



FOUNDATION FOR RESEARCH
ON ANCIENT AMERICA
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THELONA D. STEVENS, PRESIDENT



NEWSLETTER NO. 40

September 20, 1982

Dear Members and Friends,

With pleasure the Foundation for Research on Ancient America is presenting Raymond C. Treat as speaker for our meeting October 17 at 3:00 P.M., Partridge Hall of Stone Church. His subject will be "Recent Discoveries in Belize". Ray's frequent trips to Mexico and his studies there and elsewhere admirably fit him for a great presentation at this time. Do plan to be present.

Each day of the 1982 World Conference last spring, Monday through Friday, FRAA presented an illustrated lecture in Luff Auditorium, Stone Church. The five speakers, in the order of their place on the program were Richard A. DeLong, Charles R. Hield, Roy E. Weldon, Shirley Heater, and Raymond C. Treat. All were heralded as excellent speakers. Tapes (sound only) are available on all of these with the exception of the first one (by Richard DeLong). Technical difficulties interfered with that one, but we are still hoping that this can be made available later. Copies may be obtained of the other four addresses at \$2.50 each. Please place orders with Frederick O. Weddle, 410 N. Pleasant, Independence, Mo. 64050.

In this newsletter a brief summary of each talk is presented, except that of Shirley Heater. Perhaps her summary will be available at some later time.

--T.D.S.

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DR. DELONG became a member of the board of directors of FRAA in 1973. He served as vice-president from 1975 until his removal to Colorado in 1979. His interest continues in FRAA, and in October 1981 he responded to our request to deliver an illustrated lecture on the Chiasmus of the Book of Mormon.

Richard A. DeLong became a member of Graceland College's faculty in 1950. He became Associate Professor of Biology in 1973, having received his PH.D. in that subject from the University of Colorado that same year. He continued in this capacity until this department at Graceland was discontinued, when he and his family moved to Estes Park, Colorado, where he accepted a federal appointment.

Dr. DeLong's interest in promotion of the Book of Mormon dates back many years. In 1951 he made his first trip to Mesoamerica. Five times he took Graceland students on winter term January trips to Mexico, Belize and Guatemala between 1971 and 1979. He attended several seminars held at the University of Texas at Austin concerning the breakthrough and translation of Maya hieroglyphics. His interest and research pertaining to the Book of Mormon continue.

HOW WAS THE BOOK OF MORMON TRANSLATED?

By Richard A. DeLong

Evidence from research conducted during the past twelve years suggests that the translation process used by Joseph Smith to translate the Book of Mormon was formal, i.e. it was translated word for word from Reformed Egyptian hieroglyphs. Two separate lines of evidence, chiastic patterns and author wordprints, suggest that Joseph Smith did not translate

the Book of Mormon according to his imagination, using his own words.

In the Autumn 1969 issue of *B.Y.U. Studies*, John W. Welch wrote an article titled, "Chiasmus in the Book of Mormon", describing an ancient rhetorical device used by Old Testament, New Testament, and Book of Mormon scribes. Briefly stated, chiasmus, or inverted parallelism, is a two-part structure or system in which the second half is a mirror image of the first. A simple nursery rhyme illustrated chiasmus:

A Old King Cole
B was a merry old soul,
B' And a merry old soul
A' Was he.

Some example of chiasmus in the Book of Mormon occur in II Nephi 12:71, 72:

And the Jews
 shall have the words
 of the Nephites,
 and the Nephites
 shall have the words
of the Jews;

And the Nephites and the Jews
 shall have the words
 of the lost tribes of Israel;
 and the lost tribes of Israel
 shall have the words of
the Nephites and the Jews.

Modern English critics have found fault with the Book of Mormon narrative because of chiasmic repetitions and redundancies. However, chiasmus was employed extensively by scribes not only in short verses, but in individual speeches and in underlying theme patterns of entire books, for example, the First Book of Nephi.

More recently, John W. Welch has edited a collection of scholarly articles in a 1981 edition of *Chiasmus in Antiquity*. This work surveys what is known about chiasmus and contains an extensive bibliography. It is available from the editor, a law professor at Brigham Young University, Provo, Utah.

Joseph Smith translated the Book of Mormon as a continuous narrative. The printer added necessary punctuation and divided it into paragraphs of greatly unequal length. In the 1841 Liverpool, England edition, these paragraphs were numbered consecutively in each chapter, which gave it the appearance of versification. It is doubtful whether Joseph noticed the chiasmic organization of longer speeches and the underlying chiasmic pattern of I Nephi. However, some of the decorative motifs such as the Grecian key and the mirror image layout of the Melchisedec and Aaronic pulpits in Kirtland Temple give reason to wonder whether Joseph observed anything else on the plates but hieroglyphics.

Some scholars have questioned the use of a French word for farewell, namely, "adieu". The last word in Jacob 7:48 is part of a chiasmus:

A And to the reader
B I bid farewell,
C hoping that many of my brethren
A' may read my words,
C' Brethren,
B' adieu. (farewell)

Robert F. Smith of Independence, Missouri, informed me that the French word, adieu, has been a functional part of the English language since the 14th century. Its use as a synonym for farewell would seem entirely feasible.

Another line of evidence supporting a formal translation was proposed by Wayne A. Larsen, Alvin C. Rencher, and Tim Layton in an article published in the Spring 1980 issue of *B.Y.U. Studies*. The study titled, "Who Wrote the Book of Mormon? An Analysis of Wordprints", statistically analyzed differences in non-contextual word usage of various authors. Results from the study, and studies by others, strongly suggest that passages from known and unknown authors may be identified by their distinctive wordprints. Like fingerprints, these wordprints identify the individual's uniqueness. The Book of Mormon narrative demonstrates the presence of at least twenty-four different authors. Of even greater significance is that none of these wordprints were those of Joseph Smith or his 19th century contemporaries.

Some critics have proposed that the Book of Isaiah was written by at least two authors. This Documentary Theory places the division of Second or Deutero Isaiah following chapter 39. Book of Mormon critics have proposed that Second Isaiah was not written and available to Lehi and Nephi on the Brass Plates prior to their departure for the New World. However, computer generated wordprint studies by L. LaMar Adams and Alvin Rencher suggest that Isaiah was written by a single author with only minor revisions or editing by later redactors.

When taken together, chiasmus and wordprint studies strongly support the view-point that the Book of Mormon was not fabricated by Joseph Smith or his contemporaries. Proof of the Book's historicity is verified by its chiastic structures and unique wordprints.

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CHARLES R. HIELD, one of the directors of FRAA, served the World Church as an apostle for 26 years and was president of the Council of Twelve from 1958 to 1964, when he was released by revelation, which stipulated, "His apostolic witness is to be extended to the church through continued research and translation," and included the statement that he was to continue "preaching and writing ministries as a high priest". He has traveled widely in Book of Mormon lands -- Mexico, Guatemala, Ecuador, Peru, and Bolivia. Though he received his superannuation pin at the World Conference of 1970, he continues to lecture, write, and translate. He has translated the Book of Mormon and the Doctrine and Covenants into Spanish. He was teaching Spanish in New York University and serving the church on a self-sustaining basis when he was called to the office of apostle. He served 32 years as an appointee-minister.

Q U E T Z A L C O A T L

THE BEARDED WHITE GOD IN AMERICA

Evidences from Historians, Chroniclers, and Archeologists, as selected from their writings by Charles R. Hield.

Laurette Sejourne, Mexican archaeologist. *Burning Water; Thought and Religion of Ancient America*. Vanguard Press, New York, (not dated)

"Just as our era began with Christ, so that of the Aztecs and their predecessors began approximately at the same time with Quetzalcoatl. His image, the plumed serpent, had for pre-Columbian peoples the same evocative force as has the crucifix for Christianity. Quetzalcoatl . . . in fact . . . was the central figure in all Mesoamerican history. No other name, even the most powerful emperor's, is even distantly comparable to his... Quetzalcoatl is ...the greatest figure in the ancient history of the New World" (p. 25.)

"Quetzalcoatl appears as god of life, constant benefactor of humanity, and so we see

that after having created man with his own blood, he searches for a way to nourish him. Here, certainly lies the reason why he is considered above all as a god-man." (p. 26.)

"It is clearly stated that prayer and penitence formed the very nucleus of Quetzalcoatl's teaching." (p. 27.)

"To the end of the Aztec kingdom...it is well known that the maker of all creatures was none other than Quetzalcoatl." (p. 40.)

"In earlier centers, in place of representations of death and of destructive gods, we find symbols of resurrection, a fact that should not surprise us, since Quetzalcoatl's transcendence is due precisely to his role as redeemer. This role...is...confirmed by all documents." (p. 69.)

"Quetzalcoatl taught that human greatness grows out of the awareness of a spiritual order. His image must therefore be that symbol of this truth. The serpent plumes must be speaking to us of the spirit which makes it possible for man...to know the superhuman joy of creation...even while his body, like the reptile's, is dragged in the dust. This hypothesis is confirmed by the Nahuatl symbolism where the serpent represents matter, being always associated with terrestrial gods, and the bird associated with heaven." (p. 84.)

Laurette Sejourné, *Palacio de la Ciudad de los Dioses*.

"The foundation of the Nahuatl culture rests entirely upon the religious teachings of Quetzalcoatl, whose spiritual exaltation is comparable to that of Christ...and as our era begins with Christ, the era of the people who lived in Mexico at the time of the Spanish Conquest began with Quetzalcoatl. They called it the Era of Quetzalcoatl. After the establishment of that religion, the art of Mesoamerica did nothing more than express the essential formulas of his doctrine...This proof is important, because it located the Nahuatl Era approximately around the beginning of the Christian Era." (p. 8.)

Juan de Torquemada, Franciscan friar who spent fifty years in Mexico, is quoted by Edward King Kingsborough, in *Antiquities of Mexico*, Vol VI, pp.258-262, the latter quoted by Paul M. Hanson in *Jesus Christ Among the Ancient Americans*, pp. 23-26, Herald House, 1945.

"This god, Quetzalcoatl was greatly celebrated by the inhabitants of the city of Cholula, Mexico, and esteemed in that place as the greatest of their gods...They record that he was a white man, tall in stature, with a broad forehead, long and black hair, and a large and round beard...He forbade and prohibited, with much success, wars, robbery, and murder, [etc.]...The people of Cholula always believed that he would return to govern them, and to console them; and that when they saw the ships of the Spaniards coming, they said that their god, Quetzalcoatl was now returning."

Dr. Daniel G. Brinton, *American Hero Myths*, 1876, Vol. II, pp. 27-29, Haskell House, Pub. Ltd., New York, N.Y., quoted in Hanson, *Ibid.* pp. 30, 31.

"This...national hero [Quetzalcoatl]...was often identified with the supreme deity, and the creator of the world. There is irrefragable evidence that these myths and this ideal of the hero-god were intimately known and widely current, long before any one of the millions of inhabitants had ever seen a white man." (Check also D & C 22:21c,d)

Hubert M. Bancroft. *The Native Races of the Pacific States*, McGraw-Hill, 1883, Vol. 5, pp. 200, 201, quoted in Hanson, *Ibid.* p. 68.

"During the Olmec period, that is, the earliest period of the Nahua power, the great

Quetzalcoatl appeared...His teachings, according to the traditions, had much in common with those of Christ in the Old World."

Lord Edward King Kingsborough. *Antiquities of Mexico*. Vol. 6, p. 490.

"It is so singular a fact the Indians of Mexico and Peru should have believed with Christians in many doctrines which are held to be peculiarly and exclusively Christian, and to constitute a line of demarcation between Christianity and all other religions, that it appears a convincing proof that Christianity must, in early ages, have been established in America; and that ancient communications subsisted between the old and new continent at a period long antecedent to the age of Columbus."

Pierré Honoré. *In Quest of the White God*. Fernhill House, Ltd., New York, N.Y. 1964, p. 196.

"We can safely say that the original white god of the Indians came from Europe... It is clear...that many of the features must have come direct from the Mediterranean area to America...He is creator of all things and commanded man to be good to one another and live without violence. His name was Virachocha." (in South America.) Check also John 1:3; Col. 1:2; Col. 1:16; I Cor. 8:6; Heb. 1:1,2)

Catholic Encyclopedia, Vol. 10, p. 252, quoted in Hanson, *Ibid.*, p. 101.

"Christian traditions, above all that of the veneration of the cross, date in Anahuac (Mexico), and Yucatan from the coming of Quetzalcoatl."

Hubert J. Spinden. *Ancient Civilizations of Mexico and Central America*. American Museum of Natural History, New York, N. Y. Third Ed., 1928, Vol. 2, p. 52. quoted by Thomas W. Gann, as quoted by Hanson, *Ibid.*, p. 101.

"The custom of erecting a crucifix along the trails and worshipping it, was probably of all Christian observances, the one most easily inculcated into the Indians, for the cross was, even before the arrival of Christians, regarded as a sacred symbol amongst them.

Lewis Spence, *Myths of Mexico and Peru*, Vol. IV, pp. 82,83. 1874, F. University, London, England, quoted in Hanson, *Ibid.*, p. 90.

"Various conceptions of Quetzalcoatl are noticeable...In Guatemala the Quiches recognized him as Gucumatz...and in Yucatan...he was worshiped as Kukulcan...which names are but literal translations of his Mexican title of Feathered Serpent. That the three deities are one and the same there can be no shadow of doubt."

Theodore A. Willard. *The City of the Sacred Well* (Chichen Itzá) New York, N.Y., 1926.

"Landa says in his book that some old men of Yucatan related to him the story, handed down for many generations, that the first settlers had come from the east by water. "An interesting sidelight on this hypothesis is the distinctly semitic (Hebrew) caste of the countenance of some of the ancient sculptures and murals found at Chichen Itzá and other Maya cities. The dignity of face and the serene poise of these carved or painted likenesses is strikingly Hebraic."

Hubert N. Bancroft. *Native Races of the Pacific States* (Latin America)

"Although bearing various names and appearing in different countries, the American culture heroes all present the same general characteristics. They are all described as white bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them...giving them laws, exhorting them to practice brotherly love and other Christian virtues."

Constance Irwin. *Fair Gods and Stone Faces*, Martin Press, New York, N.Y., 1963, p. 33.

"In all of America's past no figure is more exciting, more tantalizing, or more frustrating than that of the fair god, Quetzalcoatl, a stranger, a bearded white man dressed in a flowing robe. He is said to have come from afar and from the east. According to the many legends that surround his name, he appeared in Mexico of a sudden...dispensing a vastness of information, for which he was called the bringer of knowledge, the traditional master-builder of American civilization, with the promise that he would return."

Daniel G. Brinton. *The Myths of the New World*.

"When the Aztecs first beheld the fair complexioned Spaniards [with Cortes, 1519] they rushed into the water to embrace the prows of their vessels, and dispatched messengers throughout the land to proclaim the return of Quetzalcoatl."

Francesco Clavigero. *The History of Mexico*. London, 1787, Vol. 2, p. 3, quoted in Hanson *Ibid.*, p. 39.

Montezuma, ruler of the Aztecs, "held a council....They concluded unanimously that he who had landed upon the shore could be no other person than Quetzalcoatl, the god of the air, who had for many years been expected in that country...to govern them in peace and render them happy."

Encyclopedia Britannica. Vol. 16, p. 2085.

"With the Toltecs is associated the mysterious tradition of Quetzalcoatl, a name which presents itself in Mexican religion as that of a great deity, god of the air, and in legend as that of a saintly ruler and civilizer. His brown and beardless worshipers describe him as of another race: a white man and with noble features, long black hair and full beard, dressed in flowing robes." (Check the Bible: John 10:16)

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ROY E. WELDON, a patriarch, has devoted a lifetime to Book of Mormon study, research, and promotion. Through the years he has made many trips to Mexico, Central and South America, exploring archaeological ruins and visiting museums. He is known throughout the Church for his lectures and writings on the Book of Mormon and supporting archaeology. He is the most prolific writer the Church has ever produced on the Book of Mormon. His newest books are Volumes 1-4, *Book of Mormon Claims and Evidences*. He was largely instrumental in getting FRAA started, and has been a director ever since its organization.

NO OTHER OPTIONS--"A MARVELLOUS WORK AND A WONDER"

By Roy E. Weldon

There are other options or explanations for the claim of the Nephite record that Christ visited Ancient America. These include an Irish monk, St. Thomas, a Norseman, a Phoenician, and a Roman sailor cast up on the beach by a storm a la Robinson Crusoe.

There are other options for the vestiges and traditions of Christianity when the Spaniards arrived. It is claimed when the cruel Spaniards inquired about the religion of the natives' forefathers, the Indians colored their answers with the Christianity already taught them in order to curry favor with their oppressors.

There are other options about who was the author of the Book of Mormon, including Sidney Rigdon, Solomon Spaulding, and Joseph Smith getting the plot and story from Ethan Smith's, *A View of the Hebrews*, published in 1823.

We are now entering a new world in Book of Mormon options. It now appears that the jugular vein of Book of Mormon authenticity centers in the method of translation of which there are

two theories -- the conceptual and the visual. The conceptual theory (discernment of the message -- message to be put into his own words by the discerner) is based upon counsel given to Oliver Cowdery in Doctrine and Covenants sections 8 and 9. However, the instructions given Oliver Cowdery are the same instructions given for the functioning of the Liahona which was a visual instrument and in no way conceptual. See Alma 17:71-76. The Liahona at times failed to function for the same reasons that the interpreters failed to function for Oliver Cowdery.

The conceptual theory depends upon two tests, while there are some twenty-eight tests supporting the visual theory: read, fifteen times; look, four times; seer, seven times; magnify to eyes, once; and sight, once.

For the visual translating by Joseph (reading the words provided by the Urim and Thummim) we enter a world of no other options:

- A. There are some 10,000 Hebraisms and Hebrew idioms in the Nephite record, some of which are so complex and subtle that it takes a learned Hebraic scholar to identify them -- the latest being the discovery of the chiasmus as noted by John Welch. There is no other option here for Joseph and visual translation.
- B. Multiple authorship: Beyond any question or shadow of doubt the Nephite record is a product of many writers. Literary fingerprints now appear to be as valid as fingerprints in court proceedings. See chapter on Authorship, *Book of Mormon Claims and Evidences*, Weldon and Butterworth. For Joseph Smith and a visual translation of the Nephite characters on plates' multiple authorship (many different composers) leaves no other options: "A Marvellous Work and a Wonder."
- C. Likewise, the world of nomenclature, anachronisms, and literary appraisal leave no other options for Joseph Smith and the historicity and authenticity of the Nephite record.

Modern Christianity has its back to the wall besieged by communism from without and liberalism from within. Now powered by some eighteen million printings, the Nephite record has a mighty date with destiny as it rolls on with ever increasing momentum towards the eventual full limelight of world acceptance and a devastating impact upon the false isms and ideologies of our modern world as pictured in the second chapter of Daniel in the Bible.

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RAYMOND C. TREAT, an elder in the priesthood, has served FRAA as vice-president and continues as a director and chairman of the library committee. He also is president of the Zarahemla Research Foundation and is a contributing editor to *The Zarahemla Record*. He holds a masters degree in archaeology from the University of the Americas, Puebla, Mexico, and has completed classwork on a doctorate in anthropology at Arizona State University, Tempe. He has been a willing and an able lecturer for FRAA meetings on numerous occasions.

BOOK OF MORMON ARCHAEOLOGY AND BEYOND
By Raymond C. Treat

Archaeology helps us to understand and be a better witness for the Book of Mormon. Archaeology can also help us in another way. It can help us see more clearly what the Lord is doing for the Book of Mormon today. How can archaeology do this?

Archaeologists are required by the nature of their work to discuss history in large blocks of time. They can not talk about day-to-day events so they divide time into phases which can be 50 year's long or 500 years long. In doing so they obtain a perspective of history that can provide insights that may not be visible from a day-to-day perspective.

If we desired, we could write a day-to-day history of events from 1830 because written records are available, but instead let us view these years as an archaeologist would by dividing them into longer term phases and see what the Lord is doing for the Book of Mormon today. Using archaeology as our main yardstick, we have the following phases:

- Phase I 1830-1910 The Book of Mormon is introduced
- II 1910-1979 The beginning and development of Mesoamerican (Book of Mormon) archaeology
- III 1979-? Setting the stage for Phase IV
- IV ?-eternity The Golden Age of the Book of Mormon

Since archaeologists agree 1910 marks the beginning of scientific archaeology in Meso-america, we have the 80 years of Phase I when the Book of Mormon was available but no scientific archaeology. Phase II is the period when Mesoamerican archaeology not only takes shape but provides sufficient evidence to validate the outline of Book of Mormon culture history. We are in Phase III. The Lord has done more for the Book of Mormon in this short period than in any time since 1830. This phase began in 1979, the year when the book on the Chinese characters, *The Discovery of Genesis*, was published. This was followed in 1980 by the discovery of the original Anthon transcript, preparation for a Book of Mormon witness to the Jews in their own language and the publication of *Ancient Mesoamerica*, a Book of Mormon geography map. Each of these items is the beginning of a process that will continue to grow until the Book of Mormon finally bursts upon a spiritually starved world in great power. This would make the beginning of Phase IV, the Golden Age of the Book of Mormon.

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