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New Web Site Debuts

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Mesoamerica associated native Mesoamerican brocket deer with the goat. Friar Diego de Landa noted, “There are *wild goats* which the Indians call *yuc*. They have only two horns like goats and are not as large as deer.” He likewise described the small brocket deer as “a certain kind of little *wild goats* [sic], small and very active and of darkish color.”¹³ In the late 16th century, another Spanish friar reported that in Yucatán “there are in that province . . . great numbers of deer, and small *goats*”—the latter again apparently referring to the red brocket deer native to southern Mesoamerica.¹⁴

In post-Columbian times the Maya, recognizing a similarity between the European goat and the New World brocket deer, gave the European animal the name *temazate* from the Nahuatl word for brocket deer (*tamazatl*).¹⁵ Since some Mesoamerican deer could fulfill many of the same purposes as goats, Mesoamerican

deer may have acquired a similar designation among peoples in the Book of Mormon. ❏

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Notes

1. See John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (1985), 299.
2. Hernando De Soto, in *Narratives of the Career of Hernando de Soto* (1922), 162; emphasis added.
3. Francisco López de Gómara, *Historia General de las Indias* (1966), 70 (my translation).
4. Pietro Martire d’Anghiera, *De Orbe Novo: The Eight Decades of Peter Martyr d’Anghera* (1912), 2:259.
5. Diego de Landa, *Landa’s Relación de las Cosas de Yucatán* (1941), 127.
6. See Hernando Cortés, *Five Letters of Cortés to the Emperor* (1991), 314.
7. Brian D. Dillon, “Meatless Maya? Ethnoarchaeological Implications for Ancient Subsistence,” *Journal of New World Archaeology* 7/2–3 (June 1988): 60.
8. See Jorge Larde, “Los Mazahuas de El Salvador,” *Anales, Museo Nacional* 5/17–18 (1954): 86.
9. Mary D. Pohl and Lawrence H. Feldman, “The Traditional Role of Women and Animals in Lowland Maya Economy,” in *Maya Subsistence: Studies in Memory of Dennis E. Puleston* (1982), 305.
10. Jorge Luis Arriola, *El Libro de Las Geonimias de Guatemala: Diccionario Etimológico* (1973), 342 (my translation).
11. See Diego Garcia de Palacio, *Letter to the King of Spain* (1985), 41.
12. See María Montoliú, “Algunos Aspectos del Venado en La Religión de Los Mayas de Yucatán,” *Estudios de Cultura Maya* 10 (1976–1977): 165.
13. De Landa, *Landa’s Relación*, 204n1134 and 203–4; emphases added.
14. See Noyes, *Fray Alonso Ponce* (1932), 307 and n. 17.
15. See Rafael Martín del Campo, “Contribución a la Etnozoología Maya de Chiapas,” in *Los Mayas del Sur y Sus Relaciones con Sus Nahuas Meridionales* (1961), 33.

New Web Site Debuts

The Neal A. Maxwell Institute for Religious Scholarship unveiled its new Web site on 1 November 2006. The new site, found at maxwellinstitute.byu.edu, features all the material that resided on the FARMS Web site as well as additional content and links from all departments that make up the Institute.

Over the last several years, the FARMS Web site saw a large jump in Internet traffic as readers were drawn to the immense archive of previous issues of the *Insights* newsletter, the *Journal of Book of Mormon Studies*, and the *FARMS Review*, as well as the more recently added library of book chapters culled from Institute publications. The new site is built on that strong foundation but now better represents the Middle Eastern Texts Initiative (METI) and the Center for the Preservation of Ancient

Religious Texts (CPART) with added material and information, and the site now links to BYU Studies, which recently came under the umbrella of the Institute. The new site also features a biography of Elder Neal A. Maxwell and a bibliography of his writings.

In addition to its expanded focus, the Institute’s Web site has been reorganized to make information more readily available. Users can now search by keyword or by author or simply browse through thousands of articles organized by topic or by publication. The menus on the front page of the site will also feature several randomly selected articles to draw users in to the present research and the Institute’s vast archives. In coming months, additional features will be added to the site, such as a calendar of events and video clips.

To access the Maxwell Institute Web site, visit maxwellinstitute.byu.edu. ❏