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## Part 7: New World Memories of "Bountiful"

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**Abstract:** One divine purpose for the years of desert travel by the Lehites was surely to strengthen them for the task of establishing a new civilization on the American continent; to “cleanse” or deacculturate them from their old ways. Although several members of the party, beginning with Jacob and Joseph, were born in the desert after the exodus of their family, most of the adults carried the mind-set of life in the Jerusalem area with them into the desert and then on to the land that God had promised.

However, once arrived in their New World and busy building a new life, clear references in the Nephite text hearkening back to their Old World origins are understandably rare. Nonetheless, it is reasonable to assume that some aspects of the old world have been remembered, especially by those keeping the records, and in particular, the last place they knew there. The years spent by Lehi and Sariah’s group at Bountiful, its vivid contrast to the desert in which they traveled for so long, the demands of the shipbuilding process and the long ocean voyage that followed, may have combined to leave a significant imprint in the memory of their descendants.

For a general sense of origin to have survived through the centuries would be significant enough; but as the ancient records and traditions of Central American peoples become better understood, touchstones to several startlingly specific aspects of the Lehite journey are emerging.

## PART 7

# *New World Memories of “Bountiful”*

“...we came from the west, from the place of reeds and of abundance, from the other side of the sea.”  
(Mayan Cakchiquel text, AD 1620)



The Tuxtla region in Veracruz, south-eastern Mexico, and Lake Atitlan in Guatemala typify Mesoamerica locations where traditions and legends may hearken back to central aspects of Lehi and Sariah’s journey to the New World.

## Introduction

**O**ne divine purpose for the years of desert travel by the Lehites was surely to strengthen them for the task of establishing a new civilization on the American continent; to “cleanse” or de-acculturate them from their old ways. Although several members of the party, beginning with Jacob and Joseph, were born in the desert after the exodus of their family, most of the adults carried the mind-set of life in the Jerusalem area with them into the desert and then on to the land that God had promised.

However, once arrived in their New World and busy building a new life, clear references in the Nephite text hearkening back to their Old World origins are understandably rare. Nonetheless, it is reasonable to assume that some aspects of the old world have been remembered, especially by those keeping the records, and in particular, the last place they knew there. The years spent by Lehi and Sariah’s group at Bountiful, its vivid contrast to the desert in which they traveled for so long, the demands of the shipbuilding process and the long ocean voyage that followed, may have combined to leave a significant imprint in the memory of their descendants.

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## Ancient Ocean Voyaging

The idea that at least some of the native peoples of the New World could have first arrived by ocean voyages has long been rejected by

Western historians and anthropologists. The cultural bias that does not allow for such an achievement by “primitive” peoples prior to Columbus still stifles mainstream science today, although it is gradually yielding in the face of overwhelming evidence to the contrary. Over recent decades, LDS anthropologist John L. Sorenson and colleagues have been at the forefront of scholars attempting to overturn this deeply embedded opposition to ancient ocean voyaging. They have collected thousands of published cultural parallels that link New World populations with the Old, many of them highly specific and unlikely to have arisen independently.<sup>1</sup> The capacity of ancient peoples to cross oceans is, of course, the underlying assumption of the three Book of Mormon migration accounts.

In fact, the common belief among Mesoamerican (“Middle-American”) peoples that their forebears *had* arrived by sea greatly contributed to the Spanish conquest of the Americas. This belief was noted in records of the encounter between the Aztec leader, Montezuma, and the Spanish conqueror Cortez in 1519. When the Spaniards arrived at the Aztec capital, amazed at its scale and workmanship, Montezuma informed them that his own ancestors had come from the east, from across the ocean.<sup>2</sup> Believing that Cortez and his king represented the predicted return of their legendary white, bearded, leader, *Quetzalcoatl* (“Feathered Serpent”), Montezuma welcomed the 400 Spanish as honored guests, a tragic move quickly resulting in his own imprisonment, murder and the plunder of his city. The collapse and enslavement of an empire totaling some 19 million people soon followed.

The Aztec civilization that arose around AD 1200 was not alone, however, in believing that its original founders came from across the great oceans. Much earlier cultures across Mesoamerica shared this concept, including the peoples of the Yucatan and of Chiapas state.<sup>3</sup> In particular, the belief of an origin across the oceans is a primal

underpinning of the great Maya civilization that spread over most of Mesoamerica from around 500 BC onwards. The Maya people survive today in their ancient homelands and most of the existing accounts that document this belief are theirs.

### A Memory of the Liahona?

The *Popol Vuh* (“Book of the People”), one of only a handful of pre-Columbian texts to survive the Spanish conquest, is regarded by most scholars as the most complete source offering insight into the early Maya world. Hidden from the conquering Spanish for over a century, this Quiché Maya work remained uncontaminated. It is also the best evidence so far for a sophisticated writing system in the New World during the Book of Mormon’s time frame. The Maya were the most literate of ancient peoples in the New World, their phonetic script giving them the ability to record anything they wished. Copied from an original hieroglyphic text in the early sixteenth century, now presumed lost or destroyed, the *Popol Vuh* was first published in Spanish in 1857, and in English in 1953.<sup>4</sup> In 2003 a highly-regarded translation from the original Quiché, rather than Spanish, text was made by LDS scholar Allen J. Christenson.<sup>5</sup>

The chroniclers of the *Popol Vuh* claim that it represents a text that arose anciently across the ocean, calling it an *Ilb’al*, a name meaning an “instrument of sight or vision,” an apparent reference to the guidance provided by the text.<sup>6</sup> The name can also refer to seeing more clearly through spectacles and magnifying glasses; it survives in the use of quartz crystals by modern Quiché priests in ceremonies of divination. This introduces the possibility that the term *Ilb’al* may connect to the use of an actual tangible instrument and introduces the concept of divine instruments playing central roles in the earliest history of their people.

It is far from being the only such reference. In its elegant account of the creation, the great flood and the confusion of tongues, the *Popul Vuh* also records that the ancestors of the Maya were guided across the ocean to their new home by a peculiar instrument called the “*Pizom-Gagal*.”<sup>7</sup> Another Quiché source, *Titulo de los Senores de Totonicapán* (“Title of the Lords of Totonicapán”), written about 1554, also mentions the “*Giron-Gagal*,” or “sacred bundle” given by his god to the leader of a group about to depart from Pa Tulan on the other side of the sea. Their leader, *Balam-Quitze*, guided his people to their new home by means of this object, which was always kept wrapped.<sup>8</sup> Finally, a third record from another branch of the Quiché Maya, the *Cakchiquel*, preserves what may be a variation of this story. The 1620 *Anales de los Xabil de los Indios Cakchiqueles*, (“Account of the Xahil of the Cakchiquele Indians”) describes the “*Chay Abah*” or “stone that speaks,” an obsidian stone that guided their original ancestors across the ocean to their promised land.<sup>9</sup>

A mural dating to shortly after the Spanish Conquest and now displayed in the Museum of Anthropology in Mexico City shows a man carrying a round object on a pole in front of him as he leads a group emerging from the ocean. This tapestry has some additional features that may also carry echoes of the Mulekite and Lehite migrations.<sup>10</sup> Given the native view of history as cyclic, it is probable that over time some components of these accounts were compressed and superimposed, resulting in a synthesis of multiple events.

Unsurprisingly, several LDS commentators have suggested that these accounts may preserve a distant memory of the *Liahona*, the sacred ball that led the Lehtes across Arabia and then across the seas, or of a *Urim and Thummim* or *seerstone* divinely given for guidance or translation purposes.



This replica of a Mayan “codex,” a folded screen book fashioned from bark or skin, recalls the almost total destruction of all written records during the Spanish conquest. Of the pivotal *Popul Vuh* codex, only 3 copies have survived to the present. They are now located in Dresden, Paris and Madrid.



The *Tapestry of Jucutacato* in the Museum of Anthropology in Mexico City depicts a man (near the center in this enhanced view) carrying a round object on a pole as he leads a group across the ocean. It reflects, perhaps, a distant memory of the Liahona or a similar revelatory device.

## Tulan, Place of Abundance and Reeds

As the early texts became more accessible, some early LDS scholars noted other aspects of interest. In 1950, and again in 1954, Elder Milton R. Hunter drew attention to the frequent use in these accounts of a Mayan term, *Tulan* or *Tula*, which means “bountiful or abundance.”<sup>11</sup> In fact, the 1937 translation of *The Annals of the Cakchiquels*,<sup>12</sup> into Spanish had rendered Tulan as *Lugar de la Abundancia*, or “the place of abundance,” wording which is identical to that used in the Spanish translation of the Book of Mormon when it refers to the Old World Bountiful. Soon after Hunter’s publication, John L. Sorenson published his preliminary study *Some Mesoamerican Traditions of Immigration by Sea*, discussing the oceanic immigrations clearly attested in a variety of native accounts and other historical records.<sup>13</sup>

The term *Tulan* is a pre-Classic *Nuahatl* (central Mexican) term meaning “Place of Abundance,” with a derivation that adds the meaning “Place of Cattails [Reeds].” Very early on, it seems, Tulan became almost ubiquitous in the early accounts of origins. Over time the word came to be associated with the creation legends of the early Mesoamerican peoples in which the first life, reeds, emerged from the primordial sea. Elder Hunter’s conclusions were based upon statements such as the following:

*...we came from the west, from the place of abundance, from the other side of the sea.*<sup>14</sup>

*...from the west we came to Tulan, from across the sea; and it was at Tulan where we arrived.*<sup>15</sup>

*I shall write the stories of our first fathers and grandfathers...that from the other side of the sea we came to the place called Tulan... then we were four families who arrived at Tulan.*<sup>16</sup>



Although Khor Kharfor's inlet, pictured here, is now closed to the ocean, this image captures the main features referred to in the legends describing the original departure place of the ancestors of the Guatemalan highland tribes, *Tulan*: it was a ravine, a watery place of reeds and abundance.

Significantly, arriving from the west and therefore landing on the *west* coast of the New World is what the Book of Mormon implies in Alma 22:28. This has important implications for our understanding of the Lehite ocean voyage that will be discussed later in the book. These passages also make it clear that both the place of departure from the Old World *and* the place of arrival in the New were called *Tulan*. The *Popol Vuh* describes, for example, that the ancestors of the Maya:

*...wept in their chants because of their departure from Tulan; their hearts mourned when they left Tulan.*<sup>17</sup>

That the place of departure from the Old World and the place of arrival in the New are given the same name, one that means *abundance* or *bountiful*, is surely significant, making the likelihood of a direct link to the Book of Mormon account go far beyond wishful thinking.

## Locating Tulan

The *Totonicapán* account also adds some significant information, actually describing in clear terms the *location* of the Old World Tulan:

*...our ancestors had come from the other side of the sea, from Civan-Tulan at the confines of Babylonia.*<sup>18</sup>

*...These tribes came from the other part of the sea, from the East, from Pa-Tulan, Pa-Civan...they came from where the sun rises, descendants of Israel, of the same language and the same customs... they were sons of Abraham and Jacob...*<sup>19</sup>

The root *pa* means “at” or “by,” while the term *Civan* refers to a ravine or canyon. This tells us therefore that they came from the “place of abundance,” which was at, or by, the place of the “ravine.”

In English we would say that they came “from the East, from a place of abundance, in a ravine.” The fact that this text refers to the land of Babylonia being in the *east* may, of course, merely refer to the direction of the Near East homeland when viewed from the Americas. Thus, it would not necessarily contradict other texts stating that their ancestors arrived from the west.

The sixteenth century chronicler Don Fernando de Alva Ixtlilxochitl attested that this Babylonian origin was a general belief held by the people of “New Spain” (Mexico):

*It is the common and general opinion of all the natives of all this Chichimec land, which is now called New Spain...that their ancestors came from western parts...their first king was called Chichimecatl, who was the one who brought them to this New World where they settled...and they were those of the division of Babylon, as is declared at greater length in the history which is written...*<sup>20</sup>

Of course, the mention of “Babylonia” narrows the geographical focus of the place of origin considerably. Although the maximum extent of the Babylonian empire itself did not literally extend as far as the lower half of the Arabian Peninsula, the empire’s influence and impact in that era was considerable and enduring. The Babylonian capture of Jerusalem, warned and prophesied of by Lehi, took place only some ten or so years after Lehi and Sariah left Jerusalem; the news that their beloved homeland had fallen to the Babylonians must have left its mark in their memories. Centuries later in the Americas, the prophet Alma would predict the coming birth of Christ “at Jerusalem,” rather than specifying Bethlehem (Alma 7:10); likewise the Maya historians linked their “Tulan” to *Babylonia*, ensuring that, in a general sense at least, their middle-eastern origin was preserved. The claim that the Maya’s ancestors were also of the House of Israel provides a further connection to the Book of Mormon account.

Many non-LDS commentators have tended to disregard or even dismiss these persistent claims of an Old World origin for the people in the New. However, as John L. Sorenson points out, referring to the inquisitions against Jews in Mexico documented by historian Elkan N. Adler:

*...it seems to us that for the Guatemalan native writer to claim relationship to the Jews in the face of general Catholic antipathy of the time toward that “race” would tend to show a singular determination to express, in the only Old World historical terms available, the traditional account of transoceanic immigration.<sup>21</sup>*

The sum of all these references to the legendary place that spawned some of the Mesoamerican civilizations is impressively specific. It assures us that their place of origin across the ocean was *middle-eastern* and that it was a *ravine*. They emphasize that it was a *watery place of abundance* and a *place of reeds*.

More recently, the discovery in southern Oman of a fully plausible candidate for Nephi’s “Bountiful,” allows us to re-examine these early pre-conquest texts from the New World in a new light. These texts describe the Southern Arabian site of Khor Kharfot perfectly, but, as they cannot be described as ravines, none of the other candidate locations.

The fact that the Mayan texts name their landing point in the Americas for its abundance is highly significant. This mirrors exactly what Nephi recorded when he wrote that their crops in the New World “did grow exceedingly; wherefore, we were blessed in *abundance*.” (18:24). The verse that follows describes a wide variety of animals suitable “for the use of man,” plus easily mined gold, silver and copper ore. After their long ocean voyage, it is easy to imagine why a place of

plenty would be linked by name to the place in Arabia that had likewise furnished their needs after long years in the desert wastes.

## Other Traces of Lehite Origins in the New World

There are still other historical clues that seem to solidify the link between the Maya and Lehite accounts. In addition to the references to the Maya’s ancestors being the sons of Abraham and Jacob, and to being led across the sea by a sacred ball provided by God, a “younger brother” seems to have been their leader.<sup>22</sup> The “ancestors” also consisted of seven tribes or lineages. This would fit perfectly the division of Lehi’s family into seven groupings, the Nephites, Jacobites, Josephites and Zoramites who were known as the Nephites, and the Lamanites, Lemuelites and Ishmaelites, collectively known as the Lamanites, (Jacob 1:13-14, 4 Nephi 36-38, Mormon 1:8 and D&C 3:16-18).<sup>23</sup>

The *Annals of the Xabil* refers to both Old and New World Tulans and to the seven tribes. It also contains a hint that the place of landing in the New World may have been on the coast of present day Guatemala, as follows:

*...the seven tribes arrived first at Tullan and we the warriors followed, having taken up the tributes of all the seven tribes when the gate of Tullan was opened...<sup>24</sup>*

The fact that the seven tribes paid “tribute” to the highland Quiche may imply that the original landing spot of Tulan was somewhere on the Guatemalan coast. This view proposes that the Nephites soon moved inland to the higher, cooler, ground of the Guatemala Valley and that the ruins at *Kaminaljuyu* in the modern capital may link to the City of Nephi.<sup>25</sup>



Other studies have suggested the coast of Chiapas state in southern Mexico as the landing point, noting in particular the so-called “Tree of Life” carving (Stela 5) at Izapa in south-western Mexico as a possible link. This text has long been interpreted as recording the “birth” or emergence of the seven tribes, their division into two groups and even, perhaps, symbols representing the names of Lehi and Zoram etc. but this interpretation of Stela 5 is no longer considered viable by most scholars.<sup>26</sup> However, whether or not the monuments at these two locations prove to link to the Lehite story, what *is* certain is that a name meaning “Bountiful” was in use among Book of Mormon peoples in the New World.

Eventually also, a large area north of Zarahemla, running from “the east to the west sea,” came to be known as the *land* of Bountiful by the Nephites (Alma 22:29-33). Just as the fertile Old World Bountiful lay to the south of a vast desert area, its New World counterpart lay “southwards” of the barren land the Nephites called *Desolation*, from which “all manner of wild animals” came for food. Later in the text, the intriguing story of *Hagoth* provides an even more specific reference to the fertility of the new Bountiful, and impressive parallels to the original place and its role in Nephite history. As had Nephi, centuries earlier and a continent away, Hagoth used the resources of this Bountiful - surely including timber - to construct an “exceedingly large ship” before launching it into the west sea (Alma 63:5-6). Later the ship returned, re-provisioned and departed again, carrying numbers of Nephites northward to an unknown destination. Hagoth built other ships here also (v. 7), so the fact that ships were built at the Old *and* New World Bountifuls points to the availability of adequate, and suitable, timber at both locations.

Whether the New World Bountiful bore other resemblances to the original Bountiful is not clear from the record, only that the Nephites at least saw this part of their Promised Land as a parallel to the place in

the Old World that had facilitated their journey there. The name Tula, or Tulan, continues in use today throughout Central America to signify places of abundance and plenty. It is surely unlikely that so many aspects of the Lehite account could appear in the founding legends of the Maya without some basis in fact. The elements preserved in their history can be simply summarized. They claim that their ancestors:

- were of Israel, with the same language and customs
- came from across the ocean
- traveled from near Babylonia
- left from a watery place of reeds and abundance
- the departure place was also a ravine
- were led by a leader who was a younger brother
- were guided by a curious instrument
- traveled from the west, landing on the west coast
- four families, or seven lineages came
- the place of arrival was also a place of abundance

Finally, it is worth noting that six hundred years after Nephi sailed his ship from the Arabian Bountiful, the penultimate event of the Book of Mormon takes place: the appearance of the resurrected Jesus to the righteous (3 Nephi 11:1). This supernal event that gives the Book of Mormon its primary purpose, ushering in an era of peace for the descendants of Lehi and Sariah, takes place near the temple in the “land of *Bountiful*” (3 Nephi 11:1).

**In conclusion, several records of the early Mesoamerican peoples seem to capture significant aspects of the Old World “Bountiful.” Some go beyond mere generalizations with specifics describing the Old World *Tulan* as a place of “abundance,” as a ravine and a place of “reeds” located in the vicinity of Babylonia. This matches the most plausible candidate for Bountiful, Khor Kharfot, perfectly.<sup>27</sup>**

Today, the Mayan name “Tulan,” is used throughout Mesoamerica when describing any productive, fruitful place. The preservation of the name tells us that the original Old World departure point remained immensely important to their history, one potent enough to be still in use over two thousand years later.

## NOTES

1. For voluminous (593 pp) documentation of such contacts, see John L. Sorenson & Carl L. Johannessen, *World Trade and Biological Exchanges before 1492* (New York & Bloomington, IN: iUniverse, 2009), updating the data published earlier in John L. Sorenson & Martin H. Raish, *Pre-Columbian Contact with the Americas Across the Oceans: An Annotated Bibliography*, 2 vols. (Provo: FARMS Research Press, 1990) and John Sorenson and Carl L. Johannessen, “Biological Evidence for Pre-Columbian Transoceanic Voyages,” as chapter 9 in Victor H. Mair, gen. ed. *Contact and Exchange in the Ancient World* (Honolulu: University of Hawaii Press, 2006).  
*John L. Sorenson and Matthew Roper, “Before DNA” JBMS 12/1 (2003), 13 has a valuable and current summary of the best thinking concerning the New World setting of the Book of Mormon, with clear lessons relevant to the Old World geography. Its end notes provide a useful index of other sources related to trans-oceanic voyaging. Sorenson’s article “Ancient Voyages Across the Ocean to America: from “Impossible” to “Certain”” in JBMS 14/1 (2005), 4-17 summarizes the most unequivocal data - the documented transmission between continents of nearly a hundred species of flora and more than a score of fauna species - that demonstrate the reality of trans-oceanic voyaging anciently.*
2. Fernando Cortez, Francis A. MacNutt, trans. *His Five Letters of Relation to the Emperor Charles V* (Cleveland: Arthur H. Clark Co, 1908), 234-35.
3. Summarized in John L. Sorenson, “Mesoamerican Traditions of Transoceanic Voyages,” *Mormons Codex*, 161-166.
4. Adrian Recinos, Delia Goetz and Sylvanus G. Morley, trans. *Popol Vuh, the Sacred Book of the Ancient Quiche Maya* (Norman, OK: University of Oklahoma Press, 1972).
5. Allen J. Christenson, trans. *Popol Vuh: The Sacred Book of the Maya*, 2 vols. (Norman, OK: University of Oklahoma Press, 2007). This can now be accessed at: [www.mesoweb.com/publications/Christenson/PopolVuh.pdf](http://www.mesoweb.com/publications/Christenson/PopolVuh.pdf). Introduction 16-49, text 50-287.
6. *Ibid.* 11, 25.
7. Allen J. Christenson, trans. *Popol Vuh: The mythic sections - tales of first beginnings from the ancient K’iche’-Maya* (Provo: FARMS and BYU Studies, 2000), 18, 36, 70-80, 81-90, 205.
8. Dionisio Jose Chonay and Delia Goetz, trans. *Title of the Lords of Totonicapán* (Norman, OK: University of Oklahoma Press, 1953), 170.
9. Miguel Angel Asturias and J. M. Gonzalez de Mendoza, trans. *Anales de los Xahil de los Indios Cakchiqueles* (Guatemala City: The National Press, 1934), 10-11.
10. See the discussion of the tapestry in David A. Palmer, *In Search of Cumorah: New Evidences for the Book of Mormon from Ancient Mexico* (Bountiful, UT: Horizon, 1981), 151-158.
11. Milton R. Hunter and Thomas S. Ferguson, *Ancient America and the Book of Mormon* (Oakland, CA: Kolob Book Co, 1950), 81, 84. Hunter also authored “Book of Mormon Evidences” containing the same material in *The Improvement Era* (December 1954), 914. The original reference to the term “Tulan” is from Martinez Hernandez, *Diccionario de Motu* (Merida, Yucatan, 1930), 824.
12. Georges Raynaud, trans. *Anales de los Xahil de los indios cakchiqueles: Los dioses, los heroes y los hombres de Guatemala Antigua 2*. (2<sup>nd</sup> ed. rev.) (Guatemala City: Tipografia Nacional, 1937), 9-16.
13. John L. Sorenson, “Some Mesoamerican Traditions of Immigration By Sea” in *El Mexico Antiguo* (Mexico City: Sociedad Alemana Mexicanista, December 1955), 8: 425-437 (also released as FARMS Reprint SOR-55). A broader treatment was his “The Significance of an Apparent Relationship between the Ancient Near East and Mesoamerica” in Carroll L. Riley et al. eds. *Man Across the Sea: Problems of Pre-Columbian Contacts* (Austin: University of Texas Press, 1971), 219-241.  
*Another migration account, in the Codex Matritense obtained by the Spanish priest Bernardino de Sahagun, is illustrated in Sorenson’s Images of Ancient America: Visualizing Book of Mormon Life* (Provo: Research Press, 1998), see 223 and on the subject of Old and New World migrations generally, see 224-227. An abbreviated version of this codex and brief commentary is found in *Mormon’s Codex*, 513-14. See also Sorenson’s “A Complex of Ritual and Ideology Shared by Mesoamerica and the Ancient Near East” in Victor H. Mair, ed. *Sino-Platonic Papers no. 195* (Philadelphia: University of Pennsylvania, December 2009), at [http://sino-platonic.org/completel\\_spp195\\_mesoamerica.pdf](http://sino-platonic.org/completel_spp195_mesoamerica.pdf).

14. *Asturias and Mendoza, trans. Anales de Los Xabil de Los Indios Cakchiqueles* (1934), 10.
15. *Adrian Recinos and Delia Goetz, trans. The Annals of the Cakchiqueles* (Norman, OK: University of Oklahoma Press, 1953), 43, 45. This was the first translation into English of the full text and is based on the 1834 Spanish translation by Father Dionisio Chonay from the original Quiche document. M. Wells Jakeman of BYU had earlier published extracts in English in 1945.
- In 2006, the most complete and current translation of the Cakchiquel records was published, see *Judith M. Maxwell and Robert M. Hill 11, trans. Kaqchikel Chronicles: The Definitive Edition* (Austin: University of Texas Press, 2006). For a preliminary analysis of the numerous parallels between these texts and the Book of Mormon account, see *Kirk Magleby, "Correspondences between the Kaqchikel Chronicles and Mormon's Codex"* at [www.bmaf.org/node/501](http://www.bmaf.org/node/501)
16. *Ibid.* 43-44.
17. *Goetz and Morley, trans. of Adrian Recinos, Popol Vuh, the Sacred Book of the Ancient Quiche Maya*, 62, 174-176, 180-181, 204, 209. For a conservative scholarly analysis of "Tulan" see *Frauke Sachse and Allen J. Christenson (2005), Tulan and the Other Side of the Sea: Unraveling a Metaphorical Concept from Colonial Guatemalan Highland Sources*, at [www.mesoweb.com/articles/tulan/Tulan.pdf](http://www.mesoweb.com/articles/tulan/Tulan.pdf). The authors suggest a Tulan in Mexico's Yucatan peninsula contra the dominant scholarly position that it is either mythical or refers to the Gulf Coast; the possibility of an earlier and more distant ultimate source is not considered. Likewise, *Allen J. Christenson's Popol Vuh: The Mythic sections has commentary on "Tulan/Tullan," but only in a Mesoamerican context that does not deal with possible Old World links.*
18. *Chonay and Goetz, trans. Title of the Lords of Totonicapán*, 194.
19. *Recino and Goetz, trans. The Anales of the Cakchiqueles*, 70.
20. *Fernando de Alva Ixtlilxochitl, Alfredo Chavero, ed. Obras Historicas* (Mexico City: Editora Nacional, 1950), 1: 15-16.
21. *Sorenson, "Some Mesoamerican Traditions of Immigration By Sea," 434-435, referencing Elkan N. Adler, "South and Central America" in The Jewish Encyclopedia, vol. 11 (New York and London: Funk and Wagnalls, 1905), 481-483.*
- S. C. Compton, Exodus Lost: An Inquiry into the Genesis of Civilization. (Privately published, 2010) argues for an Egyptian origin for at least some Mesoamerican cultures. This is entirely plausible given the evidence for multiple migrations to the Americas and not necessarily at odds with the Book of Mormon's claims. The subject of "Tula" is addressed pp. 19-22.*
22. *Asturias and Mendoza, trans. Anales de los Xabil del los Indios Cakchiqueles*, 10-11.
23. *John L. Sorenson, John A. Tvedtnes, John W. Welch, "Seven Tribes: An Aspect of Lehi's Legacy" in ReExploring the book of Mormon, 93-95 summarizes earlier material published by Sorenson in his An Ancient American Setting for the Book of Mormon, 313 and by Ross T. Christenson, "the Seven Lineages of Lehi," in The New Era, (May, 1975), 50-51.*
- See also Diane E. Wirth, "Revisiting the Seven Lineages of the Book of Mormon and the Seven Tribes of Mesoamerica," BYU Studies 52:4 (2013).*
24. *Daniel G. Brinton, trans. The Annals of the Cakchiquels* (Philadelphia: Brinton's Library of Aboriginal American Literature, 1885), no. 8, p 73. Accessible at: [www.gutenberg.org/files/20775/20775-h/20775-h.htm](http://www.gutenberg.org/files/20775/20775-h/20775-h.htm)
25. *The Kaminaljuyu = City of Nephi correlation is argued throughout John L. Sorenson, Mormon's Codex.*
26. *On the Izapa site in southern Mexico, see Stewart W. Brewer, "The History of an Idea: The Scene on Stela 5 from Izapa, Mexico, as a Representation of Lehi's Vision of the Tree of Life" JBMS 8/1 (1999), 12-21 and John E. Clark, "A New Artistic Rendering of Izapa Stela 5: A Step toward Improved Interpretation," 22-33. A discussion about a similar, more recent, motif on Monument 21 at Finca Bilbao in Guatemala, 85 miles from Izapa, is found in Diane E. Wirth, A Challenge to the Critics – Scholarly Evidences of the Book of Mormon (Salt Lake City: Horizon, 1986), 127.*
27. *After noting the derivative meaning of Tulan as 'place of cattails,' John L. Sorenson notes the abundance of cattail reeds at Khor Kharfot ("Wadi Sayq"), the "most plausible departure point of the Lehi party" in Mormon's Codex, 165. For a basic summary of the implications, see Warren P. Aston, "Did the Nephites Remember Bountiful?" March 30, 2011 in Meridian Magazine, available at <http://ldsmag.com/article-1-7731/>*