

Ulu Lau

Searching For Common Roots

This is a personal view on a connection between Polynesia,
Pre-Columbian America, and the Book of Mormon.

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CHAPTER 1: INTRODUCTION

Albert Einstein: "The most beautiful and most profound experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead."

1. Why I'm writing this paper.

Among the many topics discussed about Polynesians, how they colonized the many small islands dotting a huge area of the Pacific Ocean is perhaps the most intriguing.

Polynesian migration wasn't something I paid too much attention to growing up in American Samoa. I have read a few articles on the subject, but didn't care to examine it in more details how Polynesia was colonized. This debate was taking place in lecture halls and research centers that were far removed from my normal layman's world.

A few years ago while I was perusing the Columbus (Ohio) Citi library for something interesting to read, I came across some books about Native Americans and Polynesians in the Columbus (Ohio) City library. Those books sparked my interest to compile these notes. Most of the references I use in this manuscript are from those books, which are available in the public domain.

As a member of the Church of Jesus Christ of Latter-day Saints, this topic also presents an interesting aspect because of claims by some LDS church leaders that Polynesians are descendants of a people whose story is recorded in the Book of Mormon.

"In these islands of Samoa, Thou hast remembered Thine ancient promise 'unto them who are upon the isles of the sea' (2 Nephi 10:21)." (Apia Samoa Temple - Rededicatory Prayer by President Gordon B Hinckley, 4 September 2005.)

"We thank Thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives." (Laie Hawaii Temple - By President Heber J Grant, 27-30 November 1919)

"...the Polynesian Saints are characterized by a tremendous faith. Why do they have this great faith? It is because these people are of the blood of Israel. They are heirs to the promises of the Book of Mormon. God is now awakening them to their great destiny." (Mark E. Petersen: Conference Report, Apr. 1962, p. 112)

Obviously, the Book of Mormon is accepted by LDS members as scripture. However, it's vehemently denied by others. Despite being snubbed by many people, I'm including it as an important piece of my narrative.

I know, you're probably thinking this is just a clever attempt by some wacky Mormon to push his believes. It's true that I want to share my LDS views, but my goal is finding out more about my Samoan and Polynesian cultures.

This is a personal commentary on the germane information I compiled. I was excited by what I read and it motivated me to pursue this project and share my personal opinion whatever the consequences.

In 2003 I scoured the public library and the Internet for books and materials about Polynesia and Pre-Columbian America. In so doing I came across the text of the "Solo Ole Va" that was available online. I also found William Sullivan's book "The Secret of the Incas." (1) These two things inspired me to begin writing notes.

I name this paper "Ulu Lau" because words like ululau are the kinds I've sought for comparison and analysis. The Samoan "ulu" means head, and "lau" is leaf. Combining the two words describes "the head leaf" as "ululau" or the newly budded leaf. Reversing the two words forms another Samoan word "lau'ulu" which is "hair" or "the leaf of the ulu plant." The ulu plant is one of the most valuable plants to the Samoans. It's precisely the dissection of words like these to find relationships and root meanings that I seek and try to make sense of.

I wanted to find out if the Samoan "Solo ole Va" myth provides any insight into the Polynesian migration topic. I want to find out if there are traditions from the Pacific and the Americas that shed light on the true essence of the Solo. It was time to search for answers.

The Solo and other references I came across convinced me that there are connections between ancient Polynesia and pre-Columbian America. I think these connections are more convincing than what the experts acknowledge. While words in the Samoan and pre-Columbian languages are different, a careful comparison of those words suggestively reveal some common roots. The similarity of words was very interesting to me and it's one of the highlights of this manuscript. Those words are listed in Appendix "A".

Whatever your position is about Polynesian migration and Mormon theology, I hope that you'll be patient and allow me to articulate my thoughts on these subjects. Open your mind to the possibility of a human history and stories about a past that is clouded in mysteries and often hidden by prejudices and ego. It's only a few pages long.

2. The Debate - How did we get here? Where did we come from?

The common view that was taught during my high school years in American Samoa was that Polynesians came from the west. The well known Kon-Tiki expedition was an attempt to prove another theory. The famous leader of this adventure, Thor Hayerdahl, had written several books on this topic. His books were also used in classrooms, but I think it was mostly included to provide some balance to the discussion. The more prominent Polynesian migration theories are based on Lapita and DNA studies. They garner more supporters in the scientific community and have become the gospel of Polynesian narrative. Against this force, I want to add my opinion and to present an alternative picture of the Polynesian migration. This is not an attempt to introduce a new theory, but to restate an old one from a slightly different bend. So, as the Celebrated American Chef Emeril Lagasse often says, "Let's kick it up a notch!"

As I previously stated, I was thrilled when I came across an online copy of the "Solo ole Va". This Samoan myth motivated me to search for more references and dig a little bit more. In the Columbus Ohio Main Public Library I came across William Sullivan's book "The Secret of the Incas". Sullivans book provided me with a unique way of looking at Polynesian migration and it became an important source in my search for root ideas between Samoan and pre-Columbian cultures. As I ponder the contents of Sullivan's book that was written about Andean cultures, it became apparent to me that some of what he had written down fit comfortably with the

themes of the "Solo ole Va", a myth from the central Pacific. In my opinion, these two sources establish a connection between these two geographic areas and people. I saw patterns emerged as I compare words and traditions from these two sources. My next goal was to search and illustrate these potential connections.

As much as possible, I'll try to distinguish 'fact' from 'belief'. Even if you dismiss the Book of Mormon claims, there are still enough materials that I outlined that will make a strong case for a migration into the central Pacific from Pre-Columbia America. I'm not a scholar, and I don't have a strong grasp of the English and the Samoan languages. My manuscript is based mostly on information that's readily available in the public domain. If you want to research this subject further, I hope I've provided enough materials to start your own search.

3. Solo Ole Va

The Samoan story, "Solo Ole Va", is a chant. It's a myth about the origin of the Samoan people, as well as people known to the Samoans. I believe the Solo provides clues to the peopling of Polynesia. The "Solo ole Va" may provide an expanded meaning beyond its limited use in local Samoan customs. I think that we may fully appreciate the significance of the Solo to our understanding of Polynesian history if we go beyond the local imagery it depicts. It could represent something much loftier and enlightening if we don't look at it solely as savage chattering.

"Fraser, who in the late nineteenth century edited various of the traditions collected by Powell, has likened Ta'u, the principle island of Manu'a, to Delos, the island birthplace of Apollo in the ancient Aegean." (Freeman, p.133)

The quote above is from Derek Freeman's book "Margaret Mead and Samoa". It references the Manu'a islands, which is now part of American Samoa. His comment is based on the Solo. The Solo according to Freeman recounts the creation of Samoa. I can dissect from the Solo things that are uniquely Samoan, but my mind still wonders why some of it point to cultures and places far removed from its familiar surroundings.

Incidentally, "Solo ole Va" translates to "Poetry of the Separation"; "Solo" means chant or poetry, and "Va" means separation.

Furthermore, the Solo has given me an insight to connections between the peoples of Polynesia, pre-Columbian America, and the Middle East. I'll go over some of those reasons throughout this manuscript.

Legends and myths were important to ancient Polynesians, and I intend to use them in this paper. They were recited during light moments of storytelling called "fagogo" and in more serious culture and religion occasions. Stories like the legends of Maui and Rata that are common throughout Polynesia were told to give encouragement to the primitive mariners who traveled the vast ocean. To know the Polynesians better requires an understanding of their myths and legends.

I saw a speech on television given by the Hungarian Ambassador Andras Simonyi in which he talked about the contribution of Rock and Roll in liberating Communist Hungary. He was then the Hungarian Ambassador to the US when he gave that talk. Mr. Simonyi explained that while his government sanctioned revolutionary lyrics, it failed to realize the importance of the music to their cause. Their music sets the tone and was a hidden motivator. The music was as powerful as the words. Likewise the myths and legends of the Polynesians should provide other doors to their society. They needed to be fully studied as much as scrutinizing pieces of pottery.

Both pre-Columbian Americans and Polynesians shared the myth concerning the return of a white god. That was painfully fulfilled with the arrival of Europeans. I wonder, however, who really benefited more from that encounter. Was it the Spaniards who expanded their empire, or the Native Americans who were once again reminded, by way of the conquistadors, of their special relationship to God? The truth about the Spaniards was soon revealed, but the timing of their arrival and subsequent events should provide Native Americans affirmation of their true relationship to something great. After all, it was their myth.

For people like the Samoans who lack written languages, it's important to use their myths to examine their relationships to other cultures.

I have compiled a list (Appendix A) of words that look similar, in meaning and spelling, between the languages of the Americas, Southeast Asia, Egypt and Samoa. I'm convinced that these words have a common origin

and their apparent similarities aren't merely statistical aberration. I'm not sure how these similarities came about, but it's becoming clear to me that the arrival of the Europeans in the South Pacific wasn't the first time foreign visitors influenced the Pacific and its inhabitants. The European arrival was just another layer in the myriad of past arrivals that made up the people of Polynesia.

4. Why include the Book of Mormon?

While I didn't set out to prove the claims of the Book of Mormon, putting together these notes had given me a unique insight into my Samoan culture. This project provides me with some interesting perspectives on ways to observe the relationships between seemingly unrelated cultures and those mentioned in the Book of Mormon landscape.

Although this is a personal conclusion, it's hard for me to ignore the inference this evidence provides. Without minimizing the importance of faith in religion, I present these facts as a possible support for the Book of Mormon. I hope these notes will kindle your interest in this subject. Please read and decide for yourself. I hope you enjoy it.

5. What about race?

Before we move on, I want to clarify something about the references to race in this manuscript. The characterization of Thor Heyerdahl included accusations of him being a racist. This impression maybe wrongly attributed to Thor, I think, because of his association of physical appearance with culture advancements in both Polynesia and the Americas. I'm troubled by that part of Heyerdahl's views. However, I think that some of the accusations against him are unfair and divert attention from his main point - there are many evidences (including race) that connect the people of pre-Columbian America to Polynesians.

We all know that race plays a major role in human relationships. I can't avoid race in this paper and be true to the topic. Racism is an ugly part of human relationship, and I think it's unwise to ignore it. Sanitizing history would pose more serious problem than dealing with the truth head on. Nevertheless, I hope in our time that we do better in race relationship – to deal with it openly and honestly in our communities.

"Let us discard all this quibbling about this man and the other man--this race and that race and the other race being inferior, and therefore they must be placed in an inferior position...Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal." (Abraham Lincoln, Speech, Chicago, Illinois, July 10, 1858)

There's always the danger of people trying to use race to advance an agenda that belittled a certain race based solely on appearance. I notice in Polynesian studies the attempt by some experts to equate the starting of pottery making in the Pacific to outside influence. I believe that the decorative-pottery scattered throughout the Pacific islands originated from the dark skinned Melanesians and not some advancement brought in by lighter skinned migrants.

In the case of Egypt and of the Middle East in general, I notice that black authors emphasize the "black" element (2) from the south as the source of Egypt's advanced civilization, and white authors seem to emphasize the "white" influence (3) from the north. I think that the truth about Egypt's history is far more complicated than the explanations provided by those different authors. It's very likely that Egypt's diversity was what made it one of the greatest ancient civilizations.

I also think that social condition isn't a result of skin color, but rather a condition of the environment and social dynamic that influences people in complicated ways. The developmental apex for a society can be different from other groups based on their needs, beliefs, and environmental adaptation. That's what I think.

"The 'master race' claims are sheer poppycock, used by characterless men to further their own interests. There has never been a monopoly of mastery in human achievement by any one nation. To claim so is simply to allow the lawless nationalism to run wild. The 'master race' doctrine of the late war was an ugly delusion, conceived by the powers of evil, whose prince is Satan, the devil." LDS Elder John A. Widstoe, in 1946 (4)

While I'm uncomfortable with the constant use of race and skin color to demonstrate my case, I feel that I must do so to be true to the discussion. We are emotionally affected by our experiences, and even with our best intentions we are bound to offend someone. The truth is that our ancestors

were prejudice – maybe more than we are today. In primitive situations that our ancestors dealt with, sometimes in insufferable conditions, survival depended on brute force and raw emotion. It's evident from traditions in Polynesia today that warriors defined social norms and dominated much of the cross-culture attitudes in early Polynesia. In that primitive setting, group identification played a major role in inter-culture relationships and survival.

Notes for Chapter 1 (Introduction):

1. (a) The Journal of the Polynesian Society; Volume 6 1897; Volume 1, No. 1; Folk-songs and myths from Samoa; by John Fraser; p 19-36
http://www.jps.auckland.ac.nz/document/Volume_6_1897/Volume_6,_No._1/Folk-songs_and_myths_from_Samoa,_by_John_Fraser,_p_19-36/p1
- (b) The Secret Of The Incas; Myth, Astronomy, And The War Against Time; William Sullivan; Crown Publishers, Inc., 1996
2. The African Origin of Civilization - Myth or Reality, Cheikh Anta Diop, Lawrence Hill Books, 1974
3. The Book of Hiram, Christopher Knight and Robert Lomas, HarperCollins Publishers, Hammersmith, London, 2003
4. Widtsoe, John A. Evidences and Reconciliations, pp.3-4.

CHAPTER 2: FACTS – Just the facts, Jack

Ralph Waldo Emerson: "All history becomes subjective; in other words, there is properly no history, only biography."

I wasn't so sure about including this section. I know very little about archeology or anthropology, and know even less about biology. However, I felt inclined to add this section to write down my thoughts relating to the research findings supporting existing theories on Polynesian migration. Even if all I do is restating statements by others and adding my short comments, I hope you'll find it useful to formulate your own view.

Polynesian migration, with or without religious reference, is a touchy subject mired in controversies. Did Polynesians travel to the middle Pacific from the East or West? Did they arrive there accidentally or did they plan? Did they drift haphazardly or did they use masterful navigation? Theories to answer these questions are still being discussed today. I've narrowed these down to three popular theories. How the Polynesians arrived in the middle Pacific could be explained from the examination of these views.

A thing we should establish first hand is the acknowledgement that Polynesians had expert seafaring abilities - were capable sailors who traveled the Pacific Ocean in all directions. That ability allowed the Polynesians to interact with people at the extreme ends of the Pacific very successfully. Artifacts were found to prove this case.

A westward movement of people along the equatorial region from the Americas shouldn't be that unusual considering the natural flow of ocean currents, as well as the role of mysticism and religion to ancient mariners who were very aware of the movements of stars and planets. Any Polynesian migration theory must also involve their traditions. We shouldn't dismiss anything because it might seem fantastic.

A theory involving primitive sailors traveling from South America to the eastern Pacific islands using simple wooden rafts and little knowledge of navigation can be made without elaborate presuppositions. Thor Heyerdahl demonstrated that with his floating Kon-Tiki. However, floating boats were not how the Polynesians did their traveling. They have found pieces of evidence proving that Polynesians were capable of doing much more than floating on rafts. The Polynesians were capable of traversing great distances in all directions between the great landmasses encircling the Pacific Ocean. I think their story should not be confined to neatly fitted events and timelines, but should involve other pieces that may first seem unrelated.

When Europeans first set sight of the Pacific islands and their inhabitants, one of their first questions might have been how the people got there. The islands dotting millions of square miles of ocean were very remote. The Polynesians settled a triangular area in the Pacific Ocean with its vertices at New Zealand, Hawaii, and Easter Island.

The three main views concerning the origin of Polynesians I'll cover are: from Southeast Asia, from the Americas, and Diffusion.

The Southeast Asia origin was first advanced by Captain James Cook.

The other view suggests a westerly migration of Polynesians from the Americas. The group who promotes this idea includes Thor Heyerdahl. Thor proved using a wooden raft he named Kon-Tiki that simple boats used by Peruvian natives were sufficient to take people from coastal Peru to remote islands of eastern Polynesia.

The third theory suggests that Polynesians are an admixture of various people who migrated from various places.

The current weight of opinions among specialists favors the eastward migration. Except for the presence of sweet potatoes, most of the archeological findings point to an eastward migration. Current Lapita research strongly suggests the peopling of Polynesia from the west as well. Scientists refer to the people who shared common traits based on artifacts scattered around the Pacific islands "Lapita". This society existed mostly on the western part of Oceania. (1) Despite this solid support for an eastward migration, there are still some unanswered questions that need clarification. For one, what's the explanation for the similarity between the indigenous names of the sweet potato in South America and Polynesia?

Concerning the peopling of the Americas, the once prevailing idea of a land bridge connecting Siberia and America has come under heavy scrutiny. Some propose that the peopling of America was not from a single source, but involved the movement of people from several areas around the world. This would make Polynesia a potential source of migration into Pre-Columbian America.

Incidentally, there are now evidences that show conclusively some contacts between Polynesians and Pre-Columbia Americans. Experts have also found physical artifacts connecting pre-European societies of Oceania and nearby Southeast Asia. It's no longer a question of whether contacts were made, but how they happened.

The traditionalists are saying that it was probably the Polynesians who migrated into the (2) Americas, but only to a small area in South America.

Of the three theories, I favor diffusionist perspective more. I believe that the colonization of the central Pacific spanned many generations and involved many different people. The diffusionist view in my opinion provides a better picture of how ancient people populated the Pacific.

1. Physical evidence

I'm quoting below a part of Jose Miguel Ramirez's article that mentions an axe (y3) of Polynesian origin. While there is some agreement amongst the experts of a pre-Columbian America-Polynesia contact, the consensus is that the Polynesians were the ones who migrated into the Americas.

"Many mata'a have appeared in Mapuche collections, sometimes associated with other Easter Island artifacts (stone polished adzes 'toki' and stone pillows 'ngarua') of suspicious origin, and there are at least three of them found in archaeological sites but they all lack firm provenience. The next reference is the Mapuche word for the old stone polished axes, 'toki,' a word that was widely spread from Southeast Asia as far as the Mapuche area in South America (Imbelloni, 1928). 'Toki' in Chile were functional axes (mainly adzes in Polynesia), the title for the warrior chiefs and their symbols of rank (tokicura, an adze-like stone pendant). There is even a reference for a Maori chant when cutting trees with toki which, as it has been said, was textually preserved in a Mapuche tale (ibid, 1931)."

While this quote doesn't provide absolute answer to the migration debate in my opinion, the appearance of two Samoan words "to'i" (axe) and "aluga" (pillow; pronounced "alunga") establishes yet another connection of Samoa in the middle Pacific to the eastern Pacific islands.

While this does show that Polynesians visited the Americas, it doesn't preclude people moving the opposite direction.

In the central Pacific, the existence of pottery pieces that resemble those found in Melanesia and beyond provides more support for an eastward migration into the central Pacific. Clearly, it seems our knowledge of pre-European Polynesia is heavily dictated by the Lapita researchers whose findings dominate ongoing discussions.

Despite the overwhelming support in the scientific community, there are some who challenge the Lapita finds. Unfortunately, some Lapita conclusions produce more questions and contradictions. Why for instance don't we find in the Samoan culture evidence of pottery making? If pottery making was part the Samoan society, its influence should be evidenced in their traditions. The Samoan language and traditions reference farming, "umu" (traditional cooking), fishing, boat building, bird hunting, "tapa" making, and tattooing. There's very little reference to pottery making in the Samoan culture that I'm aware of.

According to news reports (January 2008), archaeologist David Burley and his team confirmed that they have discovered, in Polynesia proper, the oldest Lapita pottery in the islands of Tonga. According to David, the small fishing village of Nukuleka was established 2900 years ago in Tonga and has been confirmed as the first settlement in Polynesia. If this is true, this confirms that Tonga was peopled earlier than Samoa by the Lapita people. Saying that this new finding provides the only explanation of how Polynesia was peopled is an assumption in my opinion. The fact that Tonga was peopled first makes the argument that a non-Lapita people moved into Polynesia even more viable. The Lapita people aren't necessarily the Polynesians we know today.

The scarcity of physical evidence pointing to the Americas as a place of Polynesian origin could change with a new emphasis from the scientific community. In Samoa there is an archeological mound that resembles the dirt-mounds in the Americas. We can try and connect that also to Asia, but wouldn't it be just as probable that that construction shared a commonality with the American mounds?

Recent DNA studies of the Pacific rat (*Rattus exulans*) and chicken bones recently discovered in South America have added more weight to the diffusion view. Those and the stone polished axes ('toki') found in the Mapuche area in South America are providing solid proof that Polynesians

did venture into the Americas. People going from the Americas into the Polynesian triangle would be just as provable using other evidences.

2. Biological evidence

"Analyses of Polynesian mitochondrial DNA variation, passed on only through the mother, have revealed three maternal lineages. Two are of South-East Asian origin and the third links back to the New Guinea-Island Melanesian region (Lum et al. 1994). This new research supports earlier studies summarized above by Serjeantson and Hill. Not all bearers of the Lapita culture moved to Polynesia. The genes of the 'stay at homes' can be found in coastal and island Melanesian groups who are genetically the descendants both of the pre-Lapita populations in the area and of the intrusive South-East Asian populations who also gave rise to the Polynesians." (Spriggs, p.99)

I think the final verdict on Polynesian migration using DNA is yet to be written. Ongoing genetic research, I believe, will yield more substantive explanations of Polynesian origin. (4) Genetic studies do show that there's a discernible difference between Polynesians (Samoans, Tongans, Tahitians, Maoris [New Zealand], and Hawaiians) and Melanesians. The Melanesian origin of Polynesians using DNA has its share of criticism. I'm ignorant about the subject of DNA, so I won't attempt to explain it. However, I want to make a few comments on what is being said by the experts. They are my opinions, but I'll try to be as reasonable as I can.

According to some experts, pre-Polynesians came from three possible areas - Melanesia, Southeast Asia (Indonesia), and Asia (Taiwan). Biological studies involving the Y-Chromosome and mtDNA mapping of people from those areas in my opinion don't mesh well.

The Melanesian-origin suggests that the Polynesian entity was locally formed with little outside influence.

The Asian-origin view points to a group migrated from Asia into the Pacific by way of Taiwan.

The Southeast Asian-origin is the one best supported by DNA evidence and linguistic comparison. However, I question how this migration was done. Melanesia sits between Southeast Asia and Polynesia. The easiest

route for a people to migrate east would be through the larger islands of Melanesia, the region whose inhabitants don't share DNA with Polynesians.

The Lapita experts explain this lack of pre-Polynesian DNA presence in Melanesia with the "fast train" hypothesis. They assumed that "the pre-Polynesians moved rapidly through this part" and preferred taking the more arduous northern route through Micronesia and along the coastal route of the Asian continent.

Studies of the Southeast Asian origin offer the most plausible alternative because it's supported more by mtDNA and linguistic studies. These mtDNA (5) studies suggest a close match between several groups from America, Southeast Asia and Japan, but not North Asia. The people from Southeast Asia either traveled across the Pacific to America or they traveled up along the coast of Asia and down along the American western coast line, and down to South America. If the latter is true, these people would eventually take another leg journey to populate the central Pacific.

While the results of genetic studies of lizards (6) and rats (7) confirm the "fast train" hypothesis prove the colonization of Polynesia from the West, the same findings can be use to build a case for the colonization from the East.

3. Language - Similar Words

"Archaeologists, linguists, and geneticists have been struggling to understand the origins of the bold seafarers who settled the remote Pacific Islands. Now some scientists are converging on a model that involves mingling between Austronesian speakers, perhaps from Taiwan or nearby areas, and the indigenous people of Melanesian islands such as Papua New Guinea. The fusion of these cultures created a people that swept out into the remote Pacific islands, exploring 4500 kilometers in outrigger canoes and leaving a trail..." (Ann Gibbons, Peopling of the Pacific)

"Others see no evidence either for such connections or for any points of mainland origin. Whichever the case, all present signs are that the Austronesian dispersal was from some area in the Pacific itself, and no specific Asiatic homeland for speech or people pointed to by what is known." (William Howells, p. 104)

The languages and cultures of Melanesia (y8) and Southeast Asia influenced the Polynesians significantly through trade and normal human traffic. I bet they traded more than just pigs. While there are many words that are similar between Samoan and languages of western geographic regions, the Samoan language also has words that are uniquely local.

The Samoan language today is affected significantly by English. Modern Samoan contains many words derived from English to express new experiences and objects; words and names like *eletise*, *loane*, *televise*, *sima*, *kamapiuta*, *atomika*, *telefoni*, *paesitene*, *paremia*, *novema*, *setema*, *govana*, etc. If nothing is done to control this influx, the trend continues and the Samoan language is in danger of being overloaded with English derivatives.

Dr. William G. Eggington, a linguist, refers to this as "language shift". It leads to language alteration and death. This happens as a consequence of people coming together. We see language degradation when a culture encounters the language of a more powerful invader. If there is no effort to reverse the language shift, the Samoan language, as heard in 1800, risks dying out.

Dr. Eggington is a professor at Brigham Young University who is an expert in this language degradation phenomenon. His talk, "Reversing Samoan Language Shift", was presented during the International Samoan Language Commission Conference held in Carson, California on December 11, 2003.

Considering the Periodic Table, except for "auro" (gold), the Samoan names (y9) for the atomic elements are derived from English names. We know why these words are similar, but we would differ on a connection between the Samoan "auro" and the Quechuan (South America) word for gold - "yuari." The Latin word for gold can't explain the close similarity between the words for gold in Samoan and Quenchen, unless Latin is the source for these words. These changes according to Dr. Eggington occur throughout history, which pose some challenges when attempting to correlate a one-to-one relationship between languages and races.

It's difficult to know for sure how words shifted unless we know some external factors such as colonization as in the case of Europeans in Polynesia. The English language contains many Latin words that were introduced by the conquering Romans. Since the history of Europe is well

known, we have a better understanding of the culture dynamics that affected Britain and the language of its natives. Without a clear history, as in the case of pre-European Polynesia, we don't have a sure way to know how words shifted between Polynesia and its neighbor. Nevertheless, we might still be able to approximate how some words traveled using myths and legends.

"Language is not a Platonic idea abiding in a realm of archetypal truths. Rather it is a system we infer from the sounds that come out of the mouths of speakers and the marks that come from the hands of writers." (Webster's New World Dictionary, Third College Edition, Simon & Schuster, Inc., New York, 1988

Words are rooted in human experiences, of senses and emotions, not in planning committees. There is a strong indication that some Polynesian words are rooted in the folklores and sky charts of ancient pre-Columbian America. Much like how modern scientific words are rooted in ancient folklores and experiences of places like Greece and Rome.

Example, I surmise that the Samoan word "ula" (in used for necklace, the color red, and lobster) originated from the movement of the closest planets to the Sun (Jupiter, Saturn, Mars, Venus, Mercury) and is rooted in the planetary deities of American natives. The Samoan words "uli" (dog) and "uli'uli" (the color black) are also rooted in the ancient American celestial observations known as Fox and Llama - the dark formations in the Milky Way described as a fox chasing a llama. I believe that is the root to another Samoan word "lama", which means "entrapment."

Another interesting Samoan word that is significant to this discussion is ""malae". This Samoan word is related to "marae" in other parts of Polynesia. It's a word that's also found in Southeast Asia. The "marae" is a sacred place in Polynesia, while in Southeast Asia (East Temori) it means foreigner. In the hills of South America, the word "maray" is an astrological concept that represents a "celestial earth." I would think therefore, that the most likely source for "malae" is pre-Columbian America.

The word "manu" is found in some South American indigenous languages as well as in Polynesia and Southeast Asia. The meaning of this is similar in all three areas. Languages that aren't written down deteriorate. Language

deterioration even within Polynesia is a problem. I received the following email Mr. Bruce Sutton, the author of "Lehi, Father of Polynesia".

"Probably the biggest challenge in dealing with the genealogies was caused by the "white man" in the 1820's to the 1880's when we had Spanish, German, English, Dutch, French, etc in the islands, and they all wanted to create a written language. The problem was, that they had different accents and pronunciations for words, and so when the genealogies were written down, one island's ancestor who was the same ancestor of another island had different names. There were fluctuations in use of letters such as i's and o's, l's and r's, o's and u's, k's and t's. E.g. Fale, whale, and whare, all mean house. A great ancestor may have been Tiki, Ti'i, Ki'i, or Kiki. Understanding the old language was necessary. The "white man" in effect, took one language covering the whole of Polynesia and made many different dialects and languages from it. The other challenge is identifying the legends and traditions from different islands and then making sure they are in harmony with the genealogies. This was important in identifying travel paths and time frames of events." (10)

Using information I found in books and online resources, I compiled a short list of words (Appendix A) from the Americas, Southeast Asia, Polynesia, and Egypt. My goal was to collect as many words that are similar in spelling and meaning to Samoan words. I was quite surprise by the number of words that fit this criteria. The traditional view that the Samoan language is part of a proto-Asiatic language ignores its possible relationship to the Native American languages that I think exists. The spelling looks similar, as well as meaning.

Someone questioned the accracy of these kinds of comparison in modern time. We don't have time machines to return to previous ages to make these studies, so the closest I can come to for comparison is looking at the words and see how they are spelled and their meanings. Their spelling may tell how they are pronounced. I even associate words that have few similar letters, but with clear similarity in meanings.

In the case of Samoan, we can use the European factor as a technique to categorize word association as either coincidental, borrowed from modern contacts, or truly rooted in ancient contacts. The English language, for instance, commonly adopted Native American words like tobacco, cocoa, manioc, etc. When the Europeans reached the middle-Pacific, some of

these words were then introduced into Samoa with the 'now' English names. You will find these words in Samoan such as *topa'a*, *koko*, and *manioka*, which are words borne from the modern European contacts. I have tried to exclude many of these kinds of similar-sounding words that I think were developed this way.

On the other hand, there are words like (11) 'umala' (sweet potato), 'aulo' (gold) and 'tanoa' (canoe), which I think can't be explained from the European contacts. The word 'tanoa' is the least persuasive one of these three words. Considering the fact that the 'tanoa' is inherent in Samoan traditions and used differently from the object with that familiar name in the Americas, I strongly feel that these words have common roots. I think that the shape of the two objects is what ties them. In Samoa, a 'tanoa' is a bowl used to prepare food and kava, and 'canoe' is a rudderless boat used by some Native Americans.

Then there's the word "ola". Did this Samoan word originate from Latin? There are some Latin words adopted into the Samoan language, example "povi" for cow. However, the word "ola" is a mystery to me. "Ola" in Samoan has two meanings - life and basket. In Latin, "ola" is a vase or container. The Samoans could have adopted the word "ola" for "basket," however they already have a word for basket - "ato".

4. Families

According to Sir Wallis Budge, author of "Egyptian Language", "sa" is an Egyptian word for son and sacred. The word "sa" in Samoan is used similarly - sacred or restricted. It's also a prefix denoting family lineage. To refer to the Fiatoa family, in Samoa say the "Safiatoa". We emphasize the "Sa" and last letter "a" of the name. Likewise, Samoa would mean "the Moa family." What's the chance of this happening in cultures half a world apart without contact?

English	\Polynesian	\Egyptian
guardian	\-	\ari
lord	\ali'i (Samoan), ari'i (Tahitian)	\-
family leader	\matai (Samoan)	\-
the town-guard	\-	\matai

In his book "Fatu-Hiva: Back to Nature", Heyerdahl was told by a friend, Tei Tetua, that his folk originated from - "te Fiti" - "the East." The Samoan "te'e" means opposing or propping up something. The word "te Fiti" parallels the Samoan phrase "te'e Fiti" - "oppose Fiji", I think. The village of Omoa on Fatu-Hiva also suggests a connection between Samoa and the eastern islands. The Samoan "sa" has a dual usage: it means sacred, and it also signifies family association. The Samoan word "o" is a possessive pronoun, and it reminds me of the Samoan "sa". Here's a Samoan phrases that illustrate the "o". "Ole fale le o Moa." (This is Moa's house.)

5. We need more discussions

Why is the Polynesian name for sweet potato more similar to South America than Southeast Asia? The sweet potato is "kumar" in Peru, "umala" in Samoa, and "kumara" in other Polynesia communities. It's not so similar when comparing it to the indigenous languages of Southeast Asia. (12)

Thor Heyerdahl talks a lot about the connection between the Americas and Polynesia from common names and traditions. He states - "the kindred name Mata-Rani, which means in Polynesian "the eye of heaven," is and old Peruvian place name..." (13)

The words "mata" (eye) and "lagi" (sky; pronounced 'langi') in this story are equivalent to Samoan words. The phrase "Mata-Kite-Rani" or "Eye in the Sky" is translated "Mata-ile-Lagi" in Samoan.

The Samoan creation story also conveys similar concepts - "Then Immensity and Space brought forth offspring; they brought forth Po and Ao, 'Night and Day,' and this couple was ordained by Tangaloa to produce the 'Eye of Sky,' [the Sun]." [Fraser, Tala: Samoan creation story; Appendix D]

Heyerdahl talked about "the sun-god of the Northwest American Kwakiutl word "na-la" for "the sun," while lah was also the word for "sun" in the Kulanapo (Pomo) language of northwestern California." (14) The Samoan word for sun is "la".

I received an email from Professor David V. Burley of the Simon Fraser University strongly rejecting any suggestion of Polynesia been colonized

from the Americas. According to him, the direction of these words should be secondary in importance to the fact of their existence.

6. Were the Polynesians that adventurous?

"They may have been encouraged to set sail by an expanding population at home (another consequence of agriculture), but their unique solution was only possible because they had the choice of sailing into the unknown. And it was the pursuit of an ever-increasing spectrum of choices that would produce the final Big Bang of human evolutionary history." (p.180, *The Journey of Man*, Spencer Wells, 2002)

Polynesians moving across thousands of miles of water without any clue of where they were heading is a troubling thought. Even in our modern days, it took years of careful research before the first men was launched into outer space. Wells' view seems to differ from what Lapita researchers are saying - that Polynesians planned their trips.

If Wells is correct, and that the Polynesian colonization of the Pacific was a random occurrence, how would they know to bypass the larger Melanesian islands standing between Southeast Asia and central Pacific? The study on the Pacific rat, *Rattus exulans*, presents some problems with the "fast train" idea that assumed Polynesians moved through much of Melanesia with little or no contacts. The results of studies with the Pacific rat show that the rat was brought into the central Pacific at successive periods, and they show that there were continual interactions between Polynesians and area further west. The question remains of why there is a distinct difference between the Melanesian and Polynesian DNA if they interacted so much. If the Polynesians branched out from the Melanesian stock, why shouldn't their DNA be a 100 percent match?

7. Polynesians and Southeast Asia

It is troubling to see broad assumptions about Polynesian origin being made based on very few selected samples. Take me, for example - I am currently living in Ohio, mid-United States. If visitors from another planet find me fishing and take a sample of my blood – is that enough for the space aliens to learn about the people of Ohio? Based on my location and blood type, they would wrongly conclude that Ohioans are from the Middle

Pacific. The history of Ohio is complex, and basing it on my blood and fishing pole would be impossible.

It appears to me that some in the scientific community are determined to concoct a Polynesian formula by fusing Asiatic and Melanesian traits. Using similarities in the languages and physical features, they push to create a mosaic of a singular people that lived in an area from Madagascar, on Africa's eastern coast, to Easter Island in the east Pacific. Think about this folks - that is a distance spanning 3/4 of the globe, which is a large enough area to advance any theory.

It's apparent that the experts don't know how the Polynesians were dispersed from West to East. Did they go through the Melanesian territory without intermingling? Did they hop from island to island, starting from Madagascar to Easter Island, genetically changing bit by bit? If that is the case, why was the end result uniquely Polynesian with nothing in common genetically to their supposed Melanesian parents? Also, during the same time that Lapita pottery was popular, the Polynesians were using open ovens ("umu") as they do today. Why didn't the Polynesians continue to use pottery in their cooking if that was part of their tradition?

Their use of biological factors as a determinant element in the development of pottery verges on racism. Although they say that the Lapita pottery was a localized development, their argument still requires an external catalyst. They explain that the catalyst were lighter skin people from Asia. Why shouldn't a dark skin people given full credit for the development of the decorative pottery? I think that the dark skin people that Polynesians met developed the pottery found throughout the Pacific islands.

Critics of an American origin of Polynesians enthusiastically point to DNA results. However, the DNA proof of an Asian origin of the Polynesians also presents a problem. Lapita experts stress the Melanesian origin of Polynesians, which is different from what other DNA experts concluded. These views both suggest an eastward movement, but they seem to differ on how that happened. If you accept the Lapita view, you'll have to accept the conclusion that Polynesians are offspring of people derived from Africa by way of Melanesia.

The Lapita research declares that the artifacts that are found throughout Melanesia and Polynesia show a migratory track of colonizers from a

particular group, which has similar backgrounds and cultures, in the region that extended from East Africa to East Polynesia. Unfortunately, the facts provided by DNA studies don't support that view. The DNA experts are saying that Polynesians came from Asia. In their studies they found that the Polynesian DNA doesn't match African DNA, but it closely matched Asian. These are the conflicting ideas from the experts.

"As early as the nineteenth century, scholars had linked the languages of Polynesia to those spoken by Taiwan (then Formosa) and Malaysia. Today, Taiwan is inhabited by Han-speaking Chinese, but prior to the seventeenth century it was home to aboriginal groups speaking completely different languages. All of these languages were united into one family, Malayo-Polynesian, which became known as Austronesian in the early twentieth century. So, there is clear linguistic data tracing from Hawaii back to Asia, rather than the Americas. ...The 'Express Train' model, as it became known, predicted a close genetic link between aboriginal Taiwanese and the Polynesians. MtDNA seemed to support this model, although its resolution - as we have seen elsewhere - is often limited. Recent results from the Y-chromosome, though, have suggested that the theory needs to be modified." (p.179, *The Journey of Man, A Genetic Odyssey*, Spencer Wells, Princeton University Press, 2002)

Attempts by some experts to correlate human DNA to languages can be a problem. Clearly, in the case of Polynesia, the two don't quite match the way it's explained. To insist Asia as the only source of words in Polynesia is inadequate considering the numerous words (Appendix A) common between some languages of the Americas and Polynesia. While there are many similarities between the languages of Polynesia and Southeast Asia, limiting linguistic studies to that region doesn't address the entirety and the complexities of human activities that encompass the Pacific people and their story.

Perhaps the history of Polynesians isn't that long, but represents only a small slice in the history of Oceania. The Lapita researchers are trying desperately to tie them to a long evolutionary line - an approach that contradicts other facts.

8. Accidental versus Carefully Plan Migration

On the National Geographic Channel program "Naked Science: First to Cross the Ocean", Professor Jim O'Connell of the University of Utah explains how Australia was colonized by a group of people from Southeast Asia some 50,000 years ago. The program was based on 30-plus years of research by Professor O'Connell. One of the highlights of the show is when Professor O'Connell visited Professor John Moore of the University of Florida to learn about a computer program Moore designed to predict the survivability of a colonizing group on another planet. Results generated by the computer program demonstrated that a random accidental colonization of Australia couldn't have occurred. It takes a certain number of couples, men and women, to make a colony survive.

If we apply that standard to the colonization of the Polynesian islands, the accidental theory that some anthropologists advocate can't be correct. Whether Polynesia was colonized from the East or West, an accidental colonization by a few people couldn't have survived after so many generations.

9. A Growing Field

a. Raw facts alone are not enough to tell the story.

The evolving nature of scientific knowledge makes it necessary to make best-educated conclusions. However, some experts seem to use their positions, and not their facts, as a way to promote their ideas. This makes lay people like me get lost in web of disconnected information. What caused these people to venture out to islands hundreds and even thousands of miles into the vast ocean? Why do they have a different DNA makeup compare to their supposed parents? Why do Polynesians revealed through their traditions and legends different from their artifacts?

Remarks like the following comment from Kirch's book yearn for clear and definite answers. "Thus in Western Polynesia the 'end' of Lapita is the 'beginning' of Polynesian culture." (Kirch, p.68) And maybe in these instances, hard facts are not enough. Even Professor Kirch admitted that it is sometimes necessary to look beyond the artifacts. I think that is something I am trying to do here.

"Thus in Western Polynesia the 'end' of Lapita is the 'beginning' of Polynesian culture. Eastern Lapita was gradually transformed through

processes of culture change and adaptation to new island environments to something recognizably different, yet retaining many of the ancestral culture patterns. In terms of formal archaeological taxonomy, we cease to label the ceramic and artifact assemblages found in the Western Polynesian region after about 500 BC as 'Lapita,' and now label them...'Polynesian Plain Ware'." (Kirch, p.68)

"Conservative prehistorians may argue that I have gone too far in my interpretation of Lapita as a 'house society', urging that we stick closely to the archaeological data of post molds and fire pits. But I - like my colleagues Roger Green, Jim Fox, and Andrew Pawley - am convinced that a cultural history that draws not only upon the material evidence of archaeology, but also on careful lexical and semantic reconstructions, and on comparative ethnology, has far greater power to inform us about the social lives of Lapita and other ancient peoples. Certainly our current vision of this social world is a fuzzy and incomplete one, for our methods need refinements and our databases enlarging. Only by daring to envision this world, however, can we ever bring it to light." (Kirch, p.191)

Kirch's "The Lapita Peoples", (y15) and Spriggs' "The Island Melanesians", interesting enough, can also be used to show a collision between the cultures of Melanesia and Polynesia that is observable with the Lapita artifacts and language similarities. Kirch's book estimated the start of the Polynesian identity, in Samoa and Tonga, to around 300 AD to 1000 AD. Interestingly, that is about the time other Pacific islands, thousands of miles due east were colonized.

Were ancient Polynesians responsible for the Polynesian Plain Ware, or are they the work of a people who preceded the Polynesians? Maybe the two products are distinct designs? Pottery making is still done in some places in the far west Pacific, but it is nowhere practiced in Polynesia.

b. Reading between the lines.

Gorge Forster (quoted in Beaglehole 1969:461) records that the Malakulans who visited Cook's ship in Port Sandwich when it first anchored kept repeating the word 'Tommar or Tomarro' which he took to mean friend, but which may have been temar or ancestor. Although the initial reaction of ni-Vanuatu may have been ascribe supernatural status of Cook and his ships, it seems that where contact was continued for some time, as at the

next stop after Erromongo, Port Resolution on Tanna, it was quickly realized that the visitors were human, if it had been in doubt. On islands with long experience of Polynesian contact, the white color of the Europeans was as likely to have suggested Polynesian voyagers as returned ancestors." (Spriggs, "The Island Melanesians, p.249)

The quote from Spriggs suggests that some people within the Melanesian region consider Polynesians their ancestors.

Here is another useful comment from him, "What historical linguistics on its own cannot convincingly achieve is a chronology for the spread of a language group or for the dating of a particular language state or proto-language" (Spriggs, p.96)

Obviously, everyone agree that the Polynesians share many common words with Melanesians and other Southeast Asian peoples. However, as we refine our observations of these people, we will notice a subtle but important difference that would indicate these people didn't sprang from the same root. Saying that Polynesians originated from Melanesia and Southeast Asia is an assumption. I have compiled words common between Samoan and languages of the Americas that show a connection between Samoan to some Native American languages. Someone told me that 30 percent of Samoan and Quechuen words are identical. The list of words I compiled (Appendix A) seems to confirm that number. I'm troubled with the emphasis on western Asiatic language connections and the exclusion of any relationship between Samoan and Native American languages.

10. Coming to America

The traditional view about the peopling of the Americas is based on the notion that a primitive people crossed over to the Americas from Asia over a land bridge when the sea level was low as a result of ice formation during the Ice Age. An article in the journal Science suggested that a people might have moved from Siberia to America long before such a land bridge existed. The new finding "makes it plausible that the first peopling of the Americas occurred prior to the last glacial maximum," Daniel Mann of the University of Alaska, Fairbanks, said in Science. It is now known from research findings that there were people in the Americas long before the supposed land bridge existed (around 11,000 years ago). The utilization of floating

devices (logs) is fairly within the abilities of primitive minds to create and use in coastal areas when the need arise.

As recently as November 2004, CNN reported that a University of South Carolina archaeologist, Albert Goodyear, found evidence to suggest the Americas were settled 50,000 years ago. That is at least 25,000 years before other known human sites on the continent, CNN reports. "It poses some real problems trying to explain how you have people (arriving) in Central Asia almost at the same time as people in the Eastern United States," said Theodore Schurr at the University of Pennsylvania.

It was suggested on the television program "Journey to 10,000 BC" that people from pre-historic Europe migrated to the Americas. The program highlighted Dennis Stanford, the Director of the Paleo-Indian Program at the National Museum of Natural History at the Smithsonian Institution who advocates the notion that people from Europe migrated to the Americas in what is known as the Solutrean hypothesis. According to Stanford, the stone tool technology of the Solutrean culture in prehistoric Europe may have influenced the development of the Clovis tool-making in the Americas.

Once they make it to the New World, what would prevent some from venturing further out into the seas? Some Native American communities made a living out of hunting large sea animals. The ability to doing that, I think, is enough to make long sea voyages possible. Even an accidental drifting by some unfortunate fishermen would find themselves in the remote easterly islands of Polynesia, as demonstrated by Heyerdahl with his raft, the Kon-Tiki.

11. Gata (pronounce: ngata)

The Samoan word for snake (gata) suggests a very interesting thing to me. This word, and its various derivations, reveals a commonality between very diverse cultures and lands. Firstly, the Sanskrit word "nag" is an origin of the word "naga" common in Buddhist writings and refers to snakes or snake-like things. This word for snake is also found in other parts of the world including the Middle East and the Americas. The following list suggests that the Javanese word for dragon (ulanaga) is a compound word derived from two eastern words, red (ula) and snake (ngata). The reverse would be unlikely because I think complex (or compound) words are formed from root words and not the other way around.

English	\Southeast Asia	\Samoa	\Americas
snake (CA5)	\ular (SE2)	\gata (ngata)	\chan/kan
dragon	\ulanaga (SE4)	\no word for dragon"	\-
red	\-	\ula	\puka (SA2)
necklace	\-	\ula	\-

"The ancient Hebrew word for "Serpent" is "Nachash" (which according to Strong's Comprehensive and other Biblical concordances contained in itself the meanings: Reptile, Enchantment, Hissing, Whisper, Diligently Observe, Learn by Experience, Incantation, Snake, etc. all of which may be descriptive of the serpent-sauroid race which we have been referring to). The original "Nachash" was not actually a "snake" as most people believe, but actually an extremely intelligent, cunning creature possessed with the ability to speak and reason. It also stood upright as we've said, as did many of its descendants, the small "saurian" predators which ambled about on two legs." (from "The Cult of the Serpent" file, edited by Branton) (17)

"Quetzalcoatl is a feathered and winged serpent. In the Motherland to the South of the Quetzals were a people whose corresponding symbol was the Cobra-de-Capella, which they called Naga. They were known as the Nagas. They gave their Naga seven heads to correspond with the Seven Commands" or mental planes of creation. The early settlers in North America, coming, generally, from the northern parts of the Motherland, made the feathered serpent their symbol." (18)

12. Parallels and Synonyms

I want to include in this manuscript a comparison of words collected from the languages of America and Samoa. I wanted to list words that look similar in both the spelling and meaning. The result of that search is listed in "Appendix A". My only source for these references was the public library, and it's far from comprehensive. However, for the languages that I was fortunate enough to find books for in the library, I was able to compile a list from them. Most of these like words are found in the languages of South and Central America - Inca, Maya, and Zapotec. But, I also found a lot of Samoan-like words (listed below) in the Lakota language of the North America Great Planes.

Lakota words with similarity to Samoan words:

<u>English</u>	<u>\Samoan</u>	<u>\Lakota (North America)</u>
difficult	\faigata (faingata)	\nagana, dxiina (Mayan)
to find it hard to work	\-	\wah'anka
hurt	\tiga (tinga)	\-
upper part of a river	\uluvai	\-
brain	\faiai	\nas'ula
forehead	\mu'aulu	\ituhu
to rub	\-	\apa
to reach	\a'apa'atu	\-
mistake	\sala, sipa, se'se, agasala	\si'pil (Mayan), aglasna
root	\a'a, io	\de, xcu (Zapotec)
a medicinal herb root	\-	\haka
below	\lalo	\kuta, ye-ma-la (yemal)
(Mayan)		
shore (edge of a stream)	\-	\ihuta, ohuta
inland (mountain area)	\tua, iuta	\uta (Ute)
to weigh	\-	\iyuta
load/burden	\uta	\kuch (Mayan)
to burn	\tunu, susunu, mu	\gu
land (earth)	\fanua, laumua	\maka, lu'um (Mayan), luhm (Quechuan)
raw	\mata	\-
country	\malo	\llaqta (Quechua), makoce
to cut	\tipi	\ch'aakik, xotik, puztequi (Mayan)
to fit	\-	\kipi
to die	\mate, oti, pe	\mic (Nahuatl), kimil (Mayan), rati
(Zapotec), ta, ote, mat'a		
death	\maliau, folau, mate, oti, pe	kimen, och b'i (Mayan), guenda guti,
guenda rati (Zapotec)		
to kill	\ta'mate, fasi'oti, kape	\kte
live in	\oofi	\oti
destroy	\uti	\-
beat	\tata	\kastaka
kick	\a'a, i'l	\nahpa
meat	\aano	\talo
taro	\talo, ta'amu	\-
squash	\-	\k'uum (Mayan)

flow	\tafe	\-
wind, air	\-	\iik' (Mayan), tate
expression of fear; amazed	\oka'oka, ofo, te'i	\-
plenty	\-	\ota
grand	\-	\mboota (Zapotec)
water (Quechua)	\vai	\ja', ha', way (Mayan), mni, unu
rain	\timuga (timbang)	\magaju, ha' (Mayan)
sea	\sami	\mniwanca, mni sose tanka
river	\auvai	\wa (Kwakiutl)
snow	\-	\wa
adore	\-	\ohola
friend	\-	\kola
to cultivate	\to'to	\-
to live	\ola	\gvhnoda (Cherokee)
the Great Spirit	\-	\wakantanka ohola
boat	\va'a	\wata
god	\atua	\wakantanka
paddle	\selu, alo	\alus (Sumas)
comb	\selu	\-
sweep	\salu	\-
wave	\galu (ngalu)	\-
to fan	\tapili, fa'amalu	\kalu
fan	\-	\icalu
enemy (hostile)	\-	\toka
angry stare	\sepa	\-
dirty, defiled, blacken	\-	\sapa, sape
rooster	\toa	\kokoyahanla bloka
priest-astronomers	\-	\paqo (Huarochiri)
man who makes decisions	\-	\pogo
smart	\poto, atamai	\asamadi (Cherokee)
knowledgeable	\-	\aktahna?i (Cherokee)
basket	\ola, ato	\xak (Mayan)
barrel	\-	\koka
gourd	\-	\wagmu
bottle	\fagu (fangu)	\-
to scold	\ote, ee	\k'eeyik (Mayan), iyopeya
wing	\apa'au	\hupahu, ape
involved	\o'osi	\-
wound	\-	\oo

black	\-	\sapa
dirt	\pala'pala, ele'ele	\-
dirty	\pala'pa'la	\sapa
enrails	\-	\taniga
ear (Cherokee)	\taliga	\xikin (Mayan), diaga (Zapotec), ga'leni
prominent	\ta'ua	\tanka
person	\tagata (tangata)	\-
people	\o tagata	\oyate
father	\ta'ma	\ate, tat{a} (Mayan)
nose	\isu	\xii (Zapotec), ni' (Mayan), poge, pasu
field (cultivated)	\umaga	\maga
mother	\tina	\jnaa (Zapotec), ina
pole	\-	\sata
beam for hanging things	\fata	\-
mad	\ita	\-
proud	\mimita	\itan
spirit	\agaga, agua	\naguals (Nahuatl), wanagi
soul	\-	\nagi
sky	\lagi (langi)	\chaan/ka'an (Mayan), mahpiya
sacred (holy)	\sa, mamalu	\wakan
red	\ula, mumu	\puka (Zapotec), chak (Mayan), luta, sa
fresh	\mata	\aak' (Mayan)
green (color)	\lanu mata	\-
ground, the earth	\-	\maka
raw, unripe, green ko (Mayan)	\mata, moto	\naga' (Zapotec), ch'o-
cultivated spot or field	\umaga	\maga
I am	\o a'u	\waun
Salt	\masima	\mniskuya
Bark	\-	\papa
stretched mat, flat rock	\papa	\-
flatten	\papa	\pak'achtik (Mayan)
male	\po'a	\ngola (Zapotec), bloka
alas, cry of sorrow	\aue, e'e	\he-he
yell	\e'e	\-
drop	\pa'u	\lape (Zapotec)
to kick, cause to fall	\-	\nahpeya
trip (fall)	\lape	\-
strike, hit	\tu'i, ta, moto, po	\sak', puts-e, p'uchik (Mayan), apa

slap	\po, paka	\-	
clap	\pati	\-	
eat	\ota (uncooked), ai, tausami, taumafa, taute	\hanal (Mayan),	
ayastan, wota			
embrace	\opo'opo	\-	
to be shrunken	\-	\opo	
to walk dragging one's feet	\-	\gogo s'e	
walk too slow	\gogose, nenese	\nanene (Zapotec)	
in the grown, as grass that has not yet shown itself growing	\-	\makagna	
shame	\mata'ga (mata'nga)	\-	
in the way of	\aga	\ogna	
school	\aoga	\-	
in the way of one's speech	\ona gagana	\ognagna	
language	\gagana	\-	
to wander in	\-	\onuni	
which way	\ui'fea	\-	
the hair of the head	\pale, lau'ulu		\paha
the pit of the stomach	\-	\supute	
belly-button	\pute	\-	
a little basket in a woman's game	\-		\npa
sack	\taga	\-	
a squash, pumpkin, gourd, etc	\-	\wagmu	
a taro variety	\ta'amu	\-	
dinner	\-	\ipaga	
meal	\ta'uga, mea'ai, to'anai'i, ava, aiga	\-	
to quarrel with	\misa	\kiza	
relative	\ou tei	\otakuye	
laugh	\ata	\aihat'a	
leaf	\lau	\ape	
hang	\ape, sisi	\-	
question	\masalo, fesili	\iyunga	
reason	\uiga	\-	

The Lakota language was the only language from North America that satisfied my search for words with similarities to Samoan words. If these like-words have common roots, how were they transmitted between the Great Planes of North America and the Middle Pacific? Did people who spoke those words moved down from the Great Planes of North America to the Middle Pacific by way of Central America and South America? Or were they transmitted the opposite direction?

It's possible these words were dispersed outward from a point in South America. From that dispersal, these people took familiar stories into North America and Polynesia. The stories of how Native Americans acquired corn and how Polynesians acquired the coconut have identical messages. In both stories a person was killed and the body (or body part) was buried, which the corn or coconut, grew from. The root idea may have nothing to do with corn or coconut, but an idea found in the human sacrifices of Central and South America.

Next I searched for common words between the Samoan language and regions beyond the Americas and Southeast Asia. Might there be like-words between the Samoan and Egyptian? Interestingly, I found several words that satisfy my search. Many of these words appear to be associated to kingship and religion. Here are some words from the word list (Appendix A) that I think are related to the word "ulu" (head).

English	\SE Asia	\Middle East	\Samoan	\Americas
headache	\-	\-	\uluti'ga	\k'inam ho'ol (CA5)
great ones	\-	\arau (ME1)	\-	\-
nobles	\mulia (SE1)	\uru (ME1)	\-	\-
king	\muluk (SE1)	\-	\tupu	\tepal (CA5)
royal	\diraja (SE1)	\-	\-	\tupa (SA2)
great	\besar, raja (SE1)	\ urui (ME1)	\-	\-
upper part of a river	\hulu (SE1)	\-	\uluvai	\-
brain	\otak (SE2)	\-	\faiai	\nas'ula (NA11)
gold	\emas (SE2)	\nub (ME1), zahav (ME2)	\auro	\gori, yuari (SA2)
holy	\kudus, suci (SE1)	\-	\paia	\k'ul (CA5)
forehead	\-	\-	\mu'aulu	\ituhu (NA11)
head	\ulu (SE4)	\-	\ulu, ao	\jol (CA5), xalom (CA6), uska (NA13)
beginning	\-	\sha (ME1)	\amataga, ulua'l	\ruzulu (CA4)
fruit	\buah (SE1), aifuan (SE3)	\-	\fua, ulu	\ch'uhuk (CA5)
chief/owner/head	\ulu (SE4)	\tatat (ME1)	\ulu, pule	\churi (SA3), ho'ol (CA5)
leader	\ulu (SE4), tolos (SE4)	\hauti (ME1)	\ta'ita'i, to'oto'o	\-
staff	\-	\aryt (ME1)	\to'oto'o, amo	\-
guardian	\pengawal (SE1)	\ari (ME1)	\-	\-

lord	\tuhan (SE1)	\-	\alii	\-
family leader	\-	\-	\matai	\-
the town-guard	\-	\matai (ME1)	\-	\-

It seems that whoever migrated into the middle Pacific was familiar with Egyptian. These words are related to rulers and god and were retained for their importance. You can see more of these words in Appendix A. The labels ME1 (Egyptian) and ME2 (Hebrew) are for reference. If these words are not coincidental, how did they travel? They might have traveled eastward from the Middle East to the mid-Pacific through Southeast Asia, or they might have traveled westward from the Middle East to the Americas, and then to Polynesia.

This is where a little expert advice would come in handy. I don't know if there is a way to determine a word pedigree based on these common words. Maybe a migration route can be determined from these common words. I'm not a linguist, unfortunately, and all I can show are these words. I read about a Dr. Russell Gray mapping the Polynesian and Mesoamerican languages using a very ingenious method of computer modeling like what biologists use in genetic studies. It'll be interesting to know what result his team comes up with.

The next step for me was to see if those words that are common between Egypt and Samoa resemble words in Southeast Asia and the Americas. Although my word list is limited, I do see a lot more words in the American languages that satisfy this requirement compare to languages of Southeast Asia. That fact indicates for me that the movement westward from the Middle East, to the Americas, and then into the middle Pacific is the most probable route of these words.

What about other languages in continental Africa? Africa is such a huge continent with many dialects and I made a comparison to just a few African languages. Again, my source was the public library. The few African languages that I sampled contained word spelled like Samoan work, but the meanings were different. It's possible that there might be some similarities, but I haven't found them. It's possible that because of Egyptian influences in Africa proper, there might be words in other communities of Africa that are similar to Samoan words.

13. Chicken-bone clue points to early America-Polynesia contacts

A recent scientific finding (2007) involving chicken bone provides convincing evidence that a contact between people of the Americas and Polynesia. Traveling the huge ocean distances was well within the abilities of early Polynesian mariners.

This study will appear in proceedings of the National Academy of Sciences. Its lead author is New Zealand anthropologist Alice Storey. It appears that the chance of Polynesians having common interactions with the pre-Columbian Americans is just as possible as their interactions with the peoples on the Asiatic side. Using the chicken bone evidence, scientists believe that the Polynesians made contact with America about 600 or 700 years ago.

14. Samoan and Hebrew word comparison

Could the following Hebrew and Samoan words that exhibit similarities share common roots? Statistically, it's possible to produce this list without these words having anything in common, but it is an interesting likeness. I have compiled a larger list of words (appendix A) from the Middle East, Americas, Polynesia, and Southeast Asia for a similar comparison.

<u>English</u>	<u>\Hebrew</u>	<u>\Samoan</u>
know	\ya-do'-a	\iloa
mother	\i-ma'	\tina
lighting rod	\kallira'am	\uila
old age	\kelah	\tua'a, leva
pass	\-	\te'a
black	\kushi	\uli
force, strength	\ko'ah, ko'-ach	\-
brave	\-	\toa
pain	\keev	\ti'ga, eeva
hurt	\lehipaga	\puagatia, ti'na, ti'ga
show	\hatzaga, hofaa	\fa'aaliga, fa'ailoa
kick	\-	\a'a
to walk	\ha	\savali
path	\shvil	\ala
fishing	\dayig	\sau'sau, fagota, faiva
fish	\-	\i'a

long	\arokh	\sa'o
sea	\yam	\sami
sky	\sha-ma-yim	\lagi
wave	\gal	\galu
sickness	\mahala	\ma'i, manu'a
calamity	\-	\malaia, mala
bitter	\mara	\-
all, everything	\hakol	\atoa
meal	\aruha	\ta'uga, mea'ai, to'anai'i, ava, aiga
question	\sheela	\masalo, fesili
search	\-	\saili
juice	\mitz	\sua, miti (coconut milk)
how	\eykh	\fa'apefea, a ea (okay?)
love	\leehov, a-hov, a-hava	\alofa
respect	\-	\a'ava
hill	\giva	\matifa
forbidden	\asur	\sa
against	\neged	\nene'e
organize	\baurau	\faufau
clay impression seal	\bulla	\-
rule	\-	\pule
shell	\-	\pule
swallow	\dror'	\folo
separate	\hav-dail	\vava-tai
blood	\dom	\toto
brother	\och	\uso
dead	\maith	\malie, oti, mate
sick	\-	\mai
fire	\aish	\afi
green	\yarok, yraka	\moto, mata
meet	\pa-go'-a	\-
embrace	\-	\pago
roast	\tsa-lo	\tao
rob	\ga-zol	\gaoi
roll	\ga-lol	\gasolo
roof	\gag, sa-kaich	\tala, sala, ato
sack	\pa-tor	\taga
basket	\-	\ato
shoot	\ya-ro	\velo
arrow	\ya-ro	\a-u

spear	\-	\tao
sit	\ya-shov'	\nofo, saofai
smoke	\a-shain, a-shan	\a-asu
steal	\ga-nov	\gaoi
strike	\ha-kai	\ta
sun	\cha-ma	\-
father	\-	\ta-ma
swallow	\ba-lo'-a	\fola
back	\gav	\itua, gatua
bring, fetch	\ha-vai'	\aumai
tell, relate	\hav-dail	\talai
legend, tale, story	\ha-ga-da'	\tala'aga
language	\-	\gagana
teach, instruct	\ho-rai'	\aoa'i
yellow	\ktho-ma'	\sama-sama
sight (to see)	\ha-bait'	\vaa'i, tepa

15. Candi Sukuh

A Hindu temple in central Java has a very interesting feature that resembles Mayan pyramid construction. It's call "Candi Sukuh" (19), and it's unique from the various Hindu influenced temple constructed throughout South East Asia. While the Hindu culture moved into South East Asia around 1 AD, the Mayan culture flourished around 300 BC. So who influenced who in this case? I am just asking.

16. Samoan and Formosian word comparison

Because there are some experts with strong opinions that Polynesians originated from Taiwan, formally Formosa, I decided to create a list of some aboriginal Taiwanese (Pepo-whan) words and compare them to Samoan and languages from the Americas. It's not entirely certain from this list that Samoans orginated from Taiwan.

<u>English</u>	<u>Pepo-whan</u>	<u>Samoan</u>	<u>East</u>
all	\sasaan	\-	\-
arm	\pario	\-	\-
bad	\mabuhu	\-	\-
beard	\gngi	\-	\-

big	\maizang	-	-	
bird	\aiane		-	-
black	\maidum	-		-
blood	\gama		-	-
blue	\taburusung		-	-
bow	\kuh	-		-
breast	\abu		-	-
brother	\nigaha	-		-
buy	\pelakule	-		-
cat	\luklao		-	-
chin	\tak-tak	-		-
clouds	\rabu		-	-
cold	\mahau mung	-		-
come	\mapunakuti		-	-
cook	\tuku	-		-
grilled	-	\tunu		-
cow	\loang		-	-
cry	\mang-i	\tagi		-
cark	\madung	-		-
night	-	\po		-
fog, mist	-	-		\po (Lakota)
daughter	\alaka		-	-
deer	\nang	-		-
die	\mariku	\maliu, oti, pe		\mic (Nahuatl), kimil (Mayan), rati
(Zapotec),	ta, ote, mat'a			
dog	\asu	-		-
door	\natap		-	-
ears	\tangira	\taliga		-
east	\tagaja	-		-
egg	\po pak	-		-
elbow	\puuk		-	-
evening	\madung	-		-
eyes	\mata	\mata		-
father	\dama		\tama	-
feather	\ribing		-	-
few	\akousai	-		-
finger	\kagamua	-		-
finger Nail	\kalunkung	-		-
fire	\apui	\afi		-

fish	\tug	\i'a	\ts'a, kay, cha-ya (Maya), challwa (Quechua), dika (Shoshone)
flower	\isib		\-
foot	\tintin		\-
fruit	\maugua	\fua, ulu	\ch'uhuk (Maya)
mountain	\-	\(tua) mauga	\mana (Panoan/Peru)
go	\madarang		\-
good	\magani		\-
grass	\uzu		\-
gun	\lantu		\-
hair	\buku	\lau ulu	\-
hand	\dadukam		\-
he	\inuhua		\-
head	\bungu	\ulu, ao	\jol (Maya), xalom (Quichean)
heart	\abu	\fatu	\-
heel	\lugu		\-
hen	\tahuka		\-
hot	\madzulat		\-
house	\hamadung		\-
husband	\tinu	\taane	\-
I	\yau		\-
me	\-	\O a'u	\-
iron	\mani		\-
it	\samshu		\-
knee	\dudu		\-
knife	\ulut		\-
laugh	\matawa	\ata	\aihat'a (Lakota), zeel (Quichean)
laughter	\-	\ata'li	\ah tzeel (Quichean)
to laugh	\-	\-	\zelah (Quichean)
out of breath	\-	\sela	\-
leaf	\hapa	\lau	\ape (Lakota)
hang	\-	\ape, sisi	\-
lie down	\mariku		\-
light	\madama	\malama	\-
lips	\babibit		\-
little	\mansing		\-
long	\mahadak		\-
man	\amama		\-
many	\mada		\-

moon	\buran	\masina	killa (Aymara), ma-hin (North America/Shew.), poh (Quichean)
morning	\matakuh	\-	\-
morth	\tagama	\-	\-
mother	\jena	\tina	\-
mountain	\bukung	\-	\-
mouth	\mutut		\gutu \-
must	\malup	\-	\-
neck	\kudunk	\-	\-
no	\akoatai \leai, aua	\aua	(No. America/Songes), whaa (No. America/Nisk.), ma (Maya)
nod	\marisip	\-	\-
nose	\gung-us	\-	\-
pig	\babui	\puaa	\-
plantain	\dum	\-	\-
pretty	\mabutira	\-	\-
beautiful	\-	\mata'nofie, manai'a, aulelei	\munaycha (Quechua)
rain	\udan	\timuga	\para (Maya), hab (Quichean)
soak	\-	\pala, fufui	\-
red	\mai pang	\ula, mumu	\puka (Zapotec), chak (Mayan), luta, sa (Lakota)
rice	\pak	\-	\-
river	\aguang	\-	\-
roof	\alub	\-	\-
round	\marunzarung	\-	\-
sand	\lapun	\-	\-
sea	\baung	\-	\-
sell	\mirakakule	\-	\-
short	\makusing	\-	\-
shoulder	\tagu	\-	\-
silver	\manituk	\-	\-
sing	\ururao	\-	\-
sister	\bim	\-	\-
sleep	\mariku	\-	\-
smoke	\labu	\a-asu, pusa	\gu'xhu' (Zapotec), b'utz' (Maya)
snake	\bulae	\-	\-
son	\alak	\atali'i, alo	\-
lineage	\-	\-	\ayllo (Aymara)
sour	\maaqmid	\-	\-

south	\tagatimu	\-	\-
stars	\alatingakai	\-	\-
stone	\batu	\-	\-
sun	\Wagi	\la	\sua, na-la (North America), k'iin (Mayan), ra (Kaingang/Brazil)
sky	\-	\lagi	\-
sweet	\mahami	\-	\-
sweet Potato	\tamami	\-	\-
ralk	\masusuu	\-	\-
soft talk	\-	\musu'musu	\-
teeth	\walit	\-	\-
they	\kagudung	\-	\-
them	\-	\latou	\laatu (Zapotec)
thigh	\paa	\-	\-
thou	\inuhu	\-	\-
thunder	\dung-dung	\-	\-
toe	\kagamua	\-	\-
toe-nail	\kalunkung	\-	\-
tongue	\dalila	\-	\-
tree	\bukung	\-	\-
ugly	\madidung	\-	\-
walk	\madadarang	\-	\-
warm	\madalat	\-	\-
water	\dalam	\vai	\ja', ha', way (Mayan), mni, unu (Quechua)
west	\tagalaua	\-	\-
when	\timbang-kokana	\-	\-
white	\mapuli	\-	\-
wife	\kigung	\-	\udali'i (Cherokee)
husband-wife	\-	\unali'l	\-
woman	\inina	\tamai'ta'i, fafine, suna	\gunaa (Zapotec), kuna (Guarani/Paraguay)
wood	\kaiu	\-	\-
wood Knife	\takaili	\-	\-
work	\muuma	\-	\-
yellow	\makutang	\-	\-
yes	\haee	\i'oe	\-
1	\saaaat	\-	\-
2	\duha	\lua	\-
3	\turu	\tolu	\-

4	\tuhat	\fa	\-
5	\turima	\lima	\-
6	\tunum	\ono	\-
7	\pitu	\fitu	\-
8	\pipa	\valu	\-
9	\kuda	\iva	\-
10	\keteng	\-	\-

Source: "The Aborigines of Formoa", Vol. XIV No. 3.

Notes for Chapter 2 (Facts):

1. Public Broadcast Service's production by Liesl Clark: (a) "First Inhabitants", (b) "Ancient Navigation", and (c) "Wayfinders"

2. Douglas Wallace, a professor of genetics and molecular medicine at Emory University in Atlanta, is a proponent of the theory that people came to America from Southeast Asia across the Pacific. An article reported that Wallace and his team were "surprise ... that native Siberians lack one peculiar mutation that appeared in the Amerinds 6,000 to 10,000 years ago. This raises the question of where, if not from Siberia, this mtDNA originated." The article reported that the researchers suspect that "they either came across the Pacific to Central and South America or they went up the east coast of Asia and across the northern Pacific to Alaska and Canada."

3. (a) The article entitled "Transpacific Contacts: The Mapuche Connection" written by Jose Miguel Ramirez, archaeologist with the Rapa Nui National Park, suggested the possibility of Polynesians migrating into South America. There is, as I see it, a definite mixing of cultures around the world - the Pacific region is no exception. "Transpacific Contacts: The Mapuche Connection", Ramirez, Jose Miguel. 1990/91. from Rapa Nui Journal Vol. 4 No 4: 53-55, <http://www.pvs.hawaii.org/rapanui/mapuche.html>.

(b) (2007) Recent scientific findings involving chicken bone (alive 600 or 700 years ago) is making it more convincing that America-Polynesia contacts were made and traversing the huge ocean distances was well within the abilities of early mariners. This study will appear in proceedings

of the National Academy of Sciences. Its lead author is New Zealand anthropologist Alice Storey.

4. http://www.world-mysteries.com/sci_1.htm

DNA analysis on Native Americans

"Modern Genetic Research Confirming Cayce's Story. This section adapted from *Mound Builders: Edgar Cayce's Forgotten Record of Ancient America* by Gregory L. Little (August 2001).

4.a. "The first research on living Native American tribes showed they were comprised of four distinct mtDNA haplogroups called A, B, C, and D. This means that the Native Americans are derived from four different lineages. These haplogroups were also found in native populations in Central and South America. *Other* mtDNA research utilizing ancient remains recovered in the Americas validated these four haplogroups. Three of these haplogroups - A, C, and D are found primarily in Siberian Asia. The B haplogroup, however, is found only in aboriginal groups in Southeast Asia, China, Japan, Melanesia, and Polynesia."

4.b. Confirming a South Pacific and Japanese Migration

"Based on the mutations found in the mtDNA, most researchers think that groups A, C, and D entered America from Siberia across Beringia sometime around 35,000 BC. Group B, they assert, probably came to America from the South Pacific or Japan via boats. It is believed the B groups began this migration not long after the A, C, and D groups arrived. However, the majority of the B group arrived about 11,000 BC. This leaves open the possibility of several migrations by the B group from different locations.

It should be noted that a few geneticists have proposed that each of these four haplogroups came in four separate migrations. And many Clovis supporters argue that all the groups migrated together."

4.c. The Significance of mtDNA Research

"The mtDNA research confirms most of the other new findings in archaeology. The Americas were settled early and many different racial groups came. Several different waves of migration probably occurred. The initial wave seems to have occurred around 35,000 BC. However, it may have been far earlier since some of the recent radiocarbon dates that have

emerged from areas like California and the southwest point to 50,000 BC. But it must be kept in mind that mtDNA analysis is still in its infancy. Not all current Native American tribes and very few remains have been tested.”

5. Dr. Rebecca Cann: "Why is the B-lineage clade, a clade most common on the western coast of the Americas, not found in Beringia? Why does the B-lineage clade have lower sequence diversity and a different mismatch distribution than do the major A, C, and D clades (as well as others recently documented by T. Shurr and colleagues) in Amerindians? Why are other lineages, not just in the B group, found in Pacific and Amerindian population? Finally, how do we account for the prehistoric distribution of the sweet potato in Oceania (Yen 1974)?" [R.L. Cunn and J.K. Lum, "Mitochondrial Myopia: Reply to Bonatto et al." (letter to the editor), *American Journal Human Genetics*, p. 258, 1996]

6. Christopher Austin, an evolutionary biologist from the South Australian Museum in Adelaide, has studied the mitochondrial DNA of the *Lipinia noctua* lizard, which lives alongside humans on Pacific islands ranging from Hawaii in the northeast to Easter and Pitcairn island in the southeast, and he says that his analysis supports the fast hypothesis - humans and lizards caught the "Polynesian express train".

7. Pacific Rat (*Rattus exulans*):

The BBC reporting on the rat DNA clues to sea migration

<http://news.bbc.co.uk/1/hi/sci/tech/3784759.stm>

The rat mtDNA types fell into three haplogroups, or types: I, II and III. Haplogroup I is found primarily in South-East Asia. Haplogroup II was found in South-East Asia and a region known as Near Oceania. Haplogroup III is only found in an area known as Remote Oceania, comprising the islands of Vanuatu, Fiji and Samoa. The researchers claim this result allows them to reject two well-known theories for the colonization of Polynesia, including the Express Train To Polynesia (ETP) theory and the Bismarck Archipelago Indigenous Inhabitants (BAII) theory. These two theories are at opposite ends of the spectrum. The ETP theory focuses on a rapid dispersal from Taiwan to Polynesia. The BAII proposes that there was no migration into Near Oceania, and that the Lapita culture arose from indigenous people in the area. Matisoo-Smith and Robins argue that the truth was somewhere in between. The absence of Haplogroup III rats from Near Oceania seems to preclude a progressive expansion from that area

into Remote Oceania where Haplogroup III rats are common. Instead, the researchers claim, the seafarers who brought Haplogroup III rats to Remote Oceania did not come from nearby New Guinea or the Solomon Islands but from close to the Asian mainland, completely by-passing Near Oceania.(BBC News, Tuesday, 8 June, 2004)

Janet M. Wilmshurst
Landcare Research, PO Box 69, Lincoln 8152, New Zealand,
wilmshurstj@landcareresearch.co.nz
<http://intl-hol.sagepub.com/cgi/content/abstract/14/6/801>
Thomas F.G. Higham

Oxford University Radiocarbon Accelerator Unit, Research Laboratory for Archaeology and the History of Art, 6 Keble Road, University of Oxford, Oxford OX1 3QJ, UK

“The Pacific rat (*Rattus exulans*) was transported throughout the south Pacific with voyaging humans. Thus, the earliest dated evidence of Pacific rat can be used to infer first human contact. Until recently, it was considered that rats arrived in New Zealand with humans in the thirteenth century AD. However, controversial radiocarbon dates on Pacific rat bones now suggest that rats reached the remote islands of New Zealand with people c. AD 50-150. These dates are anomalous because they imply human contact with New Zealand more than 1000 years before any archaeological evidence for human presence, and precede settlement of tropical eastern Polynesia, the ancestral homeland of Maori, the first New Zealanders. The early rat bone dates are controversial for other technical reasons, which have been debated in the literature. Here, distinctive rat-gnawed seed cases preserved in sediments are used as a proxy to independently date the arrival of the Pacific rat and humans in New Zealand. This method effectively bypasses the problems that have plagued rat bone dating and provides a reliable age for rat and human arrival. The oldest dates on rat-gnawed seed cases from widely separated sites are consistent with the Pacific rat arriving at the same time as the initial human settlement of New Zealand in the thirteenth century AD, and not before. The gnawed seed dates lend no support to the argument for an earlier introduction of rats. This dating approach offers a novel way of clarifying island colonization histories throughout Oceania.”

8. "Dr. Beauchamp once wrote: 'The Onandagas have not move over twenty miles in two hundred and fifty years, yet how much their tongue has changed in half that time! A migration to new and distant homes would have produced many new words, and then the language would have remained much the same for a time, waiting for other disturbing causes.' Clearly if any conditions could favor linguistic change it would be the complete isolation of an initially small band of people in an extensive and entirely new environment." (Brigham D. Madsen, "Studies of the Book of Mormon", University of Illinois Press, Chicago, 1985, pp.41-42)

9. Modern or western words that are added to the Samoan vocabulary consist of "Samoanized" words such as "atomika" for atomic, "Samoan descriptive" words such as "ta'avale" (literally means rolling) for car, and to existing Samoan words such as "vai" for water.

10. "Lehi - Father of Polynesia", Bruce S. Sutton, Hawaiki Publishing, Orem, Utah, 2001

(b) Page 153: "Those who engage in Polynesian genealogy and recordkeeping, discover that the only records which antedate the arrival of Europeans in the Pacific which are available to the Polynesians today are the stories, genealogies and traditions which are preserved in the memories of the people. With the introduction of European records, traditions stories and legends are generally not accepted as sufficient proof for the establishment of a true record. However, in Polynesia, since memory and traditions are all that is available, as far as they seem reasonable and true, they should be accepted. The stories hand down by Polynesians from generations to generations may be classified into several groups: history, traditions, legends, folklores, and mythology. It is hard to determine at times, where true history ends and legends begin." (Sutton, p. 153)

(d) Page 171: "It has been the experience of many genealogists who search out European genealogies to discover that family traditions are, in most cases, unreliable. Therefore, family traditions are not acceptable as facts until research proves them to be otherwise. Family traditions often supply good clues for research, and often, they have some truth. A good genealogist examining European records authenticates every connection from reliable recorded source materials, and does not accept anything as true because it looks good or sounds possible. These standards cannot

necessarily be applied to the Polynesian genealogies. There are no written records to search, except those in existence, which came about, only after literacy was introduced by the Christian missionaries. All knowledge was handed down from generation to generation by word of mouth." [This was done through very selected pupils.] (Sutton, p. 171)

11. American Indians in the Pacific, Thor Heyerdahl, 1952, p.429;
"According to Hillebrand (1888,p.314) it seems that Seemann was first to record that sweet-potato was known as Cumar (Kumar) in Quechua-dialect of Ecuador, whereas it was known in Polynesia as Kumara, with sundry dialectical variations. Seemann (1865-73, p.170) wrote himself that he found 'Cumar' in the Ecuadorian highlands, an observation which he considered 'perhaps pointing to the country whence the South Sea Islanders originally obtained this esculent.'"

12. "Kon-Tiki", Rand McNally & Company, 1950, Thor Heyeradahl, p.185

13. "American Indians in the Pacific", Rand McNally & Company, 1952, Thor Heyeradahl, p.106

14. American Indians in the Pacific, Thor Heyerdahl, 1952, P. 133
"The only mean of boiling that was known in aboriginal Polynesia was dropping red-hot stones into water contained in a wooden tray or basket. This method was occasionally used for boiling arrow-root and similar plant products. (Ellis 1829, Vol I, p.49.) Referring to this rather unusual custom, Allen (1884) says: "Tylor also mentions, in his work on 'Primitive Culture', that the boilers (by heated stones placed in breakable baskets) inhabit the northern half of North America, extending far down on the western side; but not further than New England on the Eastern. This singular method of cooking is only known to exist in the northern corner of Asia, but is universal throughout Polynesia."

15. "The Lapita Peoples, Ancestors of the Oceanic World", Patrick Vinton Kirch, Blackwell Publishers, 1997. "The Island Melanesians", Matthew Spriggs, Blackwell Publishers, 1997

16. Steve Olson, Mapping Human History, Discovering the Past Through Our Genes, p.199: "Several sites in North and South America now strongly suggest that people were in the New World well before the appearance of Clovis points [14,000 years ago]. Near Charleston, South Carolina, ...

Meadow craft rock shelter in western Pennsylvania,...near Richmond, Virginia,...and the strongest pre-Clovis evidence comes from a site known as Monte Verde in south-central Chile."

17. [<http://www.reptilianagenda.com/research/r073101a.html>]

18. [<http://www.sacred-texts.com/atl/ssm/ssm10.htm>]

19. Candi Sukuh

<http://asiaforvisitors.com/indonesia/java/central/solo/sukah/index.html>

CHAPTER 3: THE BOOK OF MORMON

Joseph Smith (Hyrum Andrus, They Knew the Prophet, p.155): "I did translate the Book of Mormon by the gift and power of God, and it is before the world; and all the powers of earth and hell can never rob me of the honor of it."

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1. Why the Book of Mormon?

While the existence of physical evidence (1) may convince skeptics of a Polynesia-America connection, they would staunchly question any relationship between the evidence and the Book of Mormon.

As I ponder the issue of Polynesian migration, I'm becoming more aware of a possible connection between the Book of Mormon records and native traditions from the Americas and Polynesia. My examination of these sources has led me to the conclusion that the Book of Mormon is a history of a people that introduced ancient American traditions into the middle Pacific. This may be a matter of faith on my part, but the information that I want to share with you suggestively validate the Book of Mormon. I'm very aware that people outside the LDS Church dismiss the Book of Mormon as a fraudulent history, but the information I'm looking over provides a perspective that deepens my appreciation for this book.

I believe that a group associated with people of the Book of Mormon ventured out into the Pacific and became the progenitors of the Polynesians. I also believe that this group brought into the middle Pacific a culture tainted with Egyptian traditions. This can be seen when we compare like-words and myths that possibly reveal connections between the Pacific, America, and Egypt.

2. Are stories in the Book of Mormon real history?

Before I answer that question, let me talk about the history of Samoa where I was born. In that part of the world the colonizing Europeans contributed a lot to the recorded history of Polynesia in modern time. Their version of history seems more linear than the complicated view of human migrations that I support. I think that in the attempt to fit historical events to well-formed timelines, there might be a loss of specificity about the intricate developments that are characteristic of complex human relationships. I think it's that attempt to standardization that modern Oceanian history is based on. The truth is that Oceania is a very complex area of human inter-relationships that can only be analyze in its granual level by examining local myths and stories. At that level, we'll notice that Oceania is not a monolith but a montage. The history of Oceania consists of obscurities that are often dismissed by modern historians.

Concerning another part of the world, I saw a TV documentary that showed the presence of European traders in China long before the arrival of Marco Polo. The TV program showed mummies in China that looked very European. (3) There are also signs of Chinese presence in America. (4) The Chinese were active merchants and traveled extensively to various places around the globe. They invented the compass and built large sturdy boats that allowed them to venture out into far distance places, possibly including America. China had a noticeable presence in Southeast Asia through trade and military conquest. India too during the Book of Mormon period was very active in Southeast Asia. China and India had immense influence in Southeast Asia.

As far as the history of the Americas, I believe that the Book of Mormon is an actual account of a people amongst the profusion of groups (5) who eked out a living in those early years.

"...we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord had made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren." (2 Nephi 10: 20-21)

The existence of a group within a diverse continent who claimed to have come from the Middle East, and got absorbed into the mix is possible. Likewise, the introduction of a small group into the middle Pacific that was already home to others is possible with similar results. I have no evidence that proves Polynesians are related to the story of Hagoth and his crew in the Book of Mormon, but I strongly feel that the Polynesians are a product of the continual interactions between groups that made the Pacific their home - where ever their source. This short page focuses on a small slice of this story, highlighting some hints that connect a people in America to Polynesians.

3. There were other groups in America.

"...we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the land of the Lord." (2 Nephi 1: 5)

"Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for land of their inheritance; for it is a choice land;" (2 Nehpi 10: 19)

Although the peopling of America by an Asian group during the Ice age remains the acceptable theory, there are several specialists who insist that various people moved into America using different means. The Book of Mormon similarly recorded the migration of different groups into this area. It has a record of the Lehi family's journey, and it also tells of other groups making similar journeys hundreds or even thousands of years before. One such group was the Jaredites. The story of their migration occupies the chapter of Ether in the Book of Mormon. This group consisted of several families. The story does not explain what race those people were, but, I presume that it might reflect the races that existed during the Tower of Babel, the place the records say they originated from. Dr. C.A. Diops (6) quoted Champollion, as saying that there were four races known to the Egyptians - the Egyptians themselves, Blacks, Whites, and Asians. The Jaredite migration might have consisted of persons from those four races.

"Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people..." (Ether 1: 33)

4. Why is so much detail missing?

One of the controversies with the Book of Mormon is its reference to things that don't exist in the Americas. I can't comment about this too much, but others (7) have written extensively about it. Further down in this section I'll go over a couple of words in the Book of Mormon that appear problematic, but are explainable in the context of traditions of pre-Columbian Americas and Polynesia. It's really amazing to me to find, in the Samoan tradition, hints to why some things were translated from the Nephite records to English by Joseph Smith. I'll go into more detail later.

For now, let me speak on something that I'm familiar with – the Samoan language. When new things were introduced to the Samoans, they were named using the following three methods – (*) Samoanized, (**) explanation, or (***) exact. I'll list just a few words to illustrate.

English	\Samoan	\Comment
Atomic	\Atomika	*
Car	\Ta'avale	\rolling**
Boat	\Va'a	***
Fly	\Lele	***
Dive	\Tofu	***
Airplane	\Va'alele	\flying boat**
Submarine	\Va'atofu	\diving boat**
Paper	\Pepa	*
Knife	\Pelu	***
Knife	\Nefi	*
Bicycle wheel**	\Uila	\probably Samoanizing of the word
Motorcycle	\Uilaafi	\fire bicycle**
Motor	\Afi	\fire**
Flour	\Falaoa	*
Flower	\Fua	***
Water	\Vai	***
Pen	\Peni	*

Paint	\Vali	***	
Crayon	\Penivali		\painting pen**
Electricity	\Eletise	*	
Lamp	\Moli	\-?-	
Lightning	\Uila	***	
Flashlight	\Moli'uila	\lightning lamp**	

The list of new English words continually grows because of growth in technology and pop-culture. As those products, music, and western movies are introduced to Samoa, new words and new names are consequentially added to the Samoan language using the same process I explain above. The challenge for anyone making new Samoan words is keeping the Samoan language intact and clearly expressing those new things.

In the case of Joseph Smith and the Book of Mormon, I think that Joseph Smith dealt with a similar challenge as he translated the Nephite records with names of things that he neither knew about nor experienced. It took a very short time (8) for Joseph to complete his translation. At that speed, I would expect potential mistakes. Amazingly, very few changes were made to the original printed copy of the Book of Mormon. I'm sure the Bible has its share of reviews and adjustments.

Now to the Book of Mormon, the purpose of the Nephite record was very specific - to keep people on the straight and narrow path. That narrow view was due also to the writers' states of mind and availability of writing materials. Writing materials was in short supply. It's readily seen from Nephi's own words that the purpose of keeping records was mainly religious, so much of the valuable materials were used to record sacred things.

"And it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people. Wherefore, I Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things. And I engravened that which is pleasing unto God." (2 Nephi 5: 31-32)

It seems from Nephi's own writing that record-keeping was difficult. It took some encouragement from God for Nephi, the most devoted prophet of the Book of Mormon, at one point to expand the records by making more plates.

(1 Nephi 19) Even so, he did not document everything - just the things he thought were pleasing to God. From the time the Lehi family arrived in the new world, the authors recorded their history based on economy of materials and efficiency of words - years are compressed into words, decades into paragraphs, and centuries into chapters. The shady areas that comprised most of human activities were mostly ignored in the records. The authors (including Mormon whose compilation constitutes what is now the Book of Mormon) have made up their minds on what was important and necessary to be recorded. The history they wrote was to help their people find God.

The Book of Mormon is a selection from the Nephite record. There are some concerns about the lack of details, but there might be portions of the Nephite record (1 Nephi 19: 4) that might shed light on those concerns. I think Mormon purposefully excluded those portions from his compilation. As the story about this band of people became more complicated, the exclusion of certain things was based on Nephi's own desire, "I do not write anything upon plates save it be that I think it be sacred." (1 Nephi 19: 6)

5. Outward Appearance

I think that extensive use of metaphors by Book of Mormon authors is problematic. For example references to race or skin color - white versus black. Jacob used color to contrast personal purity.

"O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought before the throne of God." (Jacob 3: 8)

What we called "white" people is mostly found in the northern countries. We find various light skin people living in northern latitudes from Iceland to Siberia. In the Middle East, however, we find a much more diverse racial mix from contacts with Egypt and Ethiopia, and light skin people from the north. We learn from the Book of Mormon that Lehi traced his roots to Joseph who was sold by his brothers to an Egyptian. Joseph married an Egyptian and had children by her. I can't really take Nephi's racial classification as "white" versus "black" as a "skin" separation only. Rather, I see a much more complicated situation where a separate branch of the Lehi family merged with African colonists (9) who were present in the Americas when they arrived.

"Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings."
(Jacob 1: 13-14)

It's only amongst the Lamanites that a Queen (Alma 19:3) is mentioned. The Nephites were staunchly Patriarchal - kings, judges, and prophets were all men. The record mentions no Queen with the Nephites. Likewise, in the old world, Israel was mostly patriarchal (10) as well. Many of African cultures were matriarchal, so queens were prominent in many part of world. This is why I think that it is reasonable to assume that a branch of the Lehi family followed Laman and allied with people who migrated from Africa, and who were present in the new world when Lehi arrived with his family. I believe that Laman and his followers encountered the Africans which they overpowered and became their leaders. This of course is a speculation on my part. I do a lot of speculating in this paper. Perhaps that is a parallel to the arrival of the conquistadors in the Inca country years into the future.

6. Did they become a different people?

How white were the Nephites? How dark were the Lamanites? We may find the answer to those questions by looking at today's people of the Middle East. The return of many Jews from northern European countries in the early part of the 20th Century brought more European looking Jews into British Palestine. Besides that migration, today's racial situation in the Middle East might not be that much different when Lehi left Jerusalem 600 BC. I saw a C-SPAN talk show, on January 13th, 2005, that featured Josef Joffe who was the publisher and editor of the German newspaper Die Zeit. He was on the show to promote his book. A caller mentioned an idea of how to separate the white Israelis from brown Arabs. That prompted Joffe to say that if the caller had spent any time in Israel, he would know that "Israel is a fairly brown country," and not entirely pale and blue-eyed as the caller falsely assumed. That misconception is probably a result of movies and art depicting Biblical characters as Scandinavians. One of the reasons why I think the Shroud of Turin is a fraud is because the image on the shroud looks too European. (11) Israel sits in a once popular crossroad that

connected the northern countries to Egypt and the rest of Africa. Goods and people were traded along those roads with an admixture of ideas and human DNA.

"And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people, full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us." (Enos 13, 20)

Enos lived and wrote his part of the Nephite record about 140 years after Lehi's arrival in the new world. Much had happened since they arrived, and as seen from Enos' writing, the division between Nephites and Lamanites was well established. How reliable are Enos' description of the Lamanites? Can we assume that Enos spoke generally about the Lamanites using the least favorable, most detestable language? Maybe there were some merits to how the Lamanites did things. Oddly, it was the Lamanites that eventually destroyed the Nephites - despite the apparent weaknesses Enos so aptly mentioned.

In a previous time, even Nephi wrote how they ate raw meat (1 Nephi 17: 2) with positive results with their children. I'm curious why Book of Mormon writers refer to eating raw meat as a measure of the Lamanite uncivilized condition. Humans much prefer the smell and texture of roasted meat, and it's a habit that would be hard to rid once had. Cooked meat is a lot easier to chew and digest. So, why do they continually use that against the Lamanites? They hated those Lamanite animals.

At a later time, the sons of king Mosiah desired to proselytize the Lamanites to "bring them to the knowledge of the Lord their God, and convince them of the iniquity of their fathers; and that perhaps they might cure them of their hatred towards the Nephites." (Mosiah 28) They said nothing about going there to change their fashion and dietary habits.

The awful descriptions of the Lamanites started mostly from Nephi and his brother Jacob. God's purpose (2 Nephi 5: 22, 25) was to make the

Lamanites loathsome to Nephi, and promised Nephi that the Lamanites will destroy his people if they disobey Him too. If I was Nephi and God gave me that promise, I too would have some unkind words for the Lamanites. Various Book of Mormon authors used labels to give potency to their teachings. This is particularly true of Mormon, who hopelessly saw his beloved Nephites spiraling downward. Mormon compiled the portion of the record that Joseph Smith translated. I feel those labels were very subjective. In wars, different sides will discredit each other using the worst cases.

For authors who probably had visions of the final destruction of their beloved people, what better way to convey their contempt for their enemies than to degrade them to sub species? Oh, they love them as God's children, but it was better if they become like them. Life can be so complicated. So, depending on who is writing what, the presentation of facts can be somewhat shady at times. Jacob summarizes a truth about the Lamanites in his speech after the death of Nephi.

"Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skin, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers - that they should have save it one wife, and concubines they should have none, and there should not be whoredoms committed among them. And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people." (Jacob 3: 5-6)

It appears that some Lamanites continued to practice parts of the (12) Laws of Moses. The description of Lamanites could be personal and based on each writer's involvements with the Lamanites. For example, Ziniff (Mosiah 9) who spied on the Lamanites desired "that they should not be destroyed" because he saw something "good among them." What was it that he saw? He did not explain. However, because of his mistreatment by king Laman, his ranting and raving ("they were lazy and an idolatrous people") characterized his report.

This bias extended to other religious matters. Another example is about the Lamanite prophet Samuel who suddenly appeared in the records. We really do not know much about him except from the story about him prophesying

to the Nephites. There was probably more about Samuel than that brief story. Unfortunately, we will never know. The resurrected Jesus, when he appeared to the Nephites, questioned why another of Samuel's prediction was not recorded. Was it a blunder?

"And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them?" (3 Nephi 23: 10-11)

The story about Samuel the Lamanite occurred during a period when, according to the record, there were more righteous Lamanites than Nephites.

"And now it came to pass in the eighty and sixth year, the Nephites did still remain in wickedness, yea, in great wickedness, while the Lamanites did observe strictly to keep the commandments of God, according to the Law of Moses." (Helaman 13: 1)

However, the writer does not seem to want to give them credit for been righteous as Lamanites. Instead, he made the following entry that minimized the importance of anything Lamanite. To the eyes of this Nephite writer, a Lamanite is damned as long as he remained a Lamanite.

"And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites; And their curse was taken from them, and their skin became white like unto the Nephites; And their young men and their daughters became exceedingly fair, and they were numbered among the Nephites, and were called Nephites." (3 Nephi 3: 15 - 16)

The Nephites' ultimate demise gave this writer another opportunity to give a final swipe to their old nemesis. It wasn't bad enough that his people chose the dark side - they became Lamanites. Yikes!

"...until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more

called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites." (Helaman 3: 15-16)

The two groups joined and fell apart occasionally throughout the Book of Mormon story; became alike in piousness and savagery. Another recording in the Book of Mormon seems to say that not all Lamanites were wild - "Now the more idle part of the Lamanites lived in the wilderness, and dwelt in tents..." (Alma 22: 28). This shows that there was a diversity of cultures even amongst the Lamanites.

Here is how a 17th century priest described the Indians. According to this Spanish chronicler, the Indians needed to be lead into the light. Other Spaniards with guns and swords did just that. Sound familiar?

"The Indians of Peru were so idolatrous that they worshiped as Gods almost every kind of thing created. Since they did not have supernatural insights, they fell into the same errors and folly as the other nations of pagans, and for the same reasons both the Peruvians and the other pagans were unable to find the true God." (Father Bernabe Cobo, Inca Religion & Customs, p.3)

7. Knowledge as a blessing and a curse

"And now behold, this was the desire which I desired of him - that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation" (Enos 13)

"And it came to pass that I did go forth among the Nephites, and did repent of the oath which I made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions. But behold, I was without hope, for I knew the judgments of the Lord which should come upon them; for they repented not for their iniquities, but did struggle for their lives without calling upon that Being who created them." (Mormon 5: 1-2)

The prophet Mormon during the waning years of the Nephite nation noted something ominously similar to what was prophesied by earlier prophets. Mormon witnessed the end of the Nephite nation because of their iniquity just as it was warned by previous writers. All his efforts to reverse the course of events were fruitless. This was the subject that obsessed many Nephite prophets starting from Nephi. They saw the fate of their beloved Nephites - decried their wickedness (13) and worked tirelessly to avoid certain destruction. Did Nephite prophets foresaw the fall of the Nephite nation? I find that almost every Book of Mormon writer had something to say to future generations - well beyond the demise of the Nephite nation. Despite their constant wars, the Nephites continually made great efforts to convert the Lamanites to the Gospel of Jesus Christ. At some points their efforts were so successful that some converted Lamanites became more righteous than some Nephites.

According to Sullivan, author of "The Secret of the Incas," the goal of the Inca organization was to stop time. In pre-Columbian America, there were many pagan traditions that foretold of their possible destruction. It was the task of their astronomer-priests to prevent that from happening, by appeasing the gods. According to Sullivan, when the Spaniards arrived in South America, the Inca and his people were convinced that gods visited them. That prediction played a role in their swift defeat in the hands of the Spaniards. According to their myth - the end had arrived with the white conquistadors. (14)

8. The Nephites were a record-keeping people

"...wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven. And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi. For he said that the history of his people should be engraven upon his other plates, and that I should preserve these plates and hand them down unto my seed, from generations to generation."
(Jacob 1: 1 -3)

The Book of Mormon started out with a recount of Nephi's father's vision, which was the reason for them to take the arduous journey from the Middle East to the Americas. That vision was the start of Nephi's story. According

to the story, other records that were possessed by a Laban contain sacred writings, genealogy, and some history that were important to Lehi. It's hard for us to appreciate the value of those records to Lehi, but it was important enough to him to send his sons into harm's way to retrieve them. Although there is an emerging interest in genealogical work today, it's still considered a hobby that is done by a few devotees. Genealogy in Samoa is more than a cursory interest. Elders passionately guard (15) their family genealogies.

Nephi wrote:

"..it is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers; And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time." (1 Nephi 3: 19 - 20)

When the record was in Mormon's possession, it contained most of the recorded history of his people since they left the Middle East, about 1000 years before him. According to these records, there was an adventurous soul by the name of Hagoth who built large boats around 500 years before Mormon's time. He traveled with some people into the open sea. The record shows that some returned, but many were never heard from again. The record is silence on what happened to them. There were other later migrations into the north that the records had news of. The Nephites, as Mormon wrote, moved north and possessed places once possessed by others.

"Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land" (Helaman 3: 5)

9. Why Hagoth?

The Nephite record mentions Hagoth as person responsible for the migration out of the established Nephite nation over open water. In all likelihood Hagoth never made it to any islands in the eastern Pacific. It could be someone else who made the trip and landed on the small Pacific islands. But, there are no records of any such person or group. Therefore,

my reference to Hagoth generally speaks of a period mentioned in the Nephite record people moved out of the Nephite country over water.

That period roughly coincided with the arrival of peoples to the eastern most islands of the Pacific. My search also reveals similar words between the Samoan language of the middle Pacific and the Lakota language of the North American great plane. In that case, the Book of Mormon landscape includes all of North, Central and South America. Furthermore, if my assumption that a group from the Americas landed on islands in the Eastern Pacific is correct than that group would reflect facets of societies in pre-Columbus America.

10. Did Hagoth and his group kept records?

"And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him 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. And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward. And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not. And it came to pass that in this year there were many people who went forth into the land northward." (Alma 63: 5 - 9)

The story about Hagoth's exploits occurred after a long and vicious war between the Nephites and the Lamanites. It was during this war that we hear about Moroni, the celebrated leader of the Nephite army. I see this Moroni as an important figure in the lives of those I believe migrated out of the Nephite country soon after the war. It was during this story that we learn about Helaman and his two thousand Lamanite warriors. They built large fortifications during that war. After the war, the Nephites became prosperous again. We also find out that many Nephites and Lamanites co-existed peacefully during this period - 400 years before the annihilation of the Nephite nation.

"..the Lord did bless them, according to his word, so that they did wax strong and prosper in the land." (Alma 62: 51)

So we have a situation where people were able to build ships and venturing out into the open water. The fortifications built during the war provided an ample supply of wood for such projects. The labor pool was probably limited because of the war carnage, but working on those projects provided a diversion from the memories of the war. Many just wanted to move to places farther away from the enemy and to start new lives. The boating adventure was probably more appealing to the younger people. During the war, most able males were called to defend their country. With the war over, the ex-warriors were open to new adventures and new ideas. Hagoth gladly provided them with the ultimate diversion.

Based on the chronology of the Book of Mormon, the year Hagoth ventured out to the sea was probably around 55 BC. Evidence does point to Polynesians settling some of the islands around that time. But, the farther we go west (based on Lapita studies), the earlier the dates become of human habitation. The Lapita findings show a pattern of people migrating from Southeast Asia into Polynesia. However, that is mostly true if there was a homogenous outgrowth of colonization from Southeast Asia to the eastern islands of Polynesia. There are many other newer studies that show that that conclusion does not fully explain the complicated nature of Polynesian colonization. Today, there are at least three prominent theories concerning Polynesian migration.

"...launched it forth into the west sea, by the narrow neck which led into the land northward." (Alma 63: 6)

Several groups traveled northward along America's coastal west. Some of them returned, including Hagoth who built more ships and took more people out into the sea. An examination of the Zapotec language (west coastal Mexico) will show many words that resemble Polynesian words, both in spelling and meaning. While their preparations and departures are mentioned in Mormon's writing, no further reports of them beyond the shores are found in the Book of Mormon. They were assumed capsized and drowned. Were they capsized? Were they drowned in the sea? Mormon also recorded, in verse 9 of the 63rd Chapter of Alma, that there

were other migrations to the northern land. Those migrations were not by boat and their stories are included in the Nephite records.

"And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them. But behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, ... kept chiefly by the Nephites. And they have been handed down from one generation to another...until they are no more called Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites." (Helaman 3: 13 - 16)

There were numerous records kept by the Nephites according to Mormon, which, unfortunately, lack information about what happened to Hagoth's group. Those who followed Hagoth had no further contacts with their Nephite kinfolk.

"And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea." (Alma 63: 8)

Based on the Chronology of the Book of Mormon, Mormon gave his son, Moroni, the records around 400 A.D. According to Moroni, the Nephites were either killed or absorbed into the Lamanite people. Therefore, what documents he had in his possession were the sum of all the records starting from Nephi, who left Jerusalem. None of those records contains any information about the Hagoth group other than the brief mentioning in Alma, chapter 63.

The Nephites were a record-keeping people, but, unfortunately, Hagoth's company might not have anyone with writing ability. They didn't plan to be separated from their kinsman permanently, but were taking another route to the northern land. They might have had a good understanding of their traditions. The descendants of the Hagoth migration were separated from the rest of the Nephites.

11. Are the Polynesians descendants of the Hagoth migration?

"Years ago I compiled a large body of shared culture traits that indeed suggest historical links between those islands and various parts of the Americas (John L. Sorenson, "Evidences of Culture Contacts Between Polynesia and the Americas in Pre-Columbian Times", M.A. thesis,

Brigham Young University, 1952), and this has been supplemented by others. Yet the evidence does not allow our pinning down any single time or place for a migration of trade that would persuasively explain the similarities. It remains impossible to demonstrate any clear-cut connection between the two areas, although debate continues. Those who choose to believe that Hagoth reached Polynesia must rely mainly on faith rather than on reliable evidence." ("Ancient American Setting for the Book of Mormon, John L. Sorenson, Deseret Book Company, 1985)

Even some advocates of the Book of Mormon find it difficult to connect the Polynesians to the Hagoth story. If there are similarities between the Polynesians and pre-Columbian Americans, why is there a reluctance to make the connection between them? Why are those who are willing to accept inferences as tangible support for the Book of Mormon demand a higher standard when dealing with a connection between Polynesians and the Hagoth story?

Essentially, Sorenson's statement applies to most Book of Mormon migrations. No one has yet proven without a doubt where the Lehi family departed from and where they landed. Many are doing extensive work in this area, but it remains clear that the element of 'faith' is the basis for accepting the Book of Mormon stories.

Is it a mistake to connect the story of Jesus visiting America, as recorded in the Book of Mormon, to Polynesians too? In the Book of Mormon story, Jesus, while he was in America, said that he was visiting other groups.

"And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them." (3 Nephi 16: 1-3)

I've heard people saying that the Book of Mormon is an article of faith. However, the book exists, and it talks of a history that has to be understood. It's not enough for me to accept it on faith only, and not have some

confidence to its truthfulness. If a person believes that God created unicorns - it is one thing to believe that there is a god - it's another thing to believe that unicorns exist. We don't know if unicorns exist, but we have the Book of Mormon with its stories that have to be accepted.

"Those islanders and the natives of this country are of the House of Israel, of the seed of Abraham" (President Brigham Young, 1858)

Laie Hawaii Temple Dedicatory Prayer Dedicated 27-30 November 1919, by Heber J. Grant

"O God, accept of the gratitude and thanksgiving of our hearts, for the very wonderful and splendid labors performed in the land of Hawaii by Thy servants President George Q. Cannon and Joseph F. Smith. We thank Thee for their devotion to the gospel and to the people of this land. We thank Thee for raising up Thy servant Elder J. H. Napela, that devoted Hawaiian, who assisted Thy servant President Cannon in the translation of the Book of Mormon, which is the sacred history of the Nephites, the Lamanites, and the Jaredites. We thank Thee that the plates containing the Book of Mormon were preserved so that they could be translated, and that Thy words to the Prophet Joseph Smith might be fulfilled; namely, "That the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in His name, and that through their repentance they might be saved." We thank Thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives. We thank Thee, our Father and our God, that those who are living and who have embraced the gospel are now to have the privilege of entering into this holy house, and laboring for the salvation of the souls of their ancestors."

If the Book of Mormon is true, if the story of the Hagoth migration occurred, if Church leaders taught that the Polynesians are descendants of Lehi, and if there are similarities between Native Americans and Polynesians words and traditions, why not connect those things together?

I'm inspired by faith, but I'm comforted by the reasonableness these facts presented me. Would these much commonality exist between societies if they never have contacts with each other's? Can dates be established from

the evidences that are found? Can the direction of any colonization be established from what's available?

The 'Solo Ole Va' clearly shows that the Samoans believed that they originated from the East. The Samoan word "malamalama," including the words I compiled (Appendix A), is tied directly to the pre-Columbian native story of the Celestial Fox and Llama - a concept that was rooted in the astronomy of an ancient American people. It's possible that if we find the origins of those rudimentary concepts, we might possibly find the timing of these events.

The peopled waves; waves from east to west. (Solo Ole Va)

Come now; go back by the road you came; take people to possess the Eastern groups; take Atu and "Sasa'e"; that is a pair; they were called conjointly Atu-Sasae; these two people came from the heavens from among the children of Tangaloa. (Fraser, Tala: Samoan Creation Story; Appendix D)

The Samoan language contains elements of Native American languages and traditions, as well as Egyptians. How did those words and traditions end up in the middle Pacific? The mistaken notion that the Pacific people were a single stock contributes to the confusion we have of Polynesians. There is a strike difference between the physical features of Melanesians and Polynesians. That fact was probably used to categorize the Pacific islands as currently existed - Micronesia, Melanesia, and Polynesia.

DNA studies have confirmed the distinction between Polynesians and Melanesians. An introduction of a few people (16) into a region occupied by thousands would result in them absorbing the new languages and cultures. They would also contribute something unique into their new home. The traditions of Samoa and other Polynesian islands show that different religion and leadership concepts were introduced into the western Pacific. They didn't have a written language, and without it, we are left with no clear-cut facts to rely on, and, as Sorenson lamented, the relationship between these visitors to the Hagoth story can't be completely established.

There are some things in science that are assumed without clear-cut proofs. For example, the majority of astrophysicists believe that there is life elsewhere in the universe. We don't have proof of this, but the likelihood of

this is enormous when we extrapolate results from planetary studies done near earth and neighboring planets.

Mormon doesn't mention any religious person who might have accompanied Hagoth. The Book of Mormon explains that it was the religious leaders that kept the records, both sacred and secular. Writing was an ability possessed by few in earlier times. Education was rare then even down to our time. When I attended my wife's great-aunt's 100th birthday, I learned that in the year she graduated from high school, only about six percent of the US population did so. She was born in 1905. She attended what is now Ohio State University, which was even rare for girls in her generation.

Therefore, it's reasonable to assume that those who made the sea voyage were young, less literate, and unable to keep written records. However, they were familiar with the traditions, which they passed orally to their descendants. Their children became masters of sea environment, which they incorporated into their new lives, their religion and their stories.

"Here Tagaloa the Builder's council was convened, The council of the circle of the chiefs on high - While thus he spake a solemn silence reigned: 'Let the Builder have the first kava cup in the circle, Then perfect will be the ship whose keel is laid! ... But the Builder and his workmen will come down. Pray, who was first, a work so honored to begin!" (Solo ole Va)

The lack of a written language presents difficulty when comparing the Polynesians to other cultures. Nevertheless, we might learn something if we look at their traditions that they pass down from generations to generations through stories and songs. Thankfully, the Europeans have translated the words of their stories into written words. Before the Europeans in most Polynesian communities, certain individuals are selected at very young age to be taught village history and genealogy. They in turn impart that knowledge to the future generations. Unfortunately, it is this imperfect means that we depend on to compare Polynesians to other cultures. Despite this gloomy situation, we still find things that give us clarity and lead to some common ancient root.

12. Ten Thousand

Ten thousand is an old social and military structure in Meso-America and South America.

"Political Structure & Military Force: The Inca empire began to expand around 1438 along the western coast of South America. This empire was very complex and relied heavily on political structure. One example of their complicated political systems would be what is known as 'Organization by Tens'. This structure was made up of different levels of authority much like some organizational structures used today. The base of this structure was made up of tax-paying Indians. Ten of these workers would have a 'straw boss', and then ten of these groups would have a foreman. Ten foremen would have a headman. Ten thousand people would be under a district governor and ten districts were under the governor of the quarter. The highest ranked individual was called the 'Inca' and was selected by a council of advisees of the royal lineage. The Incas also relied heavily on military for protection and influence. It is believed that military power is how the Incas succeeded in conquering so much territory." (17)

I surmise that many of those who accompanied Hagoth were veterans of the Great War that preceded their departure out to the sea. A veteran would remember certain military facts, such as military organization. The record of that war provided some insight into the structure of the military under Moroni. For instance, it seems that a reasonable army size to effectively protect and repel an opposing force strategically was ten thousand.

When Helaman marched to the city of Judea under the command of Antipus, he found their morale low and trying desperately to fortify their cities in preparation of a Lamanite attack. To the number under Antipus' command were added two thousand young men under Helaman's command and an additional two thousand from Zarahemla. These additional soldiers brought the number to ten thousand or more. According to Helaman, the troop morale improved when their number approached ten thousand with the additional men.

"And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men...And the Lamanites, thus seeing our forces increase daily, and provisions arrive for our support, and began to be fearful..." (Alma 56: 28 - 29)

Many under Antipus' command died in interim battles, including Antipus himself, so that their number was frightfully diminished. That prompted Helaman, after he inherited command from Antipus, to seek help from the central government. To Helaman's request for help, the civil government sent provisions with two thousand men. Helaman denounced that number as inadequate.

"...this is all the assistance which we did receive...And now the cause of these our embarrassments..." (Alma 58: 8 - 9)

The two thousand men the government sent Helaman was not enough to bring Helaman's force to ten thousand. Encouraged by Helaman's letter and his own failed dealings with the civil government, Moroni marched with his army and helped Pahoran subdue the rebellious king-men. After the rebels were destroyed, Moroni sent provisions and more men to help prop up Helaman's and Lehi's forces; six thousand to each leader that was needed to adequately bring those forces up to ten thousand or more.

A corps, in our modern armies, consists of about ten thousand soldiers. A corps is the largest unit of the army, and it is tasked with major strategic operations. During the American Civil War, two armies consisted of corps made up of fighting units at division, regiment, battalion, company, platoon, and squad levels engaged in vicious battles. A Union army corps typically consisted of 11 to 12 thousand men. The Confederate Army had a slightly higher number in its corps. I can visualize in my mind a similar engagement between the Nephites, under Moroni's leadership, and the Lamanites. I liken Moroni to someone like General Lee and Helaman to someone like General Longstreet.

"This errand brought the people of the Builder down - A class of workmen as ten thousand known, With Architect-in-Chief, but one alone. The rafter-breaking god came down, (With wrath inflamed and angry frown ;) Alas! My building all complete is scattered in confusion great." (Solo ole Va)

In the Solo, the reference to "ten thousand" denotes the number of workmen who accompanied the "Architect-in-Chief" to take care of what could be ascertained as a rebellion. Can we say that this refers to a Chief Captain accompanied by ten thousand soldiers? The Book of Mormon refers to leaders who commanded major military campaigns in the war-infested areas of the country as Chief Captains. The population of Ta'u,

Manua, Samoa islands, when Powell collected and translated the Solo, was probably equal or less than today's number (year 2003), less than 5000. I think that the Solo author, from personal experience, couldn't possibly conceptualize a ten thousand men army, but that it could only be imagined or learned from past experiences.

Ten thousand is also referenced in the later wars that Mormon participated in - 400 or so years from the Hagoth departure into the open sea. Mormon 6:13, "And behold, the ten thousand of Gidgiddonnah had fallen, and he also in the midst." It would be natural for the ex-soldiers to weave those military details into their traditions. The "ten thousand" is a military concept mentioned in several places in the Bible. It seems to indicate a competent number for defensive and offensive purposes, and used extensively in the old-world. The reference to David slaying ten thousand glorifies David's military prowess compare to Saul. Defeating a force of ten thousand is a great feat.

There are many other references to ten thousand in the scriptures.

"We'll go up against it as the lot directs. We'll take ten men out of every hundred from all the tribes of Israel, and a hundred from a thousand, and a thousand from ten thousand..." (Judges 20: 9)

"Then ten thousand of Israel's finest men made a frontal attack on Gibeah. The fighting was so heavy that the Benjamites did not realize how near disaster was." (Judges 20:34)

"And five of you shall chase an hundred, and hundreds of you shall put ten thousand to flight: and your enemies shall fall before you by the sword." (Leviticus 26:8)

"And the woman answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." (1 Samuel 18:7)

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." (Daniel 7:10)

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all," (Jude 1: 14-15)

13. Andean Celestial Fox & Egyptian Anubis

"Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians". (1 Nephi 1: 2)

Could perhaps the descendants of Lehi use the dark celestial object as the Egyptians did with their Anubis? Anubis was a son of Ra. He is associated with the jackal and had something to do with the dead. Both the Andean celestial fox and the Samoan "uli" share similar dark and dreadful connotations as Anubis - they all refer to a dog-like thing. The Egyptians also believed that Anubis rules in the west. The Samoans also believed that the dead go to the west.

There was an incident in my youth, while I stayed with my grandparents on Manu'a, where someone had killed a dog. I didn't see it, but I heard that he took the dog to a remote site outside the village to kill it, and possibly cooked it. During that same period, I have watched the killing of pigs. It was done openly with a spectacle resembling a ceremony. The pig was strangled using an "amo", a wooden staff, and the throat and the belly slit open and filled with hot stones. It was done with excitement by the "aumaga", the working untitled men, to show off their talents and to impress the "matai", their leader. Was killing dogs in Samoa taboo? The Andean people considered the celestial fox as the one that accompanies the dead to the underworld; so is Anubis. (18)

Sullivan wrote: "In the present-day Andes, Quechua-speaking natives hold that the spirits of those who have died must enlist the spirit of a black dog to carry it to a village on the far banks of the river, where the ancestors dwell. Only those who have been extremely abusive to dogs in life fail to make the passage." (Sullivan, p. 59)

14. Does Waka points to an ancestral homeland?

"...the notion of the lineage wakas promoted the principles of peaceful unity-in-diversity among the various highland tribes by virtue of each tribe's descent from a common class of objects created by Wiraqocha. Likewise

the doctrine of the pacarina, or place of "dawning", whence emerged each tribal lineage waka, established the right of each ethnic group to its tribal land." (Sullivan, p.236)

"...they were animals...I had been so long accustomed to relating the formulation "stars are animals" to the behavior of animals in myths, that I had never thought to apply it the lineage wakas...The notion that each species of animal had a celestial prototype responsible for the welfare of that species is a well-established fact of Andean ethnography." (Sullivan, p.237)

The concept of wakas is found in the Pacific and South America. The "wakaf" - "benefaction for religion" - in the Malay language has its roots to Islamic traditions. In Polynesia and South America, waka represents their origin, a celestial home. I found on the Internet information about a recently excavated Mayan city in Guatemala named Waka. Is there a Middle East connection? I found the following Egyptian words that I believe are the source for the "waka" concept found in the Americas. I've also compiled a list of words (Appendix A) from Southeast Asia, Oceania (Samoan), Americas, and the Middle East (Egyptian) that show a transmission of ideas by contact.

Possible effects of the connected idea of the Waka

English	\Egyptian	\Samoan	\Americas
boat	\uaa	\va'a	\-
the boat of truth	\maati	\-	\-
sharp	\-	\maati	\-
Israel	\aaa-t	\-	\-
root	\-	\a'a	\-
to dawn	\-	\-	\ah (Mayan)
name of star	\maa	\-	\-
stone	\-	\ma'a	\-
foreigner	\aaa, aaa-ta	\-	\-
begin	\-	\amata	\-

How did it go from aaa-ta to waka? I don't know. However, the fact that ancient Egyptians depended heavily on water transportation, in business and religion, would make the boat a passionate symbol in everyday Egyptian lives. This marine knowledge would have been known to the Israelites when they were in Egypt.

The word "manu" is found in some South American indigenous languages as well as in Polynesia and Southeast Asia. The Polynesian "manu" refers to animals, such as birds and beasts, or a person behaving inhumanly. The word "manu" in East Temor is bird. The word "manu" in South America refers to the large region of rain forest east of the once Inca Empire. I was told that it refers to an animal habitat.

In Egyptian mythology, "manu" is the mythical mountain on which the sun rests; a region of the western horizon. It is one of two mountains that held up the sky. Its counterpart is 'BAKHU.' The double lion god, AKER, guarded these peaks. Could these visitors to America, familiar with Egyptian myths, named the Andes MANU after the Egyptian mythical mountain? Geographically, America is west of Egypt. Egyptian mythology positions the two mountains "MANU" and "BAKHU", west and east respectively. I suggest that the Samoan word "matu" for north originated, albeit incorrectly, from the Egyptian myth. "MATU" could mean, "leading mountain" from the Egyptian words "Ma" (king/leader) and "Tu" (mountain). Pagan Samoa also has a god who props up the sky using objects.

"Then Tangaloa said to Tui-te'e-langi, 'Come here now; that you may prop up the sky.' Then it was propped up; it reached up on high. But it fell down because he was not able for it. Then Tui-te'e-langi went to Masoa and Teve; he brought them and used them as props; then he was able. (The masoa and the teve were the first plants that grew, and other plants came afterwards)." (Fraser, Tala: Samoan Creation Story)

Could the mislabeled of the Samoan north ("matu") a result of the way the Nephites oriented themselves? The Nephites used the "learning of the Jews and the language of the Egyptian". (Nephi 1:2) It could very well be that the descendents of Polynesians kept some of those same ideas.

Connected with the "waka"-concept are pre-Columbian words "camac" and "ayllu" - a prototypical concept referring to specific human groups.

"All things have their vitalizing prototypes or "camac", including human groups; the "camac" of a human group is usually its "huaka" [waka] of origin." (Sullivan, p.239)

"Just as each "ayllu" descended from a star, the people of each ayllu would live in harmony with each others, in the same manner that each star or constellation lived in fixed harmony with all the other stars. And just as each star or constellation possesses its own unique identity among other unique identities, the various ethnic units descended from unique wakas would maintain their identities while participating in a greater unity."
(Sullivan, p.241)

I surmised that this concept is found in the Samoan language. An example of this is found in the words "tama tama" (son) and "tama teine" (daughter) that are formed from the prefix "tama" (child), and the words "tama" (boy) and "teine" (girl). The words "alo" and "atali'i" also mean boy in Samoan.

Could these words and concepts, "camac", "ayllu", "tama", and "alo" have origins in the Egyptian words Ka (person) and Ma (King/Leader) - a person who follows a Leader. The word "ta'ma" (father) is formed from the word "tama".

15. More similar elements between the "Solo Ole Va" and the Book of Mormon.

Around the time of the Great War that preceded the Hagoth story, there were great discussions about the nature of God. In the eleventh chapter of the book of Alma is mention of one such debate between Amulek and Zeezrom. The incident involved a group of people who gathered to hear Amulek and Alma talked about sin and repentance. Amongst them was Zeezrom who desired to discredit their message because he was one of those who profited from the activities that Alma and Amulek denounced. His method was to create confusion by accusing Amulek for teaching polytheism using the mysterious relationship between God the Father and Jesus Christ. It was so cunning of Zeezrom in his persistent questions that many who heard the discussion became confused. (Alma 11: 35) That was his purpose. It can be readily seen from the Book of Mormon that there was a great deal of confusion about this subject, as we have today. Modern revelations through Prophet Joseph Smith have clarified much of this issue,

but many still believe the Trinity as the answer to this confusing and mysterious nature of God.

Theologically, the Solo conveys a structure of one supreme god ruling over other gods. What I know is that that concept is different from what the LMS (London Missionary Society) missionaries taught in the South Pacific during the time, around 1870, when Mr. Taua-nu'u told Mr. Powell these stories. LMS members were associated with the Anglican and Presbyterian Churches in England. The single most important concept that these churches shared is the Trinity, which they staunchly defended. The Solo gives us an idea of the theological aspect of Polynesian society, which in my view was vastly different from the theology of the Anglican and Presbyterian Churches.

Dr. Fraser noted that the Solo myth is pre-Christian: "Le atua Tagaloa; this expression shows that this myth is not modern; for the word atua, 'god,' was almost obsolete when the first missionaries went to Samoa." (19)

The following ideas are inferred from reading the Solo.

a. The God of the Polynesians is the Supreme God who rules over other Gods and Lords.

"Descend, ye gods, to the fono of Confusion. But rest quietly at the fono of Tranquility. Here Tagaloa the Builder's council was convened, The council of the circle of the chiefs on high - While thus he spake a solemn silence reigned..." (Solo ole Va)

b. The God of the Polynesians has a physical body and created man in his image.

"A strong desire to have a place whereon to stand Possesses him..."

"The bodies only move, they have no breath, Nor heart's pulsation. The godlike Tagaloa learns (in heaven) above, The sacred vine to gender life has now begun, ... But them I fashion into member'd forms..." (Solo ole Va)

c. The God of the Polynesians is a passionate being.

"The rafter-breaking god came down, (With wrath inflamed and angry frown;) Alas! my building all complete is scattered in confusion great." (Solo ole Va)

d. Ancient Polynesians believed in a pre-existence.

"To each of you from above I now impart a will, Opacity must be the portion of your bodies still, Your faces, they must shine, (I so ordain), That they may Tagaloa entertain When he comes down to walk this earth again." (Solo ole Va)

Orphic Grave Tablet (South America): I am the child of the Earth and the starry Heavens, but my origin is of heaven alone.

Quechua (South America): "In this world we are exiled from our homeland in the world above." (Sullivan, p.47)

e. Ancient Polynesians believed God granted people free agency to choose between right and wrong.

"To each of you from above I now impart a will..." (Solo ole Va)

16. Tagaloa, like Wiraqocha, is a degenerate form of an ancient idea.

If the Book of Mormon records a history of Israeli descendants, why were these people so quick to worship the sun? Knight and Lomas (20) wrote that the Israelites at certain times worship the sun. The Book of Mormon contains many stories of people who claim some mysterious knowledge, which I suspect are a continuation of those "sun-worshipped" traditions that were practiced in the Middle East that Lehi and his family were well aware of.

"And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the Lord, between the porch and the alter, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east' (Ezekiel 8: 16) In this verse Ezekiel berates the Enochian Jews for turning their backs to God and worshipping the Sun. He goes on to blame their astral activities for the fall of Jerusalem." (The Book of Hiram, Knight and Lomas)

I believe that the Polynesian Tagaloa resembles the Andean Wiraqocha - the deification of a heroic figure. Just as Wiraqocha Inca became a god to the Incas, Tagaloa became a god to Polynesians.

The word chaca - meaning "bridge" in both Quechua and Aymara - was frequently used, in astronomy context, to describe locations on the celestial sphere of inherent geometrical interest. Holguin also lists puncuchaca, where puncu means "door" and chaca then refers either to a threshold or a lintel. Another, related word - again found in both languages - is chacana, meaning "ladder" or "stairway." These words - styling important astronomical junctures "bridges," "doorways," and "stairways" - functioned in mythical usage to identify boundaries that were, at the same time, astronomical and lay between differing modes of existence, or states of consciousness. (Sullivan, p.69)

If we dissect the name Tagaloa (a compound word) in Samoan terms, "tagaloa" means "all seeing person" - a seer. (21) The Samoan word "taga" translates to four words - bag, talent, allowed, and permitted. Why? I think these words are characteristics of some person. The word "loa" could be a variant of the Samoan "iloa" (to know) (22), or "loloa" (deep or steep).

Two other Samoan words that might be useful to this discussion are "leiloa" (lost) and "lilo" (hidden). These terms defined the name Tagaloa (23) as someone who had the ability, or permission, to peer deep into the spirit world through a mystical, or secret doorway. Those who ventured out into the deep ocean understand the fearsome and profound feelings one gets looking into the ocean depth. Those similar feelings might have caused early Polynesians to associate Tagaloa with the deep ocean (moana).

Here we find a striking similarity between the Andean and Polynesian traditions, as well as Mesoamericans. Wiraqocha had the ability to see into the unknown, and so did Tagaloa. Both Tagaloa and Wiraqocha are based on some archaic idea that predates Inca and Polynesia societies. The root of this common idea may very well be the traditions and teachings found in the Book of Mormon.

A drawing in Martin Brennan's book, "The Hidden Maya", depicts a ceremony entitled "The Apparition of Kauil" that might have some relationship to the concept of Tagaloa as I describe above.

James Gifford, "Recent thought concerning the interpretation of Maya prehistory", quoted Vogt, who explained the purpose of a Zinacantecos in Mayan societies, - "While the priestly hierarchy is functioning in the ceremonial center with its complex annual round of rituals, the religious life of the outlying hamlets is essentially in the hands of the b'iloletick. The term b'ilol means literally 'seer'..." (Mesoamerican Archaeology, p. 91)

"A lord ... peers into a mirror manipulated by a dwarf. ...the large clay pot directly before him and adjacent to an enema bag followed by three enema pots." (Brennan, p.150)

17. Any religious connection to Southeast Asia?

The renowned American mythologist, Joseph Campbell, said that there are common themes in all myths throughout the world. Samoans have many stories that resemble stories from Southeast Asia and the Americas. At some point in Polynesia's past, there might have been an encounter with traditions of Southeast Asia that resulted in an exchange of ideas. If we look at pre-European Polynesia and Tribal Indonesia, the tribal religions of these two areas have some similarities, but there are also distinguishable differences. The characteristically animistic Southeast Asian traditions (24) are also seen in Polynesia, as well as Mesoamerica.

However, I think that there is a subtle difference between these traditions as can be seen in the association of religious icons, like Tagaloa, to spiritual powers. A review of theological ideas of the Solo to those of pagan Indonesia will reveal distinct concepts. The pagan Indonesians saw the natural world having inherent power that influenced people. The pagan Polynesians, on the other hand, viewed all natural phenomena as direct manifestations of the all-influencing power of their god Tagaloa. When objects act supernaturally, it was because of the actions of Tagaloa or other sub-deities under his control. The stories from Samoa tell how Tagaloa influenced animals to act certain ways or he himself changed into an animal or person.

While watching a film about Indonesia's tribal religion, I saw something that reminded me of Hinduism - the veneration of animals. The film documented a burial ritual of the Torajas people on the Island of Sulawesi in Indonesia.

"They are local, exclusive and mostly animist, believing that inanimate objects and natural phenomena possess a soul. This episode explores primal religion in a tribe who live in a mountain fortress on an Indonesian island." [Religion in Indonesia, Film narrated and hosted by Ronald Eyre.]

The Torajasians live in their mountainous land called Tana Toraja, which is often referred to as the "Land of the Heavenly Kings." Their houses are called Tongkonan, and they faced north in honor of their heavenly king or where they came from. I was confused because other references say that they regarded east as the realm of the gods. A ceremony was shown where a priest blessed, telling it why it had to die, and sacrificed a buffalo.

The film also mentioned one of their myths relating to the field mice. They believe that the mice owned the rice fields - and that they must share the harvest with their rodent neighbors. The film showed a burial ceremony where a pavilion that housed the dead woman was burned while her body was kept in an exposed rock-wall with other dead relatives interred in decorative vases. It was explained that the pavilion was burned and the bull sacrificed so that she'll have a place to stay and animals when she arrive in the next life. It looked like a modified mix of Hindu and Egyptian (25) ideas.

Somehow, the Torajasians have decided not to cremate their relatives as the Hindus do, but instead left the bodies whole in the vases. Their main god is Pandang Matua, and they also worship other gods and ancestors. They also believed that "their forefathers descended from heaven in a boat some twenty generations ago."

18. Elements of Lehi's dream?

The Polynesians, on the other hand, buried their kin (except an unlucky few) so they can take their final trip to the blissful Pulotu.

"These waters are also connected with the abodes of bliss. In Futuna (Horne Island) the abode of the gods was known as 'Pulotu,' in the midst of which grew an immense tree, the 'puka-tala', the leaves of which supplied all wants, for on being cooked they changed into all kinds of delicious foods. In this region was the Lake Vai-ola, and if the happy denizens of Pulotu felt themselves growing old they had but to bathe in the waters of 'Vai-ola' and they emerged full of life and beauty. Poluto was also the name of the netherworld on Savai'i, the largest of the Samoan Islands. 'Luao', or 'Luao'

(the Hollow Pit), was the name of the place down which the spirit went on the death of the body. At the bottom of this Hollow Land there was a running stream, which floated the spirits away to Pulumotu, the dominions of Saveasiuleo (Savea of the Echo). All floated away together, well- and ill-favored, young and old, sound and sick, chiefs and commoners; they must look neither to right nor left, nor attempt to reach either side, nor must they look back. Little more than half alive, they floated on until they reach Pulumotu, where they bathed in the waters of Vai-ola, when all became lively, bright, and vigorous, every infirmity vanished, and even the aged becoming young again. Everything went on in Pulumotu much as in the world of life, except that here their bodies were singularly volatile, so that they were able to ascend at night, (26) becoming luminous sparks, or vapors, revisiting their former homes, but retiring again in early dawn to the bush or to Pulumotu." (Johannes Andersen, Myths and Legends of the Polynesians, p.419-420)

The opposite of Pulumotu is "Sa le Fe'e" (sacred place of the octopus god) - the Samoan version of Hell. The tree and water of Pulumotu reminds me of a story in the Book of Mormon - Lehi's dream.

"And it came to pass that I beheld a tree, whose fruit was desirable to make one happy. And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen. And as I partook of the fruit thereof it filled my soul with exceedingly great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit. And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit. And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go. And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me, and partake of the fruit, which was desirable above all other fruit. And it came to pass that they did come unto me and partake of the fruit also. And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also, wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them. And it came to pass that I saw them, but they would not come unto me and partake of the fruit. And I beheld a rod of iron, and it extended along the

bank of the river, and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world. And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood. And it came to pass that they did come forth, and commence in the path which led to the tree. And it came to pass that there arose a mist of darkness; yea, even an exceedingly great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost. And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree." (Lehi's Dream, Book of Mormon, 1 Nephi 8: 10 - 24)

19. Repentance: Ifoga

"And except they repent in sackcloth and ashes..." (Mosiah 11:25)

The Samoans have a similar tradition, which is still being practiced today. During the "ifoga", the offending person would kneel in front of the victim's house, pour ashes from the "umu", and covered with a fine mat. The "ifoga" is not done a lot these days because we have a modern court system.

"This practice of confessing guilt is even more significantly displayed in major Samoan ceremony, the ifoga, in which those who have done others wrong ritually humiliate themselves before them. This they used to do by taking stones and firewood from which an oven is made and, sitting with bowed heads covered with fine mats, so offering these fine mats in reparation and themselves as pigs to be cooked and eaten. Such a gesture, which to Samoans is deeply moving, almost always leads to reconciliation. In contemporary Samoa it is usually made with fine mats alone. An ifoga, in my experience, is always accompanied by the public confession of guilt." (Freeman, p.189)

20. Lucifer is Satan

Scholars have debated why the name Lucifer, a Latin word, appears in the Old Testament.

In translating the Old Testament to Latin, the word Lucifer replaces "morning star." An obvious concern is why this word also appears in the Lehi record when Lehi presumably left the Middle East before the Latin translation. Because Isaiah was eagerly quoted by Book of Mormon authors - this ambiguity surfaced in 2 Nephi 24: 12.

According to experts, the Hebrew text refers to a deposed Babylonian king - "Helel". The name "Helel" (27) is translated as "day star, son of the dawn."

Could the name "Alele" in the Solo be a reference to the Old Testament story? "Alele" also means "promontory" in Samoan. If the Solo was written by a people that were exposed to the Nephite records that contain verses from the book of Isaiah, I think that during his translation, Joseph Smith saw in the Nephite records something similar. Could the Mayan word (28) for lordship, "ajaw-le-le (ajawlel)," share a common root with the word "a-le-le" in the Solo?

"Let none the truth again say (in unbelief); "Alele" was Manu'a's first known chief; The son of Tagaloo; he wrought unrighteous judgment."(Solo Ole Va)

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" (Isaiah 14: 12) (Also recorded in Book of Mormon, 2 Nephi 24: 12)

It's very possible the word 'Lucifer' is not mentioned in the Nephite records, but a reference to a person known to Lehi. Joseph Smith in his translation of the Nephite records and later translators of the Judaic records understood that the real person described in those scripture verses is none other than the Morning Star himself - Lucifer.

21. "Soifua" versus "Adieu"

"And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu." (Jacob 7: 27)

The Webster's dictionary lists "adieu" as old French word that meant, "To God, I commend you." Samoan has two words for goodbye - "soifua" and "tofa." They are used interchangeably and often used together. "Tofa" basically means "Good bye." The word "soifua" expresses ones affectionate desire for someone else's long life and safekeeping. In my opinion, "soifua" would translate perfectly to the original usage of the word "adieu." If the Nephites had a word that conveys the feelings of "soifua" and "adieu", why would not Joseph Smith translate it into a word he knew resembles its true meaning? I would.

22. Lapatai, Rabbanah, Raboni

"..Rabbanah, which is, being interpreted, powerful or great king.." (Alma 18: 13)

"...She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher)." (John 20: 16)

The Samoa word "lapata'i" can be translated to the words "warning" or "advice". The letters 'R' and 'L' are interchangeable in the Polynesian language, which would make this word either Lapata'i or Rapata'i. It sounds strange now, but considering the fact that when the Europeans translated the sounds they heard Samoan spoke into words, and that the letter 'b' is not used in the Samoan language, the spelling and sound of the word "lapata'i" may have been different from Samoan anciently through language degradation. Could this Samoan word have a common root with the words Rabbanah and Rabboni quoted above? In the language of the Zapotecs (Central America), the word "rapa" means "take care of," "watches," and "guards." Incidentally, the Samoan word "anapogi" [Samoan 'g' is pronounced 'ng'], for fasting (go without food), reminds me of those old-world teachers in solitude meditating.

23. Some with his voice and others with thundering and lightings.

Nephi wrote prophetically concerning the signs that will accompany the death of Jesus Christ," For thus spake the prophet: The Lord God surely shall visit all the house of Israel at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightings of his power..." (1 Nephi 19: 11)

The Polynesian god Tagaloa is associated with thundering and lightings. This may be a common idea, but taken together with other traditions leads us suggestively to a moment of global influence.

"Again, the thunder and lightning that were once the awesome attributes of Tagaloa have been transferred to Jehovah, to whom, is one of their hymns, Samoans sing: Your voice, Jehovah, that I hear in the thunder clap fills me with fear; The lighting is also yours and conveys your tidings." (Freeman, p.187)

24. Apolima, Apurima, Abraham

Father Cobo recorded some information about an Inca temple to a god named Apurima.

(29) If people migrated from the Americas into the Pacific, could the naming of an island in Samoa, Apolima, based on that tradition? If the Book of Mormon stories are true, could those names be related to the Abrahamic story that the Lehi family had knowledge of? It's something to think about.

25. The Lehi Tree of Life Stone?

In 1941, a finding in Mexico, designated as Stela 4, Izapa, was seen by some to depict the story of Lehi's dream recorded in the Book of Mormon. That view was strongly disputed by the experts.

"Science does not arrive at its conclusions by syllogism, and no people on earth deplore proof demonstration by syllogism more loudly than real archaeologists do." (Dee Green, "Book of Mormon Archaeology," p.75)

However, what are the facts here? The story told by the Stela 4, the Polynesian myth, Polotu, and the Book of Mormon are very similar indeed.

26. DNA and Book of Mormon claims

Some people ignore the Book of Mormon claims as merely religious lunacy, but there are some who vehemently oppose it and are obsessed with discrediting it. Of this later group, the human DNA had become their latest weapon. As a non-scientist, I can't comment about this subject persuasively. However, I think that scientist or not, we are all obligated to seek truths and not depended solely on the whim of ideas that come along.

It's understandable why the faith of some people waiver in light of certain scientific revelations. It was once an acceptable notion in the Christian Church to view the Earth as the center of the solar system and the Sun circling around it. It's important to note that the false earth-centered planetary view was not entirely the Church's doing. Science shares some blame in the inaccurate Aristotelian view of the Solar system that was once considered the truth. It's important for our foes to know that our inaccurate understanding of the universe doesn't necessarily mean we favor error to knowledge.

As I stated previously, when it comes to DNA and the Book of Mormon, I really can't say much because I'm not a scientist. However, I think that there could be a possibility that what the experts are saying, to discredit the Book of Mormon using genetics, is incomplete and susceptible to statistical interpretation, and material (30) deterioration.

"These observations about individuals and groups need to be treated carefully. Statistical associations can be made between collections of genetic markers and particular groups. For example, geneticists might someday be able to say that if a person has these ten markers and does not have those ten, he or she has a certain probability of being a member of a particular culturally defined group. But the associations will always be statistical because very few people will have exactly the same set of markers - and because the boundaries of the group will always be poorly defined. Our histories are too interconnected to draw distinct line between collections of people." (Steve Olson, Mapping Human History, Houghton Mifflin Company, 2002, p.119)

"When geneticists look at our DNA, they do not see a world of rigidly divided groups each going its own way. They see something much more fluid and ambiguous - something more like the social structures that have emerged in Hawaii as intermarriage has accelerated" (Olson, p. 236)

The beauty of Science is in its adaptation, and its systematic methods for arriving at basic truths. Paul Nurse, a Nobel Prize winner in Medicine, explained on a December 12, 2004 interview with Charlie Rose that while science takes a skeptical view of things, religion clings to absolutes. I too am critical of people who want to teach "Creationism" as a science in schools besides the "Theory of Evolution." I'm concern because, as I

understand it, "Creationism" isn't science. Science is based on assumptions and validations of basic questions and doubts. In contrast, the dogma of "Creationism" is essential and central to the religious faith of Christians. Testing "Creationism" using the scientific method is in a way questioning its truthfulness. I don't think that is what the proponents of teaching "Creationism" in schools as a science had in mind.

William Phillips, a 1997 physics Nobel Prize winner, who spoke in the BYU Forum (1/22/02), stated that it's not good to use science as religion, nor is it good to use religion as science. However, he said, "Ordinary science and ordinary religion are not enemies." A brilliant scientist like William Phillips can both perform his technical job successfully and have an intimate relationship with his God. In the case of DNA research, there is always room for improvement in both the methods used to examine the body of physical evidence and the interpretations of the gathered facts.

The science of genetics is one of the most fascinating areas of science. In its core are the building blocks of all living things. On the molecular level, there is very little difference between humans - a tiny fraction of one percent. As a comparison, the DNA of a human and monkey are within a couple of percentage difference.

A tiny alteration to the DNA molecule accounts for the different races. Most anthropological debates about human migration centered on this minute difference of DNA constituent. At this slice of our genetic makeup, experts are attempting to map out the origin of every society on the planet. My page involves the connections between the people of central Pacific, pre-Columbian America, and a people of middle-Eastern origin. If it can be established that there's a connection between these three areas - would that settle the debate? I don't think so. I think that those on the offensive aren't entirely objective about their analysis. They may think that their views are without pre-judgment, but I'm convince that they are motivated by much more than scientific truth seeking.

I have included some sources in the "facts" section that establish connections between the main geographic areas I cover. The basic method for testing scientific inquiries is through the Scientific Method; "If A is equal to B, and B is equal to C, then A is equal to C." It has been established that Polynesian DNA matches that of pre-Columbian DNA. It's also been shown that there are some similarities between DNA found amongst the Native

Americans and people of the Middle East and Europe. It's limited to some areas of the Americas and less extensive, but we are dealing with a small DNA sample. Also, as the Book of Mormon clearly explains, several groups did migrate into the Americas, even long before the Nephites. (31)

The biology of the Pacific people has evolved through countless contacts just like what happened in other parts of the world. Several hundred years BC for instance, the Greeks conquered lands as far away as India. Alexander the Great defeated the Persian king Darius in 334 BC (300 years after Lehi presumably left the Middle East). His men scoured the landscapes and appropriated goods, slaves, and women. It's possible a geneticist today could separate out the decedents of those conquering Greeks from the general Indian population, but that would be a taunting task. Some centuries later, the Romans conquered most of the Middle East. Still further into the future, the Crusaders from Northern Europe settled many areas in Palestine. Those occupations presented opportunities for people to mix. Therefore, an examination of the DNA of today's Middle Eastern population will reveal what had happened in the intervening years instead of what might have been 2600 years ago.

Some experts are saying that there isn't one, but several possible origins of pre-European Americans. Olson, using DNA studies (32), shows three very likely pre-Columbian migrations into the New World - two successive migrations from Asia and one possible migration from Europe.

The Book of Mormon also talks about different groups migrating into the Americas. It mentions three prominent groups with some references to others. It's possible that Joseph Smith might have heard stories about the Native American people - some rumors and some factual. Nevertheless, for Joseph Smith to insist that the Book of Mormon is true without regards to the scientific knowledge of his time was quite bold.

It's interesting how many "Christian" anti-Mormons use science to attack the Book of Mormon, when, in essence, science also invalidates many Biblical claims. Biology has an irreligious approach to truth, which unfortunately shows a human history far different from the Biblical stories. I find their attacks of the Book of Mormon using DNA very suspicious.

27. Joseph Smith and the Book of Mormon claim.

It's amazing how Joseph Smith created the Mormon culture amidst a predominantly Christian and increasingly educated society. If the Book of Mormon was Joseph's doing, why did he risk his life by insisting it was a translation of an ancient document to the very end? The controversial book when it was offered to the public was received with contempt by many and was seen as contrary with acceptable knowledge of the new world and its original inhabitants. Either Joseph told the truth or he was mad.

What about those who followed him? What was their motivation to accept Joseph's claim? All three witnesses to the authenticity of the golden plates, which the Book of Mormon was translated from, stood firmly behind their testimonies even though they left the LDS Church. They were known to many outside the Mormon circle (33) as men of great honor and integrity. There must have been something to what they saw that kept them true to their words.

Soon after it was officially organized, the Church of Jesus Christ of Latter-day Saints sent missionaries to other states and abroad. The growth of the Church westward also necessitated making others leaders at various stages. There was clearly a strong reason for Joseph Smith's followers to join his cause and to advance it.

There were others during Joseph's time who wrote similar claims that Native Americans originated from the Middle East, which Joseph's detractors claim Joseph plagiarized. It's easy to see why there is intense interest about a connection between America and the Old World. The amazing accomplishments of pre-Columbian Americans and similarities between some of their traditions to the Old World will cause anyone to wonder and to imagine relationships between these societies.

Although there was sparse information about ancient Native Americans during Joseph's time, I think there was enough for someone of above average education to write a book about them with careful attention to details. To that point, there was a book written by Ethan Smith (no relation to Joseph Smith) called the "View of the Hebrews". Many think that Joseph Smith copied Ethan's book and called it "The Book of Mormon".

"Ethan Smith's reconstruction of Indian history had one purpose: to identify Indians with the lost ten tribes. The full title of (Ethan) Smith's book was

'View of the Hebrews: or, The Tribes of Israel in America.'" (Richard L. Bushman, Joseph Smith and the beginnings of Mormonism, p.135)

It's probably correct to say that Ethan Smith was more educated than Joseph Smith, and his book was careful about the technical information using noted discoveries. (34) That was not the case with Joseph Smith, who in my view ignored those facts and went above and beyond the common, albeit limited, technical understanding of his time. To have written a book and claimed it as revealed scripture, while knowing full well the backlash of social reaction in early Puritan America, was unthinkable. If his claim was not true, what was Joseph thinking?

"At best the papers gave Joseph Smith notoriety. The editors elevated him from an obscure money digger of limited neighborhood fame to the rank of full-blown religious impostor." And "...a Rochester editor quoted the Palmyra Freeman, setting the tone for editors and publicists for the rest of the century.'The greatest piece of superstition that has come within our knowledge now occupies the attention of a few individuals of this quarter.' The Freeman reported that the 'Golden Bible was almost invariably treated as it should have been - with contempt.'" (Richard L. Bushman, p.111)

Joseph Smith probably had access to Spanish journals that chronicled bringing horses to the New World and Native Americans cultures; there were written materials on Native Americans during his time. Joseph also might have some knowledge of the Native Americans living around the part of the United States where he grew up. I don't know how much technical information was available to Joseph, but I feel that if such information were available to him, the Book of Mormon would reflect it. But it appears to me that he didn't. It seems that Joseph isn't the genius as some claim him to be. He merely translated a record as he was instructed.

From its very beginning, the Book of Mormon was challenged and attacked by laymen, scholars and scientists. However, science had progressed and changed to some extent provide some support to the Book of Mormon. For instance, when Joseph translated the Nephite record, artifacts connecting America and Polynesia were non-existent. But today, 200 years later, we now know, factually, that these societies shared common words, myths, and artifacts.

An archeological find in South America proved without a doubt that people were present in the Americas long before the supposed land bridge, about 11,000 years ago. These findings cause incremental adjustments to our current understanding of human migration. The South American find proposed the peopling of the Americas twice as old as the time the theoretical bridge existed. The experts are still debating this. That wasn't the first time an evidence of a pre land-bridge migration was unearthed. In North America, other evidence was found and was adamantly refuted by the experts who were prodded to the new view by the South American find.

The current scientific explanation of the peopling of the Americas is vastly different than 40 years ago, which I presume is even more different than when Joseph Smith was alive. This suggests that migrations over water were within the abilities of ancient people. Science moves on! New ideas, new findings, and improved analyses are revealing an increasingly clearer picture of the movements of people in and out of pre-Columbian America.

I believe that Joseph Smith "translated" the Book of Mormon. It was a translation of the experiences of ancient authors by someone influenced by European and Christian traditions. It was a translation done by someone with limited, but solid, basic education afforded to pupils of average means, which, in some way, is reflected in its down-to-earth (35) approach. His lack of education didn't diminish his grasp of the subjects. An accumulation of facts doesn't necessarily translate to good wisdom. Joseph Smith was versed in the Bible, but, I think, no more than any other Christian adherent at the time. Even though his formal education was limited, I'm sure that he must have read and studied what was available to him.

Joseph's enemies, then and now, flip-flop on the issue of his intellect - they both attack him as an illiterate dreamer and a crafty genius. If the Book of Mormon is Joseph's own fabrication as some charged, why are there elements in it that are strangely foreign to a person in Joseph's surrounding? I think that Joseph Smith's work to bring forth the Book of Mormon gave him a far better education than his peers.

Robert Millet quoted the following from Josiah Quincy, son of the President of Harvard University, and later the mayor of Boston, who visited Prophet Joseph Smith in Nauvoo, Illinois, in May of 1844.

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants... The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary of the Most High, - such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained." (Robert L. Millet, "Joseph Smith: Selected Sermons and Writings")

Joseph came under attacks from the time he made his vision public and the Book of Mormon translation. The attacks to his work and his personal character continue today in various degrees and forms. Sadly, none of his detractors provides me with the certainty I seek about the nature of God as taught in the Bible better than Joseph Smith. Some Christians insist that the Bible contains all what God intended for us to know. But, with so many opinions concerning the Bible, I'm left wondering what the real truth is. Joseph Smith's detractors don't offer me the level of clarity that Joseph provides.

Next we'll move to something I think you'll find interesting. At least I hope so.

Notes for Chapter 3 (Book of Mormon):

1. Solid evidence providing a proof that Polynesians made contact with pre-Columbian America:

a. "Many mata'a have appeared in Mapuche collections, sometimes associated with other Easter Island artifacts (stone polished adzes 'toki'

and stone pillows 'ngarua') of suspicious origin, and there are at least three of them found in archaeological sites but they all lack firm provenience. The next reference is the Mapuche word for the old stone polished axes, 'toki,' a word that was widely spread from Southeast Asia as far as the Mapuche area in South America (Imbelloni, 1928). 'Toki' in Chile were functional axes (mainly adzes in Polynesia), the title for the warrior chiefs and their symbols of rank (tokicura, an adze-like stone pendant). There is even a reference for a Maori chant when cutting trees with toki which, as it has been said, was textually preserved in a Mapuche tale (ibid, 1931)."

(Transpacific Contacts: The Mapuche Connection, Ramirez, Jose Miguel. 1990/91. from Rapa Nui Journal Vol. 4 NÂ° 4: 53-55; <http://www.pvs.hawaii.org/rapanui/mapuche.html>)

(b) (2007) Recent scientific findings involving chicken bone (alive 600 or 700 years ago) is making it more convincing that America-Polynesia contacts were made and traversing the huge ocean distances was well within the abilities of early mariners. This study will appear in proceedings of the National Academy of Sciences. Its lead author is New Zealand anthropologist Alice Storey.

2. Transpacific Contacts: The Mapuche Connection, Ramirez, Jose Miguel. 1990/91. from Rapa Nui Journal Vol. 4 NÂ° 4: 53-55; <http://www.pvs.hawaii.org/rapanui/mapuche.html>

3. Marco Polo Go to China, Frances Wood, Westview Press, Jan 1, 1998; Wood writes about assertions that Marco Polo never visited the Far East. Whether those assertions are true or not, Wood quoted several references that show a European-Chinese contact before Marco Polo ever set foot in China,

4. In his controversial book "1421: The Year China Discovered the World," British author and ex-Royal Navy officer Gavin Menzies announced to the world that the Chinese and not Columbus had actually discovered America.

5. The Lost Civilizations of North America

<http://www.lostcivilizationdvd.com/>

QUESTION: "Is there evidence of relatively advanced civilizations existing in ancient North America?" ANSWER: "Most Americans have no idea that ancient cities with advanced architectures once dotted the ancient North

American landscape. It is estimated that there once existed over 200,000 cities, structures and mounds across the continent. Monk's Mound in the ancient site of Cahokia, across from St. Louis, has a footprint bigger than the Great Pyramid of Giza in Egypt, and Cahokia's population was estimated to be greater than that of London or Rome. Some sites still existing, like the Newark Earthworks in Ohio, reveal a culture that was very sophisticated in its knowledge of mathematics and astronomy."

6. African Origin of Civilization, Cheikh Anta Diop, Lawrence Hill Books, 1974, p.47

7. Jeff Lindsay's "LDS FAQ: Mormon Answers"

http://www.jefflindsay.com/LDSFAQ/FQ_BMProb2.shtml

"We must not be rash in assuming that all translated names of plants and animals or other physical objects describe the same things we think of today in 20th century America. Names in many languages are ambiguous and difficult to translate with certainty. For example, the Hebrew word for horse, "sus," has a root meaning of "to leap" and can refer to other animals as well - including the swallow. Hebrew "teo" typically means "wild ox" but has also been applied to a type of gazelle. The general Hebrew word for ox is "aluph," which has a root meaning of "tame" or "gentle" that could be applied to describe a human friend as well (J. L. Sorenson, Review of Books on the Book of Mormon, Vol. 6, No. 1, 1994, p. 345) - could it also describe a tapir? One Hebrew word for sheep, "zemer," has been translated as "mountain sheep" and "rock-goat" in different Bible versions, while Sorenson notes that one Jewish scholar says it means antelope."

8. Brigham Young University - Maxwell Institute

<http://maxwellinstitute.byu.edu/publications/books/?bookid=71&chapid=767>

"Among the many amazing facts about the Book of Mormon is how little time it took for Joseph Smith to translate it. Recent research has shown more clearly than ever before that the Book of Mormon as we now have it was translated in a stunningly short amount of time. There was no time for outside research, rewriting, or polishing. Many contemporaneous historical documents sustain and validate the accuracy of Joseph Smith's account of the coming forth of the Book of Mormon."

9. Ethnic Diversity in America before Columbus suggests prehistoric old world contacts

<http://www.faculty.ucr.edu/~legneref/ethnic/ethnic1.htm>

"Archeologists and anthropologists have long suspected that peoples of the Old World had made contact with the Americas many centuries before Columbus"

10. "In the main, Polynesian families tend to be patrilineal rather than matrilineal though family headship frequently passed to and through first-born or otherwise high-ranking women." (The Journal of Pacific History, Sept, 1997 by Niel Gunson)

11. A program entitled "DaVinci and the Mystery of the Shroud" showed convincing evidence that the shroud is a fraud, and that it alleged that the Renaissance genius Leonardo da Vinci was involved in the rouse.

12. Derek Freeman, Margaret Mead and Samoa, p.181: "These texts reveal a concept of a supreme being, which far from being vague, as Williams had supposed, is to a remarkable degree for a preliterate people theologically sophisticated and mature. Indeed, so impressed was Powell with the "monotheism" of the Samoan myth of creation that he was led to conjecture that "those who had handed it down, from father to son, from time immemorial, as an inviolable trust," must have been "closely allied to the original possessors of the Mosaic record."

13. William Sullivan, Secret of the Incas, Crown Publishers, Inc. 1996, p. 301, "The Inca Empire was the outward manifestation of an experiment in sympathetic magic...As the drama of Andean history built toward its foreordained inundation of sorrows, the only glimmer of salvation lay with the guttering flame of the Fifth Sun...If Time was merciless, then it must be stopped."

14. Could there be hints found in Native American myths of the Lehi migration? I think that there might be. Take for example the Aztec migration myth: "As illustrated in the pages of the Codex Boturini, the Aztecs left their island homeland of Aztlan in the year 1 Flint and canoed across the lake of Culhuacan where they erected a crude temple to their patron deity Huitzilopochtli (Boone 1991:125-127). Eight groups, each identified by a house, a seated leader, and a name sign, left together on this great migration journey. Also accompanying them were four tribal leaders, or god-bearers, one of whom carried on his back an image Huitzilopochtli in the form of a mummy bundle and wearing a hummingbird helmet."

(Landscape and Power in Ancient Meso-America, Rex Koontz, Kathryn Rees-Taylor Westview Press, Boulder, Colorado, 2001. pp.30-31)

15. Derek Freeman, Margaret Mead and Samoa, Harvard University Press, 1983, p.122. - "Indeed, so crucial is genealogy to the traditional hierarchies of Samoan communities and districts that the unauthorized recitation of genealogies is strictly forbidden..."

16. "Dr. Beauchamp once wrote: 'The Onandagas have not move over twenty miles in two hundred and fifty years, yet how much their tongue has changed in half that time! A migration to new and distant homes would have produced many new words, and then the language would have remained much the same for a time, waiting for other disturbing causes.' Clearly if any conditions could favor linguistic change it would be the complete isolation of an initially small band of people in an extensive and entirely new environment." (Studies of the Book of Mormon, Brigham D. Madsen, University of Illinois Press, Chicago, 1985, pp.41-42)

17. History of Machu Picchu, University of Colorado at Denver, <http://carbon.cudenver.edu/stc-link/machupicchu/history.htm>

18. "This 'cave' (really a cave-like rock shelter located in Northwestern Oklahoma close to the Colorado line), as well as others like it in the vicinity, was first recorded by Gloria Farley after her visit to the site in June 1978. She especially remarked upon the Anubis figure you see here as well as the figure with the rayed head surmounting the "cube-in-perspective" or '3-D Cube' (as some have called it). Besides the Egyptian motifs, she also noted the ogam-like strokes and a number of other apparent Celtic connections." Translation of the ogam by B. Fell indicated that the site was used for Celtic rites. (Buchanan, Donal, and Buchanan, Ann; "The Anubis Cave in Old World Iconography," ESRS Bulletin, 18:27, October 1991.) ESRS = Early Sites Research Society. (From Science Frontiers #82, JUL-AUG 1992. © 1992-2000 William R. Corliss; <http://www.science-frontiers.com/sf082/index.htm>)

19. See also Derek Freeman, Margaret Mead and Samoa, Harvard University Press, 1983, p.179-180.

20. The Book of Hiram, Christopher Knight and Robert Lomas, HarperCollins Publishers, Hammersmith, London, 2003

21. "The Ilocabs were 'seers,' perhaps in the sense of scouts, and were placed in outpost positions." (The Quiche Mayas of Utatlan, Robert M. Carmack, University of Oklahoma Press, Norman, 1981, p.62)

22. "The Tamubs and Ilocabs, as suggested by their names, performed the auxiliary services of military communication (tamub, "drummer") and intelligence (ilocab, "seer" or "scout")." (Landscape and Power in Ancient Mesoamerica, p.72)

23. "The name Tangaloa (and variants) has caused more discussion than that of any other Polynesian deity. E.S.C. Handy, in his study of Polynesian religion, suggested a Chinese origin and late entry into Polynesia. Hank Driessen has suggested the meaning 'long jaw' which, if not the origin, would have been a play on words regarding the sacrifice-eating maw of the shark god. Another scholar has suggested that Tagaloa as creator was a post-European-contact introduction into Samoa, an unlikely development since the Manu'a stories, linked with lineage history, appear to be of considerable antiquity. However, as Derek Freeman, Futa Helu, 'Okusitino Mahina and others assert, there is good reason to believe that Tagaloa was introduced or reintroduced into Samoa as a sky god from the east, hence his modern equation with the Christian Jehovah. The historical evolution would seem to be that Tangaloa was originally a sea god (Lord of the Ocean) from the Sanguir Islands north of Sulawesi who reached the Society Islands via Samoa in late prehistoric times. (Great families of Polynesia: inter-island links and marriage patterns; The Journal of Pacific History, Sept, 1997 by Niel Gunson) That assertion could also be made of an American origin of Tagaloa. The Mayan god Tlaloc is depicted to reside in a watery paradise, Tlalocan. (Martin Brennan, The Hidden Maya, p.140)

24. "A most important feature of the Quiches' view of their world was its animalistic character. All things were alive and capable of acting upon all other things. The howling of jaguars or lions in the mountains could be interpreted as either the animals themselves or the priest-leaders symbolically linked with them. Powerful men could transform themselves into the animals magically related to them." (The Quiche Mayas of Utatlan", Robert M. Carmack, 1934, p.82)

25. The burial rites of the Peruvian Indians, as observed by Father Cobo in the 15th century, are very Similar to Egyptian rites. Inca Religion and Customs, Father Bernabe Cobo, p.250, translated by Roland Hamilton.

26. Concerning I Samuel 28: 3-35, "Oesterley and Robinson comment on the significance of this story: 'Nobody will deny that this narrative is an important illustration of the belief of the early Israelites concerning the departed. They continue to live, they remember, they foresee; they can leave whatever place it is in which they abide; and they can return to the world, in a certain sense.'" (Christopher Knight and Robert Lomas, The Book of Hiram, p. 173)

27. E. Theodore Mullen, Jr. The Assembly of the Gods: The Divine Council in Canaanite and Early Hebrew Literature. Harvard Semitic Monograph Series No. 24, Scholar's Press: 1980, ISSN 0073-0637.

28. "The k'alel was a 'courtier' who attended the ajpop in public matters as a chief judge and counselor. His role was to explain, question, witness, and denounce and so assist the ajpop in making important decisions." (The Quiche Mayas of Uatlan, p.171) 26. Inca Religion and Customs, Father Bernabe Cobo, University of Texas Press, Austin, p.108 (Translated and edited by Roland Hamilton)

29. Inca Religion and Customs, Father Bernabe Cobo, University of Texas Press, Austin, p.108 (Translated and edited by Roland Hamilton)

30. Mitochondrial DNA is passed only from mothers to their offspring. Because scientists know how quickly this DNA accumulates errors, they can estimate roughly how many years it took to accumulate the changes.

31. http://www.world-mysteries.com/sci_1.htm
DNA analysis on Native Americans

"Modern Genetic Research Confirming Cayce's Story. This section adapted from Mound Builders: Edgar Cayce's Forgotten Record of Ancient America by Gregory L. Little (August 2001).

An Unknown and Unexpected Migration Group Confirmed - "In 1997, a fifth mtDNA haplogroup was identified in Native Americans, This group, called "X," is present in three percent of living Native Americans. Haplogroup X was not then found in Asia, but was found only in Europe and the Middle

East where two to four percent of the population carry it. In those areas, the X haplogroup has primarily been found in parts of Spain, Bulgaria, Finland, Italy, and Israel."

32. Steve Olson, *Mapping Human History, Discovering the Past Through Our Genes*, p.202: "The ancestors of the earliest Americans migrated to the New World from central and eastern Asia, according to comparisons of Asian and Native American mitochondrial DNA and Y chromosomes. One type of mitochondrial DNA found in some Native Americans, haplotype X, seems to have originated in Europe more than 10,000 years ago, traveling across either northern Asia or the North Atlantic to reach the Americas."

33. Richard Lloyd Anderson, "Investigating the Book of Mormon Witnesses", Deseret Book Company, Salt Lake City, UT, 1981

34. (a) Ethan Smith, "Views of the Hebrews", Poultney, NY, 1823. In his book, Ethan Smith constantly refers the reader to artifacts and discoveries that were basis for his book.

(b)

<http://maxwellinstitute.byu.edu/publications/review/?vol=9&num=1&id=247>

35. Fawn Brodie, "No Man Knows My History", p.67. "Scholars of American literary history have remained persistently uninterested in the Book of Mormon. Their indifference is the more surprising since the book is one of the earliest examples of frontier fiction, the first long Yankee narrative that owes nothing to English literary fashions."

CHAPTER 4: ASTRONOMY – A possible link to Andean priest astronomers

Samoan Proverb: "A canoe can truly be tested in deep waters."

1. The common sky

What do Polynesians know about astronomy?

It makes sense to talk about astronomy because of the importance of celestial objects to our ancient ancestors. The celestial objects seen at night have inspired Polynesians and other societies throughout history. They were the sources of superstition, mysticism, and religion. The similarity of these nightly views at different points across the globe poses some challenges when differentiating distant societies. It's possible for an astral phenomenon to be treated culturally the same by people living far apart. The moon, for instance, could be worshipped for very similar reasons at opposite sides of the world. However, the odds of both societies having similar names with those traditions and objects would be minimal to none. In cases where we do find strong similarities, the likelihood that the parallel was through people contact would be the most probable reason.

William Sullivan did an amazing job describing the Andean societies in his book. I was intrigued by Sullivan's writing which gave me a picture of something familiar to what I knew growing up in American Samoa. Sullivan's topic was the Andean people, but his book led me to traditions that tie his subject to Polynesians and gave me another way of looking at the Polynesian migration issue. Sullivan's book became an important piece of information in my search to unveil the meanings of Samoan words and traditions that I'm familiar with. I found several other good books about pre-Columbian Americans, which I eagerly read using the framework Sullivan

had introduced me to: pre-Columbian astronomy. I unexpectedly found a way to find deeper meanings with elements of the Samoan culture that I once dismissed as too obscured to examine.

George Stuart of the National Geographic's Society said this about Sullivan's book: "I found the work extraordinarily rewarding by virtue of its careful integration of material from disparate worlds of archaeological knowledge and traditional mythology of the Andean region. Most important, however - and something that I was hardly prepared for - was the innovative way Sullivan has opened up a whole new approach to our knowledge of the past...I hope that all those interested in any aspect of past human culture read this excellent work."

Sullivan (1) said the following about Andean astronomy:

"According to the weight of Andean scholarship at that time, the only planet for which the Incas had a name was Venus. Where were the other 'gods' (planets)? Having read what I thought were the definitive treatments of the etymologies of the names of various Andean gods, including the old, bearded god Wiraqocha, who carried a staff, I thought it pointless to search for clues in that direction. Instead, I looked up the most frequently used alternative title for Wiraqocha: 'Tunapa'. Within 90 seconds of opening a conquest-era Quechua dictionary, I learned that this word means 'he who carries the mill'. I had found the Andean Saturn. From there, I was able to work out and rigorously test the identity of all five planetary gods in the Inca pantheon. The importance of all this is that the characteristics of the Andean planetary gods are virtually identical to those of the planetary gods of Greece, Rome, Scandinavia, the Hopi, the Polynesians and so on. For the Incas, Saturn was the old, bearded god who carried a staff; Venus was a beautiful woman with disheveled hair; Jupiter was the king; Mars the god of war; and Mercury the messenger. To me, the single, most urgent question raised by this research is not how this idiosyncratic way of looking at the sky was carried to every corner of our globe, but why it was so readily accepted everywhere."

If there are are ways to examine the connections between pre-Columbian America and Polynesia, one of them would be looking at how these societies utilize celestial objects in their cultures. The sun, moon, and the stars with the Milky Way in the background are seen equally and revered by people in both locations.

2. Ancient Americans were great astronomers.

The lives of pre-European Americans were guided by priest-astronomers who exploit the cycles of planets and stars. They closely observed the heavens for patterns and pieced together stories and visions that held their communities together. The priests made sure their earthly politics was tied to the sky, and they needed to be experts in both.

"In 1989, while working at Cranfield University, I successfully calculated the duration of the long-term sunspot cycle. The university computer, one of the most powerful in the world, had predicted that the sun would reverse its magnetic field every 3,740 years (1,366,040 days). I was later astonished to learn that the Maya of Mexico worshipped a number virtually identical to this (1,366,560), more than a thousand years ago in the jungles of Mexico. It soon became clear that this ancient sun-worshipping civilization knew more about the magnetic cycles of the sun than we did in 1989." (Maurice Cotterell, "The Lost Tomb of Viracocha")

"The third glyph is the syllable 'na' meaning "house" and refers to yet another role he (Kinich Ahau) plays as Lord of the Milky Way; symbolizing this he sometimes wears a conch shell. Our solar system of course is in the Milky Way, which is, like the conch shell, in the shape of a spiral. This has immense implications because our understanding of this did not come until the late eighteenth century, long after the development of astronomy as a science." (Martin Brennan, "The Hidden Maya", pp.22-23)

The words in the Solo suggest that the author(s) knew something about the heavenly objects much like the pre-Columbian astronomers. The Solo appears to suggest that whoever authored it understood the sky objects in great details. For example is the quote below from the Solo suggesting Polynesians knew that the moon doesn't produce light, but receives its light from the Sun. The verse hinted that the Sun is poised like a statue, changeless and gives out beams of light. Whether or not ancient Polynesians truly understood the technical working of the solar system as much as the Andean priests, I think the information was something they inherent which they diligently recited through the generations.

"On it the Moon's desired light looks down; The Sun, like statue, changeless found, (Darts his refulgent beams around)." (Solo ole Va)

It's inconceivable to think that a primitive people would have a deeper knowledge of the moon and sun before the 'age of Science'. The Solo conveys something that we wouldn't normally attribute to Polynesians who were a yard away from the Stone Age when the Europeans first met them.

The conventional view that was taught in Europe before Nicolaus Copernicus was that the Sun moves around the Earth. Copernicus introduced the sun-centered solar system to the 14th century Europe. The above quote from the Solo references a stationary sun like what Copernicus did in Europe. It says that the Sun's beam lights up the Moon and other planets. Could this be?

"But fly now and then to thy group in the west; to measure and compare the space which lies between, from place to place." (Solo ole Va)

The calendars uncovered from Mesoamerican ruins are fascinating. Some experts say they are precision timepieces used by the priests. Their society depended on the correct placement of dates to plan harvest, make war, etc. The above statement from the Solo isn't referring to the measurement of distance, but it's more likely a measurement of time: the sundial. The Sun flies west and its orbit measured time.

"O Tagaloa, who sittest at the helm (of affairs), Tagaloa's (bird, the Tuli) desires to rest; Tuli from the ocean must rest in the heavens;" (Solo ole Va)

Along the same latitudinal region, the ancient Andean people and Samoans had the same view of the Southern night sky. They saw the same objects moving across the sky and the familiar Milky Way in the background. These objects were important in the Andes for ceremonial purposes. In the central Pacific, the nightly objects acquired a new purpose - navigation. As the people who left pre-Columbian America moved westward, some of their words and ideas took on new meaning as they settled in their new home. However, some concepts are hard to get rid, either because of their importance or lack of substitutes. The following are some of the things that I think survived into the new society.

3. Celestial Fox

According to Sullivan, ancient Andean astronomy refers to a "black-cloud

constellation, the celestial Fox. The Fox extends eastward into Sagittarius from the hindquarters of the Llama. As a contemporary Aymara-speaker from Bolivia said in commenting on a folktale about Fox 'The fox is in the sky, in the river, he always follows the llama'..." (Sullivan, p.41)

The Polynesians probably used the same knowledge of the sky as their ancestors. In the case of the dark constellation visible in the southern sky, it remained an important object to the voyaging people. There is a similarity between the words for dog in Samoan ("uli") and Mayan ("tzul"). The Samoan word "uli" translates to three words - "steering" or "guiding", "black", and "dog"? I've wondered why the Samoan word "uli" has so many meanings. This clearly in my view is a deliberate adaptation of the Andean myth in Polynesia, which refers to the dark sections of the Milky Way galaxy visually animated as a fox chasing after a llama. I think this is a strong proof of the connection between the two societies.

The South American words for the color purple (royal color in the Andes) is "k'ulli" in the Aymara language, and "kulli" in the Quechua language. We find in Samoan tradition concepts that are tied to the dark celestial myth, but are rehashed differently. However, the basic Andean astronomical idea remains intact. Being that the fox follows the celestial llama, we can deduce that ancient Polynesians knew of the Andean story and used it.

The Samoan word "tuli" (chase) also illustrates this connection to the celestial fox and llama myth of the Andes. In the Samoan myths, "Tuli" is the name of Tagaloa's bird.

4. Grammar - "ma" & "la"

I don't profess any linguistic expertise in Polynesian and Native American languages, but the little information I came across shows some interesting similarities that are shown in some words and grammatical rules between these languages. These like-words (Appendix A) and grammatical rules strongly suggest a connection between the Polynesians and Native Americans.

i. La

"'La' is the particle denoting totality." (Alfred M. Tozzer, A Maya Grammar, p.98)

This rule also exists in the Samoan language and is exemplified by the following words.

- a. "laau" - tree ("au" is a tree branch)
- b. "lai'titi" - smallness ("i'titi" is little)
- c. "lala'i" - come as a group ("la'i" - come)

ii. Ma

"The adverbial particles are very numerous in Maya. No attempt has been made to exhaust the list. The most important are as follows: NEGATION: This is shown by the particle ma, which precedes the nominal pronoun and comes immediately before the verb when the verbal pronoun is used."
(Alfred M. Tozzer, A Maya Grammar, p.104)

Interestingly, this Mayan grammatical rule is found in the Samoan language. The Samoan "ma" as it exists today isn't the same as the Mayan word. The Samoan "ma" is the conjunction "and". However, there are several Samoan words which appear to confirm a common expect of the two languages in respect to grammatical "ma".

The Samoan language uses "ma" the same way to create opposite words. This is exemplified in the following words.

- a. "malosi" - strong ("losi" is untidy, unorganized)
- b. "masina" - moon ("sina" is white, gray-hair, brightness of sun)
- c. "mafua" - origin ("fua" is fruit)
- d. "malala" - charcoal ("lala" is tree branch)
- e. "manino" - clear ("nino" is a variant of "nimo" which means disappear)
- f. "maulu" - falling ("ulu" is head or upper)

There are two Samoan words for 'falling' - "pa'u" and "maulu".

iii. Malamalama

Another interesting application of the grammatical rule "ma" is found in the word "malamalama". The word "lama" in Samoan means entrapment; "lamalama" is the verb form. Lama is also fishing at night using lamps. Lama is also the name of a plant that is used by Samoans to make "vaiuli" - the dark ink used in tattooing. I think "lama" in "malamalama" (enlighten, brightness, or light) is a root word that's meaningful only when taking into context the Andean Llama and Fox myth. If the Polynesians used the same celestial objects as the ancient Andean people, the Llama and the fox were common concepts to both people. A myth based on an animal that grazed the Andes became a concept in Polynesia.

"Holguin lists 'Haulpayhuana or "ninanina." The diligent worker, ardent and animated like fire.' The synonym "ninanina" comes from the Quechua word for fire, "nina." It is not easy to combine the characteristics of "fieriness," and diligence, but this has always been understood as the function of Saturn, bringer of fire, but also a god systematically sweeping through the ecliptic plane every thirty years, meting out the arts of civilization - or castigation - as the situation merits." (Sullivan, p.100)

There are words in the Samoan language that indicate root ideas from both pre-Columbian priests and Hindu priests from the west. From the east on the American side are the Samoan words "ninia" (intense brightness) and "sina" (whiteness). These words fit the description of "nina" in the quote above. From the west are the Samoan words "afi" (fire) and "afiafi" (evening), which in my opinion were adopted from the Hindu god Angi (god of fire).

There were other lesser gods in the Samoan pantheon besides "Tagaloa" which were represented by animals just like in pre-Columbian America.

"Each chief and almost every man...had his god, or "aitu", the representations of which he would consider sacred, and treat...with the utmost respect. These aitu, which were commonly incarnate in some bird, fish, reptile, or insect, were looked upon, however, as inferior deities..." (Freeman, p.176)

If the Samoan word "lama" is rooted in the dark celestial object, known in

South America as the Celestial Llama, then a reasonable conclusion would be that they came from the same mind. Since there are no Llamas in the Pacific, the root idea containing the Llama must have originated from the priest-astronomers of pre-Columbian America.

I'm sure there are many examples of Samoan words that fit these grammatical rules.

5. Hanai-i-ka-malama

The Hawaiian name for the Southern Cross is "Hanai-i-ka-malama." It's very likely that this word is also derived from the ancient Andean celestial Fox and the Llama story. On the southern sky, the path within the Milky Way of the dark celestial Fox and Llama cuts along the position of the Southern Cross. The Hawaiian dictionary has descriptions for the words "hanai", "i ka" and "malama". The word "hanai" is "to feed". The phrase "i ka" is "on the", and the phrase "malama" is to "take care of".

I think "malama" in the "Hanai-i-ka-malama" is the equivalent to the Samoan "malama" (clear, shiny, open) and "malamalama" (brightness). If that is correct, the Hawaiian name for the Southern Cross could simply mean "feed on the bright object" or "focus on the bright star" for guide. Its root idea goes back to the Andean myth - the celestial Fox and Llama.

6. The Twins

More shared astronomical concepts:

"...the Mayan day Chicchan corresponds to Proto-Polynesian Filo, and Chicchan means 'twisted serpent'; ...Filo, which means "twist, thread," is the name of the Polynesian god of thieves...In Samoa, Filo is a name given to Castor (one of the stars of the constellation of the Twins or Gemini)..." (Sullivan, p.184)

"Leaving aside the suggestion that the word illa could (as with the Spanish word for thread, hilo, and the English "filament") be cognate with Filo (Quechua and Aymara lacking a sound for f), the motif of "twisted threads" figures prominently in the logic of Andean notions about twins." (p.185)

7. Nafa

"The Quechua verb "capay" refers to a means of measurement: "Kapay" - To measure by palms; Kapa. Palm. The hand extended and the measure." (Sullivan, p.120)

Reaching for something by extending your arms is "tapa" in Samoan. It's also used figuratively as in "tapa mai mata" - pay attention here. Another Samoan word derived from arm extending is "nafa", which is a unit of measurement based on extended arms and is heard a lot around house constructions. "Nafa" also means genealogy in Samoan. Could the Mayan word for house "na" be the root of the Samoan "nafa"?

8. Ola, ato

The Samoan word "ola" to me is possibly related to the Spanish "olla" that's commonly used by Native Americans. Whether the Spaniards introduced the "olla" to the Americas or developed independently by the natives, the present of "ola" in the Samoan language is puzzling to me. My problem is trying to determine if the Spanish "olla" is the source of the Samoan "ola". The Spaniards traveled extensively throughout the Pacific and their "olla" was probably adapted into the Samoan dialect. The Samoan "ola" has two meanings - basket and "life" or "to live." Why? If the Samoans adopted the Spanish "olla", why was it applied to two entirely different things?

Jaguar Myth (Amuesha - Andes):

"...The Twins in her womb, Sun and Moon, escape and hide at the bottom of the river. Grandmother Jaguar says that she is obligated to raise the Twins, because she killed their mother. Soon, Grandmother Jaguar tires of the pair and, preparing to eat them, boils water in a large pot (olla). The Twins cause her to fall asleep, dismember her, and put her in the "olla." When the other jaguars - relatives of the Grandmother - arrive to eat, the Twins hide in the roof of the little house, and when the jaguars become suspicious, the Twins set fire to the house and escape across the river, cutting a "bridge" behind them, whereby nearly all the jaguars plunge to their death." (Sullivan, p.358)

One of the many stories my grandmother told was a Samoa story about a forest witch and disobedient twins. The story starts out when a couple hid their twins in a basket and hung it on the upper frame of their house. They

instructed them not to answer calls from anyone while they are away. With the parents gone, a forest witch came to the house and summoned the twins by name. Despite their parent's strict advice, the twins answered the witch's call and were discovered. The forest witch took them to her forest home and prepared an "umu" (fire) to cook them. Luckily, the parents arrived in time to rescue them and burned the witch in her own fire.

English	\Polynesia	\Americas	\Other
Sack (Egyptian)	\-	\-	\pa-tor
Basket	\ola, ato (Samoan)	\xak (Quechua)	\-
to live (life)	\ola (Samoan)	\gvhnoda (Cherokee)	\-
happiness	\-	\oolal (Quechua)	\-
heart (Egyptian)	\fatu (Samoan)	\ool (Quechua)	\abu

I think the answer to my question is found in the words listed above. The Samoan “ato” and the new Spanish “ola” are words for basket in Samoa. The Samoan “ola” that means ‘life’ is pre-Spanish, which I think shares common root with the pre-Columbia myth.

9. Ula

The word "ula" has several meanings in the Samoan language: a necklace of red beads or flowers, a lobster, and the color red. Could the root of this word seen in the heaven?

"The Quechua word used in the text for "star" is "coyllur," the same word used in the name of Venus, "chasca coyllur." It is therefore of some interest to note that the "star" mentioned in the Huarochiri text are said to "move" as they circle a redundant description - unless "they" are planets, wandering the ecliptic against the background of fixed stars. "They call the stars that shine, moving about as they circle [Quechua muyo muyolla] 'Pichcaconqui.'" (Sullivan, p.89)

Clearly for me, “ula” originated from the pre-Columbian astronomy.

10. Atua

Does the Samoan word "atua" (god) have any root to the astronomy of ancient pre-Columbia South America? I think it does.

"...the Quechua name for the planet Saturn is "haucha" ... Just as in Greek and Vedic myth, knowledge of the physical "behavior" of the planet Saturn led to the imagery of "god" who imparted motion and the measures of time to the cosmos." (Sullivan, p.90)

[Huarochiri] ...their priesthood: "llacuas," or "sacrificers of llamas." (p.222)

11. Va'a (Vaka in other parts of Polynesia)

"...the notion of the lineage "wakas" promoted the principles of peaceful unity-in-diversity among the various highland tribes by virtue of each tribe's descent from a common class of objects created by Wiraqocha. Likewise the doctrine of the "pacarina," or place of 'dawning', whence emerged each tribal lineage waka, established the right of each ethnic group to its tribal land. (Sullivan, p.236) ...they were animals...I had been so long accustomed to relating the formulation 'stars are animals' to the behavior of animals in myths, that I had never thought to apply it the lineage wakas...The notion that each species of animal had a celestial prototype responsible for the welfare of that species is a well-established fact of Andean ethnography." (p.237)

Sullivan's explanation for "waka" is poignant here since both the 'Solo ole Va' and pre-Columbian traditions see the night sky, the Milky Way galaxy, as a great ocean. The stars were vessels (va'a in Samoan) that they are spiritually connected to. As a side note, "aiga" (pronounced ahinga) is family in Samoan.

"The waters in their place appear; The sea, too, occupies its sphere; The heaven ascends, the sky is clear." (Solo ole Va)

Concerning the Samoan pagan religion, Freeman wrote that "...a spirit medium was said to be a 'taula aitu,' or anchor of the spirits, or alternatively a va'a aitu, or vessel of the spirits..." (Freeman, p.177)

The University of Auckland (NZ) Library described its name (Te Tumu Herenga) the following way:

"Te Tumu Herenga, the Library's name gifted by the University's kuia Dr Merimeri Penfold, means "the chief tethering post"; when referring to a person it means a "high ranking leader". Its poetic meaning refers to the waka, or vessels, for which it is the main binding point, the unmovable mainstay to which they are tethered. To native Maori speakers there is a very strong association between "herenga" (bond) and "waka". The word "tumu" emphasizes the strength of the bond, and its chiefly status. Waka can contain very precious things and very mundane things as well, reflecting the wide range of information Libraries contain. Waka are inherently linked to people on their different journeys. The vessel concept in essence captures many worlds, ancient, modern, in all disciplines, and the link, Te Tumu Herenga, to those worlds is the Library."

12. Aiga

"The deed of possession of tribal lands was sealed by each group's reference to its particular place of emergence - the cave, fountains, and so on - called 'pacarina,' literally "place of dawning." The very diversity of the tribes was thus portrayed as springing from an underlying principle of unity." (Sullivan, p.24)

"Sarmiento's account that 'Pacariatambo,' which had been represented in the Chronicles written before this time as something of a generic 'place of origin' (pagarina), and whose location was not precisely defined, became concretized to a specific town and its environs to the south of the valley of Cuzco." (Gary Urton, "The History Of A Myth - Pacariqtambo and the Origin of the Inkas", University of Texas Press, Austin, 1990, p.19)

I feel strongly that the Samoan word "aiga" (family) is related to the "pacarina" of the Incas.

Inca: PACARINA (pac-A-r-INA)

Samoa: AIGA (pronounced: A-INGA)

13. Uli

There are two Samoan words for dog – “maile” and "uli". The Samoan word for dark is “uliuli”. “Uli” is also the Samoan word for steering. To me it’s very evident that the word “uli” comes straight out of Andean astronomical traditions of the dark Celestial Lama and Fox.

English	\Egypt	\Samoa	\America
chariot	\urit	\-	\-
steer	\-	\uli	\-
darkness	\kekui	\po'uli'uli, pogisa	\-
purple (Aymara)	\-	\-	\kulli (Guasano), k'ulli
dark	\-	\uli'uli	\-
dog	\uher, au	\taifau, uli, maile	\tzul (Maya)

14. Uila

"The most important celestial deity in local cosmology was the masculine god of thunder and lightning - 'Illapa'" (Sullivan, p.171)

"The ancient Quechua- and Aymara-speaking highlanders distinguished among three phenomena: lighting (illapa/illapu), thunder (cununu/kakcha), and objects hurled to earth by the god. The word for the concept of the bolt - sometimes also called "thunderstone" in English - was "illa," from which the word lightning derives. Thus the sling of the storm god was the bolt or thunderstone." (Sullivan, p.174)

Similar to Aymara (South America),

The Samoan word for lightning is "uila", which is viewed in pagan Samoa as attributing to Tagaloa's wrath. The Samoan words "tata" (pounding) and "tomumu" (grumble) refer to the sound of thunder.

"Tata fai'titili" (roaring thunder or pounding thunders) is a phrase that signifies Tagaloa's thunderous wrath. The Samoan words "pa" (to burst) and "ta" (to strike) are often used when talking about the power of thunder and lightning. When lightning strike and thunder echoes across the sky during a thunder storm, you will hear people saying "tomumu fai'titili" (grumbling thunder).

"The rafter-breaking god came down, (With wrath inflamed and angry frown;) Alas! My building all complete is scattered in confusion great." (Solo ole Va)

"Again, the thunder and lightning that were once the awesome attributes of Tagaloa have been transferred to Jehovah, to whom, is one of their hymns, Samoans sing: Your voice, Jehovah, that I hear in the thunder clap, fills me with fear; The lighting is also yours and conveys your tidings." (Freeman, p.187)

15. Malae

"So when the nether, quadrangular grindstone, "maray" (standing for the four-cornered "celestial earth"), was "turned over," after the flood of A.D. 650, the Toad quite "naturally" jumped to the lowest" topos available - that is, an astronomical position marking the earth's southern pole of rotation...The other "earthly" artifact destroyed in the tale is the house of the "false god," that is, the architectural analogue of the "maras", the world house, running from tropic to tropic. (Sullivan, p.111-112)

In the center of a Samoan village is a "malae". It's a field for holding special activities. It's similar to the sacred "marae" in other parts of Polynesia where pagan gods were worshipped. The word "malae" is also found in Indonesia (East Timor), but its meaning is different. "Malae" means foreign in Southeast Asia. Did a new group moved into Southeast Asia and were called "malae" by the natives? The newcomers might have told their new neighbors they came from the "maray" - the celestial place.

16. Luga, Mala, Uta

In Andean astronomy, "Hunan Pacha" was the heavens directly above the terrestrial plane, and "Uku Pacha" was the underworld directly below the world of mankind. What I see here is the possibility that the Samoan words "luga" (upper) and "uta" (backward) have roots in those Andean astronomical terms – "hunan" and "uku".

"At about six thousand feet, where the verticality of the Andes gives way to the gentler 'montana', it is possible to clear land for cultivation of fruits and coca. Above fourteen thousand feet, on the treeless 'puna', a kind of dune grass called 'icchu' supports the flocks of llamas and alpacas." (Sullivan, p.22)

"The relationship of an upper "male" cross to a lower "female" cross is the same relationship as the upper "male" grindstone (tuna), to the lower "female" grindstone (maras). (Sullivan, p.104)

I'm incline to say that the Samoan words "luga" [pronounced "lunga"] (upper) and "mala" (calamity; also refers to a feminine person) can be found in this Andean myth.

Also, the Samoan word "mauga" [pronounced "maunga"] for mountain, could be a variant of the Andean "montana" or "manu." The Samoan word "i'u" (pulling weed) could have derived from the Andean "icchu". The word "i'u" also means graduated (or elevated) from some position.

17. Toa

"To the present day, Andean peasants consider the hail-cat, "ccoa" - "seen with hail running out of his eyes" - a beast to be reckoned with." (Sullivan, p.139)

Could this menacing Andean icon be the root for the "toa" (brave) in central Polynesia? A similarity is also seen in the Mayan word "toh" (puma). "Toa" is also the Samoan word for rooster.

18. To'a

"The terrestrial opposite of the 'June Solstice Mountain,' is a body of water labeled 'mamaqocha', 'mother sea (or lake),' connected to a 'puquio', or 'spring,' found on the rainy-season...The Quechua-speakers and Aymara words for 'lake' and 'sea' are the same, qocha." (Salivan, p.63)

The Samoan word "to'a" describes something that saddles to a lower position. It also means calm or low tides. It is common to hear Samoans say "to'a i lalo" (saddle down) instead of "nofo i lalo" (sit down).

19. Palagi

The Samoan name for Europeans is "Palagi." It is a word made up to two words - "pa" (break or burst, and fence) and "lagi" (sky). I think that this reference to Europeans parallels the way the Incas referred to the Spaniards on their initial contact. The Inca legend, according to William

Sullivan, explains that Wiraqocha Inca predicted that he would return in 1000 years, in which time their world will end. The Spaniards showed up in 1532 - about 1000 years from the day the prophecy was supposedly made. The Incas referred to Spaniards as Wiraqocha. Is it possible that the Samoans, at the sight of white Europeans, were reminded of something similar, proclaimed - "ua pa lagi" (the heaven opened)? And like the Incas who met the Spaniards, the Samoans' initial impression was that the white Europeans were gods who came down to fulfill the prophecy.

On the other hand, "palagi" could mean a person returning from the spiritual world - thus establishing a connection between Egypt and Polynesia through the pre-Columbian tradition. The Egyptian concept of "ba" means the spirit or soul of a person. The "ba" describes a person's personality, which enters a person's body at birth and leaves at death. If "pa" in "palagi" indicates a meaning similar to the Egyptian "ba" (spirit), then "palagi" would thus be a 'heavenly person'. Another Egyptian meaning of "pa" is to fly. Using that meaning would make "palagi" to mean "a person who flew from heaven" - the traditional meaning is intact.

It's interesting to note the Samoan word "paolo" which refers to the shade a cloud makes on a clear sunny day. "Pa" is the word for 'burst' or 'wall', and "olo" is the word for 'hole' or 'Cave'. "Paolo" literally means 'walled off cave' or 'closed cave'. Why is something that happens in the sky named using something that's below ground? Could the meaning of the word "paolo" 'flying cave' - a hole in the sky?

Incidentally, the Maori (New Zealand indigenous people) word "Pakeha" describes non-Maori residents of New Zealand. The Maori word for pale and white is "teatea". The Samoan word for albino (light colored) is "te'tea", and the Samoan word for sky is "va'teatea". I think that the Maori word "keha" is a derivative of "teatea". I also think that those words clearly show a parallel between the Maori "Pakeha" and the Samoan "Palagi" described above.

"...the Quechua 'world' - 'pacha'..." (p. 28) "According to the indigenous view at the time of the Conquest, the cosmos was composed of three domains: 'hanaq pacha', literally 'the world above'; 'kau pacha', 'this world'; and 'ukhu pacha', 'the world below.' Likewise the same notions were held by Aymara-speakers of the Lake Titicaca region, who also distinguished among three worlds, also called pacha(s): 'alakh pacha', 'aca pacha', and

'mancca pacha', again literally meaning 'the world above,' this world,' and 'the world below.'" (Sullivan, p.56)

It may very well be that the word "palagi" was a conceptual application of an indigenous pre-Columbian astronomical idea. Some may attribute "palagi" to the Europeans massive cannons, but I haven't read of any first encounter, between Samoans and Europeans, where cannons were shot. Sullivan explained that the event in the Inca prophecy is based on the junction of the planets Saturn and Jupiter - which coincides with the time of the Inca "doom" prophecy. This, I believe, was the basis for the insinuation when white Europeans were first seen in Samoa and Peru.

20. Maliu maia

"In the pre-Columbian Andes, the Milky Way was styled a river ('mayu') or, less frequently, a road (nan). It was the route traveled by both the gods and the spirits of the dead in order to reach the world of the living." (Sullivan, p.49)

The Samoan phrase "maliau mai" beacons someone to come your way. It's also a word for 'death' and 'to travel on a journey.' The Samoan word "nana'i" is walking with purpose, and came straight out of Andean astronomy.

21. Iuta, Oti

"...the word for a world-ending cataclysm, 'pachakuti', and a synonym listed by Holquin, pachaticra. The word 'kuti' means variously "to return, or turn back, whence one come"... (Sullivan, p.305)

The Samoan words 'iuta' (inland or mountain area) and 'oti' (dead) could also find roots in the language of Andean astronomers. In some North American tribes (Ute of Utah for example), the word 'uta' also refers to mountainous areas.

22. Uta (load/cargo/burden)

"The word hucha has several meanings, one of which is "sin," preferred by Duviols, another "business," as in "affairs," preferred by Zuidema. (Sullivan, p.308)

“...an image of a goddess carrying a burden must represent 'cuch(u)', the Yucatec for 'burden'. The unknown sign must then be 'chu'. So he proceeded. The last syllable of 'burden', chu, he found represented the first syllable of 'chu-ka-ah', 'captured'... (David Drew, The Lost Chronicles Of The Maya Kings, p.165)

The Samoan word "uta" means a "load" or "burden" to carry.

English	\Egypt	\Samoa	\America
load/burden	\-	\uta	\kuch (Mayan)
loaded boat	\uha	\-	\-
to weigh	\-	\-	\iyuta (Lakota)
test by weighing	\uta	\-	\-
strength	\uta	\-	\-

23. Tupu, Ali'i

"Manco Capac carried with him a scepter of gold, called 'tupayauri' by Pachakuti Yamqui, the same wooden staff, now miraculously transformed, that was given to Manco's father by Wiraqocha before the child's birth" (Sullivan, p.125) The tupayauri, defined by Holquin as "the royal sceptre, staff, royal insignia of the Inca," was the symbol of Imperial authority among the historical Incas. Tupa means royal in Quechua, while yauri is the Aymara word for copper. (p.127)

I can readily see the two Samoan words "tupu" (king) and "auro" (gold) in the Incas "tupayauri" Sullivan explains above. Also involves are the Polynesian words "ali'i" and "ariki." The staff symbolizes authority in Samoan traditions.

24. Pupuna

"First he fashioned all the villages. Just by speaking he made all the fields and finished the terraces with walls of fine masonry. As for the irrigation canals, he channeled them out from their sources just by tossing down a flower of a reed called 'pupuna'." (Sullivan, p.220)

The Samoan word “pupuna” means ‘to bubble as water’, ‘to boil’, and ‘to spring’.

25. Taula

"'Tauna'. Staff, pillar, post, architectural pier." (Sullivan, p.233)

Could this Quechua word be the source for the Samoan "taula" (to anchor)?

While searching for Hebrew words to compare with Samoan words, I came across the word "towldah" (to-led-aw). Towldah means generation. Somewhere else this word means 'source' or 'origin'. Is the Samoan "taula", anchor, connected to this Hebrew word? I'm just asking.

26. Tama

"But what does 'camay' means? ...it labels a llama-shaped constellation [i.e., the black-cloud celestial Llama] the 'camac' (agentive form, 'camayer') of llamas. On descending to earth, this constellation infuses a powerful generative essence of llama vitality, which causes earthly llamas to flourish. All things have their vitalizing prototypes or 'camac', including human groups; the 'camac' of a human group is usually its 'huaca' ['waka'] of origin." (Sullivan, The Secret of the Incas, p.239)

"Tama" is boy, and "teine" is girl in Samoan. It is common in the Samoan language to refer to a son as "tamatama," and daughter as "tamateine." The Samoan "tama," therefore, is a prefix that denotes progeny - a prototype.

27. Io

"Maui' was thirsty through his labor, and called to a bird, tieke (saddle-back) to bring him water; but the bird took no notice, and Maui' seized it and flung it from him. Now where he touched its back the feathers were all singed with the heat of his hand, and to this day the bird bears the mark of the displeasure of Maui'. He called a hihi (stitch-bird); but it disregarded his call, and Maui' cast it into the flames; and ever since this bird has been timid, and its breast has borne a yellow hue as of fire. The toutouwai (robin) next disregarded his wishes, so he set a white mark at the root of its bill. The tuneful kokako (Maori crow) flew by, and hearing Maui' call for water it brought it in its ears. As a reward Maui' pulled its legs, so that they were

long, as they remain to this day." (Andersen, Myths and Legends of the Polynesians, p.200)

This Polynesian story is a typical classic hero myth similar to a Native American myth where its hero extended daylight. By lassoing the sun, Maui slowed the sun down so people can have more daylight to work in. The reference to the "four" birds resembles the way Native Americans use the number "four" in their myths. In the Maori version of the legend of Maui (Maui Ti'iti'i-a-Talaga in Samoa), the hero after defeating the Sun sought water from several birds. The crow was the only bird that offered him water, so Maui made its legs longer - Saturn's ring might appear that way to the author. I could see from the legend of Maui that the other birds represent the other planets. If this is correct, it's astonishing to see the relationship between the mentioning of each bird in the story to the location of each planet from the Sun. The story started when Maui defeated the Sun and moved outward, starting with Venus and ending with Saturn.

The Samoan "lao" (Wattled Honeyeater) is a very noisy and conspicuously visible bird. I think that the word lao is the root for the Samoan word "l'o", which means plant root, to cause, beginning, perching and pinnacle of a house. It might also be the root for "l'oga" (the ending). It's very likely that "lao" was the Samoan name for the planet Jupiter in times past - similar to the Hawaiians. The Samoan "lo" clearly indicates something of superior nature. The Samoan word "atua" (god), using information from Dr. Sullivan's book "The Secret of the Incas", is the name for the planet Saturn. I believe that "Atua" and "lao" are Polynesian deities connected with the planets Saturn and Jupiter respectively.

In his article "Calendar Animals and Deities," (David) Kelly discusses the similarities between calendar lists from Eurasia, Polynesia, and Mesoamerican... Filo, which means "twist, thread," is the name of the Polynesian god of thieves, and Maori mythology make him the twin brother of Hua. In Samoa, Filo is a name given to Castor (one of the stars of the constellation of the Twins or Gemini) and among the Maoris Whiro (from Filo) was the name applied to the planet Mercury. The Greeks applied the name Apollo both to the planet Mercury and to the star Castor, while the Roman Mercurius, god of thieves, was also god of the planet Mercury. (Sullivan, The Secret of the Incas, p.184)

"...Venus, a planet closely associated with war in Maya culture." (Martin Brennan, *The Hidden Maya*, p.50)

"The second glyph is his nominal is Chak Ek, Great Star or Venus, implying that he is a harbinger of the Sun. His way is the moan, the horned screech owl..." (Martin Brennan, *The Hidden Maya*, p.176)

"Both myths project the notion of the 'destabilization' of the Milky Way through the imagery of the quail's ungainly flight. But whereas the Andean version capitalizes on the comic potential of the "Iluthu", the Aztec version is relentless in its projection of the aura of doom." (Sullivan, p.276)

"Twelve Alligator now holds the staff of Venus, the Morning Star, the Bringer of Dawn. The possession of such objects confers status, authority, and the right to rule." (Brennan, p. 67)

I'm willing to propose that the Samoan name for the planet Venus was "Lulu". *Lulu* is the word for both earthquake and owl. The owl is the symbol of *Lefanoga*, Samoa's war-god. The other Samoan god associated with earthquakes is *Mafui'e*, whose legends say a local hero wrestled the secret of fire-making from. Could the word "moan" in Brennan's quote above be the root for the Samoan word for chicken, *moa*? As I read how important Venus was to Mesoamerican traditions, I was impressed with the parallels of those traditions to those of the Middle East. A comment found in William Sullivan's book provides a reasonable insight into a Polynesian name for the planet Mercury - "Filo."

Legend of Maui and Possible Planetary Reference:

Birds in the Maui Legend	\Bird represents (?)	\Polynesian Name (?)
\Native American		
-	\Mercury	\Filo
tieke (saddle-back)	\Venus	\Lulu
coyllur		\catu illa
hihi (stitch-bird)	\Mars	\-
toutouwai (robin)	\Jupiter	\lao
kokako (Maori crow)	\Saturn	\Atua
		\haucha

28. Uo

"Uo, the frog in 1B, is the ally of the Hero Twins and humankind and represents the Uinal, the count of twenty days." (Martin Brennan, *The Hidden Maya*, p.116)

Does the Samoan "uo" (friend) has an origin in the Mayan "Hero Twins" myth explain above in Brennan's book? I think it does.

29. Aa

The Samoan word 'aa' means 'root,' 'to come from,' and 'kick.' It is conceivable that this word is rooted in Mesoamerican myths. According to the Samoan Creation myth, three objects prop up the world: the god Tui-te'e-lagi and the first two trees (Masoa and Teve). These three objects that prop up the world and the three societal structure elements (the three fonos) reveal how important the number three is to the Polynesians.

Concerning the Mayan creation myth, Brennan said - "an account of the Creation would not be complete without reference to the Oxib Xk'ub, 'the three hearth stones,' which were born or set up as the first act of Creation. It was Matt Looper, a student of Linda Schele, who first saw the stars in these stones. The Quiche Maya envision a triangle in the constellation Orion composed of the stars Alnitak, Saiph, and Rigel and representing the typical Maya kitchen fireplace. ... It is astonishing that these stars are found in the Maya constellation 'Aac,' the Turtle - what we call the belt of Orion - and that they were at zenith at dawn on the Maya day of Creation."

"In Yucatec the verb 'ah' means 'to dawn' and 'to create.' The Turtle God is a deity of rebirth who presides over and represents the 'a' sound, which, in the vast majority of the world's language, including our own, is the first or primal sound. The turtle's head denotes the 'a' sound in the 'ay-a' glyph introducing the P.S.S. on the vase, meaning, "It came into existence." (*The Hidden Maya*, Martin Brennan, pp.83-84)

30. Taea, Ao'auli

It is possible that the Samoan "taea" (morning) and "ao'auli" (afternoon) originated from Mesoamerican traditions. The following quote from Robert M. Carmack's book, "The Quiche Mayas of Utatlan", shows the words Teojil and ajwilitz.

"K'ij, the Sun, [was] the splendid god, husband of the Moon. Physically considered, it is the astral body that gives the idea of time. Theosophically, it is the God of the gods. In the morning it is call Teojil, Divinity. In the afternoon it is named Ajwilitz, for permitting night to come with its maleficent spirits. (De Leon, pp 45-46, quoted in "The Quiche Mayas of Utatlan", Robert M. Carmack, p.275)

31. Lulu

Is it possible that the Samoan word "lulu" (owl or quake) has roots in Andean myths? The owl is the symbol of the Samoan war-god *Lefanoga*, and it's also characteristic of bad omen in the Samoan culture. I previously made the suggestion that this word is a Polynesian name for the planet Venus.

"...the 'bad' brother Iluthu, the Southern Coalsack, was a sociopathic character whose 'behavior' represented the subversion of customary norms...from the Age of the Warriors, to my knowledge the only Andean myth of pre-Columbian origin in which the partridge, Iluthu, plays a significant role." (Sullivan, p.274)

Could this symbol unknowingly survived into modern time by the naming of Wednesday? These are the Samoan names for the week days ("aso"):

Sunday	\Aso Sa	\Sacred day
Monday	\Aso Gafua	\First fruit day
Tuesday	\Aso Lua	\Second day
Wednesday	\Aso Lulu	\Lulu day?
Thursday	\Aso Tofi	\Tofi is a Samoanized Thurs
Friday	\Aso Faraile	\Faraile is a Samoanized Friday
Saturday	\Aso Toana'i	\Feast day

A search for the origin of the word Wednesday revealed something even more interesting. According to one source, the word Wednesday was inspired by the northern European pagan god Woden. Woden is related to the gods Wotan and Odin, associated with knowledge, war, and wisdom, and also associated with the planet Mercury.

32. Uma, Luma, and the "Hom" glyphs

"It is important to recognize that the Incas were quite well aware of the meaning of the Aymara word 'wira.' The precise spot mentioned by Molina as a pilgrimage stop of the Inca priests, and identified by Larrea as the 'divortium aquarum,' or continental divide, sloughing the two rivers at Vilcanota in opposite directions, was called 'uirauma.' In Quechua this would mean 'fathead.' In Aymara, where 'uma' means 'water,' it might be translated literally as 'tilted plane of waters' or, better, 'the roof of waters' or, best of all, 'watershed.'" (Sullivan, p109)

The Samoan words 'uma' (finish, done) and 'luma' (front, facing the sea) could be rooted in the above Andean myth. The word "uma" might also be a derivative of the Mayan word "hom", especially when we phonetically sound the characters.

"Hom in Cholan and Yucatec means 'to end up or finish' and its homophone means 'to knock down or demolish buildings or hills.'" (Martin Brennan, *The Hidden Maya*, p.184)

33. The Three Stones of Creation Myth

Previously I said that the Native American astronomical ideas are the sources for some of the Samoan traditions. I think that the Samoans fashioned new ideas from some basic knowledge they acquired - a process similar to how some modern Christian traditions were acquired. For example, the Christians have ideas that aren't found in the Bible, but were derived from it. The concept of the Rapture for instance, which is an acceptable fact to Christians, isn't mentioned anywhere in the Bible. Likewise the ideas of the nine heavens and the three supporting pillars in Samoan myths are directly tie to the observations of pre-Columbian astronomers.

"This is just one of several accounts of the three throne stones that were placed by the gods at the time of creation. After this act, the gods separate the sky from the earth and erected the world tree at the center of the universe" (*Merging Myth and Politics*, p.170-171)

"The concept of the three stones was a core component of Mesoamerican myth. I want to stress that this is Mesoamerican myth. It is not limited to one of the many cultures of Mesoamerica, for it appears, at the very least, among the Olmec, Maya, Mixtec, and Aztec." (p.172)

Elements of this myth are found in the Samoan creation story.

"Then Tangaloa said to Tui-te'e-langi, 'Come here now; that you may prop up the sky.' Then it was propped up; it reached up on high. But it fell down because he was not able for it. Then Tui-te'e-langi went to Masoa and Teve; he brought them and used them as props; then he was able. (The masoa and the teve were the first plants that grew, and other plants came afterwards)." (Tala, Samoan creation story)

34. Tauluga

The Samoan "taualuga" dance (taua: war; luga: above; translates as 'war in a higher place') reveals the importance of the number three in the Samoan culture. In the tauluga, a "taupou" (village maid or virgin) does a slow and dedicate dance. Surrounding her are others doing animated dances to distract the taupou from doing her slow dance, taunting her to move faster, and to copy the way they dance. The "taupou" should continue with her slow dance despite the distraction. The taupou wears a "tuiga" - a headdress made of flowers, shells, human hair, and three recognizable spikes.

This is the basic form of the tauluga, which is demonstrated in a variety of ways by different performers. Also in a 'taualuga', a male person would drop and lay flat down on the floor, which invites the 'taupou' dancer to step on him. Most Samoan festivities that I attended culminated with a 'taualuga' performance where anyone can join, makes lots of noise, and contribute money.

This dance is performed at the conclusion of most Samoan fiafias (festivities). Today the tauluga is mostly done to collect money, and you'll also see variations to the performances. However, all Taulugas involve three characters - the main dancer, encircling dancers who make lots of noise, and someone on the floor to be stepped on.

The Samoan tauluga, to me, has a religious connotation. In my view, this dance enacts the war between good and evil. Good is represented by the center dancer, and evil or chaos is represented by the other characters. Good triumphs in the end when the center character steps on one of the annoying characters who taunt her from the side.

The people of the nearby islands of Tonga borrowed the Samoan Tauluga, which they perform in a distinctive way. However, the Tongan tauluga doesn't have all the elements associated with the Samoan version.

'Tauluga' is also the word for the top most part of the roof of a Samoan traditional house. Clearly to me, the 'tauluga' is a conceptualization of something spiritual.

35. The three Fono houses

"I have argued that Teotihuacan had a triadic political structure much like that recorded for the Aztec, and that the physical arrangement of thematic motifs in the White Patio reflects an actual political system. However, the murals of the White Patio convey an even richer message, for they integrate political structure with cosmological mythology." ("Landscape and Power in Ancient Mesoamerica", p. 188) (2)

Similar to this apparent three-group political structure in Mesoamerica, the "Solo ole Va" also seems to convey a triadic political organization.

Fono of Tranquility
Or peaceful fono which Tranquility is named;
At fono of Tranquility, your councils you must hold,

This fono was probably a council made up of representatives from the royal families, or the ruler himself.

Fono of Asia
The fono of Asia, the fono of Assembly,
Or of Lologo, or Pule-faatasi.

The fono of Asia ("visit", "include") is probably a general assembly that discuss, expound ("lologo") and legislate ("pule-faatasi").

Fono of the Rock
Or fono of the Rock, or where Confusion reigned,

This fono probably dealt with war, or something having to do with settlement of complaints.

36. The Vase of the Seven Gods

In his book, "The Hidden Maya", page 77, Martin Brennan mentioned an image from a cylindrical vase titled, "The Vase of the Seven Gods." He also mentioned another image found on page 130; the "Seven Macaw" that he explained to refer to the seven stars in the Big Dipper. In the Samoan creation story, the principle god, Tangaloa-fa'a-tutupu-nu'u, caused the following rocks to appear before the actual act of creation took place. They are "Papa-taoto," "Papa-sosolo," "Papa-lau-a'au," "Papa-'ano-'ano," "Papa-'ele," "Papa-tu," and "Papa-'amu-'amu."

According to Gerald Massey, "The Seven Souls of Man and their Culmination in Christ", c. 1900, the number seven was very important in Egyptian traditions.

37. Nine Heavens

The "Samoan Creation Story" tells of the creation of nine heavens. Could this have any connection to Mesoamerica? The Samoan story also starts from the sun.

"Then Immensity and Space brought forth offspring; they brought forth Po and Ao, 'Night and Day,' and this couple was ordained by Tangaloa to produce the 'Eye of Sky,' [the Sun]. Again Immensity and Space brought forth Le-Langi; that is the Second Heavens; for Tui-te'e-langi went forth to prop it up and the sky became double; and Immensity and Space remained there, and they peopled the sky.... Then again Langi brought forth; that was the Ninth Heavens; and it was propped up by Tui-te'e-langi; and that heaven was peopled by Ilu and Mamao. Then ended the productiveness of Ilu and Mamao; it reached to the Ninth Heavens." (Samoan Creation Story)

"The setting of 'The Descent of the Goddess' is a panoramic view of the primordial ocean divided into upper and lower regions separated by a sky band representing the ecliptic and divided into nine segments. In the illustration the first segment is the Sun followed by probable Mars and Mercury symbols. Next comes Jupiter and Venus and then a repetition of the Mercury and Jupiter signs. The next sign contains bands thought to represent the crossing of the Milky Way with the plane of the ecliptic and

finally a sign that I think is likely to represent a phase of the Moon." (The Hidden Maya, Martin Brennan, p. 85)

38. Probable Samoan direction names

"I would hypothesize that Tojil was linked to the year-bearer Quej (Deer) through Junajpu the hunter, and Awilix to Ik' (Wind, and Sickness). The other two year-bearers would be more difficult to identify, though Noj (Strong, Resin, Weather) would seem to correlate best with Jakawitz, and E (Tooth) with Nic'aj Tak'aj, through that day's association with maize. These identifications would associate the four gods with major cycles of time; the time cycles, in turn, would receive directional associations: Quej with the east, Ik' with the west, Noj with the south, and E with the north." ("The Quiche Mayas of Utatlan", Robert Carmack, 1934, p.204)

The following list is what I suspect as possible old Polynesian names for the four directions before they settled into their new home, and before their language changed.

Direction	\Egyptian Polynesian	\Quiche-Mayas	\Samoan	\Probable
East	\-	\quej	\sasae	\tui, tua, lefiti
West	\maarav (Hebrew) marama	\ik'	\sasifo	\iti, hiti,
South	\shema (Hawaiian),nofo	\noj	\toga	\hema
North	\meht	\e	\matu	\ee, i'i, ae, matu

Words

climb	\-	\nak-en	\a'e	\-
lift	\-	\-	\sa'e, si'i	\-
sit down	\-	\-	\nofo, sifo	\-
bow down	\pet	\-	\ifo, punou	\-

39. The Moon Rises In The West

Polynesian legends refer to the "Horizon-of-the-Moon" (land lay where the moon comes up) as the West. In the Tahitian legend of Rata (Lata in

Samoan), the heroic Rata went on a journey to rescue his mother and retrieve his father's decapitated head from the evil Puna who lived in Hiti marama - the land where the moon rises. The west of Polynesia is where a people called the Hiti lived. It's amazing that the Polynesians knew this fact about the moon. The moon actually orbits the earth in a west to east direction. The fact that the Earth spins much faster than the eastward movement of the moon tricked us into thinking that the moon is moving towards the west.

Notes for Chapter 4 (Astronomy):

1. To The Ends Of The Earth; Secrets Of The Incas; Dr. William Sullivan;
<http://www.channel4.com/history>

2. "Landscape and Power in Ancient Mesoamerica", Rex Koontz, Kathryn Reese-Taylor and Annabeth Headrick, Westview Press, Boulder, Colorado, 2001; "Merging Myth and Politics: The Three Temple Complex at Teotihuacan", Annabeth Headrick, p. 188

CHAPTER 6: TOAGA – My unscientific view

Niels Bohr: "Your theory is crazy, but it's not crazy enough to be true."

I will now take what I've said in the previous chapters and humbly present an alternative unscientific view of what might have happened to those who Hagoth led out of the Nephite country. You thought the opinions I've expressed so far are strange?

1. "The peopled waves; waves from east to west."

Their goal of reaching the Northern land failed and they've unfortunately drifted into the great Pacific. They sadly referred to the island as "motu," which in the Polynesian language means both "island" and "severed." They were truly separated from their kin. An alternative meaning of "motu" is "floating mountain" if we assume it was derived from the Egyptian words "mu" (water), and "tu" (mountain)? The Samoan "mutu" also means separated and severed part. They were cut-off from their countrymen, isolated and alone.

Hardship was not new to the new arrivals, and survival forced them to adapt. After several generations they ventured further westward to the central Pacific.

"The peopled waves; waves from east to west." (Solo Ole Va)

Why didn't they reverse course and go back east? I don't know. Anyway, they made a home for themselves in the new place and their children became masters of the new environment.

2. Rapa Nui

It's interesting to note that one of the islands Polynesian colonized is named after and a common object they used – the paddle. The island I'm referring to is "Rapa Nui". The paddle was a vital tool to a seafaring people, which can also be a useful weapon. "Nui" in the Egyptian language means weapon or tool. The Polynesian word to describe the paddle is "rapa" ("lapa" in Samoan). The paddle is also "foe" in Samoan. These travelers also used axes, the "toki" ("to'i" in Samoan). I suspect this name was probably derived from the Egyptian word "qeh" (axe).

"Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians". (Book of Mormon, 1 Nephi 1: 2)

"Easter Island was given the name "Rapa Nui" (Great Rapa) by Tahitian sailors, in the 1860's, as it reminded them of Rapa - a small island in French Polynesia (now commonly referred to as Rapa Iti). Before 1863, the name was unknown on the island." -S. Fischer, "The Naming of Rapanui", Easter Island Studies: Contributions to the History of Rapanui in Memory of William T. Mulloy (Oxbow Monograph 32, Oxford, 1993, pp. 63-66.)

In April 12, 2004, I received the following from Antionette of the Easter Island Foundation Books: "Dear Pen, 'Rapa Nui' means 'big paddle', literally, although some say that it was named after the island of 'Rapa Iti' because it reminded people of that island. The Rapanui people call it 'Te Pito o te Henua', 'the navel of the earth', also translated as 'the end of the earth'. I don't speak any Tahitian, so I don't know what it translates to in Tahitian - sorry! Best regards, Antoinette"

The Samoan words for paddle are "lapa" and "foe" (specific word for rowing paddle). "Lapa" refers to any paddle-line object and also describes a flatten surface. The "foe" is very specific to rowing paddle.

As for the word "nui", I'm not aware of an equivalent Samoan word for it. The word "nui" means big in east Polynesia. Its usage in "Rapanui" in some way is similar to "tele" in the traditional name of the Manu'a Islands - "Manu'a Tele" or simply Manuatele. The Samoan word "tele" means "many". The word for "large" has the same spelling with an emphasis on the last

character "e." It's possible that the word "nui" was at once used by the Samoans but was later replaced by something else. It's also possible that the Samoan "nuti" (to shatter) have some association with the word "nui". The name "kahuna nui" (guardian-priests) of Hawaii may also have a close association to this subject – the great kahuna. The Zapotec (Central America) word "rapa" means "to take care of", "watches", and "guards". If the Polynesians used their paddles as weapons, then it's possible that the Zapotec word "rapa" applies here too.

3. The Sun - SA, LA, RA

The Samoan word "sa" means sacred or restricted. It's also a prefix designating family association. The "sa" in my opinion is veneration of someone's family, a god, or the sun. The word for sun in Samoan is "la", which in my view is variation of the word "sa". The sun to the Polynesians was a sacred object. Also, the Samoan "la" is synonymous with the word "ra" that is used in other parts of Polynesia. Across Polynesia, the letters "R" and "L" are interchangeable, as in the name of the mythical Polynesian hero Rata (Lata in Samoa). Hence the Samoan word for sun, "la", is synonymous to "ra", which is the word for sun in other parts of Polynesia.

The Samoan "la" also refers to the sail of a boat, which I believe had something to do with the nettle materials that they originally fashioned sails with. Nettle translates to "lah" in the Quechuan language and "lalavao" in Samoan. The application of the rising and setting of the sun in the Samoan language may indicate some hidden fact to the direction of their migration.

"Come now; go back by the road you came; take people to possess the Eastern groups; take Atu and "Sasa'e;" that is a pair; they were called conjointly "Atu-Sasae;" these two people came from the heavens from among the children of Tangaloa." (Fraser, Tala: Samoan Creation Story)

The Samoan "sa" translates to the following words - sacredness, family, and sun. The sun was very important to Polynesians. It was their sacred sun. The sacred "sa" survived into their new home in the west, and it was used to derive new words. The words for east (sasae) and west (sisifo) are both derived from the word "sa".

English	\Samoan	\Comment
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Climb	\a'e	\-	
East	\sa'sa'e		\latterly "sun climb"
Bow	\ifo	\-	
West	\si'si'fo		\possibly "sa'si'fo" - "sun bow"

The word "a'e" is the Samoan word for climb. The word "sasae" means, "sun climb" (sunrise). The word "sisifo" (west) probably started out as "sasifo", whereby making "sasifo" to mean "sun going down," or sunset. The word "ifo" is bow in Samoan.

These words are also found in the western Pacific languages: "sae" (to climb - East Timor) and "sifo" (to go down - Lau). The origin and the exchange of these words is a matter for discussion, but it's clear to me that the rising and setting of the sun played a part in it.

The following Mayan words could provide some insight into the relationship between the Polynesian views of the Sun and their directional references.

English	\Maya	\Samoa
Nettle	\lah	\lalavao
Sail	\-	\la
sun	\k'in	\la
east	\lak'in	\sasa'e
west	\chik'in, och k'in	\sisifo, probably sasifo
mouth	\chi	\-
enter	\och	\oi
climb	\-	\a'e
lift	\-	\sa'e, si'i, ee
north	\e	\matu
bow down	\-	\ifo

In the Inca region of South America, as well as other parts of Meso-America, the sun god was paramount. The sun played an important role in the lives of those who left with Hagoth. The "sa" might have derived from those old traditions.

"The traditional history of the Chibchas attributed their cultural attainments to the teaching of a foreign migrant, generally known to them as Bochica or Xue....Bochica was also known as Sua, the local word for sun, and when

the Spinards arrived they were taken to be his envoys and were called Sua, or Gagua, which also meant sun." (Heyerdahl,p.109)

The Samoan word "sa" could have originated from Egyptian myth.

In the Egyptian myth, the earth-god Aker guards the gates of dawn (shahar) and sunset (shalim) through which the sun rises every morning and sets every evening. The ancient Egyptians placed statues of Aker at the doors of palaces and tombs to ward off evil spirits (1) and malicious entities.

The Jewish word "sha" can also be considered for root association with the Samoan "sa".

Sha	-Be quiet!
Sha-buhs	-rest
Sha-char	-dawn
Sha-dai	-Almighty God

According to Sir E.A. Wallis Budge, author of "Egyptian Language", "sa" is an Egyptian word for son, and also sacred. This could explain the dual use of "sa" in Samoan - sacred and lineage (belonging to a particular family). For example, to refer to the Mata family - in the Samoan tradition, they would refer to the Samata family.

Someone questioned my attempt to connect the Polynesian sun ('ra', 'la') to the Native American names. If it's true that Polynesians migrated from pre-Columbian America - he questions why the peoples on the continent and the islands name the sun differently. The sun is also named differently amongst the Native Americans themselves. He made a good point, which I don't have a definite answer for. However, I came across a Kaingang (Brazil, South America) word for sun that looks interestingly similar to the Polynesians "ra", but, regrettably, that's not enough. The priests and astronomers of ancient Americas had immense influence on their societies. Their leaders were mindful of the power of information and took advantage of it for their own gain. The dry astronomical facts were woven into social icons that became part of their languages and myths. The sun became a god personified in their ruler: the sun was the king, the king was the sun. In the case of Polynesians, the sun was an important navigational tool and its name was kept while they traveled the vast Pacific Ocean.

"About the Mayan glyphs - The Maya had 'published a record of themselves', as he (John Lloyd Stephens) put it. It was simple as that. The characters depicted on the stele and lintels were not gods or priest, but Maya rulers." (David Drew, *The Lost Chronicles of the Maya Kings*, p.161)

"Thus each individual Maya king - and there were dozens of them - regarded himself as divine." (Drew, p.170)

"At Copan the very first Lord of all was named in full K'inich Yax K'uk Mo. He was the 'Sun-faced Blue-Green Quetzal Macaw'." (Drew, p.209)

"In charge of each of them was a category of nobility known as sahal. So far we have only come upon the word ahaw or 'Lord' when referring to the powerful families that ran a Maya city-state. All kings were of this rank and defined themselves more precisely as k'ul ahaw or 'holy lord'. But ahaw on its own is also used to describe members of the immediate royal family and heads of other major lineages. The distinction between the two is often hard to make in practice, but along the Usumacinta, sahal appears to refer to a slightly lower level amongst the aristocracy, often translated as 'governor' when it describes an individual who ran a dependent settlement on behalf of the king." (Drew, p.258)

Drew included in his book a Mayan glyph showing a picture of a jaguar with two symbols on its cheek - "kin" (the sun that is portrayed by four petals) and yax (first). Drew explained this by saying, "The first sun on the horizon at dawn, the moment at which the sun is reborn." Was "kin" the name of the king whose name the sun was named after?

4. Tuamotu

On the extreme eastern part of Polynesia lie the islands of Tuamotu. In the Samoan language are two words which I think the name "Tuamotu" is derived from. The words are "tua" (back or behind) and "motu" (severed and island). The Polynesians could have referred to Tuamotu as back islands. The word "tua" could be the root for the Samoan word "tua'a", which means ancient and ancestor. The Polynesian push to colonize islands west probably started in Tuamotu.

The Egyptian word "tua" means to pray, to praise, to adore, and to entreat. It's possible the Samoan "tua" denotes some sentimental feeling of something special.

Some of them longed for their previous homes and cried out au'e! - a common Polynesian word that is called out by people in great distress and sadness. Could these Egyptian words be the root of this outcry in Polynesia?

a -to cry out, to call, to invoke
au -to be long, extended
aa -great
kes -pay homage
re -opening, mouth, door

It's also possible that they were using something common with the Mayan word for listen! - u'ye?

Some may have attempted return trips home. Despite the longing for the homeland by some, many of them ventured further west. The west was in front of them; north ("akau" in Hawaiian; "matu" in Samoan) was on the right. The word "akau" also means right side in Hawaiian. The Samoan "tau'matau" (right side) could have originated from "matu". On their left was south ("hema" in Hawaiian, which also means left). Another Egyptian word for south is "shema." Perhaps that might be a connection. In Samoa, the southerly direction is Toga - in the direction of Tonga. Left-side in Samoan is "tau'agavale," which can be translated as "the side that behaved foolishly." If the direction of the Polynesian migration was westward, then the meaning of "tau'agavale" (left-side) will become clearer later when I talk about the Samoan word "togafiti."

5. Tagata Uli (Hiti)

On their journey west, they encountered another group of people already there who were darker in appearance. They called them "tagata uli", dark ("uliuli") people, or "hiti". They were darker in complexion and fierce warriors. In time, they merged with their new neighbors and gradually lost more of their original knowledge. Little by little, generation after generation, the knowledge and the language spoken by their fathers who departed the west coast of South America changed to what is spoken today in Polynesia.

"In 1595 an inhabitant of Taumako in the eastern Solomons was able to describe to the first Spanish visitors a mental map of islands known to him, divided by the skin color of their inhabitants and associated propensities for cannibalism. The islands with lighter skinned people like himself, speaking related Polynesian languages, were described lovingly, those of darker skinned peoples as the haunts of cannibals." (Matthew Spriggs, *The Island Melanesians*, p.10)

"Equally dramatic are the stories from the Outliers of Rennell and Bellona further west in the Solomons concerning the fate of the indigenous inhabitants there, the hiti, described as black people. When the ancestors of the presents Polynesians speakers first arrived 23 generations ago they lived in harmony with the hiti for some generations, but then they turned on them and massacred the entire population. ... The oral traditions give a vivid and distressing picture of genocide which is chillingly reflected in modern Rennell and Bellona language where we find the word hiti with the meanings "original inhabitants...wretch, no-good (as in insults)..." (Spriggs, *The Island Melanesians*, p.206)

The word "hiti" could be the origin of the name Fiti - Fiji. One can conclude from Spriggs' book that there was something akin to the arrival of the Europeans in western Oceania when the Polynesians arrived there previously. The new arrivals from the east probably named the natives as black people using a word originated from pre-Columbian America. The Mayan (3) word for black "ek" could have been the source for the word "hiti", pronounced "e-k," or "hi-ti."

"Relations between the Solomon Islanders and the Spaniards were generally hostile... Coming out to Mendana's ship, they called for the tauriqui (spelt tabriqui in some accounts) of the Spaniards to appear, meaning chief or leader. From the general Polynesian term for chief, te ariki, this is not a local word and is one apparently unknown on Isabel today. (Spriggs, p.227)

"As can be seen from oral traditions in the region, the establishment of Polynesian populations on the Outliers was more often than not accompanied by the massacre or enslavement of the previous inhabitants. Perhaps this explains why these new foreigners, light-skinned like the Polynesians, were greeted everywhere they went with such vigorous

response except on the two Outliers with which they had contact, Taumako and Tikopia. ... In Santa Cruz too the term Te Ariki was known for the leader of a foreign ship, as it was on Polynesian-speaking Taumako was the word for chief." (Spriggs, p.228)

Generation after generation, through wars, inter-marriage and commerce, what is characteristically Polynesian today was developed resulting in a different language, different custom, and different culture. However, there were legends and stories that were passed down by a degenerate form of priest-line that retains images of a time prior to all the developments. It was under those conditions that the "Solo ole Va" was authored and maintained through vocal traditions up to the time when Europeans appeared on the scene.

6. The ripples at the edge

Pigs, Chickens, etc.

"[H. Wallin] ...made an important discovery that chicken bones were present only in the uppermost layers of refuse. The expedition's stratigraphic excavations revealed quite clearly that poultry, a Melanesian-Polynesian type of livestock, was unknown to the original inhabitants of EI and was introduced very late, presumably at the end of the Middle Period. This discovery confirmed the Easter Islanders' own account that seabird's eggs had been an important part of their forefathers' diet until they acquired poultry." (Heyerdahl, 1989, p. 228) (4)

The contacts with Melanesians provided new experiences with food, dances, and language. The new knowledge and products propagated backward (eastward) to other Polynesian islands. Researchers have found artifacts in the Society Islands in eastern Polynesia that were made of materials found in Southeast Asia. Commerce was widespread and the exchange of goods brought even more interactions with people of different cultures.

Tattoo, Pe'a, Tatau

Kirch observed: "Furthermore, the dominant or central motif throughout the corpus of early Far Western ceramics is the human face, originally in a highly recognizable synthetic figurative style, and later transformed to a

more conventionalized, geometric figurative style. We are compelled to ask: were these cylinder stands and pedestalled-bowls more than mere utilitarian objects? Were they in fact representations of human being, living or dead, real or mythical?" (Kirch, p.143)

The Samoan "tatau" is probably the source of the English word tattoo. The Samoan legend says that two Fijian women, Taema & Silifaiga, taught tattooing to the Samoans. They taught the art as well as the traditions surrounding it.

Is there a parallel between pottery making and tattooing? Were they vessels of spirits? Do tattoos protect warriors from evil spirits? Do tattoos provide connections to the spirit world? This was something that was readily adopted by the Polynesians. In Samoa, the tatau for women is known as the "malu" - to cover or to protect. The tattoos would have provided warriors with added confidence and they became an initiation for them into the warrior-world.

A Samoan song explains that a man's whole body should be tattooed. We can find many similar elements in various myths of eastern Melanesia and western Polynesia. The adaptation of the tattoo and its tradition gave birth to a new and unique culture in the central Pacific.

Hindu Influence?

As early as 100 BC, establishment of Indian settlements were made in Southeast Asia. According to the same source, contact between India and Southeast Asia went further back 2000 years. The Indian influence in that part of the world is very obvious by the languages and religion of Southeast Asia. The Hindu religion became a very powerful force in that region - influencing most of Southeast Asia and spilling over to lands further east. Chinese contacts were also made, with establishment of Chinese outposts around the 9th century. Islamic influence occurred around the 14th century.

Included with these new arrivals were sun-worshipers from the east. They said that they came from the "malae" - the celestial place. The original inhabitants referred to the new arrivals as malae (foreigners) - using their own word. The new arrivals were shunned, and their sun ideas were prohibited (sala). The word "la" is "not" in many Southeast Asia languages. The word "sala" is still the Samoan word for guilty or punishment. As the

old "sa" (sun) traditions became corrupted, they adopted new words into their language and their tradition that remain to this day. The following Samoan words may have roots in Hindu traditions.

Afi (fire)

The Samoan "afi" (fire) could have originated from Agni, the Hindu god of fire, by way of Southeast Asia - "api" (Malay), "ahi" (East Timore).

Agaga (spirit)

Ananga is 'bodiless' in Hindu myth.

Fetu (star)

The Hindu word 'ketu' (brightness) could be the inspiration for the Samoan word for star (fetu). However, the Egyptian word for sanctuaries (hetu) may also be considered as the root of the Samoan 'fetu', who looked to the stars as their celestial origin.

Mala (bad omen, transsexual)

'Mara' in Hindu is the tempter, the destroyer of life, and a word for killing and death. The origin of the Samoan word 'mala' could be trace either to this Hindu word, or to a Native American myth. William Sullivan explains that the Inca astronomy divides the visible sky into upper (tuna) and lower (maras) planes.

Nata (snake)

The Hindu word for snake or serpent (naga) could be the origin of the Samoan word for snake - "nata". However, the root of this word may ultimately go back further to Egypt.

Siva (dance)

The Samoan "siva" (dance) could have originated from the Hindu god Shiva. Another word for dance in Samoan is similar to the Zapotec (Central America) word - "saa."

Tamaloa (man), Muli (butt)

The "Seven Chakras" appears to provide some hints of Hindu influence in a couple of Samoan words - "mulu" (butt), "mulimulu" (last), and "tamaloa" (man). The first chakra, Muladhara Chakra, is the basic support chakra (tail chakra). This sensual plane (Kama Loka) could be the source for the Samoan word "tamaloa" (man). The word "mulu" would be a reference to the "muladhara chakra."

An obvious question is why the pervasive Hindu and Buddha cultures failed to move further east. Polynesia is basically a Sun-worship area.

7. Further Interaction Created A New People.

For hundreds of years, the descendants of those who left with Hagoth intermingled with the people they encountered, and they became a different people. The result was unique both physically and culturally. When the Europeans arrived in the Pacific, the people they met were products of that interaction. Even though they are now a completely different people from those who boarded the boat with Hagoth, there are certain things that tend to refocus my attention to the Americas as an origin of the Polynesians. I would like to point out a few things to illustrate the connection between the Polynesians and the Book of Mormon.

For defensive purposes, the Polynesian islands bordering Fiji and other Western Islands were fortified, from Savai'i to what is now Tonga. In the proximity of the Tonga island-chain and islands east of Fiji, the Polynesians positioned reinforced settlements. This group had its center in the city of Mu'a. The Fijians were a short distance away and was an important Melanesian center. The people of that area were dark in complexion, and were very ferocious and war-like. It's my belief that the Fijian culture was the dominant culture in the Middle Pacific and it greatly influenced the Polynesians. There are numerous stories of wars amongst the inner triad - Fiji, Samoa, and Tonga. Since Tonga is more westward and bordering Fiji, war in that region was more common. For that reason the Polynesians positioned their primitive force in that part of the region.

8. Toaga

Because of the importance of those islands to the Polynesian defense, they referred to them as "Toaga" ("toaga" in Samoan means attentive, eager or dedicated). The phrase "o toa ga" translates as "those toa" or "those braves." They were the braves, the soldiers - the "toa" (brave or courageous). Could the Samoan word 'atoa' for 'complete' has a root to that period in early mid-Pacific history? What are now the Tongan islands was the location of that force, and their leaders shared families with islands eastward. Here is a quote from an article I read, saying, "'Opeti Talia'i [M.A. student at the University of Auckland] spoke on the various language levels in traditional Tonga. He hypothesized that the vocabulary reserved for the royal family was of Samoan origin." (The Tongan History Association) (5)

9. Tautoga

Those who joined the "Toaga" force gave "tautoga" to their leaders. The Samoan word "tautoga" (swearing or oath) is probably derived from the words "tau" (fight) and "toaga" to mean "fight for Toaga", "fight for Toga", or "fight for Tonga". Members of the "Toaga" swore to defend Polynesia - reminiscent of Moroni's declaration in the Book of Mormon. Moroni was the military leader familiar to those who left with Hagoth.

"...Moroni...waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying: Behold, whoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant..." (Alma 46: 19 - 20)

The Polynesian "Toaga" were their first line of defense. The disintegration of the Polynesian "toaga" force gave birth to a different political entity - Toga (Tonga).

10. Inasi, Lafoga

"The chiefly residential center of Mu'a on Tongatapu incorporated 26 langi mounds, the largest fronting a great ceremonial plaza, where in A.D. 1777 Captain Cook and his crew witnessed the annual rites of tribute called 'inasi.'" (Kirch, On The Road Of The Winds, p.226)

"Each year double-hulled canoes brought tribute to Mu'a from these outlying islands, to be offered up to the Tu'i Tonga at the 'inasi ceremony..." (Kirch, p.289)

The "Toaga" was supported by contributions. The Samoan words relating to begging are "aisi", "inasi", "aioi", and "faatoga". The Samoan word "faatoga" could be interpreted as "the Toga way". Lafoga is tribute or offering. The root word "lafo" means "toss with great care," unlike "togi" which means "throw." therefore, the "inasi" tradition in Tonga emphasizes receiving tribute, and "lafoga" in Samoa emphasizes giving tribute. The legend of "Samoa Gift, Tongan Payment" is most likely based on this precarious, but necessary exchange.

"In a time long-ago, Tonga had coconuts but Samoa had none. Samoa had fowls but Tonga had none. A god of Samoa asked a god of Tonga for a coconut, and the god of Tonga answered, "Yes, for a fowl." Then those gods prepared a trick, each man. Instead of a fowl the Samoa god brought an owl for a gift; and that Tonga god open his nut and scooped its flesh out, he brought an empty husk. Then they-two exchanged their gifts. As the Samoan went away he said, "*Alua, mo moa lulu* - Farewell, with owl-fowl." The god of Tonga answered him, "*Alua, mo niuniu pulu* - Farewell, with cut nut." (Antony Alpers, Legends of the South Seas, p.290) (6)

11. Malietoa

The royal title of "Malietoa" designated the best of the Toas - the best of the "Toaga". The word "malie" in Samoan is satisfied. The name "Malietoa" is a combination of two words, "malie" (satisfied) and "toa" (brave). The word "malie" is also the word for shark that I think also means "the best." When the Tongans ended their occupation of Samoa, they called to the Samoan warriors who lead the revolt against them "Malie Toa," reminiscent of some past tradition of acknowledging a shared comradeship, a champion in a competition.

"...in the western islands the august title of Malietoa was acquired in the thirteenth century when the brothers Tuna and Fata, as they drove the last of the Tongan invaders from Samoan shores, were hailed by the departing Tui Tonga Talakaifaike with the words, 'Brave warriors! Well fought! I will not again venture to Samoa in a war canoe!' The memory of this occasion

still excites the pride of Samoans, as does Marathon that of the Greeks."
(Freeman, p.171)

A 1616 Dutch lithographic image depicts a Samoan canoe next to the Dutch's Schouten/Le Maire somewhere between Tonga and Samoa. The outrigger canoe has a drawing of a rooster (toa) on its sail, which might be related to the Malietoa.

12. Togafiti

Something very significant happened in the middle Pacific can be illustrated by the Samoan word "togafiti" (Tonga-Fiji). The meaning of the word "togafiti" is schemer or stratagem. At some point in their history, members of the "Toaga" (Tonga) allied themselves with Fijians and went to war against the traditional Polynesian islands. The Samoans angrily referred to that alliance as "togafiti". That word is still in use today to describe some devious scheme.

If the Fijians had conquered the Tongan islands, they would have taken over the center of the Polynesian west most protective zone. They would also have married into the Tongan population. At a future time, the Polynesians were able to repel the Fijians to their own islands, but the effects of the Fijian occupation were permanent. In their history, the royal Tongan families sought wives from Samoa. Was that done to preserve bloodline? Tongans see their royal relationship to Fiji paternal in nature, while maternal towards Samoa. (7)

Assuming that some dreadful event occurred in the Central Pacific, such as the violent war by members of the Toaga during the Toga-Fiti, those who could have escaped eastward might find safety in far away places - as far west coast of the Americas. Their navigational abilities would have allowed them to make such long distance trips. The following Zapotec words (Central America) just might clue us to a description of the Polynesian "Toaga" during "Toga-Fiti" event.

hard, rigid	\nachonga
hardened	\richonga
head	\ique
idiot	\ique chonga

Researchers have identified chicken remains in South America (Chile) that are genetically identical to the chickens in Polynesia. The scientists are now asserting that those bones are the remains of chickens brought to America by early Polynesians long before the Europeans arrived. Before this finding, the common notion was that the chicken was brought to the new world by Europeans. This discovery is credited to University of Auckland anthropologies Alice Stoery and Lisa Matisoo-Smith, and collaborators Jose Miguel Ramirez and Daniel Quiroz from Valparaiso and Santiago, Chile.

13. Tongan Creation Story

A Tongan story ('Aho'eitu the first Tu'i Tonga) says that the god Tangaloa had a son by a Niue (Polynesian) woman. The boy, according to the story, was more handsome than Tangaloa's other two sons. Envious of their younger brother, the two killed him. In my opinion, at the conquest of Polynesia by the "Tonga-Fiji," their leader, a Melanesian, had a son by a Polynesian woman. Because of the prejudice toward dark skin, the son by the Niue woman was seen as more appealing than his half-siblings who were given birth by the leaders' other wife (wives). (8)

14. Manu'a - A Polynesian Alamo

With their western front fallen to the Fijians, the Polynesians retreated back eastward to their other islands.

"On this fabulous account of the origin of the names Samoa and Manu'a, Mr. Powell's MSS. have this note: This affair of the names is in a very confused state. A man, Taua-nu'u, who is 'keeper of the traditions' for Tau, told me lately that Tangaloa fell from a precipice on to Malae-a-Vavau, and was badly wounded, and from that circumstance Tau was called Manu'a tele, 'greatly wounded.' Several persons told Mr. Pratt and myself, in 1862, that the whole group is named Samoa, from Moa, the family name of the present King of Manu'a, Samoa or Sa-moa-atoa. Fofu and Taua-nu'u still maintain that the account given to Mr. Pratt and myself is perfectly correct, and that le atu o Moa ('the Moa group') includes Samoa, Tahiti, &c., &c." (Fraser, Tala: Samoan Creation Story; Appendix D)

Wounded and defeated, the core of the Polynesian society retreated eastward and islands including the one they referred to passionately as

Manu'a. Some went further east to other islands including Aotearoa (New Zealand), Tahiti, the Marquesas, and the Hawaiian Islands. They may have even ventured into coastal America.

15. Aotearoa (New Zealand)

"Ao" in Samoan means several things: cloud, daylight, and to collect. If the name "Aotearoa" is pre-European than I think "Long White Clouds" as its translation is a modern expression. It could possibly be "Ao te a Roa," it means "Rally of Moa" or "Rally of Toa" - the rallying point for retreating warriors of the "Toaga". The Maori word "roa" for age could be a reference to the old country. The "Archaic Maori has many expressions that encourage us to walk The Higher Ground. This suggests that there was a time when Maori lived a very high quality lifestyle." (9)

That sounds more like a military life to me. Could the Maori's be a displaced military group of the "Toaga"? My observation of the Maori culture reminds me so much of military protocols and traditions. The welcoming "Kawa" and "Taki" protocols are a challenge to anyone - friend or foe! The Samoan words "taua" (war) and "tali" (to answer) demonstrate that tradition. To me, during the "togafiti" (Tonga-Fiji) conflict, members of the "Toaga" forces found safety on a land they called "Aotearoa." According to some, the Maori were the only people not defeated by Britain in war. The war ended with a peace treaty, Te Tiriti o Waitangi, between the Maori and the technologically powerful Great Britain. General Rommel, the famous German general of World War II, is quoted as having said that if he had three Maori divisions he could rule the world.

The Maori legend "Kupe's Discovery of Aotearoa" explains the discovery of Aotearoa by Kupe. It was the same Kupe that told Turi how to get there from Havaiki - their homeland. In the story of "The Migration of Turi to Aotearoa", we are told of Turi's trip to Aotearoa. They missed Aotearoa because of that. The company includes the Te Ririno captained by Potoru and the Aotea lead by Turi. The navigator Tapo instigated a mutiny because of Turi's trickery. He was thrown overboard, but was saved by divine intervention. At some point in the journey, the chiefs Turi and Kupe argued about which direction they should head. Turi insisted that they should continue east, as Kupe instructed. Potoru wanted to go west.

The compromise was for the group to travel south west. Potoru's ship, the Te Ririno, shipwrecked so the group altered course and head east to reach Aotearoa. Turi's boat, the Aotea, landed on the western side of the north island. The path for the whole journey from start to landing on New Zealand's north-island is "Z"-shaped. Clearly, the path travelled by these warriors, according to these legends, places their departing point in west Polynesia - the Toaga. (10)

This story also mentions a man "named Tuanui A Te Ra, who had a crooked foot, was disobedient and insolent to Turi, so he was thrown overboard." What was significant about Tuanui to be mentioned in the legend? The story says Tuanui's footprints on the beach was seen when the company landed. Immediately upon their arrival, they built a fort.

"At last Turi reached the river mouth that Kupe had described, and there he built a pa, or fortified village, which he called Rangitawhi. It is said that there were no inhabitants when Kupe came to these islands, yet Turi built a pa." (Antony Alpers, Maori Myths and Tribal Legends, p.147)

My experience in the military tells me that the first thing to do upon arriving in a new place is to secure it. Turi's group followed similar traditions.

As to the location of Havaiki in the Polynesian legends, I believe that Havaiki in Polynesian legends could indicate an idea like the Christian "Zion" instead of a definite location.

The name of the Maori people of New Zealand could be formulated from the following words – "ma" and "uli", or "uri". The "ma" as I mentioned earlier in chapter 2 is a grammatical rule in Mayan language that forms opposites. The word "uri" is dark. The name "Maori" would simply mean "not dark people".

17. Tui Manu'a

In time, those who retreated to Manu'a rebuilt their forces and launched military campaigns to retake captured islands from the Fijians. The leader of those campaigns became a very feared and respected man. They called him Tui Manu'a. The Samoan "tui" (spear or punch "tu'i") also means to string things together, indicating that the Tuimanua was someone who gathered certain islands and possessed them. The word "tui" may be

connected to an ancient god of Samoa, Tu (or Ku). Tuimanua led the Polynesians to recapture what the Fijians conquered of their Polynesian empire. His forces advanced through Upolu and Savai'i towards the Tonga-Fiji region. He gathered forces as he traveled from island to island until his forces defeated the Fijians and sent them back to their own islands.

"When Makea, the paramount chief of Rarotonga, visited Samoa in the 1830s he had been hailed as a distant cousin by Malietoa because of his descent from Karika, thought to have been the Tui Manu'a 'Ali'a." (The Journal of Pacific History, "Great families of Polynesia: inter-island links and marriage patterns", Sept, 1997 by Niel Gunson)

The Tuimanu'a was the supreme title of Manu'a and some other Pacific islands.

*O Great Fiti, with all thy eastern isles.
And thy mountains scattered throng,
You each and all to Great Manu'a look:-
Fiti, Tonga, the Slippery Rock,
The spreading Masoa
Which raised again the fallen heavens;
Savai'i, leafy like the teve,
In vain displays its lofty range;
She cannot supplant the firm seed stone of Manu'a*

This part of the Solo declares the greatness of the Tuimanu'a's home and the inter-island conflicts during the Toga-Fiti period. The great honor afforded Tuimanu'a cannot be justified by the small size of his home island. He might have earned that honor during some momentous episode in the middle Pacific. Indeed Tuimanu'a was admired and honored by many on the larger islands of Samoa and Fiji. The way the title Nephi in the Book of Mormon is explained below is very similar to the way Samoans refer to their kings. Manu'a's last king was Tuimanu'a Elisara.

"The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defense, and having labored in all his days for their welfare - Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth,

according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would." (Jacob 1: 11)

I think the word "tui" is related to the Andean "Ticci" title. The Polynesian god, Tagaloa, is often referred to as Tui Tagaloa. The Andean god, Viracocha, was referred to as Ticci Viracocha. This must be important to the Polynesians who might have affectionately point eastward as "tui" - the place of their origin.

Concerning the god Wiraqocha, he was "the Andean deus faber. Therefore he was addressed as "Ticci Virachocha." Ticci is Quechua for 'source, beginning, foundation, prime cause,' a phrase also redolent of the Old World formulation of Saturn as 'the originator of time.'" (Sullivan, p.98)

17. Lefiti

The Manu'a chiefly title of "Lefiti" means "Not Fijian." This name might be indicative of a Samoa-Fiji relationship at some past history. The animosity caused by the "togafiti" (Tonga-Fiji) lasted until the Tongans attacked and occupied Samoa (during the 12th century?). If there was an alliance between some Polynesians (Tongans) and Fijians, the word "togafiti" would express the Samoans detestation of it. This way of referring to people by using names that describe deeds is common in the Book of Mormon. Alma chapters 23 and 24 describe a group of Lamanites who were converted and allied with the Nephites. They called themselves "Anti-Nephi-Lehi" to denote their conversion and to distinguish themselves from other Lamanites.

The Samoan word "le" also means "the", which would make one of Manu'a chiefly title "Lefiti" to mean "the Fijian." If this was the meaning of Lefiti, why was it necessary to brand the original holder of this title? Maybe it was done to distinguish that person from the other Manu'a title holders.

Matai titles are serious issues in Samoan affairs. Chiefly titles are aggressively protected and pursued, even in modern times. The ceremonial salutations (fa'alupega) of villages and regions depend on the advancements of titles in various political settings. For an example are the Lefiti and Sotoa titles in Manu'a. They are very controversial, and you will hear heated debates amongst the Manu'ans when these titles are discussed. Some claim they are not even Samoan names at all. Could

these titles offer some hints to a Toga-fiti time period. The first four lines from the "fa'alupega" (salutation) of the Ta'u village suggest just such a case.

Afio le Tuimanu'a, o le la'au amotasi
Come Tuimanu'a, the lone staff

Susu Fa'atui o le motu
Come Princes of the island

Susu Sotoa, o ia o le vaimagalo
Come Sotoa, of the fresh water (Come Sotoa, the helper)

Susu suafa o Lefiti...
Come Lefiti

The Samoan word for 'come' is "Sau". "Susu" is another translation of 'come' that is reserved for chiefs. "Afio" is yet another translation of 'come' reserved for paramount chiefs.

Sotoa and Lefiti, in my opinion, were alliances of the Tuimanu'a during the Toga-fiti. I think that Sotoa was probably a military leader of the Toaga (a Tongan) who helped the Tuimanu'a. Lefiti was a Fijian who also offered help. It's just an idea.

18. Fitiuta

The name Fitiuta, a village in Manu'a, is a combination of the words "Fiti" (Fiji) and "uta" (land behind each village). A typical Samoan village sits on the coastal area facing seaward ("tai"). If you are located in Samoa and faces Fiji, you would be looking west with Fiji in front ("tai") of you. You would refer to what is behind as "uta." If the Polynesian's migratory direction was eastward than the village of Fitiuta is misnamed. In that case a name like Fititai or Fitoluma ("luma" is front) would be more appropriate. I think that the naming of Fitiuta, a village located east of Fiji indicates how important Fiji was in those days. That may also be a hint to the Polynesian's migratory direction - which was westward.

19. Fiti Au Mua

Here is an interesting legend from the village of Fitiuta (Antony Alpers, Legends of the South Seas). Fans of the "X-men" movie will enjoy this story. The Fiti Au Mua story is about a couple (Ve'u and Ve'u) that was exiled to Niue by a Manu'a chief because of a wrongdoing. While in Niue, they convinced a woman-chief (Sināsina) not to sacrifice their child that her servants (Saumani and Saumani) netted while fishing something for an offering. A local woman-chief became Fiti's foster mother. She was a warrior and she had a son by the name of Lau Foli. When Fiti became a man, he was told that his real parents were exiled from Samoa. He became angry and in his rage accidentally killed his foster mother. He fashioned himself two war clubs and went to war with Samoa.

"Then Fiti went with his parents to visit their homeland, and battle was fought at once. That was the first fight. Mata'afa's people drove them back and forth; they were driven east and driven west. Fiti was chased and pushed down. The club in his left hand fell, but the club in his right hand remained. Then Fiti dived into the reef passage at Aumuli, and he swam beneath the sea. He came up first at Fiji. He fought at once with them. Fiji was overcome. Then Fiti swam to Tonga; fought with Tonga, overcome. He returned here to his own land in Samoa, he went inland at A'ana. He crossed over to Savai'i; fought a fight at Pu'a pu'a; continued to fight at Matautu, where Le Fanoga helped against him. Then Fiti was killed and the wars were ended." (Alpers, p.293)

Superman couldn't have fought better. This legend reveals something about the extensive battles during the Toga-Fiti conflict in the major island groups of the Pacific. The symbolism of the two married couples with same names, and the two war clubs wielded by one person, indicates a confederation between two entities. According to the legend, it was only with the help of the god of war Le Fanoga that Fiti Au Mua was defeated. Coincidentally, the name Fiti'au-mua (Fiti-au-mua) translates as "the Fijian side won": "Fiti" (Fiji), "au" (side), and "mua" (win).

20. Tahiti

The Samoan word "ta" (to strike or hit) could provide some insight to the meaning of the name "Tahiti", which could very well mean "strike Hiti" or "strike Fiji"; a possible war cry from a remnant of the Polynesian "Toaga" force. I came across an article published by "WISE News Communique" about a declaration by Hiti Tau, a special interest group in Tahiti. It's

interesting, and how appropriate, I think, that they chose the name Hiti Tau that to them (in Maohi) meant "the time has come to act." (11)

From Tahiti is a legend about a heroic character by the name of Rata (Antony Alpers, Legends of the South Seas). This is a classic hero myth. The story recalls Rata's journey to avenge the abduction of his parents by the evil Puna from the land of Hiti marama. The story started out with the introduction of the main players. The grandparents were lords of Tahiti. Their names were Tahaki and Kui Kura. His parents were Vahieroa and Matamata taua. His mother was very important and held the title Tahiti tokerau of the Scarlet Girdle. On a night-fishing trip, the demon-bird of Hiti marama kidnapped the parents and took them to Puna's land. The direction was toward the Horizon-of-the-Moon, "land lay where the moon comes up." That direction is west. We see the moon moving across the sky from east to west, so that it sets in the same direction as does the Sun. The moon actually orbits the earth in a west to east direction. The fact that the Earth spins much faster than the moon's movement eastward tricked us into thinking that the moon rises in the east and moves westward.

The demon-bird, Matuku, swallowed the fathers' head and threw the rest of him into the ocean. The mother was given to Puna who used her as a food-stand for his wife. With his parents gone, the grandmother raised the boy to be the ariki nui. The Chiefs made her a regent chief until Rata grows up to inherit it. The boy was described as impetuous and brave. When the time came to choose chiefs from the youths, a boar-chasing game was held. Four groups competed, Pe'eai, Papahonu, Hiti uta and Hiti tai. Two teams were made up with Pe'eai and Papahonu on one side, and Hiti uta and Hiti tai on the other. Rata was instructed by his grandmother not to play in the game, but to sit next to her as judges. During the game, however, the excited Rata jumped out into the field and during the commotion killed some members of Pe'eai and Papahonu team. Kui scolded him. Because of his actions, he was left without help to build a ship so he can avenge his parents' abduction. Kui, however, instructed Rata to go to the Sacred Valley in the inland forest to fetch a tree.

The god Tongahiti and his minions inhabited the forest. When Rata arrived in the Sacred Valley, he cut down a tall tree and went back home to rest. The next morning when he returned to start building his boat, he found that the tree was standing as though nothing was done to it. He again cut down the tree. Instead of going home, he hid under thick leaves. During the night

the ghosts of the forest came out again to undo his work. This time, Rata got them in the midst of their trickery. They recognized Rata and acknowledged his rights to the forest. They also promised to assist Rata in building his boat. They also accompanied him when he traveled to Puna's land to avenge his parents.

The story continued with Rata traveling towards Puna's land, Hiti marama. On his way toward Puna's land, he killed various sea monsters including the dreadful Matuku tangotango, Matuku-of-the-night, or the Heron-of-Darkness. He retrieved his father's head from Matuku's belly and made his way to Puna's kingdom. There, with the help of his god-friends from the Sacred Valley, he killed Puna and saved his mother. He took back home with him Puna's wife and daughter, Tie maofe. Tie maofe became his wife and Puna's wife was treated well.

To me, this Tahitian legend talks about what went on between the Polynesians and Melanesians. They co-existed, but they were identifiable by certain traits. The division of teams during the boar-chase game was setup along those lines. Ruled under one Polynesian leader, the mix of these people existed. The Heron-of-Darkness, to me, refers to the dark warriors of Melanesia. Puna was their king. Rata's father was probably killed and his head hung as a trophy on one of the Melanesian's war canoe. The mother was made a slave for the Puna house. The sea monsters that Rata fought and defeated on his way to Puna's land were war canoes.

What's interesting for me is the name Tongahiti, who is the god of the people that initially tricked Rata. In the end Tongahiti's people helped Rata in his war against Puna. Even though,

This story has a different cast, but their roles parallel the Togafiti of the Samoans. This story still contained the basic characters and surroundings of the Toaga.

The legend of Rata is also told in other parts of Polynesia.

"Where is this Matuku now?" asked Rata. "Look where the sun rises from out of the sea yonder," said the mother; "there in that direction he lives." (Andersen, Myths and Legends of the Polynesians, p.174)

In Aotearoa (New Zealand), the location of the evil Matuku was east of Aotearoa. The Tahiti version positioned Matuku on the west. In Samoa, however, the legend of Rata (Lata in Samoa) was very local. The Samoan version included a war between an owl and a snake in the sacred forest, where the canoe builders were challenged to choose sides. The owl (Lata) asked for help from the two men who cut down a tree in his sacred forest while the snake advised them not to interfere. The two helped Lata defeat the snake. In the Samoan legend of "Fiti Au Mua," it's said that Fiti-Au-Mua was defeated with the help of Lefanoga (the god of war symbolized by the owl). After the snake was defeated, Lata permitted the two men to finish construction of their boat. The boat after been launched took several trips in different directions. The story of Lata also mentioned the harsh treatment of the people by a character named Atonga.

21. Rarotonga

The name of "Rarotonga" (Cook Islands) in Samoan is "Lalotoga" - a combination of the words "Lalo" (lower) and "Toga" (Tonga). Rarotonga was probably the "lesser Toaga" or "rear Toaga." At the height of the Polynesian power in the central Pacific, Rarotonga was part of the "Toaga" force that was positioned at the rear. The Maori of Aotearoa (New Zealand) believe they came from Rarotonga. "The Rarotongas call themselves Maori, and state that their ancestors came from Hawaiki, Pirima, and Manono - which include the native names of two islands in the Samoan group [Savaii, Apolima, & Manono]." (12)

22. Geography

Samoans once shared a culture with those on the neighboring islands. In fact, we know that Samoans interacted with places hundreds of miles away - Tonga, Fiji, Cook Islands (Rarotonga), Fotuna, and Giribati - a mean distance of 700 miles. That represents roughly an area of one and a half million square nautical miles - a little less than about half the size of the United States. Powered by wind, a boat with sail was an effective way for traveling long distances in ancient times. The distances between those islands are well within the navigational abilities of the Polynesians.

23. Various names for boat in Samoa

The basic Samoan word for boat is va'a. The Samoans also have other words to describe different types of boats. A paopao is a small canoe. The tulula is a kind of row boat. Alia and folau are boats with sails, and the taulua is a large canoe. These other names for boat might have come from their contacts with other people.

"Another unusual feature of the Kimberleys is the boab tree. The boab is also known as the bottle-tree, or by its African name, the baobab. These trees, with their distinctive thick trunks, are also found in Africa, including Madagascar. There are eight species: six in Madagascar, and one each in Australia (*adansonia gibbosa* or *gregorii*) and Africa (*adansonia digitata*). It is said that there is evidence of them in some parts of Indonesia. They can live for up to 800 years." (Keith Del La Rue, <http://delarue.net/bradshaw.htm>)

The "alia" and "folau" are large canoes with sails. The "tulula" is a long boat rowed by a crew. The "paopao" is a small canoe that's most likely acquired from the Melanesians. Is it possible that the word "paopao" originated from the "baobab" tree that Del La Rue mentioned above? In Samoa, the fishing pole and the bamboo plant are both called "ofe." The fishing pole was most likely named from the bamboo plant that it's made from.

24. Tanoa

According to the English dictionary, the word "canoe" is a primitive boat without a rudder.
canoe

\Ca*noe", n.; pl. Canoes. [Sp. canoa, fr. Caribbean can[*'a*]oa.] 1. A boat used by rude nations, formed of trunk of a tree, excavated, by cutting or burning, into a suitable shape. It is propelled by a paddle or paddles, or sometimes by sail, and has no rudder.

The Samoan "tanoa" (wooden bowl) is used in food preparation and kava ceremonies. Since the kava ceremony is an old Samoan pre-European tradition, the word "tanoa" has an ancient origin. The outrigger canoe in Samoa is called the "paopao" that I believe originated from Melanesia.

26. Returning To Familiar Places

"Come now; go back by the road you came; take people to possess the Eastern groups" (Fraser, Tala: Samoan Creation Story; Appendix D)

The aftermath of the Tonga-Fiti caused many Polynesians to venture eastward to islands they were familiar with. Some may even go as far as the American continent. The Hawaiian story of Wakea shows somewhat of this.

"Wakea, expelled from Moluccan home, went south and settled in Fiji, where his people remained for about thirteen generations; and when expulsion from those islands took place in due course, several streams of migration issued simultaneously, or nearly so, to the Samoan, Tongan, Tahitian, and other eastward and northward groups. When these wandering migrants eventually reached Hawaii, from the south, they found the group already occupied by Polynesians of their own race - a people who had probably reached it directly from the west some hundreds of years earlier, and who had lived there quite isolated from the rest of the world. The lack of any history regarding them seems to indicate that they had lived in peace, and during their time of isolation they had undertaken works of considerable magnitude, the relics of which long survived." (Andersen, Myths of the Polynesians, p.363)

26. Rats

Articles written about the Pacific rat (*Rattus exulans*) indicate patterns of successive migrations into the Pacific. Some research about the Pacific rat refutes the express-train theory. When this rat was first introduced to other remote islands, such as Hawaii, it was already widely present in the central Pacific from Samoa to the Cook Islands. Research done in New Zealand showed that the Pacific rat was introduced there between 800 and 1000 years ago. That coincides with the arrival of Maoris in New Zealand. This rat later traveled eastward towards Hawaii from the center Pacific. Maori traditions say they came from East Polynesia. If the Pacific rat migrated eastward, this would contradict Maori traditions. A backward movement of rat accompanying Polynesians who traveled backward to places they already knew would reconcile those two facts.

Samoan fables depict the rat (*isumu/iole*) as a cunning creature that is always driven to mischief; much like the fox in American cultures. Is it possible that the "isumu," which looks very much like a tiny version of the

fox, inherited that trait from the eastern visitors? Southeast Asian traditions seem to view the rat as a benign animal that contributes to their welfare.

27. Toa, Mu'A, Moa, Maui, Maoni, Maori, Moroni?

The Samoan prefix "fa'a" in the word "fa'amaoni" (faithful, probity) is "to be like," "to act like" or "the ways of." This is in the word "fa'asamoa" that means "the Samoan way." The word "fa'amaoni" literally means, "to be like Maoni," "to act like Maoni" or "the ways of Maoni." The second part of the word "fa'amaoni" can either be a noun, adjective, or verb. If "maoni" refers to a person, does it suggest a reference to Moroni, the dedicated military leader in the Book of Mormon? Polynesia describes an area inhabited by a people who share common traits living in the middle Pacific. Could Polynesia collectively be called Moa or Mu'a? And where would that name come from? Could it be a variant of the name of the celebrated military Nephite leader Moroni? It's something to think about. I feel that the military hero and leader of the Nephite army in the war preceded Hagoth's departure into the sea was probably known by a special name, like Ike or Storming Norman. He was probably nicknamed "the puma" (toh), and his uniform may include puma skin and bird feathers. The high respect of Moroni by those who left with Hagoth was such that they retained his memory in their legends and traditions.

28. Society of warriors and a new beginning

The descendents of the Toaga force were warriors. They had no interest in art or astronomy, and were much less interested in the Melanesians pottery, which they imported and used for a while. Those activities taxed too much of their time to prepare and execute wars. The "umu" was much easier to prepare anywhere with few articles to carry. At the time of the Togafiti some of these same warriors from the Toaga retreated back to the eastern islands of Polynesia. Just like the Andean priest-astronomers, who gained and maintained power with religion, the Polynesian warriors asserted their divine rights by pilfering religion. They now claimed their authorities as god given, and even claimed to be gods.

Gods or not, their days were numbered. Similar to what happened in the Americas, their society came to a crossroad - their fortunes ran out, and they were forced to change. How did it all end? I think that the outset of the Toga-Fiti caused remnants of the Toaga Force to disperse to various

locations in the Pacific (13) including remote places as Southeast Asia and South America. It's possible that this dispersal was how the DNA haplotype B (14) was transmitted across the expanse of the Pacific and surrounding areas. There are stories from areas in Southeast Asia of strangers attacking coastal communities and chasing them inland. The strangers lived mainly in the coastal areas and were expert navigators. It's conceivable that some of them may have traveled further west - beyond what is now Indonesia. I also believe that this period in the history of the middle Pacific coincides with the destruction of the Nephite nation - about 500 A.D.

Notes for Chapter 6 (Toaga):

1. The City Of David and Solomon:

<http://www.xs4all.nl/~wimduz/astro/hazor1.htm>

3. "These identifications would associate the four gods with major cycles of time; the time cycles, in turn, would receive directional associations: Quej with the east, Ik' with the west, Noj with the south, and E with the north." ("The Quiche Mayas of Utatlan", Robert Carmack, 1934, p.204)

4. "American Indians in the Pacific", Thor Heyerdahl, Rand McNally & Co., Chicago, 1952; p.63: "Further out, the Tahitians tell us that when their ancestors settled the islands no man had ever seen a pig or a chicken. But in later generations the son of a chief of Raiatea, referred to as Metua-puaa, or "Pig-parent", went to Bora-Bora, one of the Society islands nearest Samoa, and hence he procured the first pigs known to the Society islanders. "...and his wife and her family were delighted with the new animals, never suspecting whence they had sprung. From that litter were propagated all other pigs upon this earth, and they became good food for gods and men." (Henry 1928, p.381)

5. (a) Tonga Research Association

<http://tongaresearchassociation.wordpress.com/about/introduction/>

“Opeti Taliai [M.A. student at the University of Auckland] spoke on the various language levels in traditional Tonga. He hypothesised that the vocabulary reserved for the royal family was of Samoan origin. Robert Langdon’s presentation on the possible Tongan origin of settlers of the southern Marquesan islands provoked lively and interesting discussion.”

(b) "American Indians in the Pacific", Rand McNally & Company, 1952, Heyerdahl

"The Tongans even specify Manu'a Island in Samoa as the particular point of departure from which the mythical island-fisher Maui-Tikitiki (in Tongan dialect Maui-Kisikisi) and his family set out to discover the Tongan group. (Buck 1938, p.290) Thus in the western margin of Polynesia Samoa takes the shape of a westerly directed spreading centre, from which Polynesian elements came west to Fiji, northwest to the Ellis Islands, and southwest to the Tonga Group."

(c.) "American Indians in the Pacific", Rand McNally & Company, 1952, Heyerdahl

"But local traditions in Samoa itself state that their own long string of islands was discovered from the east. They are most specific in maintaining that Savai'i, their main and wester-most island, was peopled from Upolu, which is further east, that Upolu in turn was peopled from Tutuila, which is still further east, and that Tutuila before that had been peopled from the Manu'a Islands, which is furthest east of all. (Fraser 1897, p.20) On Ta'u, of Manu'a, to the far east, tradition states, the first chiefly house was built and named Fale-ula ('House of red dawn'). Buck (1938, p.287) states: "Owing to the first settlement of the Tagaloa (Tangaroa) family in Manu'a, those small islands have enjoyed honor out of all proportion to their size and population... Nothing annoys the people of the larger island of Tutuila more than to be reminded of the Manu'a myth that Tagaloa made Tutuila as an afterthought to provide a stepping stone between Manu'a and western Samoa."

6. The Samoan said, "Alu ma au moa lulu - Farewell, with owl - fowl." The Tonga answered him, "Alu ma au niu pupu - Farewell, with cut nut."

7. William Sullivan, *The Secret of the Incas*, p.217: "Irene Silverblatt has shown that Inca symbolic representations of the relationship between men and women derived from a "hierarchy of conquest" established long before the rise to power of the Incas. The essence of this hierarchical ordering lay in distinguishing between conquerors and conquered in terms of gender."

8. *American Indians in the Pacific*, Thor Heyerdahl, Rand McNally & Co., Chicago, 1952, p.200: Tongan myth about their god Tangaloa having to sons. "Being now willing that Tonga should also be inhabited by intelligent

beings, he commanded his two sons thus: Go, and take with you your wives, and dwell in the world at Tonga: divide the land into two portions, and dwell separately from each other. They departed accordingly."

9. The Oraha Way (Maori): <http://www.theorahaway.com/exploration.htm>

10. American Indians in the Pacific, Thor Heyerdahl, Rand McNally & Co., Chicago, 1952, p.170: Thor noted a Maori story reported by Best (1952) "Toi, Whatonga's grandfather, set off across the sea and finally reached Samoa Group. Not finding Whatonga there among the other castaways, he went to Rarotonga, but still in vain. He then resolved to carry his search straight down into the southern ocean, and thus he discovered the Catham Islands, whence he navigated about the southern ocean till he sighted the clouds over New Zealand"

11. Hiti Tau Website: <http://www.antenna.nl/wise/437/4319.html>

12. Maori Encyclopedia: <http://49.1911encyclopedia.org/M/MA/MAORI.htm>

13. Mookini Luakini:

<http://www.bizjournals.com/pacific/stories/2004/06/14/daily81.html>

"Mookini Luakini in the North Kolaha area of the Big Island, is a heiau ("HAY-ow," or sacred site) which oral history trades back to 480 A.D. The giant temple is constructed of water-worn basalt rocks that were transported 14 miles from Pololu Valley to Kokoiki, near Upolu Point and the airport, in the space of one night, according to the site's oral history. ...For nearly 15 centuries, Mookini Luakini was a closed heiau reserved by Hawaii kings and ruling chiefs for fasting, praying and offerings. It was the focus of religious life and order for the Polynesians who migrated to Hawaii from across the Pacific. The temple is impressive. It measures roughly 250 feet by 125 feet, nearly the size of a football field. Its walls, constructed without mortar, are still nearly 30 feet high in places. They are said to have been originally six feet high. The walls were raised to their present height about 1,000 A.D., when, according to the chant, the high priest Paa from Samoa raised the walls and added the distinctive scalloped altar, in gratitude for being granted use of the temple. Mookini Luakini was originally constructed under the direction of High Priest Kuamoo Mookini, according to family's ancient oral chant. It was dedicated to the god Ku. The Mookini family, as direct descendants of the Priestly

Order of Ku, was designated kahuna nui (guardian-priests) for the site."
(Bizjournals.com, June 20, 2004)

14. (a) Steve Olson, Mapping Human History, p.203, "The American haplogroups were too distinct from their Asian relatives to have arrived in the Americas as recently as 13,000 years ago. In fact, their diversity seemed to indicate that haplogroups A, C, and D had been in the Americas for more than 20,000 years. Haplogroup B appeared somewhat younger, having arrived in the Americas perhaps 15,000 years ago. Still, these dates seemed to say that humans had been in the Americas long before the arrival of the Clovis people."

(b) A Geneticist's Work On DNA Bears Fruit For Anthropologists, Variations in Fragments Hint Some American Natives May Hail From Polynesia, by Jerry E. Bishop, staff reporter, Wall Street Journal, 10 September 1993 p 1, col. 1 - "Polynesian Links? To their surprise, however, the researchers found that native Siberians lack one peculiar mutation that appeared in the Amerinds 6,000 to 10,000 years ago. This raises the question of where, if not from Siberia, this mtDNA originated. It turns out, Dr. Wallace says, that this particular mutation pattern is also found in aboriginal populations in Southeast Asia and in the islands of Melanesia and Polynesia. This hints at what may have been 'one of the most astounding migrations in human experience,' he says. A group of ancient peoples moved out of China into Malaysia where they became sailors and populated the islands of the South Pacific. Then some 6,000 to 12,000 years ago these ancient mariners made it to the Americas. "I don't know how they came," Dr. Wallace says. 'They either came across the Pacific to Central and South America or they went up the east coast of Asia and across the northern Pacific to Alaska and Canada,' he says. He already is examining mtDNA samples from natives of the Kamchatka Peninsula north of Japan to see if there is any mtDNA trace of these ancient sailors."
[<http://cita.chattanooga.org/mtdna.html>]

CHAPTER 7: CONCLUSION

Spock (Leonard Nemoy), Star Trek: "Once you have eliminated the impossible, whatever remains, however improbable, must be the truth."

I'm glad you stuck it out and read this far. I appreciate your time reading this. At the beginning I told you I'm not an expert LDS apologist, archeologist, anthropologist, biologist or any kind of 'ist'. Because this is a personal opinion about the Polynesians, I was unsure about making it public. I also know involving the Book of Mormon would attract unwanted attention because of its controversial nature. However, these two topics are the motivations behind this paper and hoping some good might result from it. All mistakes are entirely mine which I hope will not reflect negatively to the Samoan culture and the Church of Jesus Christ of Latter-day Saints.

The impetus for this paper is a moment of excitement when I initially read the text of the "Solo ole Va" and William Sullivan's book - "The Secret of the Incas." Sullivan's book prodded me to look closer at clues that I think

connects the Solo to pre-Columbian traditions. Sullivan's book pointed me to other sources with more root ideas that consequently allowed me to view the Samoan culture with a greater appreciation.

Regrettably, I have to emphasize race in this manuscript to exemplify and clarify the main thesis. I humbly ask for your understanding and forgiveness if this offends you.

There are many qualified people who advocated the east-to-west migration of the Polynesians from the Americas, the most famous being Thor Heyerdahl. I'm a benefactor of their research and books as I learn about Polynesia and Samoa. The buzzword amongst growing number of experts is "diffusion." They assert that people from different areas of the world moved into the Americas, including perhaps a group from the Pacific area. The migratory nature of man would most likely involve the movement of people into and out of the Pacific region, and as Heyerdahl viewed it, a highway of sort on the grand Pacific Ocean. I'm indebted to all the scientists doing research in this part of the world, whatever their views are. Their scholarship helps improve my understanding of my ancestors.

I'll now conclude by restating my main thesis, something that had already been suggested by others - a group migrated from America into the central Pacific. The contacts between this new group and the people who were already there created the present-day Polynesians. The clue to this is evidenced by the myths and the knowledge of celestial objects that our Polynesian ancestors shared with their progenitors. My study of these relationships has reinforced my belief that this group is tied to an ancient society in pre-Columbian America, and that ultimately directed me to the Book of Mormon.

The excavation and the interpretation of ancient artifacts is what they do in archaeology. I think that the excavation part is more scientific and can somewhat be verified using the scientific method. On the other hand, the interpretive part can be very subjective. There are many cases where different archaeologists interpreted the same piece of artifact differently. In the politically charged and subjective field of Lapita research, we should be cautious when specialists make statements like "it's been proven". (1)

Modern research does reveal a culturally diverse Pre-Columbian America. That was the case in many parts of the world in ancient times – a full range

of human activities. In those days, unfortunately, deliberate destructions of entire societies were acceptable means. We haven't improved much comparatively, but think we're doing better. Despite major modern wars and disasters, we've somehow dampened the genocidal destruction of massive populations. In past generations, an entire people could easily disappear from human history without a trace. The lucky few who survived had their remains enshrined in the blood and psyche of their children, as well as in their myths and legends.

Critics of the westward migration of Polynesians are finding solace in recent scientific findings that seem to support their view of an eastward migration. There are few finds that indicate a connection to the Americas, other than the sweet potato, a few items, some familiar words and uncertain shared DNA. If the Polynesians migrated eastward, why did they do it? In my view, the proponents of the Melanesian origin of Polynesians have much to explain.

What caused the sudden burst of activities that spurred a unique group into the central Pacific with different characteristics from their supposed progenitors? According to the Lapita experts, it only took a few hundred years for this group to traverse the 2000 miles from their starting point in New Guinea to Polynesia. If that's the case, why is the DNA study showing little commonality between Melanesians and Polynesians? Clearly, for me, the central Pacific is the melding point of diverse groups, and the homogeneity in the Polynesia-Melanesian stock exists only in the Lapita research papers.

Even with the acceptable standard model mapped by the Lapita findings for a Melanesian origin, there is growing support of alternative views that run counter to those conclusions. They include the "Solo ole Va" and other Polynesian traditions and myths. The study of the Pacific rat shows that Polynesians arrived in the mid-Pacific thousands of years later than first assumed.

"The presence of pig, dog, and chicken bones at the lower levels of a number of early archaeological sites, along with indirect evidence of the use of domesticated plants, testifies further to the probability that voyagers carried with them the species needed for colonization, and that they were not introduced piecemeal by a long series of random drift voyages..." - 'PBS - First Inhabitants' (2)

Unfortunately, these kinds of comments do not answer why the Polynesians would migrate eastward anyway. Accepting a west-to-east migration based on observations such as the one quoted above, could be problematic. For instance, how did they know where to go without any foreknowledge of where they should go and without the aid of aerial maps? It suggests that the Polynesians had in their possession a satellite picture of the Pacific area to know and plan trips in advance, and means of communication between remote islands.

I've presented a possible explanation for the origin of the Polynesians that provides an answer to the question of why they're there. A group of people from Pre-Columbian South America ventured out into the open sea heading north to colonize it. It was a purposeful straight forward migration. However, unfortunate circumstances caused those travelers to veer direction away from their northerly goal and took a westerly route into the unknown, toward the center of the great Pacific. Strong oceanic currents further aggravated their voyage north and they landed on the small islands dotting the easternmost part of Polynesia. They settled down and made a new home, and interacting with those already there. In time they gradually made their way to the western Pacific. They encountered the Melanesians and resulted in the assimilation and amalgamation of their culture and traditions. The upshot of the "Tonga-Fiji" conflict caused many of them to retreat eastward to places that they already knew, as well as to places westward.

Pen Fiatoa
Columbus, Ohio
October 2003

Notes for Chapter 7 (Conclusion):

1. In comparing Cultural and Biological Evolution, this article states, "...cultural or social anthropology - has been much less demonstratively productive over the course of the same time period, particularly in terms of establishing a secure body of data and theory that earns and deserves the attention of researchers working in sister disciplines. This is increasingly acknowledged by many of its own practitioners (e.g. Bennett 1999; Bloch 2000; Kuper 1999). For example, in a recent review of the history of anthropology, Bennett (1999) states that "the cultural side of the discipline

tends to smother its data with personal and arcane theorizing" (p. 951), while another anthropologist, Bloch (2000), states that cultural anthropology "with time, has become theoretically more and more vague, pretentious and epistemologically untenable" (p. 202). ("Towards a unified science of cultural evolution" by Alex Mesoudi, Andrew Whiten, and Kevin Laland. Behavioral and Brain Sciences, 2006, p. 329)

2. The following programs that appeared on Public Broadcasting Service covers Polynesian migration: by Liesl Clark "First Inhabitants" (<http://www.pbs.org/wgbh/nova/easter/civilization/first.html>), "Ancient Navigation" (<http://www.pbs.org/wgbh/nova/easter/civilization/navigation.html>), "Wayfinders - A Pacific Odyssey" - Ask The Experts (www.pbs.org/wayfinders/ask_irwin) and <http://www.pbs.org/wayfinders/polynesian3.html>

APPENDIX A: Word Comparison

According to the experts, the Samoan language is part of a proto-Asiatic language. This classification ignores any relationship of the Samoan language to the Native American languages, which I think exists as evidenced by the numerous like words between them. The linguists should extend their categorization further east. From these similarities, one can conclude that the languages found in the middle Pacific have roots to both western and eastern cultures.

English \SE Asia \Middle East \Samoan \Americas

to complain of discomfort\-	\-	\-	\-	\tena (CA5)
pain	\moras (SE3)	\keev (ME2)	\ti'ga, eeva	\k'iinam (CA5)
hurt	\lehipaga (ME2)	\puagatia, ti'na,	ti'ga	\kinpahal (CA5), nana (CA4)
whinny	\-	\-	\nana	\-
headache	\-	\-	\ulu ti'ga	\k'inam ho'ol (CA5)
difficult	\-	\-	\faigata	\nagana, dxiina (CA4)
to find it hard to work\-	\-	\-	\wah'anka	(NA11)
great ones	\-	\arau (ME1)	\-	\-
nobles	\mulia (SE1)	\uru (ME1)	\-	\achij (CA5)
king	\muluk (SE1)	\nsw-bit (ME1)	\tupu	\tepal (CA5)
royal	\diraja (SE1)	\-	\-	\tupa (SA2)
great	\besar, raja (SE1)	\wr, urui (ME1)	\-	\-

upper part of a river \hulu (SE1)\- \uluvai \-
 brain \otak (SE2)\- \faiai \nas'ula (NA11)
 gold \emas (SE2) \nbw, nub (ME1), zahav (ME2)\auro \gori,
 yuari (SA2)
 devine soul\-\ \baisu (ME1) \- \-
 holy \kudus, suci (SE1)\- \paia \k'ul (CA5)
 forehead \- \- \mu'aulu \ituhu (NA11)
 head \ulu (SE4) \tp, horuw (ME1)\ulu, ao \jol (CA5), xalom (CA6),
 uska (NA13)
 snail \siput (SE2) \- \pule \bichube (CA4)
 shell \- \- \pule \-
 rule(v), ruler (n)\- \hqa (ME1) \pule \-
 clay impression seal \- \bulla (ME2) \- \-
 money \- \KEH-sef (ME2)\tupe \-
 chief(s)/owner/head \ulu (SE4), tuan besar (SE1), hulu (SE1),ulun (SE3)
 \hry-tp, tpy, tatat (ME1)\ulu, pule\hukukui, yuumil (CA5), churi
 (SA3), ho'ol (CA5)
 leader \ulu (SE4), tolos (SE4) \hauti (ME1) \ta'ita'i, to'oto'o \-
 staff \- \aryt (ME1) \to'oto'o, amo \-
 guardian \pengawal (SE1) \ari (ME1) \- \-
 lord \tuhan (SE1) \nb (ME1) \alii \-
 family leader \- \- \matai \-
 the town-guard \- \matai (ME1) \- \-
 eye \mata (SE1), matan (SE3)\irt (ME1)\mata \-
 face \oin (SE3) \hr (ME1) \mata,foliga \-
 look this way \- \- \sasai mai \-

English \SE Asia \Middle East \Samoan \Americas

know \- \rx (ME1), ya-do'-a (ME2) \silafia, iloa \-
 sight (to see) \mata (SE1) \maa, sai (ME1), ha-bait' (ME2) \vaa'i,
 tepa \rusina (CA4), yilah (CA5)
 stare \- \- \sisila \-
 two eyes in a vase \- \tebh (ME1) \- \-
 say \dehan (SE3) \dd (ME1) \fai'mai, tali'mai \a'alik (CA5)
 show \- \hatzaga, hofaa (ME2) \fa'aali, fa'ailoa \-
 appearance \- \kha (ME1) \foliga, ata \-
 design or pattern \- \xaker (ME1) \- \-
 child \- \- \tamaititi, tama \yah-ch'am-ma (ya-
 ch'am) (CA5), akal (CA6)

trembling, weak	\-	\-	\natete, eeva	\natiti (CA4)
lineage	\-	\-	\-	\ayllo (SA4)
son	\anak laki-laki (SE1)	\sa (ME1)	\tama la'ititi, atali'i, alo	\-
family tie (prefix)	\-	\-	\sa	\-
sacred	\suci (SE1)	\sa (ME1)	\sa, mamalu	\-
amulet, protection	\-	\sa (ME1)	\-	\-
raising sun	\-	\xa (ME1)	\-	\-
radiance	\seri, cahaya (SE1)	\xu (ME1)	\su'sulu	\-
god	\tuhan (SE1)	\neteru (ME1)	\atua	\-
saturn	\-	\-	\-	\haucha (SA2/SA4)
sanctuaries	\pempat suci (SE1)	\hetu (ME1)	\-	\-
temples	\kuil (SE1)	\maau, peru (ME1)	\malu'malu	\xcuasa (CA4), quna (CA5)
spirits of ancestors	\-	\-	\tua'sa	\-
star	\fitun (SE3)	\sba, tua (ME1)	\fetu	\coyllur (SA2), eq, ek' (CA5)
ancestor	\-	\tp-a (ME1)	\tua'a	\-
ancient	\-	\-	\anamua	\nawpa (SA2)
to wish for	\-	\abu (ME1)	\aapu	\-
to rub	\-	\-	\-	\apa (NA11)
to reach	\-	\-	\a'apa'atu	\-
offerings	\persembahan (SE1)	\uten, abtu (ME1)	\sua	\-
sun	\salai (SE1)	\Ra (ME1)	\la	\sua, na-la (NA), k'iin (CA5), ra (SA8)
sail (n)	\lan (SE3)	\-	\la, tila	\-
mistake	\salah (SE1), sala (SE3)	\-	\sala, sipa, se'se, agasala	\si'pil (CA5), aglasna (NA11)
no	\lae (SE3)	\-	\lai, aua	\aua (NA8), whaa (NA9), ma (CA5)
riser	\-	\xaai (ME1)	\-	\-
arise	\-	\-	\sa'e, a'e	\-
east	\timur (SE1), lorosae (SE3)	\iabty (ME1)	\sasa'e	\lak'in (CA5)
west	\loromonu (SE3)	\maarav (ME2)	\sasifo, marama	(PM) \-
beginning	\-	\sha (ME1)	\a-mataga, ulua'i	\ah (CA5), ruzulu (CA4)
root	\-	\-	\a'a, io	\de, xcu (CA4)
Israel -	aaa-t (ME1)	-	-	-
a medicinal herb root	-	-	-	haka (NA11)

to kick - - aa -
 to walk \lao (SE3) \ha (ME1), ha (ME2) \savali \-
 path \- \shvil (ME2) \ala \-
 road \jalan (SE1) \wat (ME1) \ala \beh (CA5)
 to stand \hamrik (SE3) \aha (ME1) \ua tu \wa'tal (CA5)
 front \oin (SE3) \hat (ME1) \luma \taanil (CA5)
 ocean side/tide \- \- \tai, gatai \-
 to sail \- \tai (ME1) \- \-
 front of anything else \- \sta, sti (ME1) \- \-
 below \- \- \lalo \kuta (NA11), ye-ma-la
 (yemal) (CA5)
 shore (edge of a stream) \- \- \- \ihuta, ohuta (NA11)
 inland (mountain area) \- \- \tua, iuta \uta (NA12)
 cornmeal \- \- \- \saka' (CA5)
 boiled food \- \- \saka \-
 to weigh \tetu (SE3) \- \- \iyuta (NA11)
 test by weighing \- \uta (ME1) \- \-
 strength \kekuatan (SE1) \uta (ME1) \- \-
 load/burden \beban, muatan (SE1) - \uta \kuch (CA5)
 loaded boat \- \uha (ME1) \- \-
 boat \- \uaa (ME1) \va'a \- \-
 left \- \semhi (ME1) \- \-
 down \- \- \lalo \- \-
 south \selatan (SE1), tasimane (SE3) \rest, shema (ME1), da-rom'
 (ME2) \hema (P1) \guete (CA4)
 southern \- \shematu (ME1) \- \-
 north \tasifeto (SE3) \meht Delta country (ME1) \matu \-
 reef \- \- \tai \- \-
 fish \ikan (SE1), ikan (SE3) \betu, an (ME1), dag (ME2) \i'a \ts'a,
 kay, cha-ya (CA5), challwa (SA2), dika (NA14)
 fishing \kail ikan (SE3) \dayig (ME2) \sau'sau, fagota, faiva \-
 counting \- \- \tauau \ca (CA5)
 necklace of red beads \- \- \ula \- \-
 red \- \- \mu'mu, ula \- \-
 refined copper \- \uasm, smu (ME1) \- \-
 to burn \tunu (SE4), sunu (SE3) \- \tunu, susunu, mu \gu (NA11)
 earthenware \belanga (SE1) \- \- \sanu (SA1)
 bury \mengkuburkan (SE1) \- \tanu \- \-
 grave \rate (SE3) \anu (ME1) \tugamau \ba' (CA4)
 close \- \- \pupuni \da'gu (CA4)

sleep	\-	\-	\ali	\punuy (SA2)
firewood	\-	\-	\alala	\lant'a (SA2)
mat	\tikar (SE2)	\-	\fala, papa	\pohp (CA6), pupu (CA5),
luuna', daa (CA4),				
mat wall (blinds)	\-	\-	\pola	\-
pillow	\-	\-	\aluna	\sawna (SA2)
bed	\-	\-	\moega	\pununa (SA2), caht (CA6)
wooden head rest	\-	\-	\ali	\-
room	\-	\-	\potu	\kwartu (SA2)
to grill, to roast	\tunu(SE3)	\tsa-lo (ME2)	\tunu, tao	\-
ghost	\hantu;mambang (SE1)	\-	\aitu	\ah itz (CA6)
crack into pieces	\-	\-	\nunui	\-
to kill	\-	\nanui (ME1)	\fasioti	\ruuti (CA4)
weapons	\senjata (SE1)	\xau, nui (ME1)	\mea tau	\-
to fight	\-	\hu (ME1)	\tau	\-
violent treatment	\-	\atau (ME1)	\-	\-
good luck in war	\-	\-	\-	\atau (SA1)
war	\perang (SE1), funu (SE3)	\-	\taua	\-
defeated	\-	\-	\fanu, pala'ai	\-
to rot	\dodok (SE3)	\-	\pala	\palani (CA2)
ripe	\-	\-	\pula	\-
sun sending forth rays	\-	\xu, uben (ME1)	\pupula, sa-sulu	\-
swollen	\-	\-	\fula	\chuup (CA5)
memorial tablet	\-	\utu (ME1)	\-	\-
command	\haruka (SE3)	\utu (ME1)	\-	\-
word	\kata (SE1)	\-	\upu	\-
mouth	\mulut (SE1)	\-	\gutu	\-
visit	\-	\-	\aasi	\-
Israel	\-	\aaa-t (ME1)	\-	\-
foreigner	\malae (SE3)	\aaa, aaa-ta (ME1)	\-	\-
ceremonial space	\-	\-	\malae	\-
celestial earth	\-	\-	\-	\maray (SA3)
false god	\-	\-	\-	\maras (SA3)
calamity	\-	\-	\mala	\-
accursed, unlucky	\mala (SE1)	\-	\mala	\-
lazy	\malas (SE2)	\-	\paie	\-
ill	\-	\-	\malaia	\huara (CA4)
afraid	\maras (SE1)	\-	\fefe	\-
weak,(weary of heart)	\minffu (SE1)	\fen (ME1)	\-	\-
a god who frightens	\Seher (ME1)	\-	\-	\-

land (earth)\tanah (SE1), rai (SE3) \ta (ME1) \fanua, laumua \maka (NA11),
lu'um (CA5), luhm (CA6)

crowd, group \- \- \- \tanta (SA2)

people \- \- \tagata \-

country \negara (SE1), rai (SE3) \- \malo \llaqta (SA2), makoce
(NA11)

reign - ma-loch' (ME2) - -

city/town bandar (SE1) nu (ME1) aai, nu'u, taulaga kaah (CA5)

metropolis - - - nuu (CA2)

zone, district - aat (ME1) - -

back - gav (ME2) tua, itua, gatusa -

risen \- \kua (ME1) \- \-

stand (up) \- \aha (ME1) \tu \zuguaa (CA4)

mountain \gunung (SE1), foho (SE3) \tu (ME1) \ (tua) mauga \mana (SA6)

island \ilha (SE3) \aa (ME1) \motu \-

severed \- \- \motu, mutu \-

bend \- \- \nati, nanau \-

pulverized \- \- \- \nade (CA4)

break \kotu (SE3)\net, nasaqu (ME1) \fati, ta'e, motu, nuti \pa'ik (CA5),
agalsga (NA13)

burst \- \- \pa \-

open \terbuka (SE2) \wn, pa (ME1) \matala \-

window \djendela (SE2) \- \fa'amalama \malkan (CA6)

loose \lepas (SE2) \- \- \nataata (CA4)

sin \- \- \agasala \-

to flood \- \bah (ME1) \- \-

sacrifice by removing hearts \- \- \- \puz (CA5)

short \- \- \puu'puu \richucu, natipi (CA4)

to cut \koa, tesi (SE3) \- \tipi \ch'aakik, xotik (CA5), puztequi
(CA5)

scimitar \- \xepes (ME1) \- \-

to fit \- \- \- \kipi (NA11)

enemy \- \- \khfty (ME1) \- \-

to spear \- \- \tui, tao \-

hook \- \- \matau \gandxu (CA4)

hook (for picking fruit \- \- \- \bichiqui (CA4)

pale, erased \- \- \- \nate (CA4)

dead person (corpse) \isin mate (SE3) \mit (ME1) \tagata oti \micqui (CA2),
gue'tu' (CA4)

death \mati (SE1), mate (SE3) \khpt (ME1) \maliau, folau, mate, oti, pe
 \kimen, och b'i (CA5), guenda guti, guenda rati (CA4)
 to die \mati (SE1), mate (SE3) \maith (ME2) \mate, oti, pe \mic (CA2),
 kimil (CA5), ta, ote, mat'a (NA11), rati (CA4)
 sickness \penyakit (SE1) \mahala (ME2) \ma'i, manu'a, malaia (bad
 omen) \mai (NA4/NA10)
 cut \koa (SE3) \neka (ME1) \tipi, vae \-
 short \- \- \pu'upu'u \natipi (CA4)
 shrinks \- \- \mimigi \ritipi (CA4)
 to kill \mate (SE3) \- \ta'mate, fasi'oti, kape \kte (NA11)
 village of death \- \- \- \kuishgamake
 rust, mold, mildew \- \- \- \be, tini (CA4)
 to attain, to end \- \peh (ME1) \tini, i'u \-
 live in \- \- \loofi \oti (NA11)
 coffins \- \uti (ME1) \- \-
 decay, ruin \- \ruti (ME1) \- \-
 destroy \binasakan (SE2) \- \uti \-
 to urinate \mi (SE3) \- \mimi \-
 dung, faeces \tai (SE4), tahi (SE1), te (SE3) \- \tae \ta' (CA5)
 to be long, extended \- \au (ME1) \- \-
 long \pandjang (SE2) \arokh (ME2) \sa'o \-
 arrow \anak panah (SE2) \sun (ME1) \a'u \-
 shoot \- \ya-ro (ME2) \velo \-
 to hunt, to slay \- \behu (ME1) \- \-
 knife \tudik (SE3) \k, tes (ME1) \pelu \qupeh (CA5)
 throwing knife \- \- \peti \-
 to stretch out, to extend \- \pet (ME1) \- \-
 bow \sudjud (SE2) \pet (ME1) \- \-
 axe \kapak (SE2) \qeh (ME1) \to'i \-
 take off \- \- \- \tokik (CA5)
 throw \- \- \togi \chok (CA5)
 grumble \bersungut-sungut (SE2) \- \tomumu \-
 thunder \rai tarutu (SE3) \- \fai'tatili \kil-bah, huum chaak
 (CA5), cunununu/kakcha (SA4)
 thunderbolt \kilat (SE1) \- \uila-pa \-
 slay \bunuh (SE2) \shat (ME1) \- \-
 to hit, to punch \pukulan (SE1), tuku (SE3) \- \fasi, ta, tu'i, sasa \-
 burst \retak (SE2) \- \pa \-
 to flood \- \bah (ME1) \- \-
 beat \baku (SE3) \- \tata \kastaka (NA11)

whip \tjambuk (SE2) \- \fue, fasi \hats'ik (CA5)
 permit \surat izin (SE2) \- \fa'ataga \chaik (CA5)
 to do \halo (SE3) \- \fai \-
 bearer, carryier \pembawa (SE1) \fa (ME1) \amo, fafa \-
 to go, to walk, to stand \perbuatan (SE1) \i (ME1) \- \-
 kick \tendang (SE2) \- \a'a, i'i \nahpa (NA11)
 trip (stumble) \- \- \nape \-
 force labor \- \fau (ME1) \- \-
 builds, causes \membuat (SE1) \- \fau \runi, ruza (CA4)
 starts fire \- \- \pusa \-
 deed, good work \faal (SE1) \- \- \-
 riches;(things broad or wide) \kekayaan (SE1) \fau (ME1) \- \-
 plentiful \barak (SE3) \- \fau \-
 darkness \menjadi gelap (SE1) \kekui (ME1) \po'uli'uli, pogisa \-
 purple \violeta (SE3) \- \- \kulli (SA1), k'ulli (SA4)
 dark \gelap kelam (SE1) \- \uli'uli \-
 black \hitam (SE2) \- \lanu uli'uli \-
 dog \asu (SE4), andjing (SE2) \uher, au (ME1) \taifau, uli, maile \tzul (CA5)

native \anak negeri (SE2) \- \- \wayile'
 guide \pemimpin (SE2) \taire (ME1) \ta'l \-
 louse \kutu (SE2), utu (SE3) \- \utu \uk' (CA5)
 meat \daging (SE2) \- \aano \talo (NA11)
 taro \talas (SE1) \- \talo, ta'amu \-
 squash \- \- \- \k'uum (CA5)
 gather \kumpulkan (SE2) \- \- \t'okik (CA5)
 gather fruit \- \- \toli, tau \-
 fruit \buah (SE1), aifuan (SE3) \- \fua, ulu \ch'uhuk (CA5)
 measured \- \- \fua \-
 scales, to weigh \- \maxa (ME1) \- \-
 heavy \- \- \mamafa \aal (CA5)
 loaded \- \- \u'a \nua (CA4)
 loaded boat \- \uha (ME1) \- \-
 storehouses \- \uta (ME1) \- \-
 load, cargo, burden \beban (SE1) \- \uta \kuch (CA5), rua (CA4)
 bag carry around the neck \- \- \- \chuspa (SA2)

load carry on shoulder \- \- \usa \-
 flow \- \- \tafe \-
 wind, air \angin (SE1), anin (SE3) \tau (ME1) \- \iik' (CA5), tate (NA11)
 weather \hawa (SE1) \- \tau \-
 wind \anin (SE3) \nef (ME1), ruah (ME2) \savili, a'fa \iik' (CA5), tawu (CA6)
 blow (whistle) \- \- \ili (fa'aali) \uustik (CA5)
 the two lands \- \tauai (ME1) \- \-
 meet \pertemuan (SE1) \pa-go'-a (ME2) \fe'tai \-
 embrace \- \- \pago \-
 two feathers \- \suti (ME1) \- \-
 to pluck feathers/hair \- \- \futi \-
 scribe \- \anu (ME1) \- \-
 speak other language \- \- \nanu \-
 to wail \tangis (SE3) \- \tatagi \huaccanni (SA4)
 weep \tangis (SE1) \- \- \-
 speak \- \- \- \t'aanik (CA5)
 I am singing \- \- \- \takisani
 bird signing \- \- \tagi \huaccan
 distress \- \- \oogo \-
 weeping \- \- \fetagisi \nani'd (CA4)
 cry \tangis (SE4), teriakan (SE1), tanis (SE3) \- \tagi \huaccanni (SA3), ook'ol (CA5), choca (CA2)
 sing \menyanyi (SE1), kanta (SE3) \- \pese \k'aay (CA5)
 an outcry \- \- \- \besbaya (NA6)
 yell \- \- \e'e \-
 to play music \- \hes (ME1) \- \-
 expression of fear/amazed \- \herit (ME1) \oka'oka, ofo, te'l \-
 plenty \- \- \- \ota (NA11)
 grand \- \- \- \mboota (CA4)
 fat \bokur (SE3) \- \puka, lapo'a, pota \naro'ba, namboolo' (CA4), polok (CA5)
 swim \nani (SE3) \- \aau \baab (CA5)
 belly button \- \- \ute \-
 to beget \- \utet (ME1) \fati, amata \ah (CA7)
 to emit water, to beget \- \sati (ME1) \- \-
 to scoop out \sauk-sauk (SE1) \suru (ME1) \sali, salu \-
 to drink \- \sura (ME1) \- \-

wet \basah (SE1), bokon (SE3) \- \su'su \zuk-zuk (CN6),
 ch'uul (CA5)
 to suck, breast \data, susu (SE3) \- \susu \-
 ocean \- \- \moana, vasa, sami \-
 Egyptian water god \- \Sami (ME1) \- \-
 Water \air (SE1) \mu (ME1), mayim (ME2) \sua vai 'ja', ha', way (CA5),
 mni (NA11), unu (SA2)
 drink \minuman (SE1) \sura (ME1) \inu \uk'ul (CA5)
 fill container \- \- \utu \-
 make an offering \- \sa, uten (ME1) \sua \siil (CA5)
 raise (lift) \- \- \si'i \-
 rain \hujan (SE1), udan (SE3) \hai (ME1) \timuga \magaju (NA11),
 ha' (CA5)
 storm \anin fuik (SE3) \tau (ME1) \matagi, a'fa, savili \chich iik' (CA5)
 weather \- \- \tau \-
 sea \tasi (SE3) \yam (ME2) \sami \mniwanca, mni sose
 tanka (NA11)
 river \sungai (SE1) \- \auvai \wa (NA6)
 snow \- \- \- \wa (NA11)
 boat \kapal (SE1) \uaa (ME1) \va'a \wata (NA11)
 celestial origin \- \- \- \waka (SA2)
 name of star \- \maa (ME1) \- \-
 boat of truth \- \maati (ME1) \- \-
 God \Tuhan (SE1) \Ntr \Atua \Wakantanka (NA11),
 Ahau (CA5)
 to dig \- \- \sua \waka (NA11)
 seed \- \- \fatu \su (NA11)
 heart \fuan (SE3) \abu \fatu \-
 paddle \- \xeru (ME1) \seu, alo \alus (NA2)
 comb \- \- \selu \-
 sweep \- \- \salu \-
 wave \- \gal (ME2) \galu \-
 to paddle \- \- \a'alo \-
 to fan \- \- \tapili, fa'amalu \kalu (NA11)
 fan \- \- \ili \icalu (NA11)
 to eat something \- \amu (ME1) \ai, mamu \cuah (CA2)
 A kind of spade \- \- \- \coa (SA4)
 lance, wooden staff \- \- \to'a, amo \lo-mu (lom) (CA5)
 hail cat \- \- \- \ccoa (???)
 puma \- \- \- \koh (CA5)

brave	\-	\-	\toa	\-
rooster	\-	\-	\toa	\kokoyahanla bloka (NA11)
enemy (hostile)	\-	\-	\seba (ME1)	\toka (NA11)
strength, to be strong	\forsa (SE3)	\usr (ME1), ko'ah, ko'-ach (ME2)	\-	\-
show toughness	\-	\-	\oso	\-
angry stare	\-	\-	\sepa	\-
dirty, defiled, blacken	\-\-	\-	\sapa, sape (NA11)	
lady	\-	\-	\tama'ita'i	\mama (SA3)
ring	\kadel (SE3)	\iwaw (ME1)	\mama	\-
chewed food	\-	\-	\mama	\-
chewed betelnut	\mama (SE3)	\-	\-	\-
chew	\nata (SE3)	\-	\gali, uu	\-
chicha (maized beer)	\-\-	\-	\aha (SA2)	
ava root drink	\-	\-	\ava	\-
priest-astronomers	\-	\-	\-	\paqo (SA3)
man who makes decisions	\-\-	\-	\pogo (NA11)	
smart	\matenek (SE3)	\-	\poto, atamai	\asamadi (NA13)
knowledgeable	\-	\-	\-	\aktahna?i (NA13)
a little basket in a woman's game	\-\-	\-	\-	\tanpa (NA11)
sack	\guni (SE2)	\pa-tor (ME2)	\taga	\-
basket	\raga, luhu (SE3)	\nbt (ME1)	\ola, ato	\xak (CA5), xu'ux (SA2)
to live (life)	\moris (SE3)	\-	\ola	\gvhnoda (NA13)
adore	\-	\-	\-	\ohola (NA11)
friend	\-	\xnms (ME1)	\uo	\kola (NA11), ali'i (NA13)
to cultivate	\olah (SE4)	\-	\to'to	\-
happiness	\-	\-	\-	\oolal (SA2)
heart	\-	\haty (ME1)	\fatu	\ool (SA2)
the Great Spirit	\-	\-	\-	\wakantanka ohola (NA11)
love	\kasih (SE2)	\mrwt (ME1), leehov, a-hov, a-hava (ME2)		
\alofa	\-			
respect	\-	\-	\a'ava	\-
barrel	\-	\-	\-	\koka (NA11)
pot	\sana (SE3)	\hnw (ME1)	\oga-umu, ulo	\boj (SA2)
polynesian cooking method	\-\-	\-	\umu	\-
diviner	\-	\-	\-	\umu (SA2)
gourd	\-	\-	\-	\wagmu (NA11)
bottle	\botir (SE3)	\-	\fagu	\-
night	\-	\grh (ME1)	\po	\-

fog, mist \abuabu (SE3) \- \- \po (NA11)
 dark \kalan (SE3), malam (SE2) \kkw(y) (ME1) \pogisa, uliuli
 \nazahui (CA4)
 moon \bulan (SE1), fulan (SE3) \iah (ME1) \masina \killa (SA4), ma-
 hin (NA3), poh (CA6)
 month \bulan (SE1), fulan (SE3) \abd (ME1) \masina \killa (SA4)
 bright \naroman (SE3) \- \i'ila \-
 taboo, cursed \ila (SE4) \- \- \-
 discernable mark \- \- \ila \-
 external appearance \ ilas (SE4) \- \- \-
 to light \sunu (SE3) \- \sa'sulu \saastal (CA5)
 lightning \kilah (SE1) \- \uila \laa (CA4)
 lighting rod \- \kallira'am (ME2) \- \-
 shiny \- \- \iila, sese'a, eela \-
 robe \- \- \- \sina (NA11)
 reddens \- \- \- \rixina (CA4)
 sunlight or liquid flow \-\- \sisina \-
 white \mutin (SE3) \- \pa'epa'e, sina \sak (CA5)
 to blaze \- \ufih (ME1) \mu, susunu \-
 fire \api (SE1), ahi (SE3) \xt, seset (ME1), srefa, aish (ME2) \afi
 \nina (SA2), qui (CA4), qaaq, k'aak' (CA5), pel (NA11)
 spark \- \- \- \patee (CA4)
 hot \- \- \vevela \-
 clear \- \dsr (ME1) \manigo, sa'sala \saas (CA5)
 flame \- \besu ME1)\aasa \-
 smoke \asap (SE1), ahi suar (SE3) \a-shain, a-shan (ME2) \a-
 asu, pusa \gu'xhu' (CA4), b'utz' (CA5)
 steam \api (SE4) \- \ausa \waksi (SA2)
 vapor, fume, breath \- \ssn (ME1) \- \guba (CA4)
 messy \- \- \nefu \-
 dust \- \- \pefu \poqs (CA6)
 awaken \- \nhs (ME1) \a'ala \aahal (CA5)
 steal, rob \naok (SE3) \ga-nov, ga-zol (ME2) \naoi, gaoi \manu
 (NA11)
 theft \pentjurian (SE2) \gneva (ME2) \gaoi \-
 come \- \ii (ME1) \sau \-
 come here \- \- \sau i'l \-
 to come, to arrived \mai (SE3) \labi \o'mai, aapi mai, ta mai, tali mai \tal
 (CA5)
 from, by \dari (SE2) \ma (ME1) \mai \-

male sexual member \- \- \- \ton (CA5)
 husband \lain (SE3) \hy (ME1) \taane \yana (SA2)
 no \aywa (SE4), lae (SE3) \nn (ME1) \leai, aua \aua (NA8), whaa (NA9),
 ma(CA5)
 light (weight) \- \- \ma'ma \-
 sit \- \hms (ME1), ya-shov' (ME2) \nofo, ma'ma i lalo, alala,
 saofai, sifo \-
 broom \- \- \salu \-
 to paddle \- \- \alo, salu \-
 comb \- \- \selu \begu (CA4)
 paddle \- \xeru (ME1) \lapa, foe \alus (NA2)
 house \rumah (SE1), uma (SE3) \pr (ME1) \fale \lalem (NA7), na,
 cal-li (CA5)
 householder \- \- \- \caleh (CA2)
 surprised \hakfodak (SE3) \- \te'i \-
 to scold \- \- \ote \iyopeya (NA11), k'eeyik
 (CA5)
 wing \lirus (SE3) \dnh (ME1) \apa'au \hupahu, ape (NA11)
 involved \- \- \o'osi \-
 wound \kanik (SE3) \- \- \oo (NA11)
 black \metan (SE3) \km (ME1), kushi (ME2) \lanu'uli, uli \sapa
 (NA11)
 dirt \- \- \pala'pala, ele'ele \-
 dirty \foer (SE3) \- \pala'pa'la \sapa (NA11)
 wrong \sala (SE3) \iwit, dat (ME1) \se'se, se'sepa \k'eban (CA5)
 crooked \- \- \sape, sipa \-
 error \- \- \se'se \si'pil (CA5)
 put out (fire,light) \hamate (SE3) \- \ta'pe \tuupik (CA5)
 enrails \- \- \- \taniga (NA11)
 ear \tilun (SE3) \anxwy (ME1) \taliga \xikin (CA5), diaga (CA4),
 ga?leni (NA13)
 prominent \- \- \ta'ua \tanka (NA11)
 person \- \hama (ME1) \tagata \-
 young men \- \tam (ME1) \- \-
 boy \laki-laki (SE2) \- \tama \-
 people \ema (SE3) \rmt (ME1) \o tagata \oyate (NA11)
 sun \- \ra (ME1), cha-ma (ME2) \la \-
 father \aman (SE3) \it, atef (ME1) \ta'ma \ate (NA11),
 tat{a} (CA5)
 male testicle \- \- \ate, poti \-

penetrate \- \- \- \pot (CA5)
nose \nisu (SE3) \fnd (ME1) \isu \xii (CA4), poge, pasu (NA11), ni' (CA5)
field (cultivated) \- \- \umaga \maga (NA11)
mother \inan (SE3) \mwt (ME1), i-ma' (ME2) \tina \ina (NA11), jnaa (CA4)
pole \- \- \- \sata (NA11)
shelf \- \- \fata \-
beam for hanging things \- \- \fata \-
table of offerings \- \hetep (ME1) \- \-
proud \- \- \mimita \itan (NA11)
chariot \- \urit (ME1) \- \-
drive \kaer (SE3) \- \uli \-
coconut \nu (SE3) \- \niu \-
roof \uma kakuluk (SE3) \gag, sa-kaich (ME2) \tumu'tumu, tala, sala, ato \-
top of a tree \- \- \- \tunu (SA4)
spirit \klamar (SE3) \ax, akh (ME1) \agaga, nagua \wanagi (NA11), naguals (CA2)
soul \- \ka (ME1) \- \nagi(NA11)
sky \langit (SE1), lalahan (SE3) \pt (ME1), sha-ma-yim (ME2) \lagi \mahpiya (NA11), chaan/ka'an (CA5)
above \- \hry (ME1) \lu'ga \luguia' (CA4)
up \- \sma (ME1) \luga \ka'anal (CA5)
to end \hotu (SE3) \- \uma, gata \-
to make an end \- \ua (ME1) \ua u'a \-
pyramid \- \mr (ME1) \- \muul (CA5)
sacred (holy) \- \- \sa, mamalu \wakan (NA11)
family \- \abt (ME1) \aiga \-
designate a family (prefix) \- \- \sa \-
originates \- \- \- \za (CA4)
person, one of a number \- \sa (ME1) \- \-
whitish \- \- \- \janq'ulla (SA4), sak (CA5)
red \mean (SE3) \- \ula, mumu \naxina (CA4), puka (SA2), chak (CA5), luta, sa (NA11)
climb \sa'e (SE3) \- \a'e, sa'e \nak-en, na'akal (CA5)
Goddess Nut;the sky \- \Nut (ME1) \- \-
snake \taksake (SE4), samea (SE3), ular (SE2) \hfaw, ddft (ME1) \gata \chan/kan (CA5), inada (NA13)
dragon \ulanaga (SE4) \- \- \-

snake-like \ula (SE4) \- \- \-
cook \ulah (SE4)\- \tao \-
food \kow (SE5) \wnmt (ME1) \- \-
fresh \- \- \mata \aak' (CA5)
green (color) \modok (SE3) \yarok (ME2) \lanu mata \-
ground, the earth \- \ta (ME1) \- \maka (NA11)
raw, unripe, green \mentah (SE1), matak (SE3) \- \mata, moto \naga' (CA4),
ch'o-ko (CA5)
cultivated spot or field \- \- \umaga \maga (NA11)
vegetable \modo (SE3) \- \- \-
green \- \yarok, yraka (ME2) \moto, mata \-
green herbs \jamu (SE2) \simu (ME1) \- \-
green fungus/seaweed \- \- \simu \-
to stop \para (SE3)\- \tu, o'o, taofi \-
husband \suami(SE1), lain(SE3) \- \taane \yana (SA1)
wake up \fanu (SE3)\- \ala, a'e \ah-en (CA5)
rank, dignity \- \aat \- \-
to raise \hasae (SE3) \- \sae, sisi, ati \liik'il (CA5)
boat mast \- \- \tila \-
rest \hakmatek (SE3) \- \- \he'lel (CA5)
feather \- \swt (ME1) \fulu'fulu \qu-qum, k'uk'um (CA5), duubi'
(CA4)
fall \monu (SE3) \hai, xr (ME1) \pa'u, palasi \lubul
(CA5)
to fly \semo (SE3) \pa, aff, api (ME1) \lele \bialazi (CA4)
hover \- \- \ape \-
flash \- \- \emo \-
go \ba (SE3) \pr(i), sem (ME1) \o ese, alu \ko'ox (CA5)
to enter \tama (SE3) \- \tamai, tomai, oso, oi \och (CA5)
I \aku (SE1), hau (SE3) \ink, wi, i (ME1) \ita'nei, a'unei \ten (CA5)
I am \- \au-a (ME1) \o a'u \waun (NA11)
to leak, drops \turu (SE3) \tef (ME1) \tutulu \-
flow \- \- \tafe \-
new \foun (SE3)\- \fou \-
salt \masin (SE3) \hmat (ME1) \masima \mniskuya
(NA11)
flail or whip \- \xu (ME1) \fue \-
to turn \fila (SE3) \- \liliu \-
twin \oan kaduak (SE3) \- \filo, masaga \k'uho'b (CA5)
brother (male siblings) \maun-alin (SE3) \- \uso \udo (NA13)

sister (female siblings) \bin-alin (SE3) \- \uso \-
brother \maun (SE3) \sn, sen (ME1), och (ME2) \tua'nane, uso \-
sister \bin, mana (SE3) \snt (ME1) \tua'fafine \-
bark \- \- \- \papa (NA11)
stretched mat, flat rock \- \- \papa \-
flatten \tetuk (SE3) \- \papa \pak'achtik (CA5)
male \mane (SE3) \- \po'a \ngola (CA4), bloka
(NA11)
this(one) \ida nei (SE3) \tn, pn (ME1) \lea, lenei \le, lela (CA5)
thin \- \- \pe'e, mimiki \bek'ech (CA5)
bottle-tree \baobab (African name) \- \- \-
canoe \- \- \pao'pao \canoa (CA)
wooden bowl \- \- \tanoa \-
flat bowl \- \k (ME1) \- \-
bowl, lord, all \- \neb (ME1) \- \-
all, everything \- \hakol (ME2) \atoa \-
to enclose, to shut in \- \xai (ME1) \- \-
tie \kesi, futu(SE3) \ts (ME1) \ta'ai, nonoa, sai \k'aaxik (CA5)
bundle \futun (SE3) \- \fusi \-
pack \- \futi, futu (ME1) \- \but'ik (CA5)
to \ba (SE3) \n (ME1) \i \ti' (CA5)
fart \- \- \kaepu \kiskuba (CA5)
feel (emotion) \senti (SE3?) \- \loto \u'yik (CA5)
habit \- \- \uiga \-
hammock \- \- \- \k'aan (CA5)
wrapped food \- \- \taaga, a'fi \-
wrap \- \- \ta'ai, fusi \k'al
to bind round \- \uafi \- \-
hang \- \- \sisi \sinik (CA5)
hole \kuak (SE3) \hor (ME2) \pu, lua \t'oqo (SA2), hool, xul
(CA5), jul (CA6)
leaf \aitahan (SE3) \- \lau \le' (CA5)
lacking \- \- \- \xma (CA5)
finish \hotu (SE3)\- \uma, lava \la-ja (CA5)
little \kik (SE3) \- \i'iti, ui'i \nachichi (CA4),hump'iit
(CA5)
name \naran (SE3) \rn, ren (ME1) \igoa, suafa \k'aaba'
(CA5)
noise \barulhu (SE3) \- \- \ch'e'eh (CA5)
yell \- \- \fa'aumu, e'e \-

listen!	\-	\-	\-	\u'ye (CA5)
alas, cry of sorrow	\-	\sbh (ME1)	\aue	\he-he (NA11)
long drawn-out wailing sound	\gau (SE4)	\-	\-	\-
longing	\-	\-	\naunau	\-
scoff	\-	\-	\-	\azeel (CA6)
laughter	\-	\-	\ata'li	\ah tzeel (CA6)
to laugh	\-	\sbt (ME1)	\-	\zelah (CA6)
out of breath	\-	\-	\sela	\-
laughing, job	\-	\-	\-	\zeel (CA6)
owl	\-	\-	\lulu	\tunkuruchu (CA5)
pale	\-	\-	\pa'epa'e	\poos (CA5)
bold, shaved head	\-	\-	\po'o	\-
perceive	\-	\-	\-	\u'yil (CA5)
otherwise	\-	\-	\e'ui	\-
plant	\ai (SE3)	\sm (ME1)	\laau	\pak'al (CA5)
pregnant	\kabuk (SE3)	\-	\to, ko	\k'oha'an (CA5)
price	\kusta (SE3)	\-	\tau	\tohol (CA5)
pus	\ben tasak (SE3)	\-	\pe'i	\puh (CA5)
raise	\-	\-	\sisi	\li'sik (CA5)
receive	\simu (SE3)	\-	\ta'umai	\k'amik (CA5)
remain	\-	\-	\fa'atali	\p'atal (CA5)
fear of height	\-	\-	\lili'a	\-
arise	\-	\-	\-	\liik'il (CA5)
sack	\-	\-	\taga	\sabukan (CA5)
slingshot	\-	\-	\ti'e	\tiraule (CA5)
tall	\-	\-	\sa'o	\nasoo (CA4)
straight	\-	\-	\sa'o	\toh (CA5), coh (CA6)
spear	\-	\-	\tui, tao	\-
tangled	\-	\-	\-	\so'ook (CA5)
crawl	\-	\-	\sosolo, totolo	\-
lizard	\-	\-	\pili	\tolokok (CA6)
that	\neba (SE3)	\pf, tf (ME1)	\lale	\lelo', leti-wale (CA5)
thick	\mahar (SE3)	\-	\poka	\polok (CA5)
top	\-	\-	\sili, luga	\-
exalted	\-	\seri (ME1)	\-	\-
first	\pertama (SE2)	\-	\mua'mua	\yaaxil (CA5)
to put, to place	\tau (SE3)	\-	\tu'u	\riguu (CA4)
hold	\kaer (SE3)	\-	\u'a, u'u	\-
magical knot	\-	\ua (ME1)	\-	\-

one (1)	\sia (SE3)	\ua (ME1)	\tasi	\hunts'it (CA5), tobi (CA4)
two (2)	\rua (SE3)	\sen (ME1)	\lua	\chupa (CA4), cha/ka (CA5)
three (3)	\telu (SE3)	\xemet (ME1)	\tolu	\chonna (CA4)
four (4)	\hat (SE3)	\ftu, aftu (ME1)	\fa	\tapa (CA4)
five (5)	\lima (SE3)	\tuau	\lima	\gaayu (CA4)
six (6)	\neme (SE3)	\sas (ME1)	\ono	\xhoopa (CA4)
seven (7)	\itu (SE3)	\sefex (ME1)	\fitu	\gadxe (CA4)
eight (8)	\balu (SE3)	\xemennu (ME1)	\valu	\xhono (CA4)
nine (9)	\sibe (SE3)	\pest (ME1)	\iva	\ga' (CA4)
ten (10)	\sapulu (SE3)	\met (ME1)	\sefulu	\chii (CA4)
throat	\kakorok (SE3)	\xx (ME1)	\ua	\kal (CA5)
untidy	\-	\-	\losi	\loob (CA5)
us	\ami (SE3)	\-	\tatou	\to'on (CA5)
wall	\baki (SE3)	\inb (ME1)	\pa, paepae	\paj, pak' (CA5)
yes	\los (SE3)	\-	\ioe	\he'le' (CA5)
rooster	\-	\-	\toa	\t'eel (CA5)
pay	\membayar (SE2)	\-	\totogi	\bo'otik (CA5)
rat (mouse)	\tikus besar (SE2)	\pnnu (ME1)	\isumu, iole	\ch'o' (CA5)
listen!	\-	\-	\-	\u'ye (CA5)
cry in distress	\-	\-	\au'e	\-
let's go	\-	\-	\tatou o	\ko'ox (tuun) (CA5)
rain ceremony	\-	\-	\-	\ch'achaak (CA5)
Samoan group dance	\-	\-	\sa'sa	\-
dance	\-	\lib(a), xbi (ME1)	\siva, saa	\saa (CA4)
pick fruits	\-	\-	\toli	\-
pull	\tarik (SE2)	\-	\toso	\koolik (CA5)
fall	\jatuh (SE2)	\hai, xr (ME1)	\palasi, pa'u	\lubul (CA5)
drop	\-	\-	\pa'u	\lape (CA4)
to kick, cause to fall	\-	\-	\ii	\nahpeya (NA11)
trip (fall)	\-	\-	\lape	\-
to remove	\-	\ka (ME1)	\-	\-
strike, hit	\baku (SE3), mogok (SE2)	\hii (ME1), ha-kai (ME2)	\tu'i, ta, moto, po	\sak', puts-e, p'uchik (CA5), apa (NA11)
slap	\-	\-	\po, paka	\-
clap	\-	\-	\pati	\-
eat	\han (SE3), makan (SE2)	\wnm (ME1)	\ota (uncooked), ai, tausami, taumafa, taute	\hanal (CA5), ayastan, wota (NA11), gai (NA14)
feed	\-	\snm (ME1)	\fafana	\-

ready	\siap (SE2) \-	\sauni	\saame (CA5)
right (correct)	\los (SE3) \-	\sa'o	\no'oh (CA5)
wizard	\- \-	\-	\waay (CA5)
witch (CA6)	\- \-	\sauai, fai'taula'itu	\xwaay (CA5), ah itz
ghost	\- \-	\a'itu	\-
o.k.	\- \-	\-	\ma'aloob (CA5)
win	\menang (SE2) \-	\malo, tigi	\-
blind	\buta (SE2)\-	\-	\moy (CA6)
sleep	\tidur (SE2)\nqdd (ME1)	\moe	\-
knotted cords	\- \-	\-	\quipu (SA)
strand of	\- \-	\tuiga	\-
stuck, joined, adhered	\- \-	\tui, pipi'i	\gui'di' (CA4)
evidence	\- \meter (ME1)	\-	\-
object	\benda (SE2)	\-	\mea \-
to fill	\fui (SE3) \-	\fui, tumu, fa'atumu	\-
soak	\- \-	\pala, fufui	\-
rain	\hujan(SE2)	\hyt (ME1) \timuga	\para (CA5), hab (CA6)
to swear an oath	\- \argu (ME1)	\aioi	\-
overmuch	\- \asa (ME1) \-	\-	\-
intense	\hebat (SE2)	\-	\aasa \-
to act rightly	\- \aqaa (ME1)	\-	\-
reverence	\- \-	\aava	\-
gifts, rewards	\- \feqau (ME1)	\taui, mea'alofa	\-
O give	\- \maai (ME1)	\-	\-
give	\memberi (SE2) \rd(i), d(i) (ME1)	\au mai \-	\-
high, exalted	\tinggi (SE2)	\xi (ME1)	\-
lifted	\- \-	\si'i	\-
to be hidden	\- \teku (ME1)	\-	\-
to store away	\- \-	\teu	\-
mosquito	\nyamuk (SE2) \-	\namu	\sanan (CA6)
and	\- \ha (ME1) \ma, male	\ale (NA13)	\-
to snare	\- \ham (ME1)	\lama	\-
teach, instruct	\- \ho-rai' (ME2)	\aoa'i	\-
to tell, relate	\- \aput (ME1), hav-dail (ME2)	\aapuatu, fa'aailoa,	\-
talai \-	\-	\-	\-
legend, tale, story	\- \ha-ga-da' (ME2)	\tala'aga	\-
to urge	\- \-	\una'i	\-
to decree	\- \auna, ut, skhau (ME1)	\-	\-
advice	\konselhu (SE3) \-	\aauga	\-

soldier/warrior \asuain (SE3) \menfitu (ME1) \fitafita, toa \-
round \cabuar (SE3) \- \lapotopoto \b'olob'ik (CA6)
embrace \- \- \opo'opo \-
to be shrunken \- \- \- \opo (NA11)
scorpion \- \- \- \sinah (CA6)
centipede \- \sepa (ME1) \anufe sina \-
day \aron (SE3) \sesu (ME1) \aso \-
take a break \aso (SE4) \- \- \-
stone \fatuk (SE3) \aa (ME1) \maa \-
to be fettered \- \afennu (ME1) \- \-
to pull down \- \- \fegu \-
pray \berdo'a (SE2) \neheh (ME1) \tatalo, ne'ene'e \-
worshipping \- \- \tapua'i \c'abawil (CA6)
praise \pudji-pudjian (SE2) \hsi, ia(w) (ME1) \fa'ane'ene'e \-
leave \izin, tjuti (SE2) \- \alu \el (CA6)
alter ego, power \kekuasaan (SE2) \- \malosi, mana, nua \nawal
(CA6)
crazy \gila (SE2) \- \- \meme (CA6)
confused \katjaukan (SE2) \- \fememea'i \-
cloud \awan (SE2) \- \ao \kunu (CA6)
roasting \panggang (SE2) \asr, maq (ME1) \tunu \-
fold \lipatan (SE2) \- \ta'ai \bas (CA6)
mix \- \- \papalu \-
show teeth \- \- \gigi \-
tooth \gigi (SE2) \- \nifo \ko (CA5)
kick \- \- \a'a \-
to walk \- \xpi (ME1), ha (ME2) \savali \-
path \- \shvil (ME2) \ala \-
to walk dragging one's feet \- \- \gogo s'e (NA11)
walk too slow \- \- \gogose, nenese \nanene (CA4)
in the grown, as grass that has not yet shown itself growing \- \- \-
\makagna (NA11)
shame \malu (SE2) \- \mata'ga \-
in the way of \- \- \aga \ogna (NA11)
school \- \- \aoga \-
in the way of one's speech \- \- \lona gagana \ognagna (NA11)
language \bahasa (SE2) \- \gagana \-
to wander in \- \- \- \onuni (NA11)
which way \- \- \ui'fea \-

the hair of the head \- \- \pale, lau'ulu \paha (NA11), hu (SA7)
 the pit of the stomach \- \- \- \supute (NA11)
 belly-button \perut (SE2) \- \pute \-
 a squash, pumpkin, gourd, etc \- \- \- \wagmu (NA11)
 a taro variety \- \- \ta'amu \-
 bowl containing flower \- \ter (ME1) \- \-
 flower bouquet \karangan bunga (SE2) \- \teu \-
 festival \perajaan (SE2) \heb (ME1) \evaga, fia'fiaga \-
 beautiful \bagus (SE2) \nefer (ME1) \mata'nofie, manai'a, aulelei
 \munaycha (SA2)
 plough \badjak (SE2) \- \sua \-
 make to travel \- \sua (ME1) \- \-
 dinner \makan (SE2) \- \- \ipaga (NA11)
 meal \tepung (SE2) \aruha (ME2) \ta'uga, mea'ai, to'anai'i, ava, aiga \-
 to quarrel with \berselisih (SE2) \- \misa \kiza (NA11)
 relative \sedarah (SE2) \- \ou tei \otakuye (NA11)
 laugh \tertawa (SE2) \sbt (ME1) \ata \aihat'a (NA11)
 leaf \daun (SE2) \- \lau \ape (NA11)
 hang \gantung (SE2) \- \ape, sisi \-
 question \masalah (SE2) \sheela (ME2) \masalo, fesili \iyunga (NA11)
 search \- \- \saili \-
 reason \budi (SE2) \- \uiga \-
 half, middle \tengah (SE2) \- \- \galaa (CA4)
 side of a house \- \- \tala \-
 echo \gema (SE2) \- \- \le (CA4)
 voice \suara (SE2) \- \leo \-
 listen up \dengarkan (SE2) \- \- \ica' (CA4)
 angry \marah (SE2) \- \fa'a'ita'ita \rixhaca la'dxi (CA4)
 anger \kemarahan (SE2) \- \ita \ruqueta (CA4)
 juice \air (SE2) \mitz (ME2) \sua, miti (coconut milk) \-
 how \bagaimana (SE2) \eykh (ME2) \fa'apefea, a ea (okay?) \-
 hill \bukit (SE2) \qaa (ME1), giva (ME2) \matifa, olo'olo \qolyu (SA4)
 call (summon) \awe (SE4), panggilan (SE2) \ias (ME1), likro (ME2) \fa'ailoa, vala'au \-
 call in distress \- \a \au'e \-
 listen \- \- \- \u'ye (SA5)

forbidden	\terlarang (SE2)	\asur (ME2)	\sa	\-
against	\bertentangan (SE2)	\neced (ME2)	\nene'e	\-
husband-wife	\-	\-	\unali'l	\-
wife	\-	\zoo-ga' (ME2), i-sha'	\-	\udali'i (NA13)
woman	\perempuan (SE2)	\st, hmt (ME1)	\tamai'ta'i, fafine, suna	\gunaa (CA4), kuna (SA5)
whistle	\peluit (SE2)	\-	\fa'aumu, feulu, fa'aaili	\dudu (CA4)
them	\mereka (SE2)	\-	\latou	\laatu (CA4)
coughs	\batuk (SE2)	\-	\tale u'u	\ruru (CA4)
morning	\pagi (SE2)	\dwat (ME1)	\taeao	\siado (CA4)
hut	\pondok (SE2)	\-	\fale oo	\yoo zina (CA4)
secret	\rahasia (SE2)	\ssta (ME1)	\-	\ga'chi (CA4)
hide	\kulit (SE2)	\imn (ME1)	\lafi	\guidi ladi (CA4)
chase	\-	\-	\tuli	\-
piece	\kerat (SE2)	\-	\alaga	\ndaa (CA4)
lake	\-	\s (ME1)	\vai lepa, vai to'a	\qocha (SA2)
old	\-	\iaw (ME1)	\matua	\machu (SA2)
to chop	\-	\-	\ta'ta	\ch'ak-ka (CA5)
payment	\-	\-	\totogi	\to-jo-li (tojol) (CA5)
whole	\-	\-	\tu'ufa'atasi	\tz'ak
cave	\-	\qrrt (ME1)	\ana	\ch'en
organize	\-	\baurau (ME2)	\faufau	\-
stupid	\tongong (SE4)	\-	\valea	\-
idiot	\-	\-	\-	\lique choga (CA4)
joking	\ugal (SE4)	\-	\ula	\-
nettle	\-	\-	\lalavao	\lah (CA5)
butterfly	\-	\-	\pepe	\pepel (CA6)
plunge	\-	\-	\oso	\-
to enter	\-	\-	\-	\loch (CA5)
center	\-	\-	\ona'totonu, moa	\tan (CA5)
old age	\-	\kelah (ME2)	\tua'a, leva	\-
pass	\-	\-	\te'a	\-
all, everything	\-	\hakol (ME2)	\atoa	\-
separate	\-	\wp(i) (ME1), hav-dail (ME2)	\vava-tai	\-
blood	\-	\snf (ME1), dom (ME2)	\toto	\-
roll	\-	\ga-lol (ME2)	\gasolo	\-
swallow	\-	\ba-lo'-a (ME2)	\folo	\-
bring, fetch	\-	\in(i), ms (ME1), ha-vai' (ME2)	\aumai	\-
yellow	\-	\ktho-ma' (ME2)	\sama-sama	\-

heads toward	\-	\-	\aga'i	\-
reach, attain	\-		\ha-gai'-a (ME2)	\-
emigrate	\-		\ha-gair' (ME2)	\-
tick	\-	\-	\utu, gugu	\gugu (NA13)
grease	\-	\-	\ga'o	\go?i (NA13)
blowgun	\-	\-	\-	\puh (CA5)
horn (conch shell)	\-		\ab (ME1)	\pu
to come down	\-	\-	\-	\temo (CA2)
to fall down	\-	\-	\tomo	\-
to end	\-	\-	\uma	\hom (CA7/CA8)
evil	\-		\hika (ME1)	\-
mad	\-	\-	\ita	\-

Word Sources

- ME1 - Middle East/Egyptian
- ME2 - Middle East/Hebrew
- SE1 - Southeast Asia/Malay
- SE2 - Southeast Asia/Indonesia
- SE3 - Southeast Asia/East Timor
- SE4 - Southeast Asia/Javanese
- SE5 - Southeast Asia/Thai
- P1 - Pacific/Hawaiian
- PM - Pacific/Polynesian Myth
- SA1 - South America/Guasano
- SA2 - South America/Quechua
- SA3 - South America/Huarochiri
- SA4 - South America/Aymara (Bolivia, Peru, Chile)
- SA5 - South America/Guarani (Paraguay)
- SA6 - South America/Panoan (Brazil, Peru)
- SA7 - South America/Puinave (Colombia)
- SA8 - South America/Kaingang (Brazil)
- CA - Central America/Carribbean
- CA2 - Central America/Nahuatl
- CA4 - Central America/Zapotec
- CA5 - Central America/Maya
- CA6 - Central America/Quichean
- CA7 - Central America/Yucatec
- CA8 - Central America/Chol

NA - North America
NA2 - North America/Sumas
NA3 - North America/Shew.
NA4 - North America/Sish.
NA5 - North America/Squam
NA6 - North America/Kwakiutl
NA7 - North America/Ntlak
NA8 - North America/Songes
NA9 - North America/Nisk.
NA10 - North America/Pent.
NA11 - North America/Lakota
NA12 - North America/Ute (Utah)
NA13 - North America/Cherokee
NA14 - North America/Shoshone

Samoan Language Notes

Samoan alphabet and sounds of letters:

a = appointment

e = hello

i = Italy

o = oil

u = oo as in too

f = fall

g = ng as in sing

l = loud

m = marry

n = nose

p = past

s = soon

t = time

v = visit

Additional letters

h = Hawaii

k = kerosine (Often used in place of "T".)

r = Rome (Often used in place of "L".)

APPENDIX B: References

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