



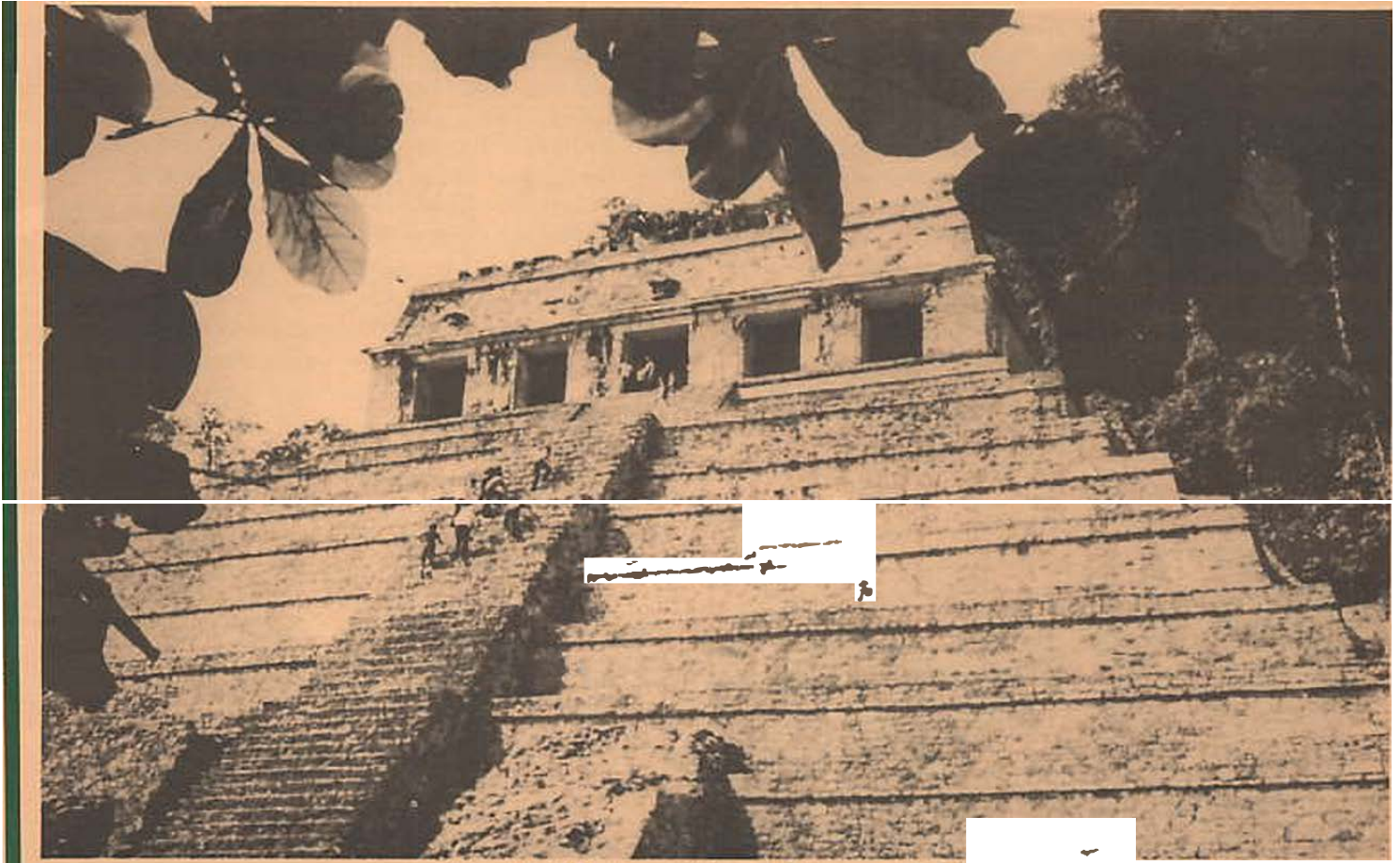
The Witness

Newsletter Of The Foundation For Research On Ancient America

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HEBREW AND CHINESE SIGNS AT PALENQUE

by Salvadore Martinez Garcia



Temple of the Inscriptions, Palenque, Mexico

Neil Steede, FRAA Advisory Board, sent the following article which was published in a Mexico City newspaper Exelsior, in April of this year. It has been translated by Gilberto Alguillero and edited by the staff of THE WITNESS.

NOTE: The men quoted are not professional scientists, but are very knowledgeable students of archaeology. It was felt that you, our readers, would be interested.

Hebrew, Chinese, and Egyptian letters and signs; materials unknown in the region; and profound religious and philosophical similarities with other ancient cultures "have been discovered" in the Maya ruins of Palenque.

Only ten per cent of hundreds of pyramids and temples are explored and visible. The rest of the archaeological

construction is concealed by the core of the jungle under its foliage. Thus the secrets of the enigmated Mayan culture remain hidden. Also a mystery is the complicated civilization of this precolumbian city which was the center of life and of death, of culture and of science, and which harbored 120,000 people.

Here rises majestically, the most important archaeological construction of the American continent, the Temple of the Inscriptions. It is one of the most complex vestiges of the impressive and not yet deciphered Mayan culture. Its magic enchantment has given origin since its discovery in the eighteenth century to hypotheses and theories about "evident connections of this millennial city with Egyptians, Phoenicians, Syrians, and

(continued on page 8)

THE MURALS OF CACAXTLA — AFTERMATH OF CUMORAH?

by Richard A. DeLong, Ph.D.

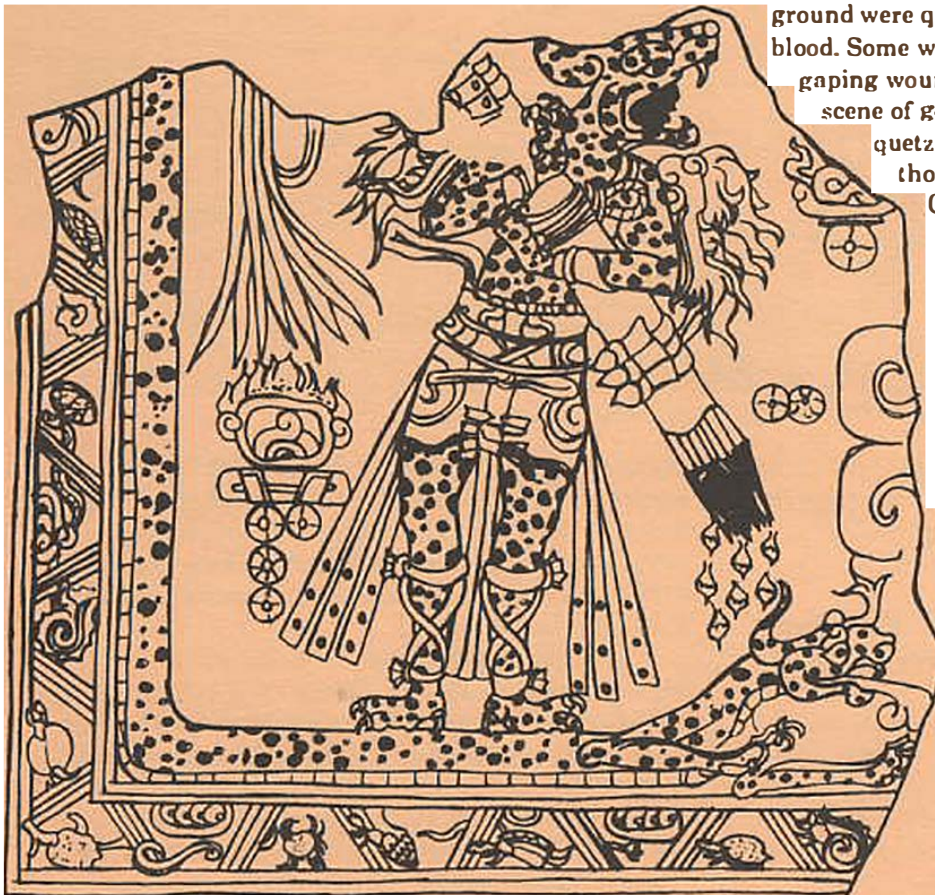
The Cacaxtla murals exposed by looters in November, 1975, are the most exciting frescoes found since those of Bonampak in 1946. Ruins of Cacaxtla are located at the base of the fortified mountain of Xochitecatl in the Mexican state of Tlaxcala near the village of San Miguel del Milagro (Saint Michael of the Well). Protected by a series of moats, Cacaxtla was well situated to guard Teotihuacan from invasion from the southeast. It sat astride the "corredor Teotihuacano" which connected the state of Morelos (Xochicalco) to Puebla (Cholula) and then split, one branch dropping down to the Gulf of Mexico (El Tajin), the other going south through the Tehuacan Valley to Oaxaca. From the Tehuacan Valley a main route along the Rio Santo Domingo passed along the south side of Cerro Rabon (Hill Cumorah) to the Isthmus of Tehuantepec.

On a hot Sunday morning in January, 1977, a group of Graceland College students, Graceland alumni, Stan and Maria Freer, fellow colleague Paul Lucero and I stood in front of drapes protecting the freshly exposed murals from the sun's harmful ultra-violet rays. As the Mexican guard drew back the drapes, the mural of war seemed to come

alive. Almost life size warriors and their victims seemed in motion. "Look at them," I exclaimed, they're Maya!" The human figures were painted in typical Maya style similar to those in the Temple of the Painted Rooms at Bonampak in Chiapas, Mexico.

SERPENT-PEOPLE VERSUS JAGUAR-PEOPLE

As we studied the murals, my excitement continued to grow. We are looking at an extensive battle scene in which two opposing tribes were distinguished not only by the color of their skin, but also by their garb and ornaments. Warriors with quetzal plumed headdresses had been captured, tortured and sacrificed by jaguar warriors using atlatls, spears and obsidian knives. All of the quetzal people were characterized by a reddish brown skin while the jaguar warriors were of darker, almost black skin. One elaborately dressed quetzal chief captain had his hands crossed in front of him perhaps to acknowledge capture and defeat. Pointed at his midsection was a spear held by a jaguar warrior. The other chief captain had been speared in the face and his hand was attempting to remove the spear. Blood dripped out of the wound to the ground below. On the ground were quetzal warriors with their wounds spurting blood. Some were dead with their viscera hanging out of gaping wounds in their chests and abdomens. What a scene of gore! The only weapons possessed by the quetzal warriors were rectangular shields like those used by Teotihuacan warriors. In other Cacaxtla murals in Building A a bird warrior is shown standing on a serpent covered with a jaguar skin. This opposition of serpent-people versus jaguar-people was first noted by Miguel Covarrubias in his classic book, *Mexico South*. He wrote: "The Serpent-People against the Jaguar-People, is the basic, legendary feud that haunts Mexican mythology."



Jaguar Lord —
north portico mural

HIEROGLYPIC INSCRIPTIONS - HISTORICAL EVENTS

In the Cacaxtla murals there are few glyphic signs, but those represented are from Teotihuacan, Oaxaca and Xochicalco. Despite statements that there is a total absence of symbols pertaining to the Maya hieroglyphic writing system, I have discovered glyphs for the Maya day sign Lamat on a jaguar skin mantle worn by a jaguar warrior. With apparently all major glyphic systems present, the Cacaxtla murals represent, therefore a statement to Mesoamerican peoples that the jaguar-people have prevailed and their opponents, the quetzal serpent-people, have been vanquished.

Breakthroughs in deciphering the Maya script have shown that the glyphic inscriptions deal largely with dynastic history, births, accessions to the throne and deaths of kings and queens at Copan, Palenque, Tikal, Yaxchila and other sites. Sometimes, as at Yaxchilan, their exploits in war are chronicled. During the recent IX Workshop on Maya Hieroglyphic Writing, Dr. Linda Schele demonstrated that the central figure on Palenque's Tablet of the Slaves was Chac Zotz, not a king but a chah or war chieftain. He is shown sitting on two crouched captives and receiving a beaded quetzal feathered headdress from an attendant. This was a favorite method to acknowledge capture and defeat of an enemy. There is every reason to believe that both the Bonampak and Cacaxtla murals document historical events of battle and capture of warriors for sacrifice.

THE MIDDLE CLASSIC PERIOD - A.D. 121-421

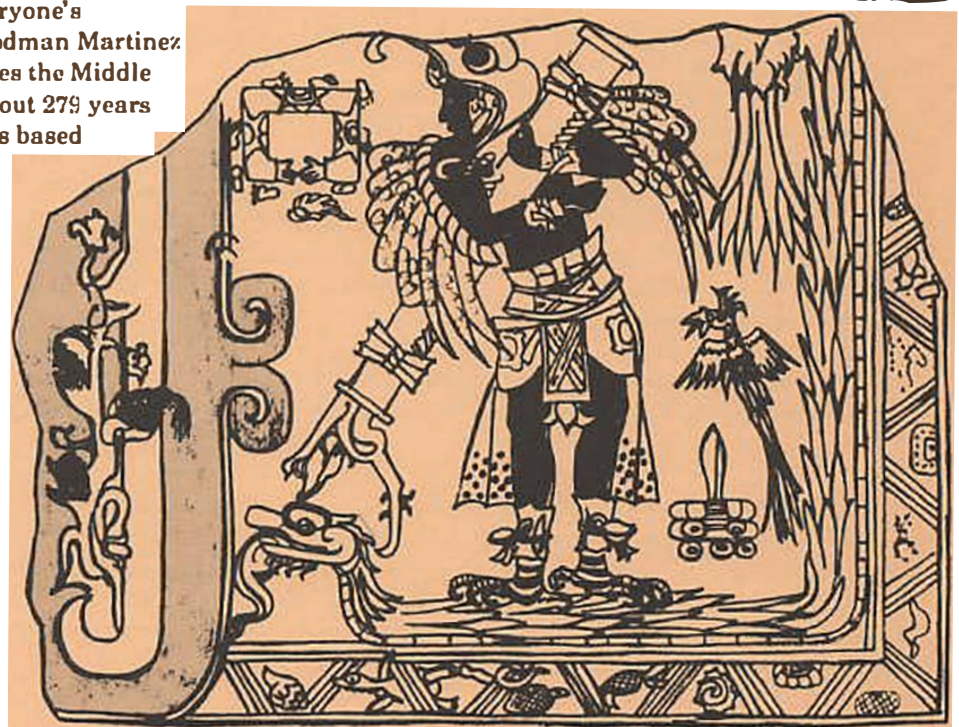
The Cacaxtla ruins date as early as 300 B.C. and the murals are believed by some anthropologists to be Epiclassic dating around A.D. 700-750. The question of dating involves correlating the Maya and Christian calendars. This has not been done to everyone's satisfaction. I hold the view that the Goodman Martinez-Thompson (GMT) Correlation which dates the Middle Classic Period from A.D. 400 to 550 is about 279 years too late. If the Smile Correlation which is based upon lunar eclipse data is applied to the Middle Classic Period, then the dates A.D. 121-421 would cover the events. The Middle Classic consists of two phases, the first dating from A.D. 121 to 271 and the second dating from A.D. 271 to 421. During the first phase Teotihuacan greatly expanded its influence throughout Mesoamerica through the use of trade,

military expeditions and religious proselytism. About A.D. 255-334 a hiatus in the Maya lowlands resulted in no dated monuments being erected. Why? I believe that the Maya were involved in an all out war to evict the Teotihuacanos from their homeland. Apparently successful, the Maya had obliterated direct Teotihuacan influences by A.D. 271 to 421. About A.D. 400 Teotihuacan was burned by invaders and the glorious influence of Mesoamerica's largest metropolis came to an end.

A HYPOTHETICAL SCENARIO

In the previous paragraph I have described the growth of Teotihuacan (Nephite) influence into Maya (Lamanite) lands. While the Book of Mormon, as we have it does not give all details concerning the decline of Nephite supremacy, perhaps their success also contained the seeds of their own destruction as they attempted to enforce their will by military means. During Teotihuacan III A (A.D. 250) increased signs of militarization are noted. I believe the Nephites were responding to increased pressures in Lamanites lands.

The Nephite's great commander, Mormon, sent an epistle to Aaron, the Lamanite king, asking for time to gather his Nephite people to the land Cumorah where they hoped to gain advantage over the Lamanites. I believe that Mormon was attempting to prevent the Lamanites from gaining access to the Nephite heartland centered in Teotihuacan. After the Nephite defeat at Hill Cumorah, Mormon and his select warriors possibly retreated to the Cacaxtla fortified site and there once more attempted to stop the Lamanite advance. Mormon's son, Moroni, recorded that his father Mormon was killed by the Lamanites. Is it possible that the Cacaxtla murals may represent the capture and sacrifice of Mormon and his men? Do the murals depict the aftermath of Cumorah?



Eagle Lord —
south portico mural

TANTALIZING GLIMPSES—FAINT WHISPERINGS

A NEW RESEARCH TRAIL—THE ORAL RECORD

INTRODUCTION

by Roy Weldeon



Roy
Weldon

RACIAL MEMORIES

Nigel Davies in *The Toltec Record* writes, "Great attention was undoubtedly paid to the recording of the past; out of deference to their special standing, singers, recorders and writers were even exempt from taxation...codical writing, history and legends were taught...and their contents handed down by word of mouth."—P9, 1980

The three noted writers, Burland, Nicholson, and Osborne comment in *Mythology of the Americas* that the "Incas had no traditions of the Tiahuanaco culture. Almost everything to do with the Tiahuanaco civilization has been a matter of conflicting theories among modern archaeologists and nothing can be regarded as certain."—*Ibid.*, p. 322

The above authors then cite evidence that had the Incas known anything of ancient Tiahuanaco they would surely have mentioned it. "The oblivion in which this great civilization was submerged is the more astonishing in a people (Incas) generally noted for the length and retentiveness of their racial memories"—*Ibid.*, pp. 223, 224

These authors comment further, "Great care was taken to their sons and other men...who were most able and intelligent. By this plan from the mouths of one generation, the succeeding one was taught...and...special classes of professional historians and reciters were fostered."—*Ibid.*, p. 289

We come now to the first of a series of enigmatic questions. The authors quoted above continue regarding the virgin born, white God Viracocha, "This man had such great power that he changed the hills into valleys and from the valleys made great hills"—*Ibid.*, p. 330 (Documented also in *Mysteries of Ancient South America*. Harold T. Wilkins, 1956, p. 110)

This is further compounded by the prophet Helaman in the Nephite record. The only place in the Nephite record where turning mountains into valleys, and valleys into mountains was at the time Samuel, the Lamanite, was on the wall of Zarahemla prophesying to the Nephites (Helaman 5:79).

Regarding Samuel, the Lamanite's prophecy turning up in ancient Peru—where do we go from here? Archaeologists claim the Incas had no written records. Did Samuel, the Lamanite's words reach Peru by an oral route, and if so when, and by whom?

This is further compounded by the prophet Ether, "That after the waters had receded off the face of this land it became a choice land above all other lands."—Ether 6:2

A Peru tradition says the deluge covered the whole earth (Burland, Nicholson, Osborn, p. 358). Thus we continue, "Myths of a deluge are very wide-spread both among the highland peoples and...the tropical lowlands...it is sometimes regarded as a divine punishment wiping out existing mankind in preparation for the emergence of a new race."—*Ibid.*, p. 294

About half of all deluge traditions world wide emanate from the American Indians. Where does all this leave the biblical critics' claim that Noah's flood was local to the Euphrates Valley? Contrary to Restoration Scripture some theologians claim that the Pentateuch traditions were oral and rehearsed around Hebrew campfires and were not compiled and written as we have it now until the third century B.C. and the exile to Babylon. Among these so-called oral traditions is the story of Noah's flood. How can liberal theologians account for this oral tradition crossing the ocean to America well before the third century B.C.?

The Amazon Valley and Brazil abound with ancient as well as recent glimpses of a vast intriguing unknown to be dealt with later. However, I just cannot pass up one of these—"Old men, in villages of this part of the Sertas of Bahia had told the Canon of Traditions about an ancient city, under a mountain, that had been overwhelmed by an earthquake, and a flood. He who went there never returned...a long and perilous journey beset with serpents and jaguars..."—*Ancient Cities of South America*, Harold T. Wilkinson, 1956, p. 55

The tradition of a city under a mountain and by an earthquake is a faint whisper offered in this treatise. The known history of such an event is evidently found nowhere else but in the Nephite record about A.D. 34. There is an account of the great upheaval in America during Christ's crucifixion. "And the city of Zarahemla did take fire, and the city of Moroni did sink into the depths of the sea... and the earth was carried up upon the city of Moronihah, that in place of the city thereof, there became a great mountain..."—3 Nephi 4:8, 9, 29 This author offers no theory as to how this tradition reached a remote outpost in

**Study
Along
with . . .**

**Thelona
Stevens**



PRIESTHOOD

PURPOSE, PRIVILEGE, RESPONSIBILITY

Great and marvelous is priesthood!

Just how great and how marvelous perhaps we shall never know this side of eternity. The majesty, the glory, the potential of priesthood is beyond man's comprehension—only as God reveals himself by his Spirit.

PURPOSE

Priesthood is God's way of sharing his power and his glory with mankind. First, he shared everything with his Only Begotten Son from the foundation of the world. His son was after his order, or like the Father. "He that hath seen me hath seen the Father" (John 14:9). The Father, desiring to share with mankind, calls and ordains men to the priesthood, "after the order of the Son of God," that mankind can become Christlike and so become eligible to understand the mysteries of God. That is what the holy order of the priesthood is for—to unfold the mysteries of God unto the children of men.

There are in the church, two priesthoods; namely: the Melchisedec, and the Aaronic, including the Levitical priesthood.—D&C 104:1a

And this greater priesthood [which is after the holiest order of God] administereth the gospel and holdeth the key to the mysteries of the kingdom, even the key to the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.—D&C 83:3h,c

The second priesthood is called the priesthood of Aaron, ...because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances.—D&C 104:8a,b

...which priesthood holdeth the key of the ministering of angels and the preparatory gospel of the repentance and of baptism, and the remission of sins, and the law of carnal commandments.—D&C 83:4c

PRIVILEGE

Priesthood cannot be acquired at the volition of man. It is bestowed only upon those whom God calls to serve him in whatsoever capacity he wills.

And no man taketh this honor unto himself, but he that is called of God as was Aaron.—Hebrews 5:4

Not even Christ took priesthood upon himself.

So also Christ glorified not himself to be made a high priest; but he said unto him, Thou art my Son, to-day Have I begotten thee. . . Thou art a priest for ever after the order of Melchisedec.—Hebrews 5:5,6

Whatsoever priesthood God bestows upon an individual is a great honor, carrying all the potential to do whatever God desires of that individual. Each one should be willing to fulfill the duties of his particular office with faithfulness and earnestness, being content to render the best possible service without ambition to serve in some other office.

There was a time in ancient Israel when the priesthood was divided by class distinction—the "learned" and the "common" priests. Social position marked those of "high birth." Many sought the lofty position of "chief priests" (also called high priests). In the days of Agrippa II "ladies bought the high priesthood for their husbands; for so much money."—*Life and Words of Christ*, by Geikie, 1890, p. 63.

God has warned against false ambition in office:

There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place.—D&C 120:3a

Ye are equal in position and place in the work of the church. And if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me.—D&C. 122:16b

OUR GREAT PRIVILEGE

No one can enter into the Divine presence at will. Now and then we hear one pray, carelessly, unthinkingly, "Lord now we come into thy presence." Such is not possible. It is an awesome privilege to be admitted into the presence of our God, but he has given us the means of qualifying to enjoy this great privilege.

The privilege of God's presence was offered early in man's existence upon the earth. Some have qualified. Enoch's people responded to godliness so that God's presence was with them (Gen. 7:77, 78).

The Israelites, through Moses, made covenant with God under the fullness of the gospel (Exodus 24), but they failed to keep their covenant, resulting in the loss of the Melchisedec priesthood (Exodus 34:1, 2; Deut. 10:1, 2). They were left with the lesser priesthood (D&C 83:4) but they had

lost the right to enter into the presence of God. They had only the privilege of the ministering of angels.

When Christ came and established his church in Jerusalem, the fullness of the gospel was reinstated, but again there was apostasy from what God had given, resulting in the long dark ages. With the re-establishment of the fullness of the gospel in 1830 came all the gifts and blessings of the Melchisedec priesthood. In 1834, God reminded his people:

Ye must be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence...D&C 100:3e,f

Thus, the promise remains today, to know the presence of God—on condition of unswerving obedience to all of his commandments.

RESPONSIBILITY

There can be nothing more sacred, more holy than the Divine gift of representing the eternal Father to mankind. And how weighty is the responsibility! That God would entrust something so marvelous to mankind causes deep thinkers to quake under the weight of the responsibility of that which God has thus bestowed.

Having been called of God to serve in priesthood, ordination takes place—a solemn act of acceptance of God's call and the pledge to serve without wavering to the end of life.

Whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood.—D&C 83:6c,f

Acceptance of priesthood is for all time. One may not accept ordination and then turn away from it without grave consequences.

Therefore, all those who receive the priesthood receive this oath and covenant of My Father, which he can not break, neither can it be moved; and whoso breaketh the covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.—D&C 83:6g,f

One cannot escape the penalty of failure to perform his priesthood duties by trying to excuse himself because of the wickedness of others. In Nephite days when wickedness raged all about them, Mormon admonished his son Moroni,

Now my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.—Moroni 9:6

Jacob, of Book of Mormon days, gave this account of his ordination:

I Jacob, gave unto them these words as I taught them in the temple, having firstly obtained mine errand from the Lord. For I, Jacob, and my brother Joseph, had been consecrated priests, and teachers of the people by the hand of Nephi.—Jacob 1:17, 18

Jacob also testified of the seriousness with which he regarded his duties:

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day.—Jacob 1:19,20

This expression of Jacob regarding his duty and obligation of priesthood is not new, for a very clear concept of this is found in the Bible in which the Lord spoke in no uncertain terms to Ezekiel:

O son of man, I have made thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, when a righteous man doth turn from his righteousness, and commit iniquity...he shall die; because thou hast not given him warning, and he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.—Ezekiel 2:17-21

With this instruction to Ezekiel in mind, Paul's words to the Jews at Corinth are significant

And when they opposed themselves, and blasphemed, he shook his garment, and said unto them, Your blood be upon your own heads; I am clean...—Acts 18:6

Later Paul declared to the Ephesian elders that he had served the Lord

with all diligence of mind, and with many tears, and temptations, ...and I kept back nothing that was profitable unto you, ...but have taught you publicly, and from house to house...testifying repentance before God, and faith on the name of our Lord Jesus Christ.—Acts 20:19-21

Among his last words to them, Paul testified:

I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.—Acts 20:26, 27

Likewise, King Benjamin, near the end of his life, gave a final testimony to the Nephites, seeking to clear his conscience that he had done all possible in his ministry.

At this time I have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you...that I might rid my garments of your blood, at this time when I am about to go down to my grave.—Mosiah 1:64, 65

Moroni, having witnessed the bitter scenes in the final days of the fallen Nephites, was given by God knowledge as to another people who would inhabit this land—the Gentiles. He bore this poignant last testimony:

And now I Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood.—Ether 5:39

These passages in the Bible and the Book of Mormon leave no doubt as to the meaning of God's words in the latter days, addressed to the elders at Kirtland in 1832:

...purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation.—D&C 85:20c

The emphasis which God places on active ministry in sounding a warning voice is marked again in Doctrine and Covenants 85:22:

Behold, I sent you out to testify and warn the people, and it behooveth every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads.

While “every man” may well refer to membership at large (also see D&C 38:9c), placing a degree of responsibility of all in the church to testify, warn, share the gospel, the priesthood have pledged themselves to do this very thing. Those who are slothful will have to bear the sins of those whom they failed to warn.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment, which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked...Let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them; their garments are not clean from the blood of this generation.—D&C 85:23

Significantly, God warned that some would not be permitted to have part “in the house of the Lord, in the school of the prophets”:

And ye shall not receive any among you into this school, save he is clean from the blood of this generation...—D&C 85:45

In 1837 the word of the Lord came to Joseph Smith, Jr.:

Contend thou, therefore, morning by morning, and day after day; let thy warning voice go forth, and when the night cometh, let not the inhabitants of the earth slumber because of thy speech. ...Thy voice shall be a rebuke unto the transgressor:...—D&C 105:3, 4c

Who dares to treat lightly God's admonition?

Verily I say unto you, Behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands.

Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.—D&C 105:13

1. Explain in your own words as you would to one who knows nothing about the fullness of the gospel what priesthood is.
2. Just what is the meaning of the “oath and covenant which belongeth to the priesthood”?
3. Careless, haphazard priesthood ministry carries a severe penalty—that of taking up themselves the sins of those whom they could have warned and did not. Discuss the fairness of this decree.
Note: How could God in justice grant to priesthood members the promise to “enter into his rest” who refused to seek the same joy and privilege for others lost in sin?
4. Has the study of the scriptures cited in this lesson increased your concept of the meaning and the importance of priesthood? Explain your answer.



IMPORTANT NOTICE

SPEND A DAY WITH THE BOOK OF MORMON will be held in the Assembly Room of the Auditorium on October 12. Please note the change in time and place. See ad on page 9.

Hebrew And Chinese Signs At Palenque

(continued from page one)

Palestinians."

Without strict scientific rigor, but with "evidences" which make anyone contemplate their significance, the guides, Pablo Suter, Swiss-German, with theological studies; Víctor Damas, with eighteen years of studying and reading about archaeology; and Aristoteles García Abreu, speak of the connections between the civilizations of Mesoamerica, especially the Maya, with other civilizations of East Asia, the Near East, and Classical Europe.

Pablo Suter, who is seventy years old and still makes tours of the ruins, was interviewed in his modest home in the nearby town of Catasaja, where at once he showed the "evidences of my discovery" and the theoretical basis on which he has sustained his hypothesis of the Hebrew presence in the Maya region. "They are only some letters," he admits with simplicity, but with pride in his discovery. "There are four: aleph, gimel, lamed and pe. The rest have disappeared by action of humanity and by the mushrooms and algae which destroy what remains of paintings in Palenque."

Suter is certain that the Hebrews arrived on American soil together with the Phoenicians, between the years 400 and 600 of our era. He bases his affirmation on the Phoenicians' ability as navigators and on the pilgrimage of the Jewish. "Together they navigated, surely without rudder nor sail, by the Atlantic Ocean and the marine currents. It has been verified that these run in the direction of the Caribbean. In this way they were brought to American lands."

Since his discovery of the Hebrew letters, Suter consults every Jew that arrives to visit the ruins of Palenque, and affirms that in the last nine years all the Semites questioned about the matter agree the four letters are indeed the letters mentioned.

To strengthen his hypothesis, the tourist guide refers to findings of Hebrew vestiges in Tumpá, Colombia in 1976; in Tegucigalpa ten years ago; and in the Amazon jungle just

last year when a Jewish tribe was discovered.

Another mystery is the phonetical similarity between the Mayan name for maize and the name the Chinese gave to America, which is Fusang. This makes Suter suppose that there might be some type of contact between the two cultures. The Chinese name of these lands was the same as the word for the plant which gave the Americas life—corn.

Suter raises another question: The pyramid, known as the Temple of the Inscriptions rises toward the north, but with a deviation of 17 degrees, inclination similar to that of the north pole. Did they know the compass? In what other manner could they coincide their position with the magnetic pole?

In the Temple of the Sun, Damas tells us that at the doors of this archaeological monument there is a board carved in stone known as the "Palenque Cross." The profound mystical and philosophical knowledge of the Mayas and its resemblance with the Genesis passage in the New Testament can be observed.

Damas says that the tomb located in the interior of the Temple of the Inscriptions in 1952 has been determined to be that of the Egyptian pharaohs and is the only tomb which has been found inside of a pyramid in Mesoamerica.

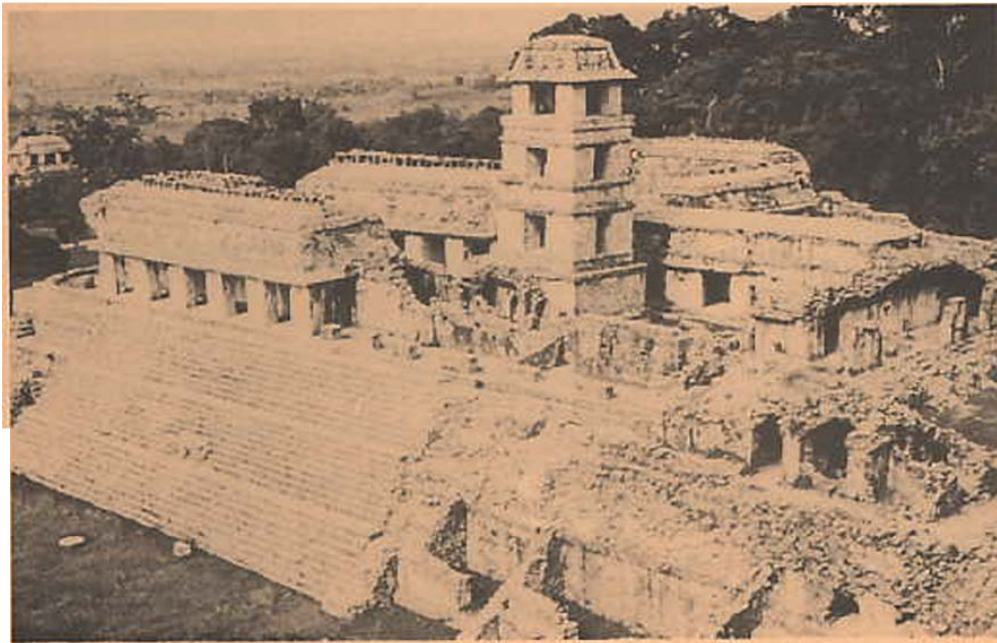
Damas states that ethnical roots of the Maya can be observed in some of its sculptures. "Little faces" found here clearly have the features of different races such as the Negro, yellow and white.

Damas, who accompanied the *Excelsior* representative on a tour of the archaeological area, indicates there are great enigmas such as the stone table found in the upper part of the observatory. It is granite, a material not existent in the area for at least 300 kilometers. Another mystery is that volcanic rock is utilized in the construction of some temples; but there are no volcanoes in the area.

Influences from other cultures have been found in the architecture. Abreu points to the roof of one of the temples of the group of buildings to the north, which is similar to a Chinese pagoda. Another structure contains a trilobular arch, in the Arabian or Moorish style.

With the "testimonials which are offered by paintings,

sculpture and heiroglyphs which persist" in this great vast archaeological zone whose visible area only reaches 10 hectareas, students and fans of archaeology, especially of Palenque, have established that men of other races and civilizations definitely lived with and influenced the Mayas.



A temple at Palenque, Mexico

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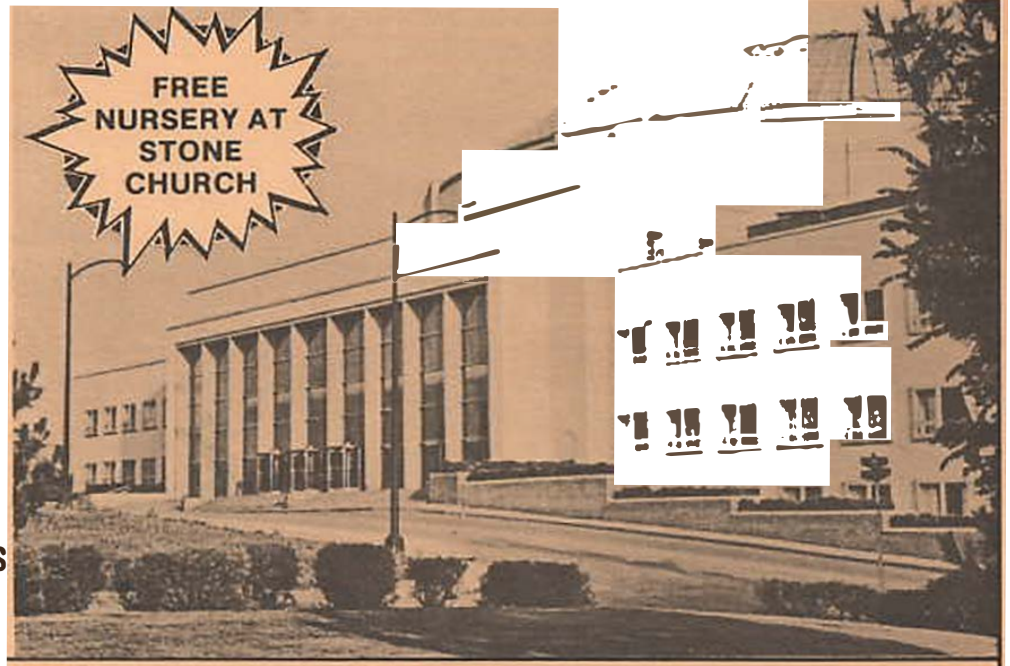
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PASSAGES FROM PATRIARCHAL BLESSINGS

*“Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.”
—II Nephi 3:30*

One of God's gifts to his people is that of speaking to us individually through patriarchal ministry. These patriarchal blessings are a rich source of inspiration, direction, and encouragement. Many have tended to reserve the thoughts expressed to them as of such personal nature that they hesitate to share them with others. There are other who have rejoiced in sharing some things which particularly helped them. In the early days of the Restoration patriarchal blessings were given at what they termed “Blessing Meetings,” at which time all present rejoiced in each other's blessings as they were pronounced.

The following passages from patriarchal blessings have been sent in order to share words of encouragement and inspiration.

“You are living in a day when great events are to transpire, Turbulence shall reign on every hand and everything that can be shaken will be...Walk with your hand confidently in the hand of Jesus Christ, your Lord, who loves you and who will be constantly at your side.”—1960

★ ★ ★ ★

“Do not stumble over the mistakes and failures thou wilt see in others around thee, for they are weak and human; stand in holy places and keep the commands of God regardless of what others may do and so shall thy salvation be sure and thy hope stronger and thy faith increase as the experiences of life unfold before thee and thou wilt witness the manifestations of God among his children.”—1939

★ ★ ★ ★

“Study to be a home builder that thy home may be a happy place -- a place of contentment, so that thou mayst have the blessing of God to rest upon thy home, for God has ordained the home, and to womankind He has given one of the greatest missions that was ever given to mankind. In the home is laid the foundation upon which character must be built, and if thou shalt lay it well, keeping in mind always virtue, honest, integrity, and diligence in service, they will rise up in later years and bless thee.”—1927

“You have been called and chosen as a mother in Israel, which is indeed a very sacred and holy calling; even surpassing many other calls which have been given, for next to and second only to the love of Jesus Christ is the love of a mother.”—1960's

★ ★ ★ ★

“Cultivate the practice of coming honestly before God without pretense. Speak to him about your life and open your soul to receive his counsel...When you have little supposed that God was interested in you or supporting you, he was always there behind the scenes waiting for you to reach out to him. He would not...compel you; he would wait for you to come to him and open the door. He will always be there...”—1959

★ ★ ★ ★

“So many people even in the church, have various kinds of superstition and so you need to seek the way of truth. Many different philosophies are being taught and yet there are many things of truth which are being learned. All of these will tie together harmoniously if they are of God.”—1973

★ ★ ★ ★

“The Lord has many blessings to bestow upon you as you face the problems of life. When there are things that you do not understand, the angels of heaven are as near to you as your prayers and your meditations.—1973

★ ★ ★ ★

“The time is near when peace and love will fill the earth; but before that time, great destruction and distresses will be upon the wicked in the world. Keep yourself pure, and clean, with a heart of integrity do all that God has commanded. Keep nothing in reserve, for the commandment is, Thou shalt love the Lord thy God with all thy might, with all thy mind, with all thy soul and with all thy strength.” As you do this, the fruits of love, joy, peace, longsuffering gentleness, meekness, and goodness will shine from your personality, soul-satisfaction and peace will be yours, and salvation in the world to come.—1957

PATRIARCHAL BLESSINGS

DO YOU HAVE A PASSAGE FROM YOUR BLESSING OF SPECIAL INTEREST?
SEND TO US THE PORTION YOU WOULD LIKE TO SHARE, OR A BRIEF TESTIMONY IN

RELATION TO YOUR BLESSING. WE WILL NOT USE YOUR NAME, JUST THE DATE, SO THAT THE PERSONAL NATURE OF THE BLESSING MAY BE RESPECTED.

TANTALIZING GLIMPSES (continued from page 4.)

vast unexplored Amazon wilds.

Eric Von Daniken in *The Gold of the Gods* says, "...the Hopi Indians on their reserves have preserved their age old rites and customs, as well as their orally transmitted legends in an astonishingly true form."—p. 138, 1973

RETICENCE

"The Hopi Chief White Bear is capable of interpreting widely separated rock and cave drawings he has never seen before. Unfortunately the chieftan is very reticent and extremely skeptical of white men (with good reason)"—*Ibid.*, p. 240. Augustus Le Plongeon in his *Queen Moo and the Egyptian Sphinx* says, "Because of ill treatment from the white man, the Mayas kept whatever knowledge of their traditions they still possess carefully concealed in their bosoms; their lips are sealed on that subject."—p. XXXVIII, 1896

Bulletin 28, Bureau of American Ethnology Smithsonian Institution informs us, "The Spaniards suppressed the insurrections with brutal force but never could dispel the hatred toward their white oppressors which smoldered in their breasts."—p. 625

Some writers estimate that as many as one million Aztecs, as slaves, died under the brutal treatment imposed upon them as laborers in the mines, some of whom begged to be killed so they could go and be with their Lord Quetzalcoatl. The reader is referred to *Mysteries of the Mexican Pyramids* by Peter T. Tompkins. An entire chapter, "Indian Sacrifices", describes the brutal inquisition against the Maya people by the Spaniards.

Bishop de Landa in his fanatic zeal to stamp out the

native religion, supposed to be of the devil, was bent on burning all Maya codices and books and on killing the Shamans and Maya priests as indicated by the following from Tompkins. "In their villages, the Indians tried to save what artworks and manuscripts they could by burying them in their huts or taking them into the woods where they also hid and protected their medicine men."—*Ibid.*, p. 19

Tompkins continues. "From a 150 year old Indian Le Plongeon learned that men still existed who could decipher meanings in the mysterious hieroglyphics scattered about the ruined cities of the Maya which contained the history of the people who had inhabited the land." Gradually endearing himself to the Maya, Le Plongeon persuaded his new friends to confide in him much they normally kept rigorously secret from the hated Spaniards—lore for which many of their ancestors had been hanged or burned at the stake.—*Ibid.*, pp. 166, 167, 1967

Manly Palmer Hall in his *Secret Destiny of America* recounts that the "holy inquisition was set up in New Spain, and Indians (Maya) by the tens of thousands were tortured and killed for the good of their immortal souls...there stands in Merida the house of Conquistador Montejo...over the door... are the heraldic arms...the shield and the crest are upheld by Spanish soldiers standing on the heads of tortured and enslaved Mayan Indians."—*Ibid.*, p. 128, 1944

Le Plongeon as already noted was successful in obtaining information confirming that there is a secret, sacred oral history still existing among certain of the Mayas.

The information thus far presented is an introduction for a continuing series of articles by Brother Roy Weldon in future issues of *THE WITNESS*.



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The Foundation for Research on Ancient America (FRAA) was begun in 1952, as a research committee on the Book of Mormon, approved by the First Presidency of the RLDS Church. Roy Weldon, of Warrensburg, Missouri was its first chairman.

Organized in 1966, as a not-for-profit corporation, the Foundation and its members continue to seek to serve the Church by advancing the use of the Book of Mormon through archaeological research, testimonies, articles, and related projects.

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