of being less subject to the process of phonetic decay. They seem to be endowed with a sort of inherent and indestructible vitality which makes them survive the catastrophes which overthrow empires, and outlive devastations which are fatal to almost everything else. Wars can trample down or extirpate whatever grows upon a soil, excepting only its native plants and the names of those sites upon which man has found a home. Seldom is a people utterly exterminated, for the proud conqueror has need of some at least of the natives to till the soil anew; and these enslaved outcasts, though they may hand down no memory of the splendid deeds of the nation's heroes, yet retain a most tenacious recollection of the names of the hamlets which their ignoble progenitors inhabited, and near to which their fathers were interred. Geographical nomenclature is, therefore, an important factor in all that concerns a nation's early history, and it often furnishes most effectual aid in the solution of linguistic problems.—*Jean Roemer, L. L. D.*

CHAPTER SIX

BOOK OF MORMON NAMES IN AMERICAN GEOGRAPHY

IN THE list of Book of Mormon proper names, appended to the American edition published in 1920, there are about two hundred in all. Are any of these found among the Indian names that have become known since the discovery of the western continents?

This is a pertinent question.

Proper Names as Evidence. The Bible student knows the value of proper names as evidence of the truth of a sacred record. He knows that, while Bible names have been lost, some possibly for ever, others, such as Carmel, Jordan, Bethlehem, Ephesus, Smyrna, Egypt, Palestine, Persia, are still familiar to travelers and students, and they are unimpeachable witnesses to the authenticity of Scripture history.

The same may be said of Book of Mormon names. Many of them may be lost, or distorted beyond recognition. But others are still found in easily recognized forms.

Difficult to Identify. The difficulty of identifying a great many of them is obvious. The Indians, when first met by Europeans, did not have a literature, properly speaking, and no standards of spelling and pronunciation fixed by grammars and dictionaries, as we have. The learned missionaries and explorers who took up the study of the native vernaculars did that work. They reduced the words and sentences

they heard to writing, and used whatever combination of letters of some European alphabet that seemed to them to represent best the sounds the natives uttered when speaking. But the European letters were but imperfect media by which to visualize the perceptions of the ear. Some of the sounds used by the Indians had no equivalent in the European languages, and no letter could represent them. In such cases each individual adopted his own spelling, with the result that, in numerous instances, the same Indian name is spelled differently by different authors. In other instances different words were represented by the same letters. In either case, the spelling was misleading, and the comparison between the Indian words and those of other languages is rendered exceedingly difficult.

One who studies Indian names, as generally written, for the purpose of comparing them with words from other sources is in about the same predicament as he would be in, were he to read French in some ingenious, simplified system of pronunciation and try to identify its relationship with other languages. How could he for instance ever recognize the linguistic affinity of a string of words like these:

"Noo z'abvong z'ebkree ab nob z'abmee obsboobrdwee."

A German might, perhaps, write the same sentence something like this:

"Nu-savong-sekri a nosami aschurdwi."

and that would not help us out.

It is just that kind of difficulty that confronts

us when we try to recognize old acquaintances among Indian names that have been made to masquerade in European costumes, be they Spanish, Italian, French, German, or American-English.

Modern writers have tried to obviate this difficulty by adopting a system of arbitrary signs to represent the peculiarly Indian sounds.

There is another difficulty. Some Indian languages are, to a large extent, polysynthetic. A word often consists of several words strung together, to represent one complex idea. Thus, an Eskimo may make one long word of this sentence: "Do you think he really intends to go to look after it?" But during this process of polysynthesis prefixes and suffixes are dropped, and the words are otherwise modified and rendered difficult to recognize.

We use polysynthesis when we say "haporth" instead of "a half-penny worth;" or, the more common "goodbye" for "God be with ye," which was the original form of that parting word. The difficulty of analyzing such expressions, but for the fact that they are well known, is apparent. But it is just as great with regard to many Indian words, owing to the changes they have passed through.

Rules Whereby Words Can be Recognized. However, these difficulties do not, fortunately, attach to all Indian names. Some are easily recognized, if a few obvious rules are remembered.

In the first place, too much importance must not be placed on the letters representing vowel sounds. In the early part of the history of languages the vowels were of so little consequence that they were not

even written. They were left to the reader to supply. Even today they are very uncertain quantities. For instance, the sound represented by "a" may vary all the way from the London "a-i" (almost a diphthong) to the delicate "e" of the Glasgowites; not to mention what seems to be almost a short "i"-sound in "orange." It is the same with "o" in "go." Its pronunciation varies all the way from "gow" to "goo." That shows how unreliable the vowels are for comparative purposes, taken by themselves.

In the second place, the consonants, too, are interchangeable, to a certain extent, in all languages. "L" and "r" merge into each other and some other consonants. "M" readily interchanges with "b," and "d" with "t," etc. "R" is, on the whole, so weak in the Indian languages that it merges into "d," "n," "l," or even "y." This is important to remember.¹

In the third place, similarity of sound is not always conclusive proof of the identity of origin of two words. It may be accidental. Therefore the meaning of the words must be given due weight. The meaning sometimes is a safer guide than the letters by which the word happens to be represented. When both letters and meaning point to the same origin of a word, the question may be considered settled, for there is very little chance that such an agreement would be mere accident.

As an illustration of the changes names undergo, the Hebrew *pelesbet* (from palash, "to go," "to rove," "to wander"), may be mentioned. It has be-

¹See Franz Boas, *Handbook of American Indian Languages*, Smiths. Inst., Bull. 40, Part 1, p. 77.

come *Philistia* and then *Palestine*. The Arabian *Djebel-al Tarik*, "the mountain on the road," has become *Gibraltar*. According to Mr. Fiske in *Myths and Myth-makers*, the name Odin, the chief god of the Teutonic races, which name was originally *Guodan*, has become *God* in English, the same as *Gott* in German and *Gud* in the Scandinavian languages. Mr. Fiske also shows that the English words *Divinity* and *Devil* may be traced from the same origin, the Zend *dev*, and the Sanskrit *deva*. In some languages this became *devil*, *teufel*, *djevul*, *djöfull*, etc. In others it became *Deus*, *Theos*, *Diewas*, *Dieu*, *Dios*, etc., and our *divinity*, *divine*, etc.

The following list of Book of Mormon names is submitted, not as an infallible product of scientific research, but rather as a suggestion indicating what such research may be expected to yield.

ANGOLA was the name of a city which the Nephites occupied and fortified, under the leadership of Mormon, about the year 326, A. D., when Lamanites gradually drove them northward. (Mormon 2:4.)

The word occurs in the Lenape annals on creation, and is, consequently, a genuine Indian word. In those legends God is said to have made "the first beings," and also the *angelatawiwak*—the angels—before *jinwis*, the first man, came into being on earth. Rafinesque² observes:

"This account of the creation is strikingly similar to the Mosaic and Oriental accounts, although it does not speak of days or *yoms*. The word for 'angels,' *angelatawiwak*, is not

²The *American Nations*, Part 1, pp. 86, 87, 149.

borrowed but real Lenape, put in plural; thus, the same as the Greek *angelos*."

Rafinesque is of the opinion that the *angelatawiwak* are the Elohim, of the Hebrews, the *ang-elos* of the Pelasgians and the *b'ello* ("old men") of the Egyptians.

But how did the word get into the old Indian annals? And how does it happen that it appears in the Book of Mormon as the name of a city? Is it all chance? We have a flourishing city in California which, when first founded, in 1781, was called *Pueblo de la Reina de los Angeles*. We might as well say that name does not prove that Spaniards settled there, but that it is merely by chance that the name sounds as if it were Spanish.

ANTI. There are several words in the Book of Mormon in which "anti" is one of the component parts, as for instance, *Ani-Anti*, the name of an Amalekite village in which Aaron, Muloki, and Amnah preached the gospel. (Alma 21:11.) *Anti-Nephi-Lehi*, the name of a king and also of a people (Alma 24:1-5); *antion*, a piece of gold used as money (Alma 11:19); *Antipas*, the name of a mountain (Alma 47:7); *Antum*, the name of the country in which the hill Shim was situated (Morm. 1:3), and *onti*, the name of a piece of silver used as money (Alma 11:6), are instances of the use of the word *anti* in the Book of Mormon.

The Indian word (Quichua) corresponding to *anti* is, I believe, *anta*, which Garcilasso de la Vega³

³*Royal Commentaries*, Book 5, Chapt. 14.

tells us means "copper." From *anta* the magnificent mountain chain that forms the backbone of South America was called the *Andes*, possibly because of the abundance of metal, especially copper, found in those mountains.

In the Book of Mormon, *anti* means a mountain, or a hill. When it is used to denote a country it probably means a hilly, or mountain country, and when the name is applied to a city it may indicate location in a mountain region. In the same way the Anti-Nephi-Lehis may have been located in a hill country. As applied to pieces of money, the word would indicate that they were made of an alloy in which copper formed a considerable part.

Rafinesque traces the word *anta* to a root, *ante*, which, he says, means "ancient," and from which, he believes, the Greeks made the word *Atlantoi* by prefixing an abbreviated form of *atala*, "high," "eminent." The Romans adopted the word in their *Atlantes*, from which we still have our *Atlantic*, as the name of the great ocean to the east.

Anti appears in *Antisuyu*, the name given by the Peruvians to the eastern part of their vast domain; that is, to the part that was traversed by the loftiest ridges of the Andes mountains. That proves, beyond question, that the Peruvians used the word exactly as we find it used in the Book of Mormon.

ANTIPAS was the name of a mount or hill on the summit of which Lamanite armies on one occasion had gathered themselves for battle. (Alma 47:7.)

This is a genuine Indian word. On the mountain

slope of the Cordillera, in the upper Amazon basin, there is, according to Dr. Brinton,⁴ a tribe of Indians, of the Jivaro linguistic stock, known as the *Antipas*. They are described as "rather tall, of light color, with thin lips, aquiline noses, straight eyes, prognatic jaws, hair black or with reddish tinge."

DESOLATION is the name of the country where the people of Zarahemla first landed. It was so called because it was, as it were, a vast grave yard, covered with bones of men and beasts, and many ruins.⁵ It is one of the few Book of Mormon names which the prophet translated into English, instead of merely transcribing. *Bountiful* is another.

What the original was we cannot even surmise. But it seems to have been customary among some pre-historic Americans to call desolated places *Desolation*. In the Yucay valley in Peru the almost inaccessible mountain sides are full of caves, often serving as burial places. They are called *Tantama Marca*, "Precipices of Desolation."⁶ The Ute Indians have given the name *Surouaro* to a cluster of mounds, also known as the Yellow Jacket Spring Ruin, near the head of a canyon of the same name, fourteen miles west of Dolores, Colorado. That name is said to mean "Desolation."

"Surouaro was one of the first ruins in this region described by American explorers, attention having been first called to it by Prof. Newberry, whose description follows: 'Surouaro is the name of a ruined town which must have once

⁴*The American Race*, p. 284.

⁵Alma 22: 30, 31; Mos. 8: 7-12.

⁶Nadaillac, *Prehistoric America*, p. 435.

contained a population of several thousands. The name is said to be of Indian (Utah) origin, and to signify Desolation."⁷

HAGOTH. In the Book of Mormon, Hagoth, we are told, built an exceedingly large ship on the borders of the land Bountiful, by the land Desolation, and launched it forth into the West Sea, by the narrow neck which led into the land northward. Afterwards other expeditions to the land northward were undertaken. This was about the year 55, B. C.

California Indians attribute a large artificial mound formed of mussel shells and bones of animals, on Point St. George, near San Francisco, to a prehistoric people which they call *Hohgates*. Whether this name is the Book of Mormon Hagoth is a question which seems to be pertinent.

According to the traditions, the Hohgates were seven strangers, who arrived from the sea and who were the first to build houses to live in in that part of the country.⁸ They hunted deer, sea lions, and seals. They gathered mussels on the near-by rocks, and the refuse from their meals was piled up around their dwellings. One day—so the tradition runs—they saw a gigantic seal into which they managed to drive a harpoon. The wounded animal fled seaward, dragging the boat with it, towards the unknown world. At the moment when the mariners were about to be engulfed, the seal disappeared and the boat was flung up into the air. Since then, the Hohgates, changed into stars, return no more.

⁷Bur. of Am. Ethn. Smiths. Inst., Bull. 70, p. 17. J. Walter Fewkes.

⁸Bancroft, *Native Races*, Vol. 3, p. 177.

It is more than probable that there is an historic basis for this beautiful legend.

That sea voyages were not entirely unheard of in prehistoric America is evident from the story told of Inca Tupac Yupanqui, which Sir Clements Markham accepts as historically true. This Inca is said to have constructed, about the year 1439, A. D., a number of balsas and embarked from Tumbez in full view of the army. He was gone about nine months. Sarmiento believed that he reached the Solomon Islands, but Sir Clements thinks he landed on the Galapagos Islands. At all events, "he brought back gold, a chair of brass, and the skin and jawbone of a horse, which were preserved in the fortress of Cuzco."⁹

That there has been, at some time, communication by water between Easter Island and the American main land is also probable.

JACOBUGATH was the name of a great city mentioned in 3 Nephi 9:9. It was inhabited by the people of King Jacob, and, as *gath* means a wine press, it may have received its name from the fact that wine was made there, causing the wickedness for which it was, finally, destroyed.

The word should be compared with *Intibucat*, the name of an Indian dialect of the Lenca stock, spoken in Central Honduras in and about the pueblo of the same name,¹⁰ not because the two are identical, but because their construction is the same.

LABAN was the name of a prominent resident

⁹*The Incas of Peru*, p. 184-5

¹⁰Dr. Cyrus Thomas, *Indian Languages of Mexico and Central America*, Bur. of Amer. Ethn., Bul. 44, Wash., 1911, p. 74.

of Jerusalem, a contemporary of Lehi, and the owner of certain brass plates containing historical and genealogical data of the greatest importance. (1 Ne. 3:5.)

Laman, the name of the eldest son of Lehi (1 Ne. 2:5), and also of a king mentioned in Mosiah 7:21, is the same name as Laban. *Lamoni* is formed from this word by the addition of the suffix "i."

The word is Hebrew and means "white." Several forms of it are found in the Old Testament, such as "Laban," the father-in-law of Jacob; "lebanah," the "moon," because of its whiteness; "Libnah," a place name (Num. 33:20); "Libni," the name of a person (Ex. 6:17); "Lebanon," the well-known name of a mountain, and "Libnites," as the descendants of Libni were called (Num. 3:21.)

Nor is the word confined to the Semitic group of languages. Compare the Greek "alphos" and "Olympos;" also the Latin "albus," from which we have a number of words, such as "albino," "Albion," "Albany," "album," the latter being originally white tablets for writing. Some derive even "Alps" from the same root, while others claim that this name is from a Gaelic source meaning "height."

It would, indeed, be a surprise if we should not find that word, so common in the Old World anciently, in use among the prehistoric Indians. But it seems to have been just as common on this side of the world.

Dr. Brinton tells us that the Yameos Indians on the Marañon are also called Llameos, Lamas, and Lamistas. In the Lama linguistic stock he places the

Alabonos, the *Nabuapos*, and the *Napeanos*.¹¹ In *A-labono* we can easily recognize *Laban*, and in *Nabuapos* and *Napeanos* we seem to have the name of *Nephi* preserved, just as we have the name of *Laban*, or *Laman*, preserved in *Lamas* and *Lamistas*. Near Truxillo, in South America, there are also the *Lamanos* or *Lamistas*, of the Quichua linguistic stock.¹²

According to Reclus, quoted by Dr. Cyrus Thomas¹³ there is, or was, a tribe of Indians, of the Ulva stock, near Blewfields, called *Lamans*. The Blewfields river was also called the *Lama* river. Dr. Brinton does not classify the Lamans, but he mentions the *Ramas* as living on a small island in the Blewfields Lagoon, and the Lamans and the Ramas may be the same name, since "l" and "r" interchange in all languages.¹⁴

In Yucatan we have the ancient city of *Labna*, which name certainly seems to be the same as *Laban*.

I am aware of the fact that *Lab-na* is said to mean "old house." But that does not say that the root of the word is not the same as the Hebrew "white." For white is often a sign of old age.

The word *laban* means the same in the Indian, as in the Old World languages. In the Lenape, Ra-

¹¹*The American Race*, p. 285.

¹²Brinton, *The American Race*, p. 216. According to the Ethnological Appendix in Mr. H. W. Bates' *Central America*, London, 1878, there were *Lamas* in Central California; *Laymons*, a tribe of Cochimis, in Lower California, and *Lemanos*, also called *Chimus*, on the coast south of Lima, Peru, where they had a civilization older than that of the Incas. So that, from the ethnological data available, it appears that the Lamanites were actually sprinkled all over the American continents

¹³*Indian Languages of Mexico and Central America*, Bureau of Amer. Ethnol. Bul. 44, p. 79.

¹⁴*The American Race*, p. 163.

finesque says, *lapan-ibi* means "white water."¹⁵ *Lumonaki*, according to the same authority, "white land." This word is also spelled *abnaki*, with the initial "l" dropped. Dr. Brinton¹⁶ says the Algonquins used to call their eastern kindred *Abnakis*, "our white ancestors," an expression which, since [l]abn means "white," would be the same as "our Lamanite ancestors;" *aki*, however, means "land," and "white land" is, therefore, a better translation.¹⁷

Charles Christian Ravn, the Danish scholar, is authority for the statement that the Indians whom the Icelanders met when exploring the North American coast in the early part of the eleventh century, had a tradition concerning a country called, in Icelandic, *Hvitramannaland*, "White-men's-land." That would be identically the same name as *Lumon-aki*, or the land of Laman. Conjecture has located *Hvitramannaland* along the Chesapeake Bay, extending down into the Carolinas, and peopled it with "white" colonists, but it is more probable that it is the *Lumon-aki* of the Algonquins and the *Lamoni* of the Book of Mormon.

LEHI. In the Hebrew this word is *Lechi*, the "ch" being practically the same as our "h." In Palestine a hilly district in Judea, near Jerusalem, was known as *Lebi* (Judges 15:19.) Samson, after his battle with the Philistines, threw away his unique weapon, the jawbone of an ass, and called the place of combat *Ramath-Lebi*, "the Hill of Lehi." Then he

¹⁵*The American Nations*, Part 1, p. 144.

¹⁶*Myths of The New World*, p. 207.

¹⁷*Aki* is the same as our acre.

was thirsty, and the Lord, in answer to his prayer, opened a crevice in the hill,¹⁸ and "there came water thereout." So he called the spring, *En-bakkore*," the spring of him that called" (in answer to prayer), "which," we read, "is in Lehi unto this day." This incident is recalled by the name of the father of Nephi.

In the Lenape language the word is *lechau*, which is identical with the Hebrew *lechi*. In the Indian tongue it means a "fork of a river," and that may well have been suggested by the form of a jawbone of a donkey.

T. A. Joyce¹⁹ mentions an Indian tribe in Colombia, located to the north of the Chibchas, which he calls the *Laches*, a name which seems to be identical with the Hebrew *Lechi* and the Book of Mormon *Lehi*.

In North America there are several places named *Lehigh*. The Lehigh river in Pennsylvania, which flows into the Delaware at Easton, Northampton Co., is well known. The one-hundred mile channel through which it winds its way is called Lehigh Valley, and there is a good-sized county having the same name.

I have noticed that the name is known far away in the Hawaiian islands. In the November number, 1921, of *The Paradise of the Pacific*, a magazine published in Honolulu, the statement occurs that the ancient name for *Diamond Head*, a prominent volcanic mountain, was *Leabi*. This is but a very slight variation in spelling, from the name, as it is given in the Book of Mormon.

¹⁸Not in the jawbone, which he had thrown away, but in the hill which he had named after the jawbone, Lehi.

¹⁹*South American Archeology*, p. 28.

LIAHONA. This interesting word is Hebrew with an Egyptian ending. It is the name which Lehi gave to the ball or director he found outside his tent the very day he began his long journey through the "wilderness," after his little company had rested for some time in the Valley of Lemuel. (1 Ne. 16:10; Alma 37:38.)

L is a Hebrew preposition meaning "to," and sometimes used to express the possessive case. *Iab* is a Hebrew abbreviated form of "Jehovah," common in Hebrew names. *On* is the Hebrew name of the Egyptian "City of the Sun," also known as Memphis and Heliopolis. *L-iab-on* means, therefore, literally, "To God is Light;" or, "of God is Light." That is to say, God gives light, as does the Sun. The final *a* reminds us that the Egyptian form of the Hebrew name *On* is *Annu*,²⁰ and that seems to be the form Lehi used.

Lehi had just received the divine command to begin his perilous journey. The question uppermost in his mind, after having received that call, must have been how to find the way. That must have been quite a problem. But he arose early in the morning, determined to carry out the command given. Undoubtedly he had prayed all night for light and guidance. And now, standing in the opening of the tent, perhaps as the first rays of the sun broke through the morning mists, his attention is attracted by a metal ball "of curious workmanship." He picks it up and examines it. And then, as he realizes that it is the guide for which he had been praying, he ex-

²⁰Dr. E. A. Wallis Budge, *Gods of the Egyptians*, Vol. 1, p. 100.

claims in ecstasy, *L-iab-on-a!* Which is as much as to say, This is God's light; it has come from him! And that became the name of the curious instrument. This was not a compass. It was a miraculously formed instrument which served both as compass and octant.

Now, the fact is that this manner of giving names was an ancient Semitic custom. Hagar, when her son was perishing in the wilderness and she beheld the angel by the life-giving spring, exclaimed, *Beer-lachai-roi!* which means, literally, "Well, to live, to see." That is to say, "the well of him that liveth and seeth me," for that was the thought that came to her mind. (Gen. 16:13, 14.) And that became the name of the well. In the same way, Abraham called the place where he had offered Isaac on the altar, *Jehovah-jireh*, "the Lord will provide;" because the Lord did provide for himself a ram instead of Isaac, as Abraham had assured his son the Lord would do. (Gen. 22:7-14.) And that became the name of the Mount "to this day."

Lehi gave the metal ball a name commemorative of one of the great experiences of his life, just as these Old-Testament worthies had done. And, furthermore, he gave it a name that no one but a devout Hebrew influenced by Egyptian culture would have thought of. Is that not the strongest possible evidence of the truth of the historic part of the Book of Mormon?

MANTI. In the Book of Mormon this word occurs as the name of the hill upon which Nehor, the murderer, was executed. (Alma 1:15.) It was also

the name of a Nephite soldier (Alma 2:22), and there was a Land of Manti, on the head waters of the river Sidon (Alma 16:6, 7) and a city of the same name (Alma 57:22.)

The name is very ancient. It is mentioned in the earliest Egyptian inscriptions as the name of an Asiatic people, probably the same as the Hyksos, or Shepherds,²¹ or, perhaps, rather a tribe of that people.

In this country there was at one time, in South America, the Manta Indians, on the coast north of the Gulf of Guayaquil. In Stanford's *Compendium of Geography and Travel*, the Mantas are referred to as an extinct Quito race of ten tribes.²² There was also a city of Manta and a district of the same name, as in the Book of Mormon.

Another Manti. In 1836, the Prophet Joseph Smith, Brigham Young, and others, found it best, on account of apostasy and bitterness, to leave Kirtland and go to Far West, Mo., where the Saints were endeavoring to establish themselves. On September 25, they passed through Huntsville, Randolph Co., and the prophet is said to have told the brethren that that place, where a stake of Zion had been established, was "the ancient site of the city of Manti." (Andrew Jenson, *Hist. Rec.*, p. 601.)

Whether "the ancient site of Manti" refers to the Manti in the Book of Mormon is a question that has been debated. Some prefer to regard it as a reference to a later City of Manti, built by descendants

²¹Paul Pierret, *Dictionnaire D'Archeologie Egyptienne*, p. 337.

²²*Central America, West Indies, and South America*, p. 520.

of Nephi in Missouri.²³ In either case, the information is both important and interesting.

According to Garcilasso de la Vega, the Mantas worshiped the ocean, fishes, lions, tigers, serpents, etc., but special veneration was paid to an emerald which was large as an ostrich egg. At their principal festival they exhibited this jewel, and people from near and far came to see it and to offer presents, especially emeralds, which the Indians regarded as the children of the big stone. An incredible number of emeralds were thus accumulated in the sanctuary in the Manta valley. Many of these gems fell into the hands of the Spaniards, and some were destroyed because the conquerors did not know their value, but the large stone was hidden, and has never been found.

The word is found all over America. It is the familiar word *manito*. In the Lenape annals on the creation we read:²⁴

“It was then when the God-Creator made the makers or spirits—*Manito*—*Manitoak*; and also the angels, *angelatawiwak*. And afterwards he made the man-being, Jinwis, ancestor of the men. He gave him the first mother, *Netamigabo*, mother of the first beings.”

The *manitos* in this legend were spirits who had an existence before the first man appeared on earth.

In the Algonquin language the word is said to express divinity in its broadest sense. Schoolcraft²⁵ spells it *monedo*, and translates it “spirit,” or what-

²³That many of the descendants of Lehi, both Nephites and Lamanites, found their way to North America is beyond doubt.

²⁴Rafinesque, *The American Nations*, Vol. 2, p. 152.

²⁵*Indian Tribes of the United States*, Vol. 4, p. 375.

ever is mysterious. A monedo, or manitou, may be the Great Spirit, a witch or a wizard, a glass bead, a jewel, an insect, a reptile, or a place haunted by a spirit. It has frequently been translated "medicine," which may seem absurd, until we recall the fact that in early days all medicine was supposed to be "charms" and pharmacists were considered wizards. In Gal. 5:20 the word *Pharmakei* is translated "witchcraft," showing how the Bible translators regarded pharmacy.

In the Haytian language, Rafinesque tells us, the word *manati*, evidently the same as *manta* and *manito*, means a great and eminent thing, and this would account for the naming of a hill Manti, as in the Book of Mormon.²⁶

In Hebrew we have the word *man*, which means something mysterious, for the Children of Israel gave that name to the mysterious bread that came from heaven; for, they said, We "wist not what it was." That word Gesenius connects with *manah*, to "divide," to "portion out," to "count." There is where we have obtained our word "money." If it is thought that *manti* and *manito* cannot be related to *manah* and *money*, because these words lack the "t," it should be remembered that the "t" re-appears in "mint," which also has something to do with "money." *Manti* should be compared with the English *mantic*, and the Greek *mantikos*.

MORMON. The Prophet Joseph, in a letter published in the *Times and Seasons*, Nauvoo, May 15,

²⁶In the Algonquin (Fox) *Manetowa* is said to mean "mysterious being." *Manetowi aki* is "a mysterious country,"—William Jones, *Handbook Am. Lang.*, Smith. Inst., Bul. 40, Vol. 1, p. 850.

1843,²⁷ furnished the following explanation concerning the meaning of this word:

“It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of the Lord, translated the Book of Mormon.”

Then he quotes from the Book of Mormon (Morm. 9:32-34), where we are told that the characters used were the “reformed Egyptian.” He continues:

“Here, then the subject is put to silence, for ‘none other people knoweth our language;’ therefore, the Lord, and not man, had to interpret, after the people were all dead. And as Paul said, ‘The world by wisdom know not God;’ so the world by speculation are destitute of revelation; and as God, in his superior wisdom, has always given his Saints, whenever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus, I may safely say that the word *Mormon* stands independent of the learning and wisdom of this generation.

“Before I give a definition, however, of the word, let me say that the Bible, in its widest sense, means *good*; for the Savior says, according to the Gospel of John, ‘I am the Good Shepherd;’ and it will not be beyond the common use of terms to say that *Good* is among the most important in use, and, though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*.”

The prophet, further says:

“We say, from the Saxon, *good*; from the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*, and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word *Mormon*, which means literally, *more good*.”

²⁷The letter was revised by the Prophet, May 20, 1843. See the documentary *History of the Church*, under that date.

Here we have the interesting information that the first part of the word is an abbreviation of the English adverb "more," and that the second part is the Egyptian adjective "mon." In other words, the prophet found, on the plates, as a proper noun, a compound word meaning, literally, "better," and, under the influence of the Holy Spirit, he solved the problem of transliterating it, by translating the first part into English and copying the second part, and making of the two, one word, half English and half Egyptian. This, I admit, is an unusual literary procedure, but we have an instance of it in our Bible, where a place called Maaleh-acrabbim (Josh. 15:3) is also called "The Ascent of Akrabbim," (Numb. 34:4.) Here half of the name is translated into English and the other half is a foreign word. See also Gen. 23:2 and 35:27, where Hebron is called, in the first passage, Kirjath-Arba, and in the second, "The City of Arbah," the first half of the name being translated into English and the second being left untranslated.²⁸ This, then, is how the word Mormon originated.

And it means "more good;" that is, "better."

The reference of the prophet, in this connection, to the Bible would indicate that the good expressed in the word is the same as that which we call "good news," or "gospel," and that "Mormon," therefore, means one who is the bearer of "good tidings."

²⁸The familiar word Iroquois may, possibly, be another instance of this kind of word-building. The orators of that stock of Indians used to close their speeches by saying, *Hiro*, "I have spoken," very much as the Romans said, *Dixi*. Their sentinels had a cry of warning which sounded to the French, something like *quai*. Out of these two words and a French ending, *ois*, the name Iroquois was composed.

It is probable that the *mon* in "Mormon" is akin to the *mon* or *men* in the Egyptian *Amon* or *Amen*. Dr. E. A. Wallis Budge, (*The Gods of the Egyptians*, Vol. 2, p. 2) says that *Amen* is from a root *men* "to abide, to be permanent, eternal." *Mon* or *men* (the vowel is indifferent) would, then, mean "good" in the sense of permanency," just as *nefer* means "good" in the sense of physical beauty. I gather this from what Champollion (*Precis du Systeme Hieroglyphique des Anciens Egyptiens*, p. 91) on the authority of Eusebius says, viz., that the divinity which takes the name *Amen* and *Kneph* or *Noub*, alternatively, was by the Greeks called *Agathodaimon*, and that Nero, when assuming a divine title, called himself *Neo-agathodaimon*. *Agathos* is, of course, the Greek word for "good," and it must have been suggested by the Egyptian *men* or *mon*.

It is a very interesting fact that many American languages, perhaps most of them, form their comparatives and superlatives by the use of the adverbs "more" and "most." In the Aztec, "better" is *ocachiqualli*, which means, literally, "more good." In the Otomi language "better" is *nra nbo*, which means "more good." In the Maya, the comparative is formed by affixing the last vowel of the adjective with an "l" added or by simply affixing the particle *il*. For instance, from *tibil*, a "good thing," *u tibil-il*, a "better thing" is formed.²⁹

May we not ask, "What is the explanation of the

²⁹See Bancroft, *Native Races*, Vol. 3 pp. 733, 739. In the Egyptian, it seems, adjectives were without degrees of comparison, but the particle *er*, meaning "to," "with," "between," etc., in various combinations, was used to express degrees of superiority, very much as the Hebrew "min." For instance. "She was fair (good) in her body, more than (*er*) other women," means, of course, that she was fairer—more good—than the rest. "Good is hearkening, more than anything," or, hearkening is more good, means "To obey is best of all." Good in these sentences is the word *nefer*, but there is a verb, *mench*, "to do good," "to abide," and that may be akin to the "mon" in the name *Mormon*.

singular fact that the Prophet Joseph seems to have had knowledge of how comparatives are formed in some of the principal American languages?

MORONI. This is, as is well known, the name of the last of the Book of Mormon prophets, who finished the records of his father, Mormon, added his own abridgement of the plates of the Jaredites, and deposited the completed volume in the hill, Cumorah, about 421, A. D. (Morm. 8:14; Moroni 10:2), in the same hill, where Mormon had deposited the original plates entrusted to his care, from which he had compiled his briefer history. (Morm. 6:6.)

Moroni was also the name of the great Nephite general who was the first to proclaim the American continents the *Land of Liberty*, or, as we should say, "The Land of the Free." (Alma 46:11-17.)

There was a City of Moroni on the East Sea, "on the south by the line of the possessions of the Lamanites" (Alma 50:13); and a Land of Moroni, "on the borders by the sea shore." (Alma 51:22; 62:25.)

The word is Semitic. At the beginning of our era it had found its way into the Syriac spoken in Palestine, and was so generally understood that Paul used it in his first letter to the Corinthians (16:22), although that document was written in Greek, when he says: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

These words, *Maranatha*, have puzzled commentators, and various interpretations have been suggested, such as "In the coming of our Lord;" or, "Our Lord has come;" or, "Our Lord will come." Some read the word as two words, *Marana tha*, which would

mean, "Come, Lord," and which is the very prayer that closes the Revelation by John, *erchou, Kyvie Iesou*. (Rev. 22:20.) It was, in all probability, a conventionalized expression of pious sentiment, something similar to the old, "Peace be with thee," or our own "adieu," or "goodbye," which, if spelled out, would, of course, be, "God be with you." But all agree that *Marana*, or as the word is transliterated in the Book of Mormon, *Moroni*, means "our Lord." We have also, in the Book of Mormon, a longer form of the same word, *Moronibab*, which I take to mean, "Jehovah is my Lord," which gives us a meaning almost identical with that of the name *El-i-jah*, "Jehovah is my God."

This name, *Marana*, or *Moroni*, has been preserved in the name *Marañon*, which is the name by which the mighty Amazon river is known when it first begins its course towards the Ocean.³⁰ In the valley of the *Marañon* remains of cyclopean buildings have been found, proving that the region was inhabited in prehistoric times. In 1840 a remarkable sculptured stone was found there, now known as the Chavin stone, from the locality where it was discovered. It

³⁰The chain of the eastern Andes is penetrated by five great rivers, which unite to form the mighty Orellana. The first is Maranon, and, being the most western and distant in its source in the Andean lake of Lauricocha, is considered to be the source of the Amazon."—Sir Clements Markham, *The Incas of Peru*, p. 193.

"The least known and the least frequented district of Ecuador," another author says, "is the territory called *Del Oriente*, on the eastern side of the Cordilleras. This region, lying between Quito and the Amazons, is watered by the great rivers *Napo*, *Pastaza*, and *Morona*, and their numerous tributaries." So that the names of the two great Book of Mormon characters, Nephi and Moroni, have been immortalized in the names of two great rivers in South America.

is 25 feet long by 2 feet 4 inches, and represents either some mighty ruler or some divine personage, standing under a number of rays, each ending in a serpent head, reminding one of an Egyptian pharaoh under the so-called aten rays.

Dr. Brinton gives the name of a *Morona* tribe of Indians among the Zaparo linguistic stock, in the upper Amazon valley.³¹

On the east coast there is also a river named after the great prophet. The *Maroni* river³² flows from the Tumakurak range and forms the frontier line between French and Dutch Guiana, and, after a course of about 380 miles, reaches the Atlantic.

The name Moroni is found even in Peruvian literature. The Peruvians had a drama, called *Apu Ollantay*, composed about the year 1470, long before the arrival of the Spaniards,³³ and first committed to writing in 1770. Sir Clements Markham has published an elegant translation of it. Von Tschudi, in his work on the Quichua language, also gives it in full.

The first act is supposed to depict something that happened at the end of the 14th century of our era. The other two acts cover the first ten or twelve years of the 15th century. The hero is the great chief Ollanta, and the story is about his love for Cusi Coyllur, a daughter of the proud Inca Pachacutec at a time when such a venture might have cost the lives of both. The first scene of the third act

³¹*The American Race*, p. 282.

³²See, for instance, Joyce's *South American Archeology*.

³³The Pizarros entered Caxamarca in the year 1532.

of this drama is laid in a street in Cuzco called *Pampa Moroni*.³⁴

I know not how far back this name as a street name in Cuzco goes. Montesinos³⁵ says the fifth king, Inti Capac Yupanqui, divided Cuzco into two districts, Upper and Lower, and divided the first into streets to which he gave names. If it was this Inca who gave the street or square referred to, the name of Moroni, that name must have been so well known in Indian tradition, in the first half of the fifth century, A. D., as to suggest the propriety of naming a public place in the "holy city" of the Peruvians in his honor.

MULEK is one of the very interesting words in the Book of Mormon. It was the name, or the title, of the young son of Zedekiah, who, with his attendants, as stated in a previous chapter, escaped from the Babylonians, when Nebuchadnezzar had captured Jerusalem, about 599 B. C., and came to the western hemisphere, part of which became the "land north" (Hel. 6:10), "for the Lord did bring Mulek into the land north and Lehi into the land south." It was also the name of a city on "the east borders by the sea shore" (Alma 51:26.) There was a land called *Melek* "on the west of the river Sidon" (Alma 8:3), which name is, clearly, but a variant of *Mulek*. From these words others are formed, such as *Muloki* (Alma 20:

³⁴Markham, *The Incas of Peru*, p. 379. The spelling on this page is, letter for letter, as in the Book of Mormon. On page 337 the spelling is, *Maroni*. But even so, the word cannot be mistaken.

³⁵*Antiguas Historiales del Peru*, *Trans.* published by the Hakluyt Soc., London, 1920, p. 29.

2), *Amulek* (Alma 8:21), and *Amaleki* and *Amalickiah* (Omni. 30, Alma 46:3.)

There is, according to Mr. T. S. Denison³⁶ an Aryan root *mol*, Sanskrit *mr*, which means "to crush," "to grind," as in a mill. There is another root *inkh*, which means "to move." *Molinkh*, or *molik* with a slight variation, would, therefore, be one who makes the mill go; one who provides food, or who directs the work of preparing it.

In the Egyptian the "mill mover" became the "king," and so we have the Valley of the Kings, the *Biban el Molouk*, where royal bodies were interred, perhaps as far back as before the days of Moses.

There is a very interesting inscription in which the word has been discovered. In the fifth year of the reign of Rehoboam, king of Judah, about 933 B. C., Shishak, the Egyptian pharaoh, invaded Judea. (1 Kings 14.) Dr. W. M. Flinders Petri³⁷ suggests that, as Solomon had married a near relative of Shishak but not recognized her son as heir to the throne, he undertook that expedition to avenge a supposed insult and at the same time to strengthen the relations between Egypt and the apostate kingdom of Israel. So he went through the land, plundered the temple and the royal palace, and carried off whatever valuables he could find, including, probably, the three hundred shields of gold made by Solomon and valued at over a million dollars in our money.³⁸ A record of this exploit was made upon

³⁶*Primitive Aryans in America*, p. 29.

³⁷*Egypt and Israel*, p. 72.

³⁸See I Kings 10:17, Dr. Clarke's *Commentary*.

one of the temple walls at Karnak, Egypt, and in this record there is a list of 156 names of places captured by the pharaoh. One of these places is called, as transcribed in Hebrew characters, *Judah-Malech*, but in English letters, *Yuteb-Mark*.³⁹ There is no real discrepancy in this, because the glyph representing an "l" could also represent an "r".⁴⁰ Champollion translates the name, "Kingdom of Judah," but Dr. Bird, more correctly, identifies it with the "City of the King of Judah," that is, Jerusalem.⁴¹

Here we have some very important information. We learn that the kingdom of Judah, or the capital of the kingdom, was known by a name in which *malech* formed an essential part. But *Malech* in this Egyptian inscription is, undoubtedly, the *Mulek* of the Book of Mormon. The Mulekites, therefore, in naming the land of their first settlement, gave it a name by which Judah, or Jerusalem, was known in the Old World. We also learn that the Egyptian character for "l" in this word sometimes represents an "r," and this is of importance in studying the derivatives of the word.

In the Hebrew the *molik* of the Sanskrit has become *malach*, "to possess," "to rule," the same as the Arabian *malaka*. From *malach* we have *melech*

³⁹Smith, *Bible Dictionary*, under Shishak.

⁴⁰Le lion couche est l'équivalent hiéroglyphique du lamed hébreu; mais il import de rapeller que, dans les noms propres grecs et latins, cet hiéroglyphe represent souvent la consonne R, et qu'il existe en effet, dans la langue égyptienne, un dialect dont le trait distinctive etai de change indifferement les R en L.—Champollion, *Precis du Systeme Hieroglyphique des Anciens Egyptiens*, Paris, 1824, p. 59 and 63.

⁴¹See a paper by Dr. George Frederick Wright, of the Oberlin College, in *Fundamentals*, Vol. 2, p. 11.

“king,” *Malkoth*, “kingdom,” and such names as *Malcham*, *Malchiel*, *Milcom*, *Moloch*, *Malchiab*, *Melchizedek*, *Meleketh*, and with the definite article, *Hammelech*, and *Hammoleketh*, and also such names as *Marcus* and *Mark*, where the “l” has become “r.”

In the American languages there are a great many derivatives from the original *molik*. The Mexican word *mollic-tli*, says Mr. Denison,⁴² is the “mill mover,” and its derivation seems clear. The ninth day of the Maya calendar is *Muluc*, and the eighth month is called *Mol*. Both names may be from the same root. Dr. Augustus le Plongeon in *Queen Moo*,⁴³ says that the Maya word *mol* means “to gather,” and that *och* or *ooch* means “food,” “provisions,” “pro-vender.” The Maya *moloch* would, then, be the same as the original *molik* and the Mexican *molictli*—the mill-mover, the provider, the king.

The Peruvians had a word *malqui*, which signified the preserved body of the ancestors. But to them the ancestor of the tribe, or “lineage,” was always the head, the king, and reverence was paid to him after death, as if he had been alive. The *malqui* was their *melech*.

From Rivero and Tschudi we gather that the *malqui* was sometimes called *marca*, changing the “l” into “r,” as was noted in the consideration of the Egyptian inscription at Karnak. We read:⁴⁴

“The Llacuaces, as foreigners, have many huacas and much worship, and venerate their malquis, which, as we have said, are the bodies of their dead ancestors.”

⁴²*The Primitive Aryans of America*, p. 29.

⁴³P. 61.

⁴⁴Rivero and Tschudi, *Peruvian Antiquities*, p. 174, 175.

Again:

“What they call marcayoc (malquis) * * * is sometimes of stone, sometimes the body of some of their dead progenitors.”

This makes it beyond question that the word *malqui* has the same meaning as *melech* and *mulek*, and also that *marca* is the same as *Malqui*.

The *malqui* or *marca* of the great Inca Tupac Yupanqui was shamefully desecrated by the Spaniards, and the priest guarding it, the *malqui-villac*, and his assistants, were put to death.⁴⁵

Now, the word *marca*, which, as we have seen, is the same as *mulek* and its relatives, is found all over America. We find it in *Maracaibo*, the name of the beautiful sheet of water in Venezuela; in *Maracay* and *Maraca*, names of two cities in that country; in *Cundinamarca*, the name of the highland plateau in Colombia; in *Cunturmarca* and *Papamarca*, places mentioned by Garcilasso de la Vega; in *Caxamarca*,⁴⁶ the name of the Peruvian city in which Inca Atahualpa was murdered by Pizarro. It is, further, found in *Antamarca*, the name of the Peruvian city in which Inca Huascar, the brother of Atahualpa, was slain by his brother who was his rival in the struggle for the Incariat. In the Valley of Yucay—the Biban el Molouk of Peru—the places of inter-

⁴⁵Clements Markham, *Incas of Peru*, p. 250.

⁴⁶There are many modes of spelling this name. Garcilasso writes *Cassamarca*. Prescott spells it *Caxamalca* (*Conquest of Peru*, Vol. 1, p. 375), no doubt, following his excellent authorities. Nadaillac (*Prehist. Amer.*, edited by Dall, London, 1885, p. 381) has *Caxalmalca*, and *Cajamarca* is the spelling of Rivero and Tschudi (*Peruvian Antiquities*, p. 50), but the accepted spelling seems to be *Caxamarca*.

ment on the steep mountain sides are called to this day, *Tantamamarca*.⁴⁷ In Argentina there is the province of *Catamarca*, and Joyce⁴⁸ mentions a river *Maraca* and an island, off the Amazon delta, having the same name. In the western division (the *Chincasuyu*) of the domain of the Incas there was a place called *Uramarca*, and the three towers of the fortress overlooking Cuzco, the *Sacsahuaman*, were called, respectively, *Mayocmarca*, *Paucarmarca*, and *Saclamarca*,⁴⁹ not only because of their height but because they were royal towers, manned by the Incas and troops of the royal blood. One of them had a chamber profusely decorated with gold and silver ornaments, and the entire fort was dedicated to the sun, that is to say, to the omnipotent King and Ruler of the universe, of whom the sun was the most glorious, visible emblem.

The word *Marca* is, further, found in *Maracana*, the name of an Indian tribe which Fathers Cataldino and Moceta met in Paragua,⁵⁰ and perhaps in *Mariche*,⁵¹ the name of some Indians in the highlands near Caracas, in the valley of Valencia, now extinct.

To this list should be added, I believe, the word *maraka*, the name given to a sacred instrument used by so-called medicine-men when engaged in miraculous healings. It is an Arawak word translated "rattle," and it denoted the authority wielded by an Indian clothed with the power and authority of some

⁴⁷Nadaillac, *Prehistoric America*, p. 435.

⁴⁸South American Archeology, p. 266.

⁴⁹Garcilasso, *Com. Real.*, Book 8, Chapt. 29.

⁵⁰P. De Roo, *America before Columbus*, p. 222.

⁵¹Brinton, *The American Race*, p. 180.

kind of priesthood among his people. It might better be called a scepter than a "rattle." It was an emblem of authority. It may be compared with the rod of Aaron (Ex. 7:10), or that of Moses (Ex. 9:23.) According to tradition the *maraka* was a gift of the spirits to man.⁵²

In Central America the word *Marca* is also found in proper nouns. I make this statement on the authority of Prof. Marcou, who, in a remarkable article on the name America published in the *Atlantic Monthly* for March, 1875, says, in part:

"*Americ, Amerrique, or Amerique* is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other into that of the Ramas Indians. The rios Mico, Artigua, and Carca that form the rio Bluefields; the rio Grande Matagalpa, and the rios Rama and Indio, that flow directly into the Atlantic; as well as the rios Comoapa, Mayales, Acoyapa, Ajoquapa, Oyale, and Teopenaguatapa, flowing into the Lake of Nicaragua, all have their sources in the Americ range. (See public documents of the Nicaragua government; and *The Naturalist in Nicaragua*, by Thomas Belt, 8vo, London, 1873.)

"The name of places, in the Indian dialects of Central America, often terminate in *ique* or *ic*, which seems to mean "great," "elevated," "prominent," and is always applied to dividing ridges, or to elevated, mountainous countries, but not to volcanic regions; as for instance, *Nique* and *Aglasinique* in the Isthmus of Darien."

The meaning of the Central American *ic* or *ique* identifies it with the *mar-ca* of the South American languages. For, according to Sir Clements Mark-

⁵²Walter E. Roth, *An Inquiry into the Animism and Folk Lore of the Guiana Indians*, 30th Annual Report of the Bureau of Am. Ethn., pp. 330-1.

ham,⁵³ *marca*, in the Quichua means a "hill," or a terrace or a village on a hill.⁵⁴ The idea of elevation or prominence seems to be its fundamental meaning when used in names of places, and possession, leadership, excellence, such as is supposed to belong to royalty, when applied to persons. That is, it means "head," "chief," "king," the same as *melech*, *malqui*, *mulek*, and the original *mol-ic*.

Sir Clements Markham also furnishes a clue to the meaning of the word. He tells the story⁵⁵ of a certain Peruvian, Martin Huaman, who, having saved the life of a Spaniard named Ayala, at the battle of Huarina, adopted the Spanish name and called himself, Martin Huaman Mallqui de Ayala, where Mallqui seems to be equivalent to "lord" or "king" of the man whose life he had saved.

Prof. Marcou was of the opinion that *America* is the accepted form of the old Indian *Americ* or *Amerique*, and not, as generally held, a name coined in glorification of Amerigo Vespucci.⁵⁶ If this view is correct, *America* is, both in form and meaning, identical with the Book of Mormon names, *Amaleki* and *Amalekiah*, the meaning of which is, "The King of Jehovah," and, as applied to the country, "The Land of the King of Jehovah;" that is to say, in other words, *The Land of Zion*.

⁵³Introduction to *Memorias Antiguas Historiales del Peru*, by Montesiños, Hakluyt Society, London, 1920, p. 10.

⁵⁴The Incas of Peru, p. 69.

⁵⁵*Incas of Peru*, p. 17.

⁵⁶The name Amerigo is also spelled Amerrigo, Merigo, Almerico, Alberico, and Alberigo, as well as Americus, and it is a question whether the last form was not coined as an explanation of the origin of *America*, by scholars who knew not the Indian word, *Amerique*.

NEPHI. Elder George Reynolds traces this celebrated name to an Egyptian root. He says:⁵⁷

“Its roots are Egyptian; its meaning, good, excellent, benevolent. * * * One of the names given to this god [Osiris], expressive of his attributes, was Nephi, or Dnephi, * * * and the chief city dedicated to him was called N-ph, translated into Hebrew as Noph, in which form it appears in Hosea, Isaiah, and Jeremiah. Its modern English name is Memphis.”

This agrees with a statement credited to Eusebius, to the effect that the Egyptians called the Creator *Kneph*, and they pictured him as a man with a coiffure adorned with feathers; or as a serpent; and sometimes as a man with a solar disk on his head. *Noub*, or *Nouv*, according to Champollion, was the *Knouphis* of Strabo, and the same as the *Kneph* of Plutarch and Eusebius.

It is necessary to note that all these forms, Nephi, Dnephi, Kneph, Noub, Nouv, and Knouphis, are variants of the same name.

Wm. Osburn⁵⁸ connects the name also with Noah, thus:

“*Kneph*, *Nu* or *Noah* was a local god of some city of the Mendesian nome in the northeast of the delta. * * * A shrine dedicated to Kneph was found there by Mr. Burton. As we have explained, he was the god of the yearly overflow. His name was sometimes written (with hieroglyphics) which seem to mean, ‘Nu (Noah) of the waters.’”

Isaiah calls the flood “The Waters of Noah.”⁵⁹

⁵⁷*The Story of the Book of Mormon*, p. 296.

⁵⁸*Monumental History of Egypt*, Vol. 1, p. 340.

⁵⁹Isaiah 54: 9.

There is also a word *nebbu*, which Churchyard⁶⁰ says is a divine title meaning, the Everlasting, the Self-existent, the Eternal One.

Some Egyptian words have close relatives in the Hebrew, easily recognized. I believe this is one of them. *Nebi*, from *Naba*, is, evidently, the Nephi of the Book of Mormon, and the Kneph of the Egyptians. *Naba*, according to Gesenius,⁶¹ in Nihil means "to speak under divine influence," as a prophet. One of the derivatives from this root is *Nebo*, a name given to the planet Mercury, by the Chaldeans, because they regarded that star as the celestial scribe.

How expressive the name Nephi is, when we understand its meaning! How well it corresponds with the character and mission of the great son of Lehi!

There are several names among American proper nouns, which seem to be derived from the same root as *Nephi*. One of the affluents of the Amazon is *Napo*, and in the upper Amazon valley there is a tribe of Indians, of the Zaparo linguistic stock, known as the *Nepa* Indians. The *Nahuapos*, the *Napeanos*, the *Napos*, and the *Napotoas* are among the tribes enumerated by Dr. Brinton.⁶² And then there are the *Nahuas*, of the great Uto-Aztecan stock of which tribes have been found all the way from the Isthmus to the banks of the Columbia river.

This word should be given special attention.

The Nahuas had lost all the labial sounds except

⁶⁰*Signs and Symbols of Primordial Man*, p. 365.

⁶¹*Naba*, in Kal, means "to boil up," as a fountain; hence to pour forth words, as those who speak under divine influence.

⁶²*The American Race*, pp. 118, 208, 282, 285,

“p” and “u.” The sound of “b” or “f” or “ph” they would represent by a “u.” “The change of *b, p, to u,*” says Mr. Denison,⁶³ “is of very wide geographical reach, as Mexican *kaub*, ‘ape,’ Sansk. *kapi*.” He also points out that the pseudo-labial “u” may represent a labial, such as “b,” “p,” “f,” “v,” or “w;” or even a lost “g” or “r.” The word *Nabua* may, therefore, as far as the pronunciation indicates, be considered identical with *Nephi*.

The meaning of the word is variously given. Sahagun says that all who spoke the Mexican language *clearly* were called *Naboas*. Molina traces the name through a verb meaning “to instruct,” and especially in an occult sense. Brasseur de Bourbourg is more definite. He considers it a word of the Quiche language, meaning “to know,” “to think,” and, as a noun, “wisdom,” “knowledge.” It is, in fact, the Abbe suggests, identical with our “know-all,” but it is frequently used to denote something mysterious, extraordinary, or marvelous.⁶⁴ According to these definitions, *Nao* is identical in meaning with the Hebrew *naba*, “to speak under divine influence,” to “prophecy,” and the Indian *Nabua* is the same as the Book of Mormon *Nephi*, and the Hebrew *Nabi*, a prophet.

⁶³The Primitive *Argans in America*, p. 94.

⁶⁴*Bancroft, Native Races*, Vol. 2, p. 129. “On n’en trouve pas, Toutefois, la racine dans le mexicain. La langue quichée en donne une explication parfaite; il vient du verbe *nao* ou *naw*, connaître, sentir, savoir, penser. *Tin nao*, je sais; *naoh*, sagesse, intelligence. Il y a encore le verbe radical *na*, sentir, supçonner. Le mot *nahual* dans son sens primitif et véritable, signifie donc littéralement “qui sait tout;” c’est la même chose absolument que le mot anglais *Know all*, avec lequel il a tant d’identité. Le Quiché et le Cakchiquel l’emploient fréquemment aussi dans le sens de mystérieux, extraordinaire, merveilleux.”

The word *nepohualtzitzin* should be mentioned here. That, we are told, is an Aztec word.

Boturini makes the statement that the Nahuas used knotted cords, similar to the quipus of the Peruvians, to record events, but that their use had been discontinued before Aztec supremacy. Those knotted cords were called *nepohualtzitzin*. The Italian traveler even claims to have seen one of them in a very dilapidated condition at Tlascala, but Bancroft⁶⁵ rather doubts this. Be that as it may, the word itself is very instructive.

To begin with the last part of it, *tzitzin*, seems to be the Hebrew *tsits* which means "a shining forth," "brightness." It was the name for the shining plate of gold worn by the high priest, and upon which "holiness to the Lord" was engraved.⁶⁶ *Tsitsith* was also the word by which the tassels or fringes prescribed in the Mosaic law⁶⁷ were designated. The Nahua word *tzitzin* may, if of Hebrew origin, therefore, be understood to refer to either engraved plates, or to knotted cords, or fringes.

If *Nepo*, as I believe, is Nephi, and *ual* gives the word to which it is attached the value of an adjective, as, for instance, *Nezahualcoyotl*, "The fasting coyote;" *Nezahualpilli*, "The Fasted-for prince;"⁶⁸ *Quetzalcoatl*, "feathered serpent," then, analogous with such construction, *Nepohual* would be "Nephite."

Nepohualtzitzin would, then, mean, "Nephite

⁶⁵*Native Races*, p. 551.

⁶⁶Ex. 28:36-8.

⁶⁷Numb. 15:38.

⁶⁸Comp. Bancroft, *Native Races*, Vol. 5, p. 372. Prescott, *Conq. of Mex.*, Vol. 1, pp. 86, and 151.

plates," or "Nephite cords." It is easily understood how knotted cords used as "records" could be called *tzitzin*, "plates," figuratively speaking, if we remember that our records are still "books" from the time when "beech" staves were used as we use paper.

The word *Anabuac*, as the country of the Nahuas was called, the authorities tell us, has no relationship to *Nabua*; it means the country, or any country, near the water. But, notwithstanding the authorities, it is not impossible that it is very closely related to *Nabua*, and that its true meaning is, "The Land of Nephi, by the Water."

Napa was, further, the name by which a sacred figure of the llama was known by the Peruvians.⁶⁹ At a certain festival a number of those animals were sacrificed. The shepherds came with a special llama, draped in red cloth and wearing golden ear rings. This llama was the *napa*. The insignia of the Inca was brought out in honor of that animal, and dancing was performed as part of the sacred ceremonies.

This, I think, shows clearly that the word stands for something sacred, something in a special manner connected with the divine service.

ONIDAH. This is the name of a hill on which Alma preached the gospel to the Zoramites (Alma 32:4), and the place where Lamanites, later, gathered themselves when they expected to be attacked by Amalickiah. (Alma 47:5.)

It is a genuine Indian word. According to Schoolcraft,⁷⁰ its Indian form is, *oneotaug*, which

⁶⁹Sir Clements Markham, *The Incas of Peru*, p. 51.

⁷⁰*Indian Tribes in the United States*, Vol. 4, p. 384.

means "stone people." That would, reasonably, be "hill people," and that would confirm the use of the word in the Book of Mormon as the name of a hill. The proper analysis of the word is, *Onia*, "stone," *oda*, "people," and *aug*, a plural ending.

The *Oneida* Indians formed one of the five tribes (the Onondagas, the Mohawks, the Senecas, and the Cayugas were the others) who united into a federation under the leadership of Hiawatha, for the purpose of abolishing war in the world.

There is an *Oneida* valley in the state of New York, and a number of other places in America are known by this Book of Mormon name.

PACHUS was the name of a king who ruled the "dissenters" that had driven the "Freemen" out of Zarahemla and taken possession of the land. (Alma 62:6.)

This word is found in the Peruvian *Pacha-camac*, which means *world-creator*, and was the name given to the Deity." The Chibchas, in what is now Colombia, had the same name for God, in the shorter form, *Bochi-ca*. It is also found in such royal titles as *Pacha-cutec* Inca Yupanqui, where it seems to be equivalent to "lord." In that case it is identical in meaning with the Pachus of the Book of Mormon, the title assumed by the dissenting king.

Pacha means both "world" and "time," or perhaps an "eternity." That connects it in meaning, though not in form, with the Hebrew *olam*, which also means both *world* and *eternity*.

SIDON. This was the name of the river that

¹¹John Fiske, *The Discovery of America*, Vol. 2, p. 338.

is so often mentioned in the Book of Mormon. (Alma 2:15.) *Sidon* means "fishing," and the *River Sidon* means, therefore, the same as "Fishing River." It is the same name as that which was given to the river, on the banks of which Zion's Camp was located, in Missouri, June 19, 1834, where the important revelation, Doctrine and Covenants Sec. 105, was given, June 22, the same year.

The name "Sidon" may not have been retained in the languages of the descendants of the people of Zarahemla, but the Lenni Lenape Indians have preserved a tradition in which the name "Fishing River" is mentioned. According to their tradition, the Lenni Lenape, many centuries ago, lived somewhere in the western part of the American continent. For some reason or other they decided to migrate. After a very long journey they arrived on the *Namesi Sipu*,⁷² which in their language means "Fish River," the same as "Sidon." Here they met another tribe, which they called Mengwe. By their scouts they had been informed that the Talligewi, or Alligewi who lived east of the Mississippi, were a powerful nation which had built many cities and regular fortifications. The Lenape and Mengwe united and made war upon the Alligewi, though these were a people of gigantic stature.⁷³ They do not claim that the entire nation crossed the *Namesi Sipu*. Many, they say, remained behind in order to assist those who had not crossed

⁷²From *namaes*, "fish," and *sipi*, "river;" see Brinton, *Library of Aboriginal American Literature*, Vocabulary, Vol. 5.

⁷³Brinton, *Libr. of Abor. Amer. Liter.*, Vol. 5, p. 141. The Delawares says Dr. Brinton, applied the name "Fish River" to several streams, but not to the Mississippi.

over but who had "retreated into the interior of the country on the other side." Those who did emigrate finally settled on the four rivers Delaware, Hudson, Susquehannah, and Potomac.

TIMOTHY is the name of one of the Twelve appointed by our Savior in this country, to carry the gospel message to the people here. On the face of it it appears to be a Greek word, meaning "Honoring God."

But it is also Indian. Dr. Brinton⁷⁴ tells us that in the mountain district south of the plains near Maracaibo, in south America, there are some Indian bands, or what remains of them, known as the *Timotes*.

ZARAHEMPLA. Elder George Reynolds⁷⁵ suggests that this word means either, "A rising of Light," or, "Whom God Will Fill Up." The latter I consider the better rendering of the two. The word *zara* is Peruvian for "corn," or "maize." It is also Hebrew for "seed," especially in the sense of offspring. "Hemla" is, probably, the Hebrew *hamulah* "abundance," and *Zarahemla* would then mean, applied to the country, "a place where there is a seed abundance;" that is, Bountiful; applied to a person, it would mean one "who has a numerous offspring."

That *Bountiful* and *Zarahemla* refer to the same country seems to be clear from these passages: "Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful."

⁷⁴*The American Race*, p. 179.

⁷⁵*The Story of the Book of Mormon*, p. 298.

(Alma 22:31.) "The land southward, which was called by the Nephites Zarahemla." (Ether 9:31.) That the two countries were identical only in part, however, may be inferred from this reference to the two countries: "And the land which was appointed was the land of Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land of Desolation." (3 Ne. 3:23.) From which it appears that the two countries were adjacent, but that Zarahemla did not extend as far as the boundary line between Desolation and the land on the southward, but that Bountiful did. My impression is that practically the entire Central America was called Bountiful, and that a great part of the country along the Atlantic was known among the Nephites as Zarahemla, while the Pacific coast was more particularly the land of Nephi, after the people had been driven from their first inheritance into the land Bountiful. (Alma 22:33.)

As has been stated on page 130, many of the descendants of Lehi, both Nephites and Lamanites, found their way to North America. As an illustration of this fact, the following incident may be referred to.

It happened during the trek of Zion's Camp to Missouri in 1834. On June 2, that year, the Prophet, accompanied by some of the brethren, ascended a high mound. On the top of this mound they found what appeared to be the remains of three altars and some human bones. On removing the earth to the depth of a foot, they came upon a skeleton, almost entire. It had an arrow between the ribs. Brigham Young retained the arrow, and parts of the skeleton were carried to Clay county.

While the brethren were together, the Spirit of the Lord enlightened the understanding of the Prophet Joseph, and he declared that the remains were the skeleton of a "white Lamanite," a warrior and chieftain under the great prophet, Onandagus, who was known from the hill Cumorah, or eastern sea, to the Rocky Mountains. The name of the warrior was Zelph. (Andrew Jenson, *Hist. Rec.*, p. 581.)