

Hidden Mountain

Los Lunas Decalogue / Ten Commandment Rock

(2019 Revised Edition)

By Lon Bivens

Pilgrimage Trip to Hidden Mountain

During 2019, multiple groups, from various religious affiliations, made pilgrimages to visit Hidden Mountain and the Los Lunas Decalogue. Individuals have been from Albuquerque, Rio Rancho, Santa Fe, Los Lunas, Belen, Ruidoso, and Capitan in New Mexico as well as Tyler, Texas. Provided below are pictures of two groups that made the pilgrimage. The purpose was to observe and learn more about the history of this sacred mountain, its artifacts and petroglyphs.



(May 18, 2019)



(September 21, 2019)

What is Hidden Mountain

Hidden Mountain is an area just west of Los Lunas, New Mexico considered by numerous religious groups, as well as to local Native American tribes, as being very sacred and spiritual. For most people, even locals of New Mexico, the area is a kept secret and little is known. The town of Los Lunas is located approximately 20 miles south of Albuquerque, with Hidden Mountain being just a little more than 14 miles west of Los Lunas on New Mexico State Highway 6 (Main Street). Entrance to the area is adjacent to the Waste Management's Valencia County Regional Landfill. For those with GPS tracking or other type devices, the topographic coordinates are 34°47'07"N, 106°59'47"W or 34.785217°N, 106.996512°W (latitude and longitude).

Hidden Mountain is considered sacred due to several reasons. First, located approximately 1 mile in, by natural trail, on the north facing slope of the east side of Hidden Mountain, is the Los Lunas Decalogue, also referred to as the Ten Commandment Rock. Unlike other larger boulders found alongside mountain slopes, this large boulder has a flat smooth surface at the bottom; wherein, the Ten Commandments of the Bible have been inscribed in an abbreviated form of the Paleo-Hebrew language (Exodus Chapter 20 and Deuteronomy Chapter 5). The boulder is located about 1/3 of the total distance up the slope to the top of Hidden Mountain along a dirt and rocky path. The total distance to the top of Hidden Mountain is approximately 1.6 miles from the parking area at the base of the mountain. I will discuss the Ten Commandment Rock, its inscriptions, and



some of the controversies behind it below. There has been significant research behind the Ten Commandment Rock by scholars, religious authorities, and archeologist over many years. Secondly, in addition to the Ten Commandment Rock, toward the top of Hidden Mountain, there is a rock with a carved in Zodiac Map on it dating back to BC time. Further discussion about the Zodiac symbol will also be provided later; but it plays a major role in ancestrally dating of the Mountain and its history. Throughout the many slopes and on top, one can find numerous petroglyphs created by Native American ancestors. Therefore, this Mountain has major spiritual and historical significance to many local people of Los Lunas, New Mexico, Native American tribal groups, and visitors to the site. Without of doubt, this site needs to be preserved and protected for its value.

Site Access

Hidden Mountain is currently on property under management by the State of New Mexico Public Land Office. Access to the area is provided by permit only through the Land Office. The permit cost \$25 and is designated for limited access of 50 people per visit. Area parking is provided at the base of the mountain along the gate entrance into the site. Hiking access is provided by a paved service road for approximately ½ mile before one must veer to the right to access a natural dirt/sand trail to the site. The dirt trail goes parallel along the bottom of the hills of the site. On the dirt trail, you will come upon a property fence line with access via a pass-through metal gate. Here the trail will

continue along the fence line to the Decalogue boulder. Provided to the right and below are pictures showing conditions of the access trail and terrain leading to the base of the Decalogue Stone site. As you climb further up the side of the mountain, the trail changes



from dirt/sand to loose shell rock. If we look at the level of difficulty, on a scale of 1 – 5, with 5 being very difficult, the trail to the Ten Commandment Rock is

approximately a level 2. One must use caution at times, especially with elderly people or those having difficulty in walking. Assistance may be needed at points along the trail. Footing at the Ten Commandment

Rock is difficult due to various size boulders, loose rock, and uneven terrain; therefore, great precautions need to be taken. This is visible in looking at the pictures below at the Ten Commandment Rock.



For the ascension beyond the Ten Commandment Rock to the top of Hidden Mountain, the trail difficulty increased to approximately a level of 3 ½ - 4, with many areas of loose rock and steep slopes of about 45° or greater. In the picture to the right and below, there are members of our pilgrimage groups; however, in the background it is visible as to how steep and rocky the sides of the mountain are. It is not uncommon for injuries to occur with some climbers. Travel to the top can be done wash drain gully that you reach closer to the changing back to dirt



along the sides of the hills or up the exist at the base of adjoining hills. As top of the mountain, the footing starts with greater ease in walking.

Spiritual Fellowship

As part of our group's Christian spiritual celebrations and fellowships, songs of praise to God and Jesus Christ were conducted. Singing along with the music provided was encouraged to pour out our hearts to the Lord and Christ. Whatever instrument can be easily transported is certainly encouraged to make festive the event of joy and happiness. It is not every day one can actually have a spiritual service at the foot of the Ten Commandments. Just imagine having the privileged of meeting Moses as he ascends from Mount Sinai with the Ten Commandment Tablets. Or perhaps meeting the Apostle James who gave a sermon on the mountain reciting his entire Book of James from the New Testament. How exciting would it be to meet the Apostle Paul's traveling companion Tertius and hear him teach or recite chapters from the Book of Ephesians. These are just some of the special one might come upon during one of our pilgrimages.

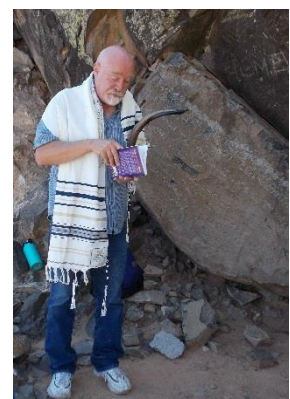


Just imagine hearing the sounds from a shofar. As part of our religious celebration, our wonderful group leader and host Mark Tross, provided us with a history and overview of the



Decalogue Rock as well as what a traditional Jewish Hebrew ceremony would encompass; including the use of a shofar. As shofar is an ancient musical instrument, typically made from a ram's horn. It was used in many of the early Jewish religious events including the synagogue services on Rosh Hashanah and at the end of Yom Kippur. It was also blown on every weekday morning during the month of

Elul running up to Rosh Hashanah. As with many modern musical instruments, there are no keys or other mechanical components used for generating pitch and tone of



notes. Full control in achieving sounds is only done through the use of one's lips and breath. Shofars come in various shapes and sizes, with some created from various other animal horns. The shofar is mentioned numerous times in the Old Testament. It was actually used to announce the starting of a war or battle. During Mark's presentation of the use of the shofar, he explain that there are variations of blast made with the horn. We are told the significant behind the meaning of each type of blast. For example, a smooth short sound might signify we, as with Adam and Eve, are born or creating by God with purity and sinlessness in our hearts. However, when the serpent appeared, causing Adam and Eve to sin, this created a situation of our being broken and no long pure. Therefore, a sound blast generated with a broken interruption might reflects our brokenness and sinfulness in what we do or the way we live. An elongated, unbroken sound might signify an appeal for repentance or atonement. Blowing of the horn (shofar) is designed to get our attention, to wake us up. Even today, shofars are used throughout the world for special religious events. More information about Mark and his ministries is provided at the end of this document.

What is meant by Decalogue?

The word decalogue is a combination of two words – deca and logos. Whether you consider the Latin or Greek definitions, decalogue simply refers to the Ten Commandments or a set of rules by a defined authority. As stated above, in the book of Exodus and Deuteronomy of the Old Testament, the original Decalogue referred specifically to the Ten Commandments as given by God to Moses on Mount Sinai. By both Christian and Jewish faith, the Ten Commandments are considered as the law that we all are to comply to; wherein, we are told to honor God, keep the Sabbath day, honor our father and mother, not to worship any idol, not swear, not kill, not steal, not commit adultery, not lie, and not be envious of others. Some sources have indicated that other Individuals of authority are noted to have created their own personal rules of authority or decalogues in past years. Therefore, when you hear the reference of the Los Lunas Decalogue, it is specifically referring to the Ten Commandment Rock at Hidden Mountain.

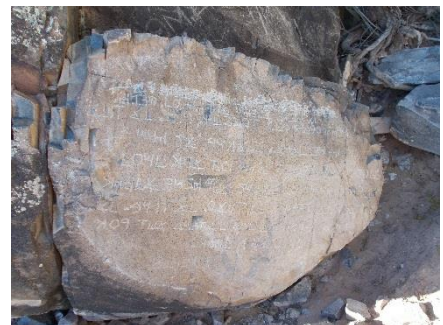
What is the Ten Commandment Rock?

As stated above, the Ten Commandment Rock or Los Lunas Decalogue is a large boulder with a smooth surfaced end that has inscribed or carved on it the Ten Commandments given by God to Moses. It is also referred to as the Los Lunas Mystery Stone or Commandment Rock. The surface



of the stone, where the Inscription is written covers an area of approximately 3 ½' x 5' as seen in the photographs. The Ten Commandment Rock or Los Lunas Decalogue is said to be the oldest surviving inscription of the Ten Commandments in the world. The boulder is on the northeast side of Hidden

Mountain and appears to have fallen from its original place of position further up the side of the mountain. It is said that the stone is now positioned about 40° off what would be its normal axis. The shifting of the rock and soil on the northeast side is due to natural environmental erosion conditions.



There is some controversy as to the Decalogue Stone's date of origin as well as the language for which it is inscribed in. It is also said that the Ten Commandment inscription includes three instances of the Tetragrammaton. By definition, the Tetragrammaton, in Hebrew and Greek, are four (4) letter symbols that identify the Biblical name of the "God of Israel". This will be discussed a little further down in this document.

It is estimated that the boulder itself weighs over 80 tons; movement to a museum, university, or research facility for safekeeping is not practical nor considered. Over time, Commandment Rock and Hidden Mountain have been Deformation and abuse of the Stone has occurred, along intentions by Scouting groups to clean the surface and line of the inscription has almost been completed these factors, the natural patina of the surface has been it has prohibited any scientific analysis for determining the Stone's inscription. Without a doubt, the existence of the inscription dates back hundreds or thousands of years ago.



therefore, studying and the Ten visited. with good inscription. The first destroyed. Due to eroded; henceforth, true date of the Stone and the

Ten Commandment Rock Discovery

Sources tell us that the first recorded mention of the Stone was in 1933, by the late University of New Mexico archeologist and professor Frank Hibben. As part of a 1996 interview with Professor Hibben, he stated that the Stone was covered with lichen and patination; making the inscription nearly invisible. During the interview, Professor Hibben stated he was taken to the site by a guide who claimed he had seen it as a boy back in the 1880s. However, Hibben's testimony is tainted by charges that in at least two separate incidents, he fabricated some or all of his archaeological data to support his pre-Clovis migration theory. Without going into major discussions about the Clovis dynasty, in simple terms, the Clovis migration is thought to have been a migration of ancient tribal people that came to the Americas (Clovis, NM) at the end of the Ice Age or around 12,900 – 13,200 years ago. The Clovis people are considered to be the ancestors of most of the indigenous Native American Indian cultures of the Americas.

In 1949, the inscription, for the first official time was translated by Robert H. Pfeiffer of the Harvard University. He was a world-renowned authority on the Old Testament (the Hebrew Scriptures of the Bible). It was his conclusion that the inscription was indeed a copy of the Ten Commandments and that the inscription was written in the Phoenician, Moabite, and Greek languages. Based on additional research and comparative analysis to modern inscriptions, geologist George E. Morehouse estimates the Ten Commandment inscription to be between 500 and 2000 years ago. Therefore, if in fact it is 2000 years ago, that puts the age of the Stone at being around 19 AD and worse case, just after Christopher Columbus discovered America. The story goes further in that one local tribal group identifies that its ancestors did not settle in the area until around the 13th Century. Another local tribal group is stated that their ancestors established settlements around 650 BC. However, both tribal groups confirmed that the Rock and inscription were present before they started their civilizations there. This is well before New Mexico became a territory in 1850 AD. Records indicate that even back in the 1800s, there was no person existing in New Mexico that even knew of or could read the old Paleo-Hebrew or Phoenician alphabets for which the inscription is written in. The Paleo-Hebrew or Phoenician alphabets were mostly unknown among scholars or archaeologists at that time.

Language of Inscription Controversy

It is said that the Ten Commandments inscription is in an abbreviated form written in the original Paleo-Hebrew language. Furthermore, it has been identified that the Paleo-Hebrew language is closely related to the Phoenician scripts on archeological artifacts found. Some claim that the inscription is actually written in Pre-Columbian language; which therefore shows proof of early Semitic culture and contact with people in the Americas. Researchers have identified that Pre-Columbian languages are languages associated with indigenous

people of the Americas (North and South), not the Middle East, and that the first noting of these languages did not start until the 16th century. This includes such languages as used by the Mayan empire and Zuni tribes. This would have been well after the ancestral dating of the Stone's inscription. When one speaks of Semitic, it refers to early cultures or languages associated with people that are Hebrews, Arabic, Aramaic, or Phoenician; completely separate regions on earth from that of the Pre-Columbian indigenous people. Semitic cultures and languages are referred to as being of Afro-Asiatic people. Afro-Asiatic people are typically referred to as people from the areas of the Middle East, Western Asia, or North Africa. Therefore, Pre-Columbian languages could not have direct correlation to that of Semitic languages.

Some sources argue that the Stone is of modern time due to the apparent use of modern Hebrew punctuation. As times changed with different cultures and languages, so did punctuation, words, spellings, and sentence structures. Some argue the antiquity of the Stone based on grammatical errors. Others argue its authenticity based on the crisp cutting of the symbols in the inscription. More argue that people of Hebrew culture and language, during the time period, would have had to travel great distances requiring supplies, encampments, and other things to achieve the great tasks. However, no physical archeological evidence (artifacts) exist reflecting Hebrew establishments in New Mexico or in southwestern U.S. states. Others dispute that it is a forgery. This again is based on the placement of mixing letter forms between two separate alphabets. Some suggest that the inscription is of Mormon descendants related to a soldier battalion fighting during the Mexican War (marching from Santa Fe down the Rio Grande Valley).

The Ten Commandment Rock or Los Lunas Decalogue Stone has been compared to other like type artifacts such as the Heavener Runestone, Kensington Runestone, Dighton Rock, the Newport Tower, Smithsonian Institution's Bat Creek Inscription, the Newark Ohio Decalogue Stone, Keystone, and Johnson-Bradner Stone. These monuments, stones, or inscriptions have been disputed as being of ancient Hebrew authenticity as well. There has also been some speculation that the inscription is written in Samaritan language. However, this has been disproved, as the ancient group of people followed the Masoretic text with slightly different choices of word context. For example, the Decalogue reflect the use of the words "remember the Sabbath day" instead of the Samaritan version of "preserve the Sabbath day". Also, in the Samaritan's version of the 10th commandment, typically their clause calls for a temple to be built on Mt. Gerizim; but this does not appear in the Los Lunas Decalogue.

Los Lunas Decalogue Purpose/Use Controversy

According to religious, linguistic, and archeological studies, archaeologist Cyrus Gordon has proposed that the Stone is a Samaritan mezuzah. As in old Biblical times, a Jewish mezuzah is a tiny scroll placed in a small container mounted by the entrance to a house. The ancient Samaritan mezuzah, on the other hand, was commonly a large stone slab placed by the gateway to a property or synagogue, and bearing an abridged version of the Decalogue. On historical and epigraphic grounds, Gordon regards the Byzantine period as the most likely for the inscription. The Samaritan alphabet is a direct descendant of the Paleo-Hebrew alphabet. The Byzantine Empire can be traced back to around 330 AD. It was a major civilization that existed when the Roman emperor Constantine 1 was in power. It is he that dedicated the old Greek colony of Byzantium as the "New Rome".

Interpreting Language of Origin - Epigraphy

The Epigraphy is the study of inscriptions as writings. It is a Greek word that associates the science of identifying graphemes (symbols, letters, etc.) for providing clarity of meaning. They are used to assessing or determining dates, origins, cultural contexts, and drawing conclusions about writings.

HEBREW	PHOENICIAN	ANCIENT GREEK	LATER GREEK	HEBREW OF 1908
א	𐤀	Α	Α	א
ב	𐤁	Β	Β	ב
ג	𐤂	Γ	Γ	ג
ד	𐤃	Δ	Δ	ד
ה	𐤄	Ε	Ε	ה
ו	𐤅	Ζ	Ζ	ו
ז	𐤆	Η	Η	ז
ח	𐤇	Θ	Θ	ח
ט	𐤈	Ι	Ι	ט
י	𐤉	Κ	Κ	י
כ	𐤊	Λ	Λ	כ
ל	𐤋	Μ	Μ	ל
מ	𐤌	Ν	Ν	מ
נ	𐤍	Ξ	Ξ	נ
ס	𐤎	Ο	Ο	ס
ע	𐤏	Π	Π	ע
פ	𐤐	Ρ	Ρ	פ
צ	𐤑	Σ	Σ	צ
ק	𐤒	Τ	Τ	ק
ר	𐤓			ר
ש	𐤔			ש
ת	𐤕			ת
ך	𐤖			ך
ץ	𐤗			ץ

With respect to the Los Lunas Decalogue, the first step for deciphering the inscription on the stone's surface is to start identifying the letters. We know for fact that Native American tribes in New Mexico never developed an alphabetic lettering or character-based system. Native American tribes are noted for having made carvings or petroglyphs on the surfaces of stones; but not letters. Therefore, Native American languages can be deleted as a potential source for the inscription. From research and studies conducted, it has been confirmed that the inscription itself is indeed of old Paleo-Hebrew or Phoenician letters.

Paleo-Hebrew alphabet	
	
Type	Abjad
Languages	Biblical Hebrew
Time period	10th century BCE – 135 CE
Parent systems	Egyptian hieroglyphs <ul style="list-style-type: none"> Proto-Sinaitic alphabet Paleo-Hebrew alphabet
Child systems	Samaritan alphabet
Direction	Right-to-left
ISO 15924	Phnx, 115
Unicode alias	Phoenician

Letters of the Hebrew or Phoenician alphabet are shown in the character chart to the left. The chart also reflects the alphabet for old Greek languages. So, for further interpretation of the inscription and alphabet letters, researchers began sampling other known works that have been

found for identifying similarities of characters. The closest matching writing samples, observed by researchers, are of Phoenician, Moabite, and old-Hebrew inscriptions found as far away as the Mediterranean Middle East. The modern western Latin-based character set alphabets are ultimately derived from the ancient Phoenician alphabet. The old Hebrew alphabet was virtually identical with the mid-Phoenician alphabet from the 10th – 6th century B.C. The old Hebrew alphabet was only changed after the Jewish return from the Babylonian exile in 539 B.C. It was then that their scribes started to develop their own script known as square-Hebrew, even though some old-Hebrew writings continued to be produced until the early Roman era. Some of the known Middle Eastern carved inscriptions which bear a resemblance to the Los Lunas inscription style are those from the Eshmunazar Sarcophagus, Jewish Seals, the Nerab Stelae or the Bar Rakab Inscription. The Los Lunas letters are mostly vertically or horizontally aligned, without going beneath their baseline, while their Middle Eastern counterparts tend to be more diagonally stretched, including droppings below their baseline.

Paleo-Hebrew Language

The Paleo-Hebrew alphabet (Hebrew: הכתב העברי הקדום), also spelt Palaeo-Hebrew alphabet (P-H), was the script used in the historic kingdoms of Israel and Judah by Israelites. It is essentially the same or a variant of the Moabites' and Phoenicians' alphabet. As shown below, it consist of 22 consonant letters and no vowels. Archeology dates usage of the Paleo-Hebrew characters to the 10th century BC. By the 5th century BC (with the Hebrew Jews exiled in the diaspora), the Paleo-Hebrew language was absorbed by the Imperial Aramaic abjad

Phoenician	Paleo-Hebrew	Samaritan	Square Hebrew	English name
𐤀	𐤠	𐤀	א	Aleph
𐤁	ב	ב	ב	Bet
𐤂	ג	ג	ג	Gimel
𐤃	ד	ד	ד	Dalet
𐤄	ה	ה	ה	He
𐤅	ו	ו	ו	Waw
𐤆	ז	ז	ז	Zayin
𐤇	ח	ח	ח	Heth
𐤈	ט	ט	ט	Teth
𐤉	י	י	י	Yodh
𐤊	כ	כ	כ	Kaph
𐤋	ל	ל	ל	Lamedh
𐤌	מ	מ	מ	Mem
𐤍	נ	נ	נ	Nun

𐤎	ס	ס	ס	Samekh
𐤏	ע	ע	ע	Ayin
𐤐	פ	פ	פ	Pe
𐤑	צ	צ	צ	Tsade
𐤒	ק	ק	ק	Qoph
𐤓	ר	ר	ר	Resh
𐤔	ש	ש	ש	Shin
𐤕	ת	ת	ת	Taw

with little remnant. The Aramaic started sharing a common proto-language with a simpler font. The present Jewish "square-script" Hebrew aleph bet abjad evolved from the Aramaic. Samaritans population, consisting of fewer than 1000 people, use a Paleo-Hebrew abjad derivative, known as the Samaritan alphabet. Usage of the Paleo-Hebrew language is negligible nowadays, but it survives in nostalgia.

The ancient Assyrians wrote using cuneiform, a non-alphabetic script. Cuneiform is a type of writing, dating back to 3500 BC – 3000 BC, that was used in ancient Mesopotamia and Persia consisting of carved wedge-shaped characters to form a language. Later, the Hebrew alphabetic script used was Aramaic/Aramean, not Assyrian. Aramaic was the Lingua Franca of the Middle East, roughly the same time that Greek was the Lingua Franca of the Mediterranean. Eventually Arabic supplanted Aramaic, though it lingers among many Christian pockets in the Near East. Today's Assyrian people, living in Iraq, Syria and other Near Eastern countries still use a dialect of Aramaic, though they use a later alphabetic script.

Los Lunas Decalogue Inscription Translation

As stated above, the inscription is written in old Paleo-Hebrew alphabet letters almost identical to known Phoenician characters. Predicated on the written language, reading of letter or characters within an inscription is down right to left, which is just the opposite of the way we read material today. One must keep in context that in old Hebrew writings, no vowels, such as our modern "AEIOU and sometimes Y", were used during that time period. Only consonants were used in their alphabets. Therefore, pronunciation of words for us today is more difficult. To help understand where a sentence or statement ends, it needs to be noted that a dot

character (.) was used for that purpose. Researchers have identified the Middle Eastern Moabite Stone (9th century B.C.) follows a similar pattern using dot separators between words.

<i>Los Lunas Decalogue</i>	<i>Phoenician old-Hebrew</i>	<i>Character Name</i>	<i>Los Lunas Decalogue</i>	<i>Phoenician old-Hebrew</i>	<i>Character Name</i>
𐤀	𐤀	Aleph		𐤁 or 𐤂	Teth
𐤂	𐤂	Beth	𐤃	𐤃 or 𐤄	Yod
𐤄	𐤄	Gimel	𐤅	𐤅	Kaph
𐤆	𐤆	Daleth	𐤇	𐤇	Lamed
𐤈	𐤈	He	𐤉	𐤉	Mem
𐤊	𐤊	Waw	𐤋	𐤋	Nun
𐤌	𐤌	Zayin	𐤍	𐤍	Samekh
𐤎	𐤎	Heth			

So, to read the Los Lunas Decalogue inscription itself, let's start with making this note. The arrangement in reading the lines is slightly confusing and needs explaining. You, as a reader, will start with the first line. However, the third line (3rd) in the inscription is actually the second (2nd) line, and the second line (2nd) is actually the third (3rd) line to be read. I hope you got that. It exists this way, as the visually appearing second (2nd) line was added later (noted in smaller letters/line spacing). The further reading of the inscription commences on the fourth (4th) line and continues to the end. Provided below is the line by line inscription and translation of the Los Lunas Decalogue. It is based on a careful drawing that was extensively studied:

𐤀𐤓𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕	𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
out of the land	has taken you	who	your God	Jehovah	I (am)	
𐤀𐤓𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕	𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
my face (1)	before	other	gods	there be	not	
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
take	not	idol	shall you make	not	(2)	of slaves
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
day of	Remember (7)	in vain	Jehovah	name	(4)	
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
so that	and your mother	your father	Honour	to keep holy	the sabbath	
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
your God	Jehovah	that	ground	upon	your days	will be long
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
not	you must steal	not	you commit adultery	not	you must murder	not
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
to you	has given	(5)				
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
your neighbour's wife	not	you must	false (6)	witness	against neighbour	give testimony
𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕	𐤕𐤕𐤕𐤕
is your neighbour	that	and all				

- Notes: (1) normal Hebrew spelling is without the HE character
 (2) probably an insertion mark for an additional line (the 2nd one from top)
 (3) right 3 characters (RES, SADE, MEM) are broken off
 (4) right character (ALEPH) is broken off
 (5) right character (YOD) is corrupted due to surface crack
 (6) normal Hebrew spelling uses QOPH instead of KAPH
 (7) normal Hebrew spelling is without the ALEPH character

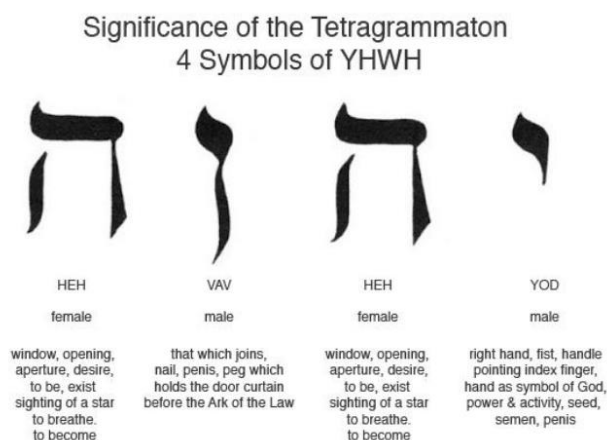
With the inscription translation provided on the previous page, here is the modern-day translation of the Los Lunas Decalogue inscription with yes, vowels inserted.

Los Lunas Decalogue – Ten Commandment Inscription

*I am Jehovah your God who has taken you out of the land of Egypt, from the house of slaves.
There must be no other gods before my face.
You must not make any idol.
You must not take the name of Jehovah in vain.
Remember the sabbath day and keep it holy.
Honour your father and your mother so that your days may be long in the land that Jehovah
your God has given to you.
You must not murder.
You must not commit adultery.
You must not steal.
You must not give a false witness against your neighbour.
You must not desire the wife of your neighbour nor anything that is his.*

The Tetragrammaton in the Los Lunas Decalogue

Earlier in this document, it is stated that the Decalogue inscription also includes the Tetragrammaton and that the Tetragrammaton is a composition of 4 Hebrew consonant letters (YOD HE WAW HE) that refers to the divine's name or Lord of Israel. This is shown on the diagram to the right. It is commonly rendered as Jehovah in the English language by inserting the 3 vowels "e", "o" and "a" between the consonants. In fact, the Hebrew part of the Bible (also known as the Old Testament) contains the Tetragrammaton more than 6,800 times, including some instances inside the Ten Commandments. The Los Lunas Tetragrammaton was compared to others from ancient Middle Eastern inscriptions including the Moabite Stone from 9th century B.C., Lachish Ostrakon from late 7th century B.C., Dead Sea Scroll from 3rd century B.C., and the Square Hebrew in the centuries after Christ. The Los Lunas Decalogue inscription contains the Tetragrammaton in 3 different places. They are carved on the rock's surface in old Paleo-Hebrew letters. It is said that they are probably one of the world's oldest surviving writing samples of the Tetragrammaton.



International Travel Conceivability – Old World to American Southwest

Here we are living in New Mexico and we have this amazing Decalogue Stone in our backyard. We fundamentally ask ourselves the question of whether it is even conceivable to think that people, during the period of Jesus Christ's existence and even before, could have travelled to the Americas. In doing my genealogical family studies, data reflects that there were many migrations of people and cultures taking place during those time periods. After all, did Noah not tell his sons and their families to go and prosper. Historical and Biblical data tells us that many were notable seaworthy men. Were the ancient people of Israel incapable of doing long-distance overseas expeditions and trading? The answer is No! Per reference sources, according to the Bible, ancient King Solomon of Israel and the Phoenician King Hiram of Tyre closely cooperated in their overseas

trading activities. For the king (body of fishermen) had a fleet of ships of Tarshish at sea with the fleet of Hiram. (Note: Tarshish was a country in existence around 6th Century BC and later). Once every three years, the fleet of ships of Tarshish used to come bringing gold, silver, tin, ivory, apes, and peacocks. Hiram was said to have sent with the fleet his servants and the servants of King Solomon; for all were seamen who were familiar with the oceans and the seas. This was around 1000 BC. Their joint fleets were based both in the Mediterranean Sea and in the Red Sea. This gave them access to both the Atlantic and Indian Oceans. But historical and Biblical records confirm in numerous places, seamen of that time were very capable of traveling to distant locations throughout the world, regardless of Hebrew, Phoenician, or Greek origin. Many new colonies and cultures were established.

During older ancient time periods, more landmass areas were covered with water. This potentially included the Rio Grande Valley area. It is very possible that the Rio Puerco was a major tributary of the mighty Rio Grande. It is conceivable that the Rio Grande, of sufficient size flowed directly into the Gulf of Mexico and that these water channels could have been navigated during earlier time periods. So, Mediterranean and Atlantic crossings could have been made for exploring and trading purposes.

Hidden Mountain – Notable Findings

- **Stone Altar**

It has been identified also that on the south pinnacle of the mesa at Hidden Mountain, another short stone with the Tetragrammaton inscription has been found. It is thought that this stone may have served as an altar. The first line contains the Tetragrammaton, written in Paleo-Hebrew letters. These are similar in style to the Tetragrammatons inscribed on the Decalogue Stone. Unfortunately, these characters are severely eroded.

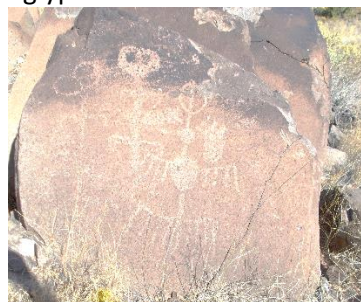
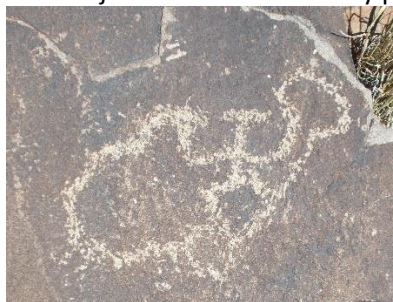
- **Native American Indian Petroglyphs**

As one hikes around Hidden Mountain and its various hills, petroglyphs or carvings of images, by Native American Indians, can be found. At the top of Hidden Mountain, several petroglyphs can be found. Many different shapes for character formations can be found. These are said to have been associated with previous civilizations or tribal settlements established on top of Hidden Mountain. In addition, there are a significant number of petroglyphs on the north-eastern side of Hidden Mountain.

The images provided are just a few of the many petroglyphs that can be found on Hidden Mountain.



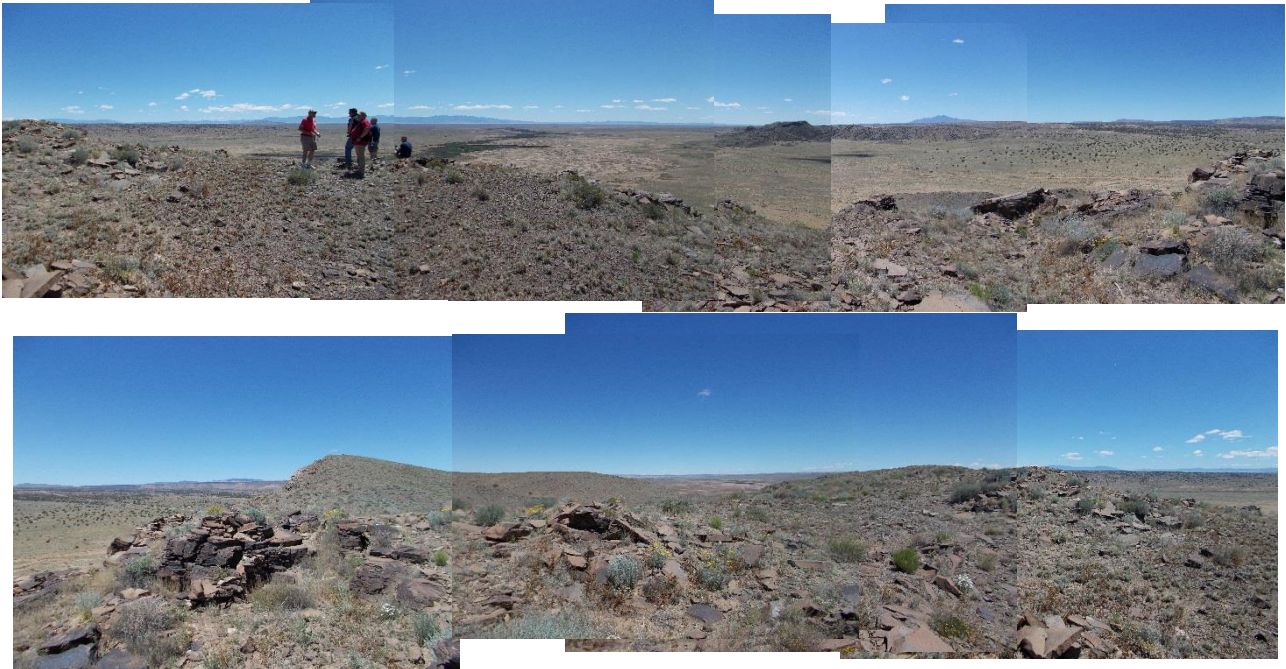
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- **Fortifications – Look Out Points**

The top of Hidden Mountain provides an excellent view and advantage point for seeing in all directions. Without a doubt, this could serve as a lookout point for identifying if potential intruders or enemies

were approaching. Unobstructed view of all four areas of the mesa can be seen; once again showing God’s blessing to us here on earth. Provided on the following page, in the first set of pictures, are views going counter-clockwise starting from the northwest and panning across to the southeast. The lower mosaic set show the landscape from the southeast back to the north.



These are God’s creations that we get to see and enjoy. On the top of Hidden Mountain, as shown in the picture to the right, there are existing rock wall formations which have been said to have served as centurion lookout points or dwellings for tribal members occupying the site. Some rumors exist that pits, as shown on the left side of the rock wall assembly, were used for capturing or holding animals.



▪ **Zodiac Sky Map**

One source of reference states that the researcher David Deal has published a detailed analysis for one of the petroglyphs at the top of Hidden Mountain. This specific petroglyph depicts a sky-map laid out on a flat rock sky-map planets and for which, it occurred on sources, the to the time of the precision had precise was to be located on the east rim. The broken petroglyph records the positions of the constellations during a solar eclipse; coincides with the solar eclipse that September 15, 107 B.C. According to carving on the stone matches exactly alignment of the stars in the sky at the eclipse and that mathematical to of been known and made to get the alignment. It is said that the eclipse followed by the Jewish New Year "Rosh Ha Shannah" on the next day, which would have been the first day of the Jewish month of "Tishri". The Jewish New Year always starts during the month of September along with the "Trumpets" and "The Day

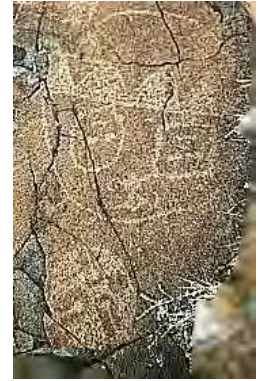


of Atonement". But the most significant factor about this day is that it was the beginning of "The Feast of Tabernacles -- Sukkot/Booths."

This interesting discovery was first published by David Deal back in 1984. One other source even goes to state that the mapped carving is recording the eclipse on September 27, 759 BC. Can we image, people walking and exploring our volcanic grasslands during 107 or 759 BC? If direct correlation of the age pertaining to the star mapped Zodiac rock can be made to the Ten Commandment Rock, is it possible that the Ten Commandment Rock actually dates to those time periods?

- **Royal Portrait Petroglyph**

From other research information collected, another interesting petroglyph exist; wherein, it is a portrait of an ancient high-ranking Mediterranean visitor, possibly wearing a crown. Crowns were unknown to Native American Indians. They are of Middle Eastern or Mediterranean origin. A small cross-like symbol looks like an artistic representation of the old-Hebrew or Phoenician letter TETH. It is said that the portrait petroglyph is less than 50 yards away from the Decalogue inscription. Another theory of this petroglyph is that it may be considered as a picture of the Celtic Bishop-Kings.



Preservation

It is absolutely essential that areas having historical and spiritual value be preserved and protected. These are irreplaceable resources we can not afford to loss. Their value in reflecting history, culture, spirituality, time, and events cannot be replaced or reproduced. The artists of our ancestry are gone.

As more pilgrimages to the Hidden Mountain site and Ten Commandment Rock are made, it becomes evidentiary that members of our local society do not value these artifacts left by our ancestors. Evidence is undisputable; the area is not being adequately protected and preserved. Unwanted and hazardous materials are being left behind by unauthorized visitors. Through multiple observations and reportings, many petroglyphs are being damaged or removed without authorization. Residual evidence of petroglyphs remains can be found in various places on the ground. Continued defacing of the Ten Commandment Rock inscription appears to exists. Without a doubt, these resources are competing for survival against the elements of mother nature; but we need one less source to contend with, for assuring their survival in the future.

It is very conceivable that the resources available to the land management authority, State of New Mexico Public Land Office, is limited and that adequate safety and protection is not possible or being conducted. However, these resources of historical and cultural, as well as spiritual value, we cannot afford to lose. Therefore, it is to the best interest of many people, including all citizens of the State of New Mexico, local residents of Valencia County and Los Lunas, tribal members of the Isleta and Laguna/Acoma Pueblos, as well as all people of our academic, scientific, and theologian societies, collectively, request better protection and preservation of Hidden Mountain and Ten Commandment Rock. New Mexico has an opportunity to share one of its greatest resources with many people throughout the world. For all that read this document, I believe general consensus is in favoritism for expressing and recommending Hidden Mountain/Ten Commandment Rock be legislatively declared as a state or federal designated park or monument. The cultural, educational, spiritual, and monetary contributions can be significant for the State of New Mexico. Don't let this resource go further unprotected.

Contacts

Copies of this document can be obtained by contacting Lon Bivens at the email address of lonj1313@yahoo.com. For more information about Hidden Mountain, Ten Commandment Rock, and site visits,

contact the State of New Mexico State Land Office in Santa Fe, NM or Mark Tross at his email address of marktross@live.com. You can also reach him on his Facebook and LinkedIn accounts.

Profile – Mark Tross

Mark Tross is the Bishop of the Rio Rancho Church of God and host broadcaster on KKNS's radio (AM1310) ASK The Pastor NM. In addition, Mark is also broadcasting on The CBnet Internet RADIO Network @ChristianBody.net. Listeners from more than 71 nations are tuning in to hear Mark's programs using multiple networks and websites including:

- <http://www.christianbody.net>,
- <http://simplechurchfellowship.weebly.com>
- <http://crossculturenm.weebly.com>
- <http://nmprayerconnect.weebly.com>, and
- <http://victorychurchofgod.weebly.com>
- <http://ekklesiaoutreach.weebly.com>
- <http://askthepastornm.weebly.com>
- <http://nmprayerconnect.org>

Broadcasting of Mark's programs is provided with the assistance of several other group members including Grover Dobbins and Jim Montoya as well as others.

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