



The Witness

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NEWSLETTER NO. 54

AND IT CAME TO PASS

By Linda and Brenda Trimble
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"It came to pass that on March 4, 764, Jaguar Quetzal was seated as ruler of Palenque."¹ Mayan scholar David Stuart and his colleagues recently deciphered this information from a tablet at the Mayan ruins of Palenque. Although an item of passing curiosity to the average person, the Book of Mormon believer should find this information not only important but exciting.

What makes this information important? 764 is after the close of the Book of Mormon, and no one by the name Jaguar Quetzal is ever mentioned in the record. What relationship, then, does this have on the Book of Mormon?

The key phrase is "it came to pass". Those who are familiar with the 1908 Authorized Edition of the Book of Mormon will recognize this commonly used phrase. It is found over 1400 times in the Book of Mormon which is more than twice as often as the King James Version of the Bible. The phrase appears most often in the recording of historical works and seldom in entries of direct speech or epistles.² One explanation for this is the phrase indicates an abridgement in the record.

The phrase "it came to pass" can be traced to the Hebrew language. Angela Crowell, in her article "Hebraisms in the Book of Mormon", states, "This phrase in the idiom of King James English is a rendering of the Hebrew word 'vayehee' (וַיִּהְיֶה)."

... In J. Weingreen's *A Practical Grammar for Classical Hebrew*, the author comments concerning the meaning of this phrase; "This, rather than implying a continuation with what has preceded, has little more force when translated than 'now it happened'."³

The appearance of "it came to pass" in the Book of Mormon brings to mind Nephi's statement, "Yea, I make a record in the language of my father which consists of the learning of the Jews and the language of the Egyptians." (1 Nephi 1:1) Hugh Nibley, in *Since Cumorah*, states, "Instead of punctuation the original manuscript of the Book of Mormon divides

up its phrases by introducing each by an "and", 'behold', 'now', or 'it came to pass'. ...In Egyptian these phrases are not merely adornments, ...they are a grammatical necessity and may not be omitted."⁴

The basic structure of the Egyptian language (such as the construction of verb forms) bears some resemblance to the Semitic languages such as Hebrew. The similarities in the languages perhaps aided the writers of the Book of Mormon as they wrote in Egyptian. Moroni states, "And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew." (Mormon 4:98-99).

As believers in the Book of Mormon, the influences of the Old World on this continent is considered accepted fact. The majority of the

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A portion of the inscription from a tablet at Palenque which tells the story of a coronation. The first glyph on the upper left reads, "it came to pass."

ANCIENT OLMEC SITE UNEARTHED

Submitted by Jerry Brown
Independence, Missouri

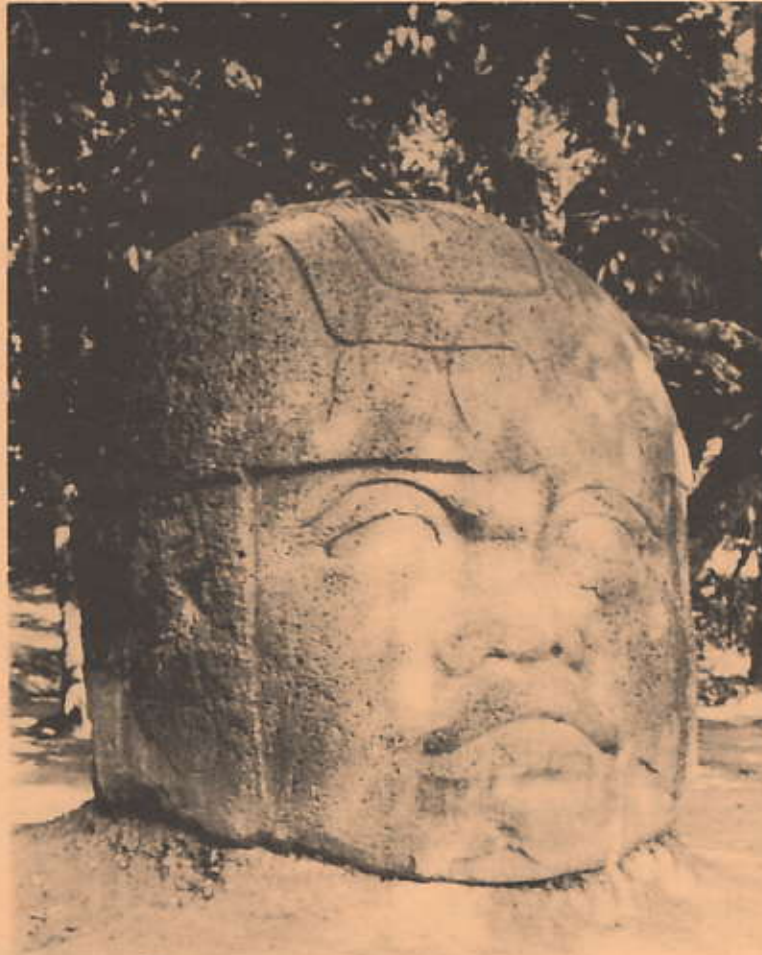
Information for this news item has been gleaned from an article by Mimi Crossley published in *The Washington Post*, April 26, 1986.

A monumental carved head along with the earliest stone buildings yet discovered in North America has been unearthed by archaeologists digging in the remote mountains of Cuernavaca, Mexico.

The site, built by the ancient Olmecs, is dated from 1200 B.C. to 600 B.C. Preliminary carbon testing indicates that even 1400 B.C. may be confirmed. One Olmec scholar stated that this find means that high civilization existed much earlier in Mesoamerica than was previously thought.

The Olmecs have long been considered the "mother civilization" of Pre-Columbian America. One identifying mark has been a large stone sculptured head. The three foot by three foot head found in Copalillo is much smaller than those uncovered in the area of Vera Cruz and Tobasco. This smaller head was found set into a wall surrounding a ceremonial center which consisted of highly finished stone architecture with huge blocks of travertine smoothly fitted together in the usual Olmec style —without mortar.

Also found at the site are four slablike stone carvings of jaguar faces that were once mounted atop the walls of the ceremonial center. On the back of one of these is what might prove to be the earliest evidence of the use of written numbers in the New World. Two bars and four dots are carved representing the number 14 in the Pre-Columbian



Large stone Olmec head from the La Venta, Mexico area.

calendrical system. Previously the earliest number in North America was 31 B.C. found on a carving from Tres Zapotes on the Gulf Coast.

According to Joaquin Garcia Barcena, head of INAH's central office for Prehispanic archaeology, the importance of the new site lies in its location, early time horizons, and extensive water works which includes canals and a dam. He stated, "It has early stone architecture, and early use of a calendar date, and the earliest well-defined ball court."

There is speculation as to whether or not this lunar-type landscape could have supported extensive agriculture in ancient times. The Olmecs are believed to have developed advanced farming methods which included the nurture of the earliest strains of maize, or corn.

These recent excavations at Copalillo once more raise the question of the origination of the Olmecs.* They left sculptured stone, beautifully carved jade artifacts and concave magnetite mirrors. Olmec ruins have been found beneath Mexico City, near Oaxaca and as far south as Copan, Honduras — nearly the extent of the Pre-Columbian culture region known as Mesoamerica, the area of high civilization north of the Panama isthmus.

*Editor's note: Many Book of Mormon scholars believe the Olmecs were the Jaredites.



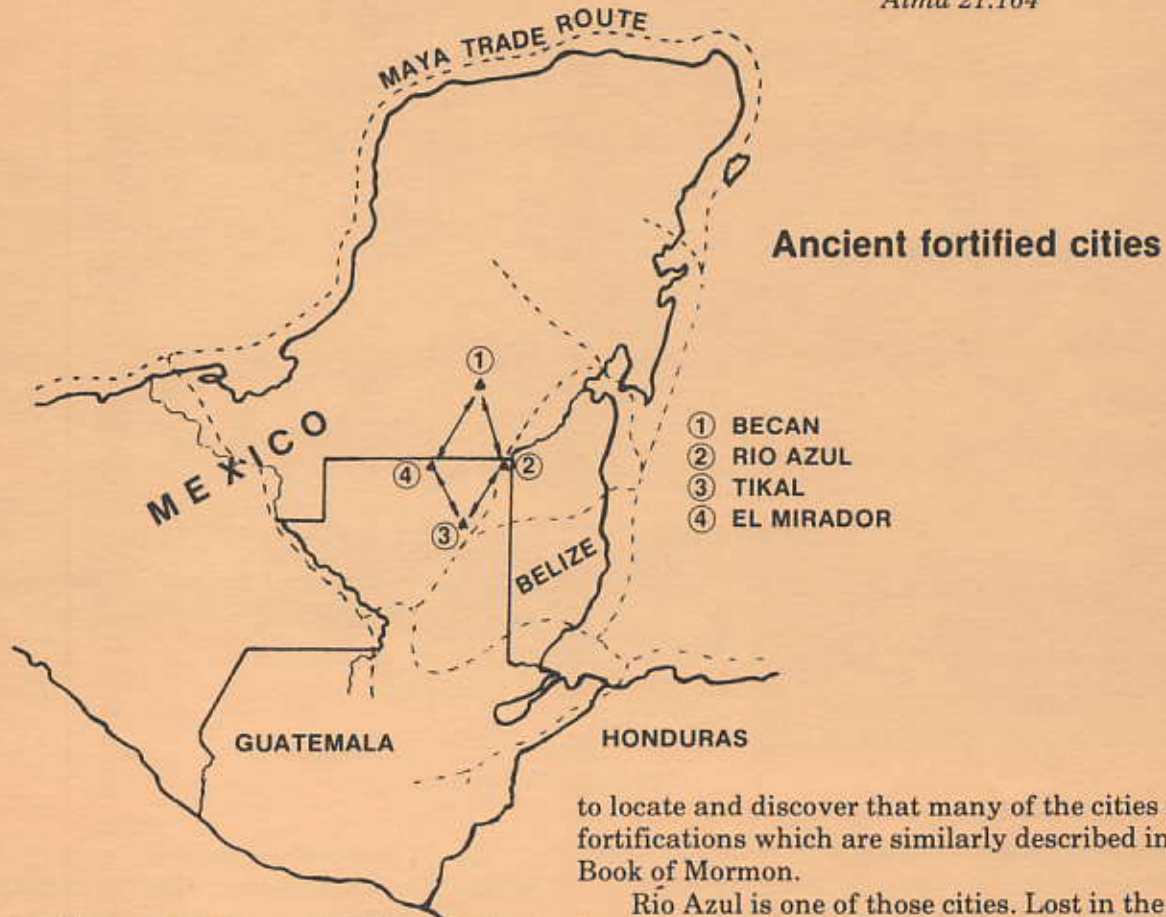
RÍO AZUL – GUATEMALA’S LOST CITY

Another Link In The Nephite Chain Of Defense

by Michael Gatrost
Kansas City, Missouri

“For they knew not that Moroni had fortified or had built forts of security for every city in all the land round about;”

Alma 21:164



Long lost to history, is the remarkable account of a man who revolutionized warfare in his dedication to God and to his people. “Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions,” proclaimed Moroni, the chief commander of the Nephites as he prepared the Nephites for war! (Alma 21:47) Moroni’s strategy was to fortify the Nephite cities throughout the land by digging ditches round about and throwing up high banks of earth. An innovative departure from traditional warfare, the plan was greatly successful, for the Book of Mormon records that “the Nephites had all power over their enemies;”

But where are these cities which would testify to Moroni’s brilliance? Deserted and abandoned by the Nephites at their final battle at Cumorah, and perhaps later inhabited by the Lamanites, the cities would fall to the encroaching jungle and dense undergrowth that would hide them for centuries. It is only in recent years that archaeologists have begun

to locate and discover that many of the cities had fortifications which are similarly described in the Book of Mormon.

Río Azul is one of those cities. Lost in the dense jungles of Guatemala to all but the looters who would destroy the knowledge of its graves and treasures, Río Azul’s location has only recently been discovered. It was a formidable city. Over 750 acres have been surveyed with pyramids reaching over fourteen stories high. Archaeologists believe Río Azul crystallized in the late pre-Classic period (about 250 B.C. to A.D. 250) and that its rulers governed a region of about 460 square miles. Its role apparently was to defend a part of the northern frontier and the main trade route. Lying on a defensible ridge within a bend of the river, its inhabitants built a defense system — *a dry moat and ramparts*, — in an arc on the east, strikingly reminiscent of Moroni’s strategic wisdom. Viewed on a map with three other cities, Becan, El Mirador and Tikal, all less than 60 miles equidistant from Río Azul, and each with similar earthen walls and ditches, one can see the Nephite chain of protection. Once mighty links held together by the faithfulness of the people, Río Azul and the others now stand alone . . . silent sentinels of a once mighty civilization.



DISCOVERING HIDDEN TREASURES OF KNOWLEDGE

by Brenda Trimble
Independence, Missouri



Palace at Yaxchilan.

Over the past several years, my love for the Book of Mormon has steadily increased. Recently, my studies have revolved around the Third Book of Nephi. As I would read about the account of Christ's visitation and ministry to the Nephites, I would find myself wondering what it would be like to be in the presence of Christ.

My interest in the Book of Mormon was the result of a trip to Mexico in 1981. I was on a tour with other church members. Although I enjoyed the trip, I felt uneasy at times because I had never taken the time to read the Book of Mormon. As a result, the information that was being given was difficult to relate to anything. Upon returning home, I made a resolution to read the book, which I did. I have never regretted that decision.

Just before Christmas 1985, my sister and I were discussing the Book of Mormon and recent developments relating to it. My mind drifted to thoughts of Mexico, and soon, the desire to return grew rapidly within me. The particular areas of interest, for me, were Palenque and Yaxchilan (possibly Bountiful and Zarahemla). After making it a matter of prayer, an opportunity opened up. In March 1986, my dream became reality.

As we prepared to begin our journey, I was still somewhat apprehensive about the possible dangers involved. Yaxchilan is a remote area and difficult to reach. Two days before we were to leave, though, a friend called my mother to tell her that she would pray for guardian angels to be with us on our trip. When I heard about this, a feeling of peace came over me. I knew we would be safe.

Linda and I, along with two friends, Frank and Sheila Engelbrecht, arrived in Palenque on a Sunday afternoon. That evening we met Hector, the guide, who would take us into Yaxchilan. We made arrangements through his wife (she spoke English!). We were told that the trip would involve a four hour drive over a rugged dirt logging road and an hour's ride down the river. We would have only two hours at the site, but we decided it would be worth it and made plans to leave the next day.

Early Monday morning, we were on our way. The trip went smoothly and without incident. Shortly before noon, we were approaching Yaxchilan by boat. We had expected to see the site from the river, but it was hidden from view by the tall ceiba trees and jungle foliage. After a climb up the river bank and a brief walk through the jungle, we finally got our first

glimpse of the site. It is not an extensively restored site, but was indeed worth the trip!

I had had several desires for this trip. One was to see the glyphs at Yaxchilan and to be able to get pictures of them. I didn't know how to locate them, though, and asking Hector was virtually impossible because of the language barrier. About this time, as we approached one building, Hector paused for a moment and looked over at me. He then pointed to a doorway. When I looked to see what was there, I saw a door lintel filled with glyphs! I threw off my backpack and laid down on my back in order to get the picture. After that, Hector tried diligently to show us all the glyphs.

As we walked around the site, I tried to imagine this place as Zarahemla. Was it here that Mosiah and his people found the people of Zarahemla? Or where King Benjamin gave his farewell address? Or where Nephi, son of Helaman, prayed upon his tower after returning to the city and seeing the iniquity of the people?

In the two hours in which we were at the site, we were able to achieve many of our goals. The thing



Usumicinta River which was traveled to reach Yaxchilan.

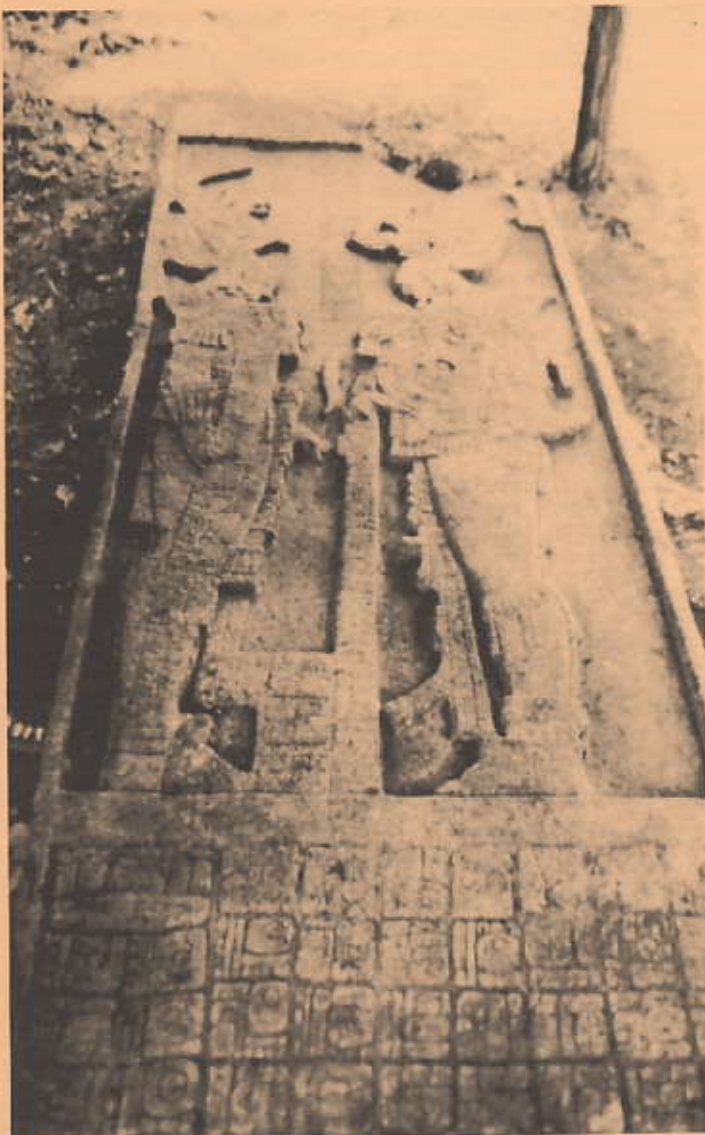
which impressed me most at the time, though, was the bond which we felt with Hector. He desperately wanted to communicate with us, and we with him, yet we could not speak each other's language. The Spirit which was present at the time helped to break through that barrier and allowed us to share together.

The following day, we visited Palenque. This site had been my favorite for a long time. As we wandered through the buildings admiring the stelae and glyphs, my mind focused on the Third Book of Nephi. If this was Bountiful, then Christ visited here to minister to the Nephites. How marvelous that must have been!

My mind soon became troubled, though, as I wondered for what purpose I had been allowed to make this trip. I had felt a fascination with the glyphs, yet, being unable to read them, how could they possibly be of importance to me? I made it a matter of prayer, but received no answer at that time.

Later, after returning home, Linda and I stumbled onto an article in the March issue of *Science* '86 called "The Language of Coba". It told of the breakthroughs in the deciphering of the Mayan hieroglyphs. As an example, they mentioned a tablet at Palenque which had been deciphered. The phrase that caught my attention was "it came to pass". How often that phrase has been seen in the Book of Mormon! This phrase, along with the discovery of poetic couplets, are examples of the testimony engraven in stone that this land was influenced by a Hebrew people just as the Book of Mormon has told us!

Suddenly, I was realizing an answer to prayer. For months, I had been fascinated by the Hebrew elements which could be found in the Book of Mormon, particularly in the literary style. Now it was being shown to me in a way that I had not anticipated. Just think — this is only a small example of what is soon to come forth. Isn't this an exciting time in which to live?!



Stelae at Yaxchilan.



MILLECAYOCITLALPAN: THE ORAL TRADITION¹

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Author's note: The following article has been purposefully written in narrative form out of respect for those who shared certain concepts with me. Nonetheless, the essence of those truths is contained in this article. A careful reading of Moses' experience on the Mount will aid in comprehending and perhaps lead to full understanding. "He who has ears to hear . . ."

"¡Toro Pinto!" "¡Toro Pinto!" The incessant sound penetrated the deep sleep of my mind. I opened my eyes. In the darkness of the early morning, I could perceive a few glowing embers in the corner of the reed shack. Their light cast eerie shadows on the unfamiliar surroundings. Where was I? Suddenly, I remembered. I was in Yancuitlalpan — place over the new earth — the Nahuatl Indian village where I was doing my Master's thesis on indigenous natural resource management. I had been coming here for months now to learn how these Indian people manage their land and water and how they live together. I remembered now. I was sleeping in the kitchen shack of the Altamirano family.

"¡Toro Pinto!" The voice called again, louder this time. It was Efren, my good friend and informant, waking me up to go with him to work the fields on Popocatepetl — the smoking mountain — high above



Mount Popocatepetl, sleeping mountain, near Cholula, Mexico.

the village. Today he would teach me how to plow the narrow, steep fields with his horses. I struggled out of my sleeping bag, threw on my clothes, and stumbled outside into the cold morning air.

"Ya es hora. Vamos a trabajar, Toro Pinto," Efren told me as he finished saddling the horses. At four in the morning, the village, still without electricity, lay coolly shrouded in darkness below us. The cold and darkness, however, did not dampen my excitement for what awaited us. Years before, I had walked among the fields and forests of Yancuitlalpan. The pine and oak expanses and the interlocked flower and maize fields deeply impressed me as one of the most beautiful places in the central highlands of Mexico. So when Efren said, "Let's go!", I was more than ready to leave the sleeping village behind and climb up the mountain.

Ankle deep in dust, the stout horses struggled up the steep path that zigzagged back and forth up the mountain. I rode one horse. My full effort was required to stay mounted on the burlap sacks that served as the saddle. The other carried a wooden scratch plow. My good friend, Efren, ran nimbly as a mountain goat along side. In the moonlit early morning hours, I could make out the black silhouettes of a few lonely pines lining the well used trail that we followed up and up. Little by little, the darkness lifted. Suddenly, the sun rose over the jagged sierra, bathing all of God's creation with soft, golden warmth. What a glorious sight! However, with the light and beauty of the new day also came the stark reality that all was not well in this ancient land. I stood with Efren and celebrated the life-giving force of the sun, but shock of the immensity of the destruction that had changed this once beautiful land of promise transformed my joy to sorrow.

Standing on the mountain, I remembered years ago walking here among the never-ending stretches of pine and oak forest, breathing the fresh air, sharing with my Indian friends, and thanking God for having created me. Now, a short time later, all had changed: trees had been cut, gullies had deepened and expanded, whole fields had eroded or been blown away, wildlife had disappeared, and springs and streams had dried up. The former beauty vivid in my mind, I almost cried out loud. My heart hung like a stone in my chest. I had climbed the mountain to find creation, but found destruction instead. "¿Que paso', mi amigo, que paso'?" I tearfully said to Efren.

Efren quietly replied, "What you see here, my friend is the result of a battle. A battle we all are fighting, a battle with ourselves, a battle seldom won."

My anthropological training in peasant economics and agrarian ecology had not prepared me for this philosophical direction of our conversation. I asked for clarification.

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SYMBOL OF THE CROSS IN MESOAMERICA

by Donna Weddle
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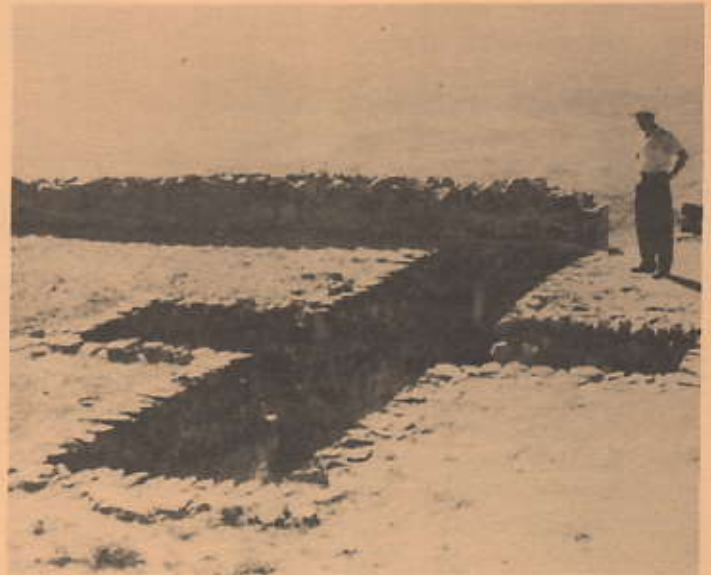
Through the years archaeologists and explorers have been puzzled by the use of the cross as a symbol by the pagan Indians of the New World. The cross, a recognized Christian symbol, was being used to mark graves and indeed some tombs were in the form of a cross. Some Spanish priests felt that St. Thomas the Apostle, reportedly a missionary to India, had also come across the ocean and introduced Christianity to the ancient peoples of the Americas. Others concluded that Satan, in connection with violent atrocities, used the cross in order to defile the sacredness of that symbol.

Many archaeologists have traditionally interpreted the use of the cross as an indication of the four directional points on the compass — this in spite of many examples and legends which would indicate that the gospel of Christ had been introduced in America.

There are many stories telling of the crucifixion of the bearded white God known by many names in various Indian languages. One account tells of a man more resplendent than the sun who died on a cross. An extension of this symbol is found in the use of three crosses in several areas, including the Zapotec culture in the Oaxaca Valley. The Spanish found that the women of Yalalog were wearing as necklaces three silver crosses fastened by a bar which suggests a fourth cross in the overall design.



Necklaces of three silver crosses were worn by the women of Yalalog, in the valley of Oaxaca in Mexico, even before the coming of the Spanish.



Cruciform tomb found at Monte Alban, Mexico.

Some have interpreted these three crosses as representing the Trinity or the three Marys. Their holiness is held to most devoutly by those Maya who have been isolated. To them the triple cross represents a God to be worshipped. Frequently the quetzal bird, itself a symbol of the Messiah of Mesoamerica, is perched on a cross.

The Book of Mormon records that Jesus Christ did indeed visit the land of the Americas. He was sent to ALL men, and he said to those in Jerusalem, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16; see also III Nephi 7:20). When he appeared to the people of the New World he invited all to see and feel the prints of the nails in his hands and feet, and the wound in his side (III Nephi 5:15). He also commanded them to obey his commandments by taking up their crosses (III Nephi 5:78). In a remote Mayan city in Chiapas, carvings were found of men bearing crosses.

Helen Augur, an authority on the Zapotecs, has written that the three crosses are one of the "mysteries of southern Mexico" (*Zapotec*, page 242). Believers in the Book of Mormon do not regard the American cross as a mystery, but as an added confirmation that Christ visited the ancient people of the Americas, taught the gospel, and caused that the record of his coming would be written and hidden up to be brought forth again in the latter day.

Editors Note: Readers interested in a more in-depth discussion of this subject are referred to *Book of Mormon Claims and Evidences, Volume 4* by Roy Weldon and F. Edward Butterworth.



TANTALIZING GLIMPSSES—FAINT WHISPERINGS

A NEW RESEARCH TRAIL—THE ORAL RECORD

PART 2

by Roy Weldon
Warrensburg, Missouri



Roy
Weldon

ON NEPHI'S TRAIL

The dawn of major civilizations in Ancient America involves an outstanding name — *Nahua*. This name courses through the traditions of middle America from 500 B.C. to A.D. 1520 and the arrival of Cortez in Mexico.

Sjodal, in *An Introduction to the Book of Mormon*, says the word *Nahua* should be given special attention. The Nahuas had lost all of the labial sounds except "P" and "U". The sound of "B" of "F" of "PH" would be represented by a "U". The change of "B" or "P" to "U", according to Mr. Dennison on page 94 of *The Primitive Aryans in America*, is of very wide geographical reach. He also points out that the pseudo labial "U" may represent a labial such as "B", "P", "F", "V", or "W". The word *Nahua* may therefore, as far as the pronunciation indicates, be considered identical with *Nephi*.

If the above premise is true then the test of its use should coincide with the use of the word *Nephi* throughout the Nephite record. If this is a valid glimpse it should be expected that the word *Nahua* should be found along the misty forest trail of antiquity extending from 500 B.C. to the Aztecs in A.D. 1500.

It does appear that the *Nahua-Nephi* trail commences approximately 500 B.C. and extends through the centuries to A.D. 1520 and Cortez as per the clues found along the academic research trail. Three prestigious authorities, Cottie Burland, Irene Nicholson and Harold Osborne in *Mythology of the Americas* say "Nahua speaking people were builders of Teotihuacan and earlier sites . . . its earlier

formative period goes back to about 500 B.C.; and its classic period with its arresting art, ranges from the fourth century to the tenth century."—Page 142, 1970

Bancroft says in his 1914 updated edition of *History of Mexico*, "The Nahua [Aztecs of Mexico] was the language spoken throughout the greater part of Montezuma's Empire . . . a careful examination of early authorities shows however, that they were all one language, and that the Nahua tongue was the oldest language of Anahuac (Mexico).—Page 87

The Aztecs were preceded by the Toltecs. However, it appears that the word Toltec is identical with the word Nahua, just as British is identical with English.

Alma Reed in *The Ancient Past of Mexico*, comments "The identity of the Toltecs . . . in the Nahuath language . . . a more correct practice would be to call the earlier (Toltec) group the 'Ancient Nahuas', and the much later (Aztec) tribe 'the recent Nahuas'."—Page 27, 1966

In *Mythology of the Americas* Burland, Nicholson, and Osborne document that there were two basic ancient cultures: Nahua and Maya, and that Quetzalcoatl was the God of the Nahuas.—Page 142

Enos in the Nephite Record says the Nephites were the most faithful to the Lord, and the Lamanites became a dark, lazy race who lived in tents and hunted beasts in the forest (Enos 1:29-34). Along the trail through the forest the name Laman, with variations like Laimon, Laymon, and Lamoni, are to be found. (See *Book of Mormon Deeps*, Vol. 3, Part 5 by Roy E. Weldon).

Noted archaeologist Edward Herbert Thompson, in *People of the Serpent* writes, "The legends of the primitive races of Yucatan tell of a fair-skinned race who became the rulers and leaders . . ."—Page 75, 1937

Mythology of the Americas, previously quoted, brings us along Nahua-Nephi's trail through the forest to the greatest puzzle of all for the archaeologists and the historians. "The very name Nahua . . . means one who speaks with authority, and we shall show how the idea of a chosen people able to speak for the gods was characteristic of Maya and Nahua religion. Incomprehensible in many aspects unless we regard it as representing revelation from a higher source."—Page 142

The Nahua-Nephi Trail burst out of the forest into a grand and glorious fullness of the source of revelation from on high in the person of the Savior himself descending from heaven in the presence of some 2500 astonished Nephites at the temple in their

Land Bountiful. It is at this point archaeology is most mystified. Entire books are written over this identity puzzle as per *Fair Gods and Stone Faces*, Alma Reid, 1966 and *In Quest of the Fair God* by Pierre Honore, 1964.



In his article, *Tantalizing Glimpses*, Roy Weldon refers to the book, *He Walked the Americas* by L. Taylor Hansen. This is easy but fascinating reading and enthusiastically recommended to our members. *He Walked the Americas* is available at bookstores and libraries. The current price should be approximately \$12.95. The book may be ordered from Herald Publishing Co., 3225 S. Noland, Independence, MO 64055 at the above price.

HE WALKED THE AMERICAS

Part one of this series had to do with a young Englishman's approach to ancient secret oral lore via a Maya shaman's revealments. L. Taylor Hansen in *He Walked the Americas* (1963) also makes a unique approach. Hansen, a graduate anthropologist, after perusing some 100 authorities, as listed in her bibliography, sought to work from a different angle by interviewing tribal chiefs and medicine men from

the Andes to Alaska concerning their hero god traditions of long ago. Space warrants only a brief summary. Each tribe had a different name for this personage. Forty times tribes from Peru to Canada called him the Dawn God, the Morning Star God, the Venus Prophet and Healer. The Aztecs worshipped Venus, the morning star, as the symbol of Quetzalcoatl. It appears any American Indian tribe could scarcely have known of Revelation 22:16, "I am the bright and morning star." In addition many tribes are not Christian. Christ as the Bright and Morning Star is not in the Nephite Record.

Another intriguing glimpse is the numerous mention of their Dawn God Prophet being clothed in a white robe. This is not found in the Bible, but it is in the Book of Mormon. These findings and more to come in the next part of this series appear to be tantalizing glimpses into the Cumorah Library yet to be revealed.

In addition to Dawn Gods and White robes, Hansen has numerous notations of the following:

- A. Mentions of having twelve disciples.
- B. Mentions of strange palm markings.
- C. Mentions of the one and only God or Great Spirit.
- D. Mentions of loving ministry to little children.
- E. Very numerous repetitions of My Father.
- F. Lastly, in an interview with the Navajos she asked for the name of their ancient prophet healer. The answer was then spelled out for her, "YEH-HO-VAH."

Hansen then concludes, "Today, white man, hearing, is deeply puzzled." Page 103

The word Jehovah is found twice in the Nephite Record (quotes from Isaiah), and three times in the Bible (Exodus 6, Psalms 83, and Isaiah 12,26) In what direction do we look for unlearned Navajos getting this word for their God?



MILLECAYOCITLALPAN: THE ORAL TRADITION (continued from page 6)

Efren explained, "According to the *tlatoni*², in *tonal* — the soul of man is woven of two substances: in *yolotl* — the heart, the spirit and in *nacatl* or *tonacayotl* — our body. In *tonal* is of the sun³ and hence seeks it always. But we as men live on the earth and as such we have made *ixtli*⁴ — masks to hide our true *tonal*. In *ixtli* is born of the *nepantlaliztli* - the emptiness of pride — and therefore desires its gratification. We are both *tonal* — sacred, and *ixtli* — profane at the same time. *Tonal* is the essence of the Creator, the life force in us all. *Ixtli* is that which is false, that which is not real but becomes real because we give it power. Those that follow the *nepantlaliztli* are *yolotexquimili*, they have their hearts wrapped in corn masa, they do not feel, they do not care. Their road leads to the north, to *Mictlan* — the place of the dead."

I did not understand what all had to do with the

ecological destruction I was witnessing around me and asked Efren to enlighten me.

"Toro Pinto," Efren replied patiently, "it is not something I can explain. It is something you already know, but perhaps you do not yet understand. We all know but do not understand the separation."

More confused than ever, I decided to sit quietly for a while. I watched the wind blow across the fields, carrying great clouds of dust with it. The sun rose higher and warmed the morning air. I stood up, stretched, and walked across the field to help Efren plow for the spring planting that would soon come.

¹Literally means "agriculture over the stars", true meaning: spiritual agriculture.

²tlatoni — teachers, ancient wise ones

³Tonal in Nahuatl also means "Sun"

⁴ixtli — face, image, projection



THE LORD'S SUPPER

In this lesson we shall seek to understand more fully the significance of Christ's eternal sacrifice and our reasons for partaking of the bread and the wine, the Lord's Supper. The misconception that the Lord's Supper is for the forgiveness of sin will be discussed.

When the Church came forth in 1830, there were widely different views held by the various denominations of that day regarding the Lord's Supper. The Lord gave his church instruction necessary on this highly important subject, which differs in some basic respects from all other denominations of today.

The Bible contains an account of our Lord's last supper with his twelve apostles. However, not all that was recorded of that memorable evening is contained in the Bible, because many plain and precious truths were lost from the scriptures because of wickedness. By combining the scriptures of the latter days — the Inspired Version, the Book of Mormon, and the Doctrine and Covenants, much greater insights can be gleaned regarding the Lord's Supper. The Book of Mormon teachings are plain and explicit on this subject.

One of the first things which Jesus did when he appeared to the Nephites was to serve the bread and the wine.

First, Jesus identified himself to the Nephites. Each individual who had assembled at the temple at that time was given his personal testimony that he who had descended into their midst was indeed the Christ, the Son of God (III Nephi 5:11-17). Each member of Christ's Church may still receive the evidence of the divinity of Christ through the Holy Ghost (III Nephi 5:33,37). Actually, this is a requisite of each member to continue seeking until he receives his testimony.

The next thing which Jesus did was to choose twelve disciples whom he commissioned to "baptize with water," saying that he would baptize them with "fire and the Holy Ghost" (III Nephi 5:21,22, 44-46).

Nephi was chosen first, and was baptized first. Jesus told him the exact manner of baptism, even the exact words that were to be spoken (III Nephi 5:19-26). Having been baptized first, Nephi then baptized the disciples as commanded.

After giving much additional instruction, Jesus commanded the disciples to bring forth some bread and wine, which he blessed. He gave of it unto his disciples, after which they were commanded to give of it unto the multitude.

Some mistakenly say that Jesus served the bread and the wine to unbaptized individuals when he instructed the disciples to give the emblems to the multitude. This is not true, according to the record. Jesus did command the disciples whom he chose to "baptize this people when I am again ascended into heaven" (III Nephi 5:21,22). He said, "On this wise shall ye baptize, and there shall be no disputations

Study Along With . . .

Thelona
Stevens



among you" (verse 23). Why would there be disputations over being baptized? Because they had already been baptized!

In the years immediately prior to the great storm, Nephi and other men ordained "unto this ministry" preached repentance and remission of sins (III Nephi 3:67-70). Verse 68 says.

Now I would have you remember also, that there were none who were brought unto repentance, who were not baptized with water.

—III Nephi 3:68

Before Christ's advent among the Nephites, baptisms were under the law of Moses, under the old covenant. When Christ made his supreme offering on the cross, he brought into being the new covenant.* He told the Nephites

The law is fulfilled that was given unto Moses. Behold, I am he that gave the law, . . . the law in me is fulfilled, . . . it hath an end.

—III Nephi 7:5,6

Baptisms under the law of Moses were acceptable until the new covenant was in force. After Christ fulfilled the law of Moses, it became necessary to be baptized under the new covenant.

Compare the authority named under the old covenant and under the new covenant.

When Alma baptized Helam, under the old covenant, he said:

Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

—Mosiah 9:44

Under the new covenant, Jesus gave Nephi the exact words to be used when baptizing:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

—III Nephi 5:25

To me, the word *Amen* under Christ's authority is significant. After Christ there was to be no change in the authority for baptizing. It is by the same authority that baptisms are performed today (D&C 17:21c), still using the word *Amen*. That word was not used when baptisms were performed under the old covenant (Mosiah 9:44) because Christ's fulfillment of the law of Moses would change things.

Although they were baptized believers functioning under the law of Moses, those Nephites to whom Christ came were required to be baptized under the new covenant. They were all baptized accordingly, including the priesthood. Moroni wrote that "elders, priests and teachers" were all baptized (Moroni 6:2).

WHO MAY SERVE THE LORD'S SUPPER

When Jesus was giving his initial instructions to the Nephites regarding the Lord's Supper, he stipulated, "There shall be one ordained among you and to him will I give power" to administer the Lord's Supper (III Nephi 8:32).

Moroni, chapters 4,5, says that the emblems were administered by the "elders and priests" and gives the exact prayer to be offered over both the bread and the wine. This is in full accord with the instructions given in 1830, that the bread and the wine are to be administered by an elder or a priest, and the exact words which are to be used (D&C 17:22,23).

WHO MAY PARTAKE OF THE LORD'S SUPPER

Those authorized to serve the holy emblems are commanded to give them unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do . . .

—III Nephi 8:32,33

Verses 60-65 of this chapter are very clear as to those who may be served the Lord's Supper. Unbaptized individuals are "unworthy to eat and drink my flesh and blood," but they are not to be cast out because they may repent and be baptized in his name, and then they are to receive the emblems. The same instructions are given in the latter days (D&C 17:18; 46:2).

Also to be considered unworthy are members who are in transgression. Those who have sinned and have not repented are not to be served the emblems, but neither are they to be cast out.

Ye are also commanded not to cast out anyone who belongeth to the church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

—D&C 46:2d

WHY PARTAKE OF THE EMBLEMS

Under the old covenant when animals were slain on the altar of sacrifice, death was administered quickly. When the "Lamb slain from the foundation of the world" was sacrificed, he died the slowest, most agonizing death the Romans ever devised. Jesus did this for all of us of his own volition, willingly, that we might have everlasting life. He asks that we remember his sacrifice for us. In every reference instructing the administering of the bread and the wine there is included the commandment to remember him (as Matt. 26:22-24; III Nephi 8:34,40; D&C 17:22,23).

When Jesus instituted the Lord's Supper, he said to the twelve apostles in Jerusalem,

Behold, this for you to do is in remembrance of my body; . . . [and] my blood . . . and as oft as ye do this ordinance, ye will remember me . . .

—Mark 14:21,23,24

It was Arthur Oakman who brought me to the understanding of Matthew 26:22-24, that partaking of the bread and the wine is "in remembrance of my blood of the new testament", while his death, the shedding of his blood, was for the remission of the sins of believers."

Read again Jesus' words to the Nephites concerning the sacrificial emblems:

And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you.

—III Nephi 8:34-36

Note how every detail of this is followed in the familiar prayer over the bread in Doctrine and Covenants 17:22.

There is no indication whatsoever in any of these references that forgiveness of sin accompanies the partaking of the emblems. Forgiveness of sin was accomplished when Christ died on the cross.

John 6:53 states: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Combine this thought with Jesus' words:

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.

—John 15:4,5

The reasons, then, for partaking of the Lord's Supper are for remembering Christ's great sacrifice for us and for gaining more spiritual life.

FORGIVENESS OF SIN

The misconception is quite widespread that by receiving the bread and the wine one is forgiven his sins. As shown, this is not true. For emphasis, we state again:

Christ died for our sins.

We take the bread and the wine in remembrance of his death.

One who attends the sacrament of the Lord's Supper without repenting is not prepared to partake of the emblems. He would be partaking unworthily. God has clearly told the proper procedure for members: Repent; make restitution and reconciliation before participation at the altar.

Repentance. This is such a big subject that here we merely say there must be daily, constant repentance — as often as we are aware of doing wrong there must be godly sorrow.

Restitution. Actually repentance and restitution are so closely associated that there can be no separation. Repentance means more than just being sorry. All possible restitution must be made in order to be right again with God.

Reconciliation. A part of worthiness is to have all things right with our fellow beings. God says that if all things are not right when we come to the altar, we are to leave our gift there and go and make things right, and then return and offer our gift. (See Matt. 5:25,26; III Nephi 5:71,72.)

Forgiveness of sin. Baptism, of course, is for the remission of sins. After baptism, every time we repent, make things right with our fellow man and turn to God in repentance, we are forgiven.

As often as my people repent will I forgive their trespasses against me.

—Mosiah 11:139

As often means every time. This may be several times in one day! There is no qualifying terminology. God does not say that he will forgive our trespasses when we go to the next sacrament of the Lord's Supper. Indeed, if one goes without forgiveness and partakes of the emblems, he is under additional condemnation by partaking unworthily.

WARNINGS AGAINST UNWORTHINESS

Jesus commanded:

Ye shall not suffer anyone knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth of my flesh and drinketh of my blood unworthily, eateth and drinketh damnation to his soul.

—III Nephi 8:60

Paul warned:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let him examine himself, . . . For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

—I Corinthians 11:27-30

Mormon cautioned:

See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the Living God; and if ye do this, and endure to the end, ye shall in no wise be cast out.

—Mormon 4:95

There rests upon the individual the responsibility of making himself worthy before God to partake of the symbols of Christ's offering.

*Review THE WITNESS, April 1986, pp 9-11, for an explanation of the old and the new covenant.

And It Came To Pass *(continued from page one)*

population with the exception of a few small groups does not agree with this idea. These people are willing to accept ideas resulting from discoveries made by archaeologists and ethnologists (people who study the origin, characteristics, customs, and the distribution of a particular group of people). The deciphering of the glyphs at Palenque is just one of many examples.

The Palenque glyph does not fall within the time frame of the Book of Mormon, yet, the Lamanites who were left would have continued to use the language which had come down to them from their forefathers. Engraving their history in stone using this language, they have left us a supportive testimony of the

validity of the Book of Mormon. The day is soon coming when the world will begin to recognize the importance of this record and will be looking to us for answers. Is our faith and knowledge of the Book of Mormon sufficient to meet their needs?

FOOTNOTES

1. Virginia Morell, "The Lost Language of Coba," *Science* 86, vol. 7, no. 2, p. 48.
2. Robert F. Smith, " 'It Came To Pass' in Bible and Book of Mormon", Foundation for Ancient Research and Mormon Studies, Preliminary Report, p. 1.
3. Angela Crowell, "Hebraisms in the Book of Mormon," *The Zarahemla Record*, Summer and Fall 1982, p. 2.
4. Hugh W. Nibley, *Since Cumorah*, (Salt Lake City: Deseret Book Company, 1983), p. 169.



LETTERS

In our archaeological classes at the Fort Lewis College, before our travels throughout Mexico, some of my classmates were lamenting the conquest by the Spanish over Middle America. Our teacher, Dr. Ives, asked our class if we should sorrow or rejoice because any nation or people who would take innocent fellow servants, rip out their hearts, and offer them to idols should be conquered. How grateful we should be for a history of ancient America by true righteous men who wrote this history in the pages of the wonderful Book of Mormon. We who live here near Chaco Canyon and the Pueblo Indians, the descendents, the Chaco builders, appreciate more and more the spiritual research and development that goes into The Witness. We know your desire to place The Witness into the hands of those who are crying for a glimpse into the ancient origin of their tribal past. So if there is a surplus of The Witness that you don't mail out, do you feel it would be a spiritual blessing to place some of these copies into their tribal headquarters each time? If so, I could take them to four tribal quarters — three Pueblo tribes and the Navajo tribe. Please mail us a few copies of "The Witness" if you have the April. We remain yours in love and service.

—
New Mexico

I was loaned a newsletter by a friend to read. I thoroughly enjoyed it as I am an avid Book of Mormon reader and teacher. I enclose a check for membership. God bless you in all your worthwhile efforts.

—
Missouri

Thank you for sending us the April issue of "The Witness". We find it excellent study material. Please extend our greetings to Sister Thelona Stevens. Though we have never met, her works and studies are well represented in our personal library.

—
Washington

I am trying to figure out why I have never received "The Witness"!!! I am really interested in helping with research. We have believed whole heartedly in the Book of Mormon and the prophet, Joseph Smith.

—
Colorado

Thank you all for all the work you do. It is wonderful to realize that there are so many people in the church that love the Book of Mormon as much as I do. I love sharing it with the people the Lord leads me to.

—
California

Please accept my humble contribution. "The Witness" has been such a blessing to me.

—
Arkansas

I can't tell you how pleased I am with Thelona's articles. It surely strengthens one's faith. May God continue to bless you in your endeavors.

—
Iowa

We are tremendously thrilled with your work of the Book of Mormon. We can see how God will use us remnant Gentiles to work with His chosen people to bring about the kingdom on earth. You have given us enthusiasm for the Book of Mormon which we are studying in our class. The sample copy you gave us is so wonderful we are passing it around to everyone we know.

—
Missouri

I am reading the Book of Mormon this year according to your calendar's plan and I just want to say that it is truly wonderful. I love the feeling of accomplishment that goes along with the continued reading and the spiritual blessings to be obtained are greater by far. I just want to express my gratitude to Sister Stevens and your Foundation for providing the Saints with such a lovely and practical tool as the calendar.

—
Arizona

I am sending a contribution for "The Witness". I have been reading the ones given to me by my friends, and enjoy them very much.

—
Florida

I would like to subscribe to your enlightening newsletter. I enjoyed the issue you sent free of charge. May God bless you and guide you in continuing a fine effort.

—
Missouri

I really appreciate receiving "The Witness". Also, please keep me in mind if you even consider a week long, or long week-end seminar on the Book of Mormon.

—
Ontario, Canada

I do enjoy each issue of "The Witness" and have shared it with others, three of whom have now joined also. God bless each of you. Thank you for your devotion to this great work.

—
Florida

OUR INDIAN HERITAGE

by Leonard Mann
Grants, New Mexico

In this time in America, the Indian should not, and cannot be forgotten. From the four hundred tribes, now living scattered from Panama to Alaska, has come to this nation the greatest array of food and medicinal herbs ever to be inherited by any nation in the history of man.

Gold was not the only valuable commodity coveted and seized by the Conquistadors. The foods never before seen by the white man, but long cultivated by the Indian were so nutritious they soon revolutionized the eating habits of the world.

Maize, or corn, the staple food, given by the Indians to the colonial settlers, had been cultivated so long by them that it had completely lost its ability to reproduce itself as it had done in the wild state. Although eastern woodlands and river bottoms of middle America were so full of wild fruits, roots, and nuts that there seemed to be little need of cultivated crops, corn was still cultivated. It was held in high esteem as a sacred food then, and still is by most tribes today.

According to our history books, the sweet potato may have been the first Indian food to be used by Columbus and his sailors. Ferdinand, the son of Columbus stated: "In the month of December 1492, Columbus ordered a life boat lowered to the sea and sent for a load of sweet potatoes."

Pies of pumpkins and squash now grace our tables at Thanksgiving and through the rest of the year. The peanuts roasted by trappers and Indians is today one of the highest protein foods on our pantry shelves thanks to the one time lowly slave, George Washington Carver.

The bean, now found to be so high in protein, was used by the Indian when hunting was lean. Now it is used by all people all over the world to replace costly meat. Without these indispensable ancient Indian foods from America, what would agriculturists use to feed the thirty percent of the world's population now suffering from malnutrition and near starvation?

Many well-established industries built their foundations upon Indian foods and medicinal herbs introduced to the white world by the Indian. A retrospective look at some of these industries enables one to see the relationship between their development and ancient cultures. The cacao bean now used in our chocolate candies is one example. Cold and hot drinks are also made from this cacao bean. Books used by our grade schools point out that the Panama Canal might still be on the drawing board if the Indians of Panama had not given the secret formula for the use of quinine from the cinchona bark to combat malaria. Another

Indian medicine at one time used around the world and still in use today is cascara, a mild laxative, is made from the bark of this tree. Capsicum is used in making liniment from peppers. Willow bark was used to combat fever and contained salicin now produced synthetically and used as an ingredient in aspirin. Maple syrup so relished by the early colonist, is in use today by both whites and Indians. We use the avocado pear in many salads, dips and main dishes. Tapioca is used by the women of the world as pie fillers. This pudding was first used by native Indian women. They pounded it from the root of the cassava shrub.

The list of things contributed by the first Americans is so extensive that only a few can be noted in this article. The founding fathers of this nation were not aware they had embarked to a land choice above all other lands.

In this year, we need to look back and remember. We need to really consider where all our greatness comes from and how we have progressed so far. Never was there a more fitting time to pause and remember the very First Americans, the Indians, and their gifts to the world.

Editor's Note: Leonard Mann is part Cherokee. He was born in northwest Iowa and educated with the Omaha tribe since his uncle and father were church missionaries working with that Indian nation. Brother Mann's field is horticulture and for thirteen years he worked with the Zuni tribe teaching landscaping at St. Anthony School. He is anxious to help the native Americans to discover their past. The reader is referred to the first letter in the Letters section. FRAA has received this plea from Brother Mann. We are responding in a most positive way to his suggestions.



A Special Message To Our Indian Readers

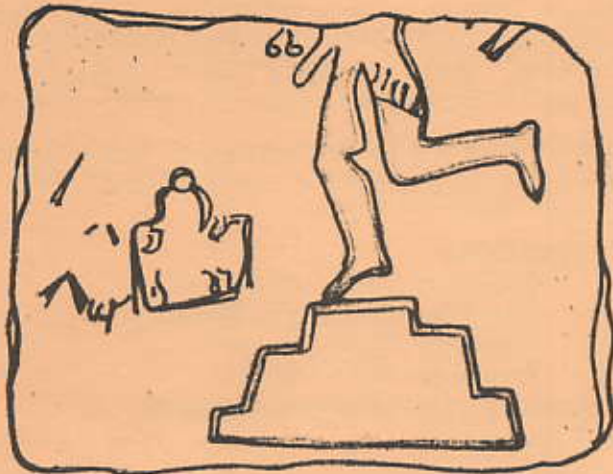
Witness #53 should be in the home as a spiritual blessing to all whose hearts are open to the voice of God in these latter days. It is so timely. Hopefully I can share it with our Indian friends in our work with them in 1986 as we did in '85. We will continue to educate them in the growing of this ancient grain, quinoa. I still have several different strains all packaged for any Indian who will send me this request. Your brother in Christ,

J. Leonard Mann
678 Stephens
Grants, New Mexico 87020



EVIDENCE LINKS ANCIENT INDIA AND MEXICO

Submitted by Neil Steede
Cardenas, Tabasco, Mexico



Kavi Javanese inscription found on one of the bricks at Comalcalco. The translation is "Siva" or "Shiva" which is the name of a Hindu dancing god.

**Editor's note: FRAA sent Fred Weddle to Comalcalco in 1983 to photograph nearly 5000 individual inscribed brick. Dr. Barry Fell and Neil Steede used one set of these pictures to send to various linguistic scholars over the world for identification and evaluation. Information for the accompanying article has been obtained from a newspaper publication in Mysore, India.*

Positive epigraphical evidence has been discovered between ancient India and Mexico via Indonesia. Dr. Barry Fell, President of the Epigraphical Society in San Diego, California suggests that early Hindu merchants in pursuit of their professions sailed to far off lands, including Mexico. Silent testimony of their presence is seen in the form of inscriptions at several sites in that country.

According to a communication* sent by Dr. Fell to Dr. B. Ch.Chhabra, formerly Government Epigraphist for India and retired Joint Director General of Archaeology in India, scholars there have identified inscriptions in the Javanese Kavi dialect engraved on ancient baked clay brick tablets. Comalcalco is such a site in the province of Tabasco. Here thousands of baked brick, inscribed and uninscribed, were used to build temples.

Dr. Fell points out that other scholars have recognized not only Indian, but Libyan and Carthaginian texts.

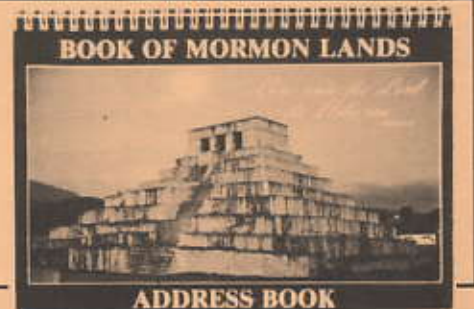
Transcriptions made by epigraphers tend to show that Comalcalco had flourished for some time as an important international trading center attracting traders from distant lands.

Ancient Hindu and Buddhist traders probably from Java and other islands in the Indian Ocean also sailed the Pacific and landed on the coast of Mexico, thence to the merchant city of Comalcalco.



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Mark Your Calendar



Plan now to Spend a Day with the Book of Mormon on October 18! Meetings will be held in the Conference Chamber at the RLDS Auditorium in Independence, Missouri. Book of Mormon materials will be displayed and the Laurel Club will serve lunch. Plan now to come and share good fellowship while seeking a more comprehensive understanding of the Book of Mormon. Details of the program will be published in the next Witness.

ANNOUNCEMENT

The Albuquerque Museum's exhibit, "Maya: Treasures of an Ancient Civilization", will be shown at the Nelson Art Gallery in Kansas City from July 19 to September 7, after which it may be seen in Albuquerque. The Kimball Art Museum of Fort Worth has organized a Mayan exhibit, "The Blood of Kings", which shows in that city May 17 to August 24. Cleveland will display this exhibit October 8 to December 14. FRAA suggests that anyone living close to these cities contact art galleries or museums to verify times of showing. A recent article in the Smithsonian highly recommends both of these Mayan exhibits.

ABOUT THE FOUNDATION . . .

PURPOSE

The Foundation for Research on Ancient America is a not-for-profit corporation comprised of individuals who desire to advance the knowledge of Jesus Christ and the Book of Mormon. Through instructional materials, archaeological research, testimonies and related projects members of FRAA seek to assist in bringing forth the light that is contained in the ancient scriptures of the Book of Mormon.

The Foundation for Research on Ancient America is not an official organization of the Reorganized Church of Jesus Christ of Latter Day Saints.

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