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The Egyptian Hieroglyphs in Yucatan

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Abstract: The author finds it most remarkable that “modern scientists” could overlook the Book of Mormon while so much of their research in the Americas and Egypt adds evidences to the divinity of the work. The London Magazine reports that there is a connection between the hieroglyphs of the Mayas and those of the Egyptians. Could these hieroglyphs have originated with Adam and Eve, or was it Lehi’s company who brought them?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 2, 1910.

THE EGYPTIAN HIEROGLYPHS IN YUCATAN.

"THE MYSTERY OF EGYPT" is the title of the leading article in *The London Magazine* for April. It has attracted much attention, but not nearly so much as it deserves. It is contributed by Alice le Plongeon, widow of Dr. Augustus le Plongeon, whose explorations in Central America, and the works he wrote describing his discoveries, are among the grand and valuable developments of the nineteenth century. His devoted wife shared with him the toils, vicissitudes, sufferings and discoveries attending the long and tedious, and often dangerous sojourn of many years among the Mayas and Quiches and other inhabitants of Central America and Mexico. Their researches in Yucatan were rewarded by the discovery of ancient edifices, statues, pyramids and numerous inscriptions, with sculptured figures of animals and men and deities, and hieroglyphic characters, all having a wonderful resemblance to Egyptian antiquities.

Dr. le Plongeon applied himself to a close study of the Maya language, and in the article to which we have referred, Madam le Plongeon gives, in parallel columns, the Ancient Maya alphabet compared with that of the Ancient Egyptian. The correspondence between them is astonishing, and the resemblance between the statues and other works of art of the two nations, is so striking that the investigating mind cannot help raising the query as to their connection, and the still further inquiry, whether the Mayas derived their ideas on these matters from the Egyptians, or the Egyptians from far remote ancestors of the Mayas.

To obtain even a superficial understanding of the subject we briefly touch upon, the investigator will have to read carefully the article in *The London Magazine*, and inspect closely the illustrations that accompany it, and to enter into the subject, he must read the works of Le Plongeon therein mentioned. But that there is a close correspondence or connection between the histories of Egypt and Yucatan, seems to be beyond reasonable dispute.

In this issue of the *Millennial Star*, we give place to some comments by two of our young missionaries, who each perceived this association, one of them reaching the conclusion that the Mayas

or their ancestors furnished the original ideas adopted by the Egyptians, and the other that the language and arts and civilization of the Mayas were derived from Egyptian sources. Neither of them, however, makes any dogmatic assertions, or reaches a positive conclusion. Both are believers in the remarkable record called The Book of Mormon, and consequently in the divine mission of the prophet Joseph Smith.

According to revelations received by that Seer of the latter-days, the race of Adam began on the Western Hemisphere. There dwelt father Adam and mother Eve, and their posterity down to the time of the flood. When the ark built by Noah "rested on Mount Ararat," it had floated over onto the Eastern Hemisphere. Whether colonies from the western continent had passed over upon the eastern, previous to the deluge, is not stated, but that there may have been such communication between those two portions of the globe is quite probable. In any event, knowledge of affairs in the western world obtained by the family of Noah, could as readily have been handed down from them, as derived from the real "cradle of the human race," as if from that part of the earth where they found themselves when coming forth from the ark, and be thus transmitted to their posterity. It was not until the scattering of mankind at the confusion of tongues in the building of Babel that a colony went over to the real ancient land, when Jared and his brother and their associates traveled thither as described in the book of Ether, which forms part of the record called the Book of Mormon. Whether they or their immediate progeny were the builders of those ancient monuments and pyramids and temples, the ruins of which have been discovered in modern times, or they were the work of a still more ancient civilization does not yet appear. But the relationship between them and Egyptian antiquities seems to be clearly established.

The later inhabitants of the American continent who went over from Jerusalem about six hundred years before Christ, commenced their inhabitation of the chosen land in Chili, and gradually moved northward to Central America, and after to farther northern parts of that hemisphere. The history which was written and handed down from father to son, and added upon through many generations, was subsequently abridged by the Prophet Mormon in hieroglyphics on metallic plates, and was finished by his son Moroni. Now their record was made in what was called "Reformed Egyptian" characters, as stated by Moroni in the Book of Mormon, page 570.

It has been a matter of speculation as to how these Hebrews became acquainted sufficiently with those Egyptian characters, as to be able to make their record in that manner. But it should be understood that during their travels northward, the Nephites dwelt in the region described by Le Plongeon, where those Maya inscriptions were upon the obelisks and statues and temples built

by more ancient peoples, and it is not at all improbable that they obtained their knowledge of these hieroglyphs, as Le Plongeon did many centuries later, from a study of those inscriptions. It is true that some knowledge of the art was had by Nephi and his ancestors among the tribes of Israel, probably derived from their forefathers who came out of the land of Egypt. But it is much more likely that the later understanding of the art of hieroglyphic writing was increased, if not obtained, in the manner which is here pointed out.

Be that as it may, it is clear that modern discoveries of relics of ancient American civilization corroborate the history given in the Book of Mormon, and as time rolls on, the revelations given to the Prophet Joseph Smith concerning the origin of races and in relation to the dealings of God with man in the remotest times, become more and more established as historical facts, giving evidence of his divine inspiration and confirming the faith of his devoted followers.

It is marvelous that modern scientific investigators, who are anxious to discover everything possible concerning ancient races, and particularly those who want to trace the origin of even Egyptian antiquities, ignore, if not reject, the Book of Mormon without inquiring into its claims to the attention of mankind. But even that is one more testimony to its divine origin, for as long ago as the time of Isaiah, it was predicted that in its coming forth, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." But it was also declared that "in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy one of Israel." These prophecies with others in relation to "the book that was sealed," have been literally fulfilled in the discovery, translation and publication of the Book of Mormon, and we are but upon the dawn of further discoveries which will add to the many evidences of the divinity of this marvelous work and a wonder, wrought by the Almighty for the opening of the greatest of all dispensations.

C. W. P.

REMARKS ON FAITH.

(Continued from page 343.)

In the first place, if serious accident or sickness befalls a friend or a member of our family, it is evident that if we wish faith to assist in his or her recovery, all excitement should be suppressed, for faith is calm and confident, and turmoil of mind is inconsistent with its exercise; nor should we let fear get the mastery of our hearts, for fear is destructive of faith. On the other hand, we should hope for the best—live, especially on such occasions, in the strongest hope which we can summon to our aid, and under these