

The Witness

The Foundation For Research On Ancient America



Summer 1991

Number 73

	Chinese		Sumerian		Egyptian	Mayan
	Ancient	Present	Ancient	Cuneiform		
Sun						
Hand						
Hill						
Knife						
Man						
Head						
Water						
Foot						
Bird						
Fish						

Ancient Writing Systems

The Witness

Summer 1991

Number 73

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The Foundation for Research on Ancient America is a nonprofit 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. A contribution to the Foundation for Research on Ancient America results in membership.

Articles and the opinions expressed herein do not necessarily represent the view of the Editorial Committee. Unsigned articles are attributable to the editor.

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Cover...

The drawing of this comparison chart which hangs in the Museum of Archaeology in Merida shows logographs from Old World writing systems and the Maya. Of the three, typologically Maya hieroglyphs most closely resemble the Egyptian. More importantly, they both employed the same inner structure. See page 4 in this issue.

Drawing by Brenda Trimble.



Patriarch Henry Schaefer died on March 16, 1991. Throughout his ministry, Henry staunchly promoted the message of the Book of Mormon. He had a great love for the testimony of Jesus Christ within the book.

As a speaker at the Foundation's 1985 "Spend A Day With The Book of Mormon," Brother Schaefer said:

If you could have only one of our three books, which one would you choose? I have no question in my mind. I would choose the Book of Mormon because of its purity of language, its plainness of speech. Its message and records are particularly meant for our day. Brothers and Sisters, speak of what is written, and you will always be blessed.

We at the Foundation express our sorrow for Brother Schaefer's passing. Yet, we believe that he, like Moroni, has gone to rest in the paradise of God until his spirit and body shall again reunite and is brought forth triumphant to meet with the righteous before the pleasing bar of the great Jehovah, the eternal judge of both quick and dead.

Our special thanks to those who have made contributions to the Foundation in his memory.

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Foundation News

New Building

The discovery that the heating system needed replacement set back renovation progress and added several thousand dollars to expected costs. This was a mixed blessing, though, as now the heating system is much more efficient and better suited to the activities to be carried out in the building.

Replacing the furnace forced the target date for occupancy back several weeks. Now it probably will be ready sometime in April.

In February, a special letter requesting aid from members of Helaman's Two Thousand generated over \$8,800 in addition to the \$16,680 already given toward the building fund. Your faithful support is much appreciated! THANK YOU ALL!

Foundation Invited To Respond To Criticisms of The Book of Mormon in Ontario

In response to public criticism of the Book of Mormon by a local Baptist church, the Chatham district president invited the Foundation to provide classes the weekend of January 25-27, 1991. Classes taught by Lyle Smith, chairman of the archaeology committee for FRAA, were held on Friday and Saturday nights, and Sunday morning and evening. The classes were "Timeline of the Book of Mormon," "Mayan Language in the Book of Mormon," and "The Role of Archaeology in the Book of Mormon" in preparation for the final session which answered the 25 criticisms of the Book of Mormon distributed at the Baptist church.

Appreciation goes to the Sarnia, La Salle, and North Chatham branches for the use of their facilities.

According to John Scherer, the

Chatham District President, "Our objective was to be positive and conciliatory in time with II Nephi 12:65-72 which talks of sharing our sacred experiences with those who may not find them familiar."

The Foundation is prepared to offer similar presentations in bearing a positive testimony about the Book of Mormon where appropriate or needed. Contact President Michael Gatrost.

Book Steward Coordinators

Jim and Penny Dunning, at the request of the officers of FRAA, have agreed to manage and promote sales of all materials produced by FRAA. They will be the contact persons for anyone wishing to purchase or find out about the books, videos, T-shirts, etc., produced by the Foundation.

One of their responsibilities will include searching for individuals to function as FRAA representatives in promoting the sale of FRAA materials to their group. To date, Kathleen Haley is handling the Detroit area, Glen Dailey the Chatham district, and Gena Hopkins, the Fort Worth/Dallas area. If you would like to be a FRAA book steward, please write to Jim and Penny at 210 White Oak, Independence, MO 64050.

Regional Book of Mormon Days

This year sees the addition of regional conferences in the Utah and Chicago areas. FRAA also has been asked to return to Michigan and Texas. These all-day

seminars offer those who attend an opportunity to experience drama, learn about new evidences validating the Book of Mormon, and hear insights and testimonies about the book. Note the dates on the calendar on this page, and if possible, please plan to attend and share the excitement and joy that comes from a faith-strengthening experience.

Archaeology Committee Members Attend Workshop in Austin, Texas

Glen Scott, Brenda Trimble, and Linda Trimble, of the FRAA archaeology committee, attended a two-day symposium on "The Archaeology and Dynastic History of Yaxchilan" held at the University of Texas at Austin, March 7 and 8. Brenda and Linda remained to attend the Maya hieroglyphic writing workshop on Saturday and Sunday, taught by Dr. Linda Schele (Department of Art, University of Texas at Austin) and Dr. Peter Mathews (University of Calgary).

Attendance at these types of meetings keeps the committee up-to-date about the latest ideas and thoughts about Mesoamerica archaeology and linguistics. FRAA then tries to let our readers know these findings in articles in *The Witness* and/or presentations at regional seminars.

The rapid progress made over the last few years in deciphering the hieroglyphs causes those of us at FRAA to eagerly wait for the reports from the committee members.

Calendar

May 18, 1991

Chicago Area Spend A Day With The Book of Mormon—Aurora RLDS Church

June 9, 1991

Annual Meeting

August 10, 1991*

Michigan Spend A Day With The Book of Mormon Conference—McMorran Place (Conference Center), Port Huron

Fall 1991

Second Annual Dallas/Fort Worth Region Spend A Day With The Book of Mormon

November 22-
December 1, 1991

Guatemala Archaeology Tour
Call Lyle Smith (816) 229-5192



Egyptian and Maya* Hieroglyphs: THE SAME WRITING SYSTEM

Sherrie Kline Smith

Since its publication in 1830, the Book of Mormon has been heralded by its opponents as a hoax and a fraud. Since 1830, the Book of Mormon has related that two of the three migrating peoples in the record came from the land of Jerusalem, bringing with them a knowledge of Egyptian and Hebrew (1 Nephi 1:1; Mosiah 1:3-6; and Mormon 4:98-100). And since 1830, a major criticism of the book has claimed that lack of evidence of these Old World writing systems in the New World proves the book false.

The Smithsonian Institution's official statement regarding the Book of Mormon includes the following observation about writing:

No inscriptions using Old World forms of writing have been shown to have occurred in any part of the Americas before 1492 except for a few Norse rune stones which have been found in Greenland.

—*Biblical Archaeology Review* 1988:17-18

The full statement, along with several critical letters, appeared in

The Maya hieroglyphs on the back of stela P from Copan have been only partially deciphered. Pictured here is the lower portion of the stela. The part not pictured contains calendar information with a date of A.D. 624.

The top two glyph blocks shown have something to do with Venus. Several interpretations have been presented for the next glyph block including a suggestion that Copan controlled trade all the way to the La Venta Valley. The next glyph block, second one on the right translates, "it had come to pass." Remaining glyphs refer to names and titles and the shedding of blood.

the "Queries and Comments" column in the November/December 1988 issue of *Biblical Archaeology Review*. One of these letters by Barbara A. Hainsworth said:

The question of writing is the most damning to Book of Mormon claims. If the glyphs of Central American and Mexican cultures were related in any way to Egyptian or Hebrew, then a working knowledge of the Old World systems should at least provide some clues to help decipher the New World writings. However, this is far from being the case (emphasis added).

—1988:12

These judgments appear to have been a valid viewpoint for the unbelieving skeptic, requiring of the believer, as Mormon asserts (3 Nephi 12:1-6), *faith* in the book's authenticity. UNTIL NOW.

Only within the last ten years have scholars agreed that Old World forms are most definitely present in Mesoamerican writing systems, particularly Maya hieroglyphs. The date of composition for the Smithsonian statement is not given, but to maintain this position about writing (and other points in the official statement) in light of current accepted opinion exhibits outdated scholarship.

As for Hainsworth's comments, recent scholastic works clearly indicate that knowledge of Old World systems—especially Egyptian and cuneiform—is *precisely* what provided clues for deciphering the Maya hieroglyphs. In the 1950s, Yuri Knorosov pro-

posed that the Maya writing system was "in an authentic sense 'hieroglyphic' . . . employing compositional devices analogous to those of ancient Old World writing systems." He listed several similar points between Old World systems and the Maya system, including phoneticism and the rebus principle (Lounsbury 1989:220).

Knorosov's work, however, was received with general hostility and with an equal amount of misunderstanding. . . . but the principles which he posited have proved to be correct; today they are accepted by most of the scholars who are actively engaged in this area of research (emphasis added).

—Lounsbury 1989:220

According to Lyle Campbell, "No Mayan linguist who has seriously looked into the matter any longer doubts the phonetic hypothesis as originally framed by Yuri Knorosov. . . ." (1984:11). And as for the rebus principle, Wayne M. Senner writes, "The rebus principle also existed in Mayan hieroglyphs, which, like Egyptian hieroglyphs, were also strongly naturalistic and representational" (1989:7).

Listing the principles or inner structure of Egyptian and Maya hieroglyphs, as charted in this article, clearly reveals that Egyptian and Maya writing *employed the same system*. *Outer forms*, though, of the scripts do not appear alike, although the "Maya script bears a close typological resemblance to other mixed logographic-phonetic systems of the

*Authors differ as to the use of "Maya" and "Mayan." "Mayan" is used for the language only, or in direct quotes.

Three different kinds of signs (about 700):	Three different kinds of signs (about 700 to 800):
1. word signs (logographs)	1. logographs (each representing whole words)
2. phonetic signs (syllable signs [about 80]; and single consonant signs or letters [about 24])	2. phonetic signs (syllabic usually a consonant plus a vowel or, more rarely, either a vowel or a vowel plus consonant [number not yet determined as decipherment continues])
3. determinatives to clarify meaning	3. determinatives - semantic signs specifying one of many potential meanings
All three could be used together in one composition.	All three could be used together in one composition.
—Diringer 1968:1:32; Jensen 1969:65-66; Davies 1987:30-35	—Jensen 1969:237-239; Lounsbury 1989:203-237; Schele & Miller 1986:325; Stuart & Houston 1989:86
<p>Reading Order</p> <p>FROM LEFT TO RIGHT D D TFEJ OT THGIR MORF</p> <p> O O</p> <p> W W</p> <p> N N</p>	
1. arranged either in columns or horizontal lines	1. arranged either in columns or horizontal lines
2. read usually from right to left but also from left to right	2. read usually from left to right in pairs of columns but can be reversed and read right to left
3. reading direction is indicated by the way pictographic signs face, especially human or animal	3. glyphs of human or animal forms usually face toward the direction of reading
4. columns read from top to bottom	4. columns usually read in pairs from top to bottom
5. when more than one sign is arranged together, the upper sign is read first	5. signs arranged in blocks, with one or more sign in each block, are read left to right and top to bottom, the same reading order as the full text
—Davies 1987:12-13	—Hanks 1989:11; Schele 1989:6; Schele & Miller 1986:325

world, such as Egyptian...” (Schele and Miller 1986:2).

What about resemblance of outer form in evaluating whether one writing system derives from another? Writing authority I. J. Gelb offers his opinion.

I am in general very reluctant to draw conclusions as to common origin of writings based solely on comparison of outer form. . . . More important than comparisons of outer form are comparisons of inner structural characteristics, such as phonetization or vocalization (emphasis added).

—1952:217-218

Outer forms over the years may vary a great deal, but the principles of composition may remain the same. To illustrate, the

owl or vulture glyph in Egyptian finds the same expression in Maya hieroglyphs although typographically they do not look alike.

The owl hieroglyph in Egyptian script is used as a multi-purpose preposition (to, in, into, from, on, at, with) and alternates with a vulture hieroglyph. . . . In the Maya glyphic system a vulture . . . is used to refer to the same semantic range; that is, as a multi-purpose preposition (to, on, at, etc.).

—Stross 1983:256-257

According to David Diringer,



Egyptian Vulture



Maya Vulture

author of *The Alphabet*, “each important civilization modifies its script and adapts it to its language, and time makes its relation to some of its near relatives indistinguishable” (1952:78). This sounds like an echo from Moroni who wrote that the records had been written in the characters of reformed Egyptian, being altered by them according to their speech and that no other people knew their language (Mormon 4:98-100).

An important point to remember is that nearly all the Maya hieroglyphs known today were inscribed near the end of the Book of Mormon period (A.D. 400) and later. Also, approximately a thousand years separate the existing Maya hieroglyphs from when the two colonies departed from the Old World. No language remains

static, but constantly changes, even its script. Many changes took place over the years, and Moroni attests to the fact that they had altered the Egyptian and the Hebrew to reflect their speech (Mormon 4:98-99).

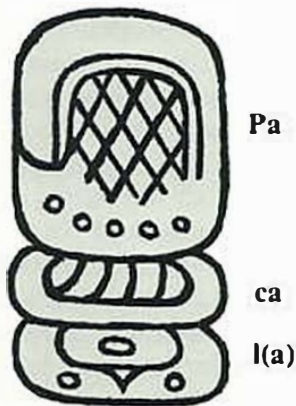
Today, the question of similarity between Egyptian and Maya writing systems no longer exists, annihilating the "most damning question" about the Book of Mormon. The question, however, of origin remains. Scholars still will not admit that Maya writing had its roots in the Old World.

The writing system itself worked much like the other great hieroglyphic systems in the world, Egyptian and cuneiform—although it came from an entirely indigenous development.

—Schele and Freidel 1990:52

This prevalent view seems to baffle Senner who as editor in the introductory chapter of *The Origins of Writing* says:

The authors of the chapters on cuneiform, Mycenaean,



Linguists no longer debate the question of phoneticism of Maya hieroglyphs. This glyph reads "Pacal," a ruler of Palenque entombed in the Temple of Inscriptions. Although the glyphs can be read phonetically, Pacal is only one of a few rulers' names presently deciphered. It bears a strong resemblance to Pachus found in Alma 29:6-8, king of the dissenters. Several names in the Book of Mormon begin with "Pa": Paanchi, Pahoran, and Pacumeni.

Chinese, and Mayan, however, reject the validity of linguistic monogeneticism, finding no evidence to support it in spite of the presence of many closely related common features, such as phoneticism, the rebus principle, determinatives, early pictographic elements, elitist scribal castes, large sign inventories, and morphological multivalency (emphasis added).

—1989:2

Do many New World archaeologists and scholars feel that to admit Maya civilization originated in the Old World would somehow diminish its stature as a civilization? In his introduction to *Deciphering Maya Hieroglyphics*, Christopher Jones writes:

When the Maya writing system is viewed in relation to others in world history, several interesting questions arise.

Why, for example, does the script use animals, birds, heads of humans and deities, natural objects, and abstract symbols in so similar a way as did the Egyptian, Sumerian, and Chinese? Is there a historical connection to these Old World cultures, or, as we would rather believe, do these forms arise naturally with the evolution of a writing system (emphasis added)?

—1984:1

New World archaeologists want to and strongly defend indigenous development. Why, however, appears obscure. For many reasons, scholars hang onto their pet theories, despite many evidences to the contrary.

Ongoing investigation, research, and forthcoming information accumulate though, and continually force scientists, students, and scholars to constantly revise these prevailing theories. The Book of Mormon, however, must stand with what was published in

1830 and cannot change. What a joy to find that the continuing revision in accepted scholarly circles comes ever closer to the truth as proclaimed in the Book of Mormon in its translation by the gift and power of God. The Lord promised in the Book of Mormon he would reveal that the book was true "with power and great glory" in the latter days (2 Nephi 15:13). The now accepted theory that Maya hieroglyphs have the same inner structure as Old World writing systems, especially Egyptian and cuneiform, seems to bear this out.

Thank God for Joseph Smith, Jr., a prophet who suffered that we might have this glorious testament of Jesus Christ and his gospel. Our faith has not been in vain!

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Plain and Precious Teaching on Prayer

Barbara Wilkinson

Several years ago someone told me that praying more than one prayer on a subject showed a lack of faith. One should pray just once and then thank the Lord for answering the prayer even if the answer isn't seen.

This sounded perfectly logical to me, so I began to apply the principle in my life and to teach it, until one day in class a friend asked for scripture to back this theory. She said this idea stemmed from current religious instruction being taught by various denominations and she could find no scripture to support it.

Challenged by my friend's comments, the total class researched this idea and did not find even one scripture suggesting to pray only once about a matter. Instead, we found many scriptures on praying continually for the same thing.

During this research, I came to a new understanding of

For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray (emphasis added).

—2 Nephi 14:11

Formerly, I thought this meant Satan teaches us not to pray *at all*. Now, however, I am aware he is much more subtle. His method is to tell people it shows a lack of faith to pray more than once on a subject. Isn't that saying not to pray? It would be well to remember then if anyone tells us not to pray *for any reason* that idea comes from the devil.

The Doctrine and Covenants

defines truth as

knowledge of things as they are, and as they were, and as they are to come; and *whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning (emphasis added).*

—90:4b

The statement "anything more or less" is quantitative. Satan does not try to destroy our faith in quantum leaps, but an inch at a time. He deviates from the truth in small steps. Many half steps lead to the same results as a quantum leap. It just takes longer, but Satan doesn't mind waiting. Teaching us to pray only once on a subject deviates slightly from the truth.

Another example that comes to mind concerns consuming alcohol. One doesn't jump from total abstinence to an alcoholic in one step. Satan first convinces a person that one drink can't hurt; then continues to build with one seemingly small innocent step at a time.

The Book of Mormon says many plain and precious things have been taken from the Bible causing many to stumble (1 Nephi 3:157-175). Praying continually on a subject is one of those truths almost totally removed from the Bible. Several scriptures do say one should pray continually, but do not state one should pray continually on *one subject*. Several incidents of repetitive prayer, however, exist. A few of these include:

1. In the garden of Gethsemane, Christ asked three times, "if it be possible, let this cup pass from me" (Matt. 26:36, 39, 41).

2. When the blind man said

that men looked like trees walking, Christ again touched his eyes so he would be healed (Mark 8:24-26).

3. Paul prayed three times to be healed of his infirmity (2 Cor. 12:7-10).

4. In the parable of the unwise judge and the woman who kept coming and asking for justice, Christ said if an unjust judge will give with much asking, how much more will the Lord give (Luke 18:1-5).

The Book of Mormon, on the other hand, has many scriptures as well as examples which support praying continually for something. One purpose of the Book of Mormon is to confound false doctrines by restoring the plain and precious truths removed from the Bible (1 Nephi 3:183-192). Often the Book of Mormon provides a clearer understanding than the sketchy discussions found in the Bible.

I first discovered this when I studied the topic of atonement. I found the few scriptures in the Bible confusing or meaningless. In contrast, by following the footnotes in the Book of Mormon on the subject, I was amazed and can still remember the thrill I experienced because of the thorough coverage of the subject. Over the years, I have found that a topic covered in the Book of Mormon is easy to understand and leaves one with no doubt as to the truth.

Recently I received a letter from a friend who had accepted this praying once theory, and I realized I had not lifted a warning voice against this teaching. Listed here are some of my favorite scriptures about consistent prayer on one subject. I hope they convince many to practice continual prayer concerning all areas in life.



The Junior Witness

The Foundation For Research On Ancient America

SUMMER 1991

NUMBER 18

JOURNEY IN FAITH

J. Edward Slauter

Illustrated by Rick Farley

SYNOPSIS:

Pagag, Aaron, and Sarah lived at the time of the Great Tower when God confounded the language of the people and scattered them upon the face of the earth.

Because of the prayers of the Brother of Jared, Pagag's father, the language of their families and friends was not changed.

The Lord spoke to the Brother of Jared and told him to take his people into the valley of Nimrod. The Lord promised to meet them in the valley and to go before them to a land "choice above all the land of the earth."

A cool north wind blew through the valley of Nimrod. One could hear the cry of a lonely wolf far above the tree line. Smoke rose into the evening air from the fires of the encampment of weary but faithful followers of the Lord.

"Where is this choice land?"

Does anyone know?" Aaron questioned as he sat in a small circle of children around an open fire.

"Maybe it is on the other side of the mountains," replied Sarah, his sister, as she held a young lamb on her lap.

"We have traveled through this valley for days!" Aaron complained as he poked his stick into the glowing coals of the fire. "I am tired of herding our flocks!"

"Pagag, where do you think the Lord will take us?" Sarah spoke with a hopeful look on her face.

"Only God knows," Pagag



Aaron quietly knelt in prayer.

Rick Farley

said as he looked up into the heavens. A full moon was shining brightly. The evening stars sparkled above as though they were praising God for all his blessings to the earth below.

"Father said that the Lord has promised to go before us into a land choice above all other lands of the earth. From our seed (children), He will bring forth a great nation—a nation greater than any other kingdom."

"I wish the Lord would hurry and tell us!" Aaron sighed.

"We must trust in the Lord,

Aaron!" Pagag exclaimed. "He will never fall us!"

"But, it is hard to trust someone you cannot see!" Aaron uttered as he stood up and threw his stick into the fire. "I have left many of my friends behind. Our homes are gone. If only I could see the Lord! It would be easier!"

"Aaron, Aaron! I have not seen the Lord either but I know that He is directing our families," Pagag explained as he got up and put his arm around his cousin. "Just look at how our language has been preserved! When we gathered the

flocks, male and female, of every kind for the journey, we felt the Spirit of the Lord giving us strength. Remember how the animals responded to our calls. It was though they, too, knew of a journey to a choice land."

"Yes Pagag, you are right!" Sarah spoke excitedly as she, too, stood beside Aaron. "Even the birds of the air have responded. The doves came to us. The wild turkeys from the forest have followed us all day!"

"Children! Children! Come now to the center of our camp," the mother of Aaron called. "The Brother of Jared has a message for us from the Lord."

"Aaron, we must have faith in the Lord," Pagag whispered as he walked with the other children to the circle.

The Brother of Jared walked slowly to the head of the circle. As he knelt to the ground, everyone stopped talking. Following his lead, they quietly knelt in silent prayer. The Spirit of God gently fell over the camp. Even the animals became still.

"Mother, I feel the presence of the Lord," Sarah spoke softly as she grasped her mother's hand.

"Yes Sarah, it is the Lord."

The Brother of Jared rose to his feet. He looked into the faces of each one of his companions. He knew their concerns and desires.

"My people, once again the Lord has heard our prayers!" The Brother of Jared declared. "Early this evening the Lord appeared to me in a cloud as I walked northward beyond our camp. I could not see him, but I heard his voice. His voice pierced my soul. The Lord has commanded us to go forth into the wilderness, yea, into that quarter of the East where man has never traveled."

"The wilderness!" Jared gasped as he interrupted his brother. "No one could survive it! Only the wild beasts and evil spirits live there! My brother, are you sure the Lord said the wilderness?"

"Yes, I am sure!" the Brother of Jared declared. "The Lord has promised to go before us and show the way. We must remember the greatness of God. By his command, our language was not changed. The journey ahead will not be easy. Our faith must be stronger in the Lord than ever before. Tomorrow we will leave our carts. We will have to depend on the surefootedness of our animals to travel through the rugged mountains. Go now, my people. We must sleep, for tomorrow we will enter the wilderness. The Lord will guide and protect us!"

Aaron lay wide awake that night. Is this really happening to me. I have given up everything! Now we are told to go into the wilderness. No one has ever dared venture there. We could lose our flocks, our camels, and all our provisions. We might even lose our lives!

In great need of comfort, Aaron reached out and touched his faithful companion Kush (Sumerian for red). As tears flowed down his face, he gently pulled his dog close to him.

"Pagag is so sure that the Lord is directing us," Aaron cried. "Sarah said she felt the presence of the Lord tonight. I did not feel anything! If only I could have a testimony of the Lord."

Sensing his troubled heart, Kush turned and licked Aaron's wet face. Even the salty tears did not stop Kush from reaching out to his master.

Aaron was touched by the love

of his dog for him. He began to smile. Then he remembered the words of his grandmother who had died several years before.

"Aaron, when your heart is sad, turn to the Lord in prayer. He will never forsake you."

Aaron closed his eyes and began to pray. "Dear Lord, I want to believe in you. I want to trust you. Help me to understand why you are asking us to take this long hard journey. Help me to know that you are with us. Amen."

With Kush at his side, Aaron fell asleep.

Morning had come so quickly. There was a sense of excitement in the air. Today they would step out in great faith. The wilderness was only a few hours away.

"Aaron, Aaron, wake up!" Pagag begged as he shook his cousin. "You must hurry! We are going to have prayer together in a few minutes."

Rubbing his sleepy eyes, Aaron jumped up. One could smell breakfast being cooked over open fires. From a nearby bucket Aaron splashed handfuls of cold water over his face. This brought him to full attention.

As the men knelt in prayer, the women and children began to sing songs of praise to their Lord. Their voices blended together in perfect harmony.

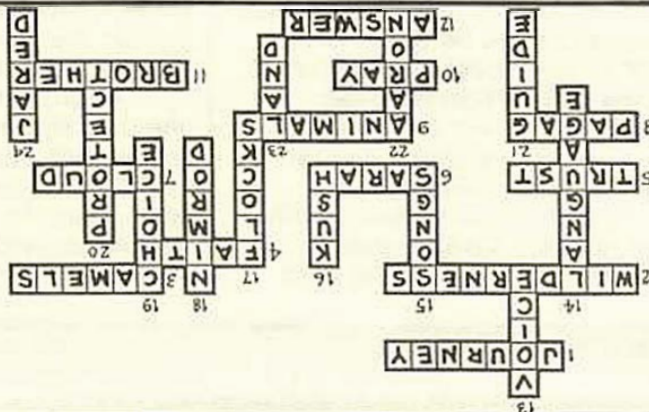
They praised the Lord for his greatness and power. They praised the Lord for his love and mercy. They praised the Lord for his mighty Word and the promises given to their people. They praised him for his direction and his care. Their words of praise filled the valley.

The birds began to sing. The animals in the valley gathered at the edges of the encampment in response to the call of their Creator. The Spirit of God encircled them in great power.

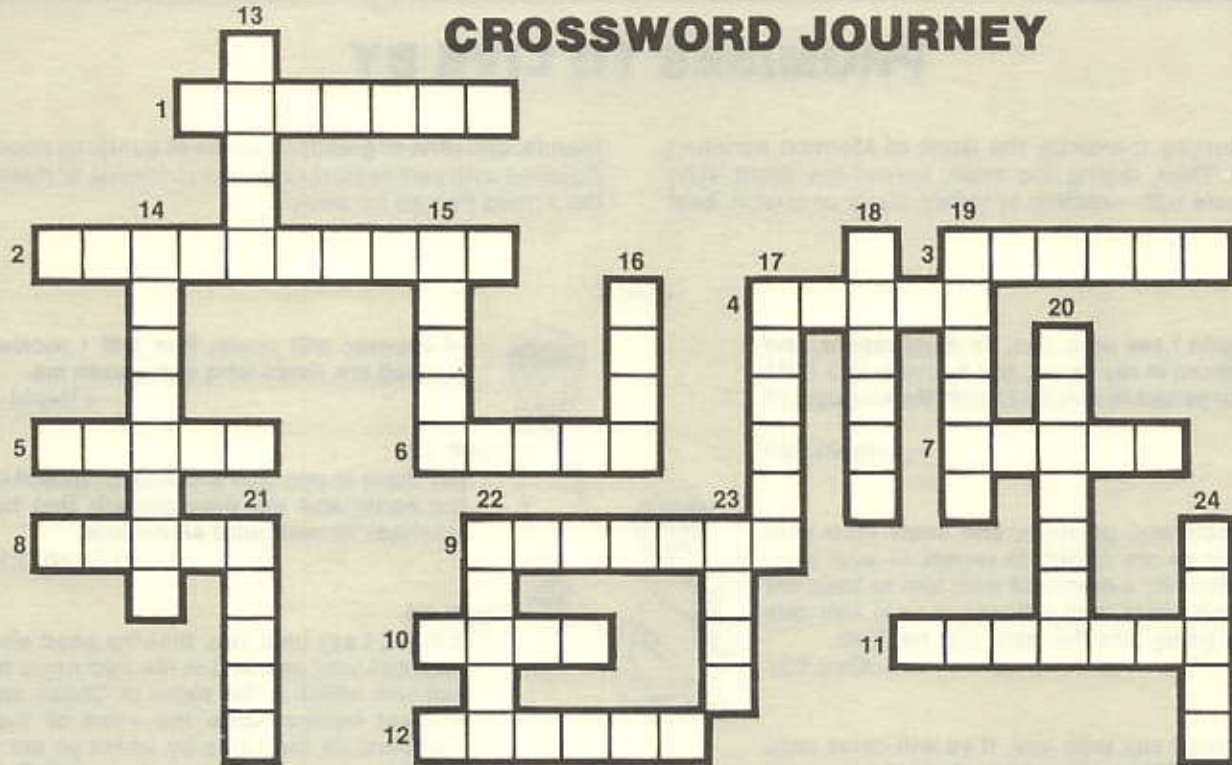
"Oh Mother, I feel something in my heart that I have never felt before!" Aaron whispered as he reached for the hand of his mother. "I feel a presence of power stirring within my soul. I feel a love for everyone. I feel a freedom from past sin and guilt. Is this the Lord speaking to me?"

"Yes, my son. It is the Lord," Mother said as she put her arms

CROSSWORD JOURNEY ANSWER KEY



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around Aaron. "the Lord is here with us."

And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel. (Ether 1:27)

And it came to pass when they heard this voice, and beheld, that it was not a voice of thunder... but behold it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul. (Helaman 2:94)

"Oh Lord, my God!" acknowledged Aaron, as he wept. He had received an answer to his prayer. His mother assured him the answer was true. He had a testimony of the Lord.

And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. (Ether 1:28)

I [the Lord] will go before thee into a land which is choice above all the land of the earth. (Ether 1:18)



Across

1. When you travel a long way it is called
2. Where they were commanded to go
3. Desert beasts of burden
4. Belief without seeing or knowing
5. Complete confidence
6. Aaron's sister
7. Where the Lord appeared
8. The son of the Brother of Jared
9. Even these were still during prayer
10. They all knelt silently to
11. What Pagag's father was called (first part)
12. Aaron wanted a testimony or _____ from the Lord

Answer key on page 2.

Down

13. A quiet expression of perfect mildness from the Lord
14. The Lord did not change or confuse the _____ for the people of Jared
15. They sang _____ in praise of God
16. *Red* in Sumerian
17. Aaron was tired of herding
18. The name of the valley where they camped
19. The same as best
20. The people desired the Lord to _____ for their safety
21. The people went in the right direction because the Lord was the _____
22. The brother of Sarah
23. A choice place the Lord wanted them to go
24. The brother of the Brother of Jared



In the story Pagag said, "We must trust in the Lord... He will never fail us!" Would you share with other readers a time when you trusted in the Lord, and He did not fail you?

Please send to the editor of *The Junior Witness*, 210 White Oak, Independence, Missouri 64050.

PROMISES TO LIVE BY

Each Sunday memorize the Book of Mormon scripture suggested. Then, during the week, spread the Word. Who can you share with—mother or father, sister or cousin, best

friends, grandma or grandpa, uncles or aunts; by phone (long distance with permission) or letters to friends or members of the Armed Forces far away?

JUNE

JUNE 2

And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.

—3 Nephi 5:40

JUNE 9

Yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism.

—Alma 5:27

JUNE 16

Yea, verily I say unto you, If ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and



whosoever will come, him will I receive; and blessed are those who come unto me.

—3 Nephi 4:42-43

JUNE 23

For there is one God and one Shephard over all the earth; and the time cometh that he shall manifest himself unto all nations.

—1 Nephi 3:197-198

JUNE 30

Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

—Alma 3:62-63

JULY

JULY 7

Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity*; and except ye have charity, ye can in no wise be saved in the kingdom of God.

—Moroni 10:15

*love, goodwill

JULY 14

And Christ truly said unto our fathers, if ye have faith, ye can do all things which are expedient* unto me.

—Moroni 10:17

*practical, advisable



JULY 21

But behold, his will be done: for his ways are righteousness for ever; and he hath said that, inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

—2 Nephi 1:34

JULY 28

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them.

—Ether 1:31

AUGUST

AUGUST 4

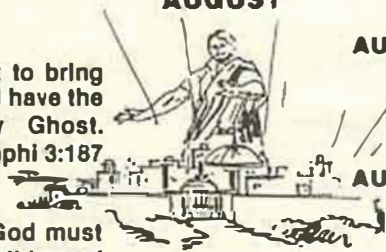
And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost.

—1 Nephi 3:187

AUGUST 11

We see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God, he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them.

—1 Nephi 5:58-59



AUGUST 18

O Lord, I have trusted in thee, and I will trust in thee for ever.

—2 Nephi 3:61

AUGUST 25

Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!

—1 Nephi 1:13



Scriptures on Continual Prayer



Behold, I have fasted and prayed many days, that I might know these things of myself.

—Alma 3:79

Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God.

—Alma 4:6

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

—Alma 16:222

I also exhort you my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptation of the devil, that he may not overpower you, that ye may not become his subjects at the last day: for behold, he rewardeth you no good thing.

—Alma 16:238

Ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him.

—3 Nephi 8:47

And the Brother of Jared being a large and mighty man, and being a man highly favored of the Lord, for Jared his brother said unto him, Cry unto the Lord, that he will not confound us that we may not understand our words. . . . And this will I do unto thee because this long time ye have cried unto me.

—Ether 1:8 and 21

I am mindful of you always in my prayers, continually praying unto God the Father, in the name of his holy child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

—Moroni 8:3



Other scriptures: 2 Nephi 15:4; Enos 1:5-6; Mosiah 11:57-59; Mosiah 11:167-169, 183-185; Alma 10:28, 109; Alma 12:14-16; Alma 16:86-87, 219-221; 3 Nephi 8:50, 54; 3 Nephi 9:23-24, 28-29; Mormon 1:78; D&C 17:6e; D&C 30:4c; D&C 31:1d; D&C 61:6c; D&C 90:8d; D&C 90:9.

Time and the Calendar in the Book of Mormon: Part Three

MAYA CALENDAR

Gordon Heady

Line Drawings by Connie Smith

The first two articles in this series discussed the calendar system components found in the Book of Mormon and the different ways we could link Mesoamerican civilizations with Biblical and world events. The Jaredites and Nephites both had calendar systems, although we don't know exactly how their calendars operated. We do know they counted years and months.

It seems likely that at least their initial calendar systems were accurate because of the close relationships the Jaredite and Nephite leaders had with the Lord. They also had knowledge of planetary movements and possessed all the skills required for a good calendar.

This article reviews information about the Maya calendar system available from the secular world of archaeology, and points out problems and questions when trying to relate it to the Nephite calendar.

Having little or no information about Jaredite and Nephite calendars, we pass through the silent period from the end of Mormon's writing to the arrival of the Spanish, begin a study of the Maya calendar, and step off into a morass of inexplicable complexity. The Maya calendar (consisting of multiple calendars, similar in structure but not identical) is one of the most complicated and unusual systems found in world history. Any description beyond this requires words like complex, computational mayhem, and a thicket of crisscrossing counts and cycles.

Only a few of their cycles and counts are presented here. For additional information please see well-known authors such as Thompson, Aveni, Edmonson, Coe, Tompkins, Morley, and Spinden.

The Maya calendar, as understood today, has both a 360-day year called a *tun* and 365-day

vague year called a *haab*. The 365-day *haab* count most closely resembles the tropical year in our calendar. They also had a sacred year, a 260-day period called the *tzolkin*. The 365-day (*haab*) and 260-day (*tzolkin*) years ran independently, but simultaneously. The meshing of these two counts created the 52-year cycle called the



Fig. 1
The *tzolkin* (260-day sacred year) was not divided into months, but was a single succession of 260 days. The numbers 1 through 13 were meshed with the 20 day names, thus 260 days elapsed between the recurrence of 1 Ik, etc. The glyphs and Yucatec Maya names for the days were recorded by Bishop Diego de Landa in the 1500s, and Mayanists still use them today.

Calendar Round.

The Short Count denotes a specific day in the Calendar Round, for instance 4 Ahau 8 Cumku. It is composed of four entries: 1) a day number and 2) name from the *tzolkin* (Fig. 1); and 3) a month number and 4) name from the *haab* (Fig. 2). The same combination of these two dates repeats every 52 years, completing the Calendar Round.

At the end of each Calendar Round, the Maya celebrated a New Fire ceremony (Thompson 1985:176; Edmonson 1988:14, 146). This 52-year period is in-

triguingly close to the Jewish year of Jubilee celebrated every 50 years, although no connection has yet been made to my knowledge.

Another cycle was the Long Count, a cumulative day by day count since a distant zero date when their calendar began. (Base date for the Maya correlates to 3114 B.C. in our calendar.) March first of 1991 is day 1,864,034 in the Maya calendar. Archaeologists link this Long Count, using the disputed correlation factor, to convert the Maya calendar dates to our calendar.

The Maya's math system—as

well as the Long Count—was vigesimal, by 20s, not decimal (10s), like ours (Fig. 3.). Twenty of their days, *kins*, made one *uinal*, a period scientists call a “month” because it’s the only Maya count close to our month. Only 18, not 20, *uinals*, however, made the 360-day period called the *tun*. In a vigesimal system the *tun* would have been 20 *uinals*. From here on the system remained vigesimal. Twenty *tuns* equaled a 7,200-day *katun*; 20 *katuns* made a 144,000-day *baktun*. This count continued to the end of 13 *baktuns* and then started over again with day one of *baktun* one.

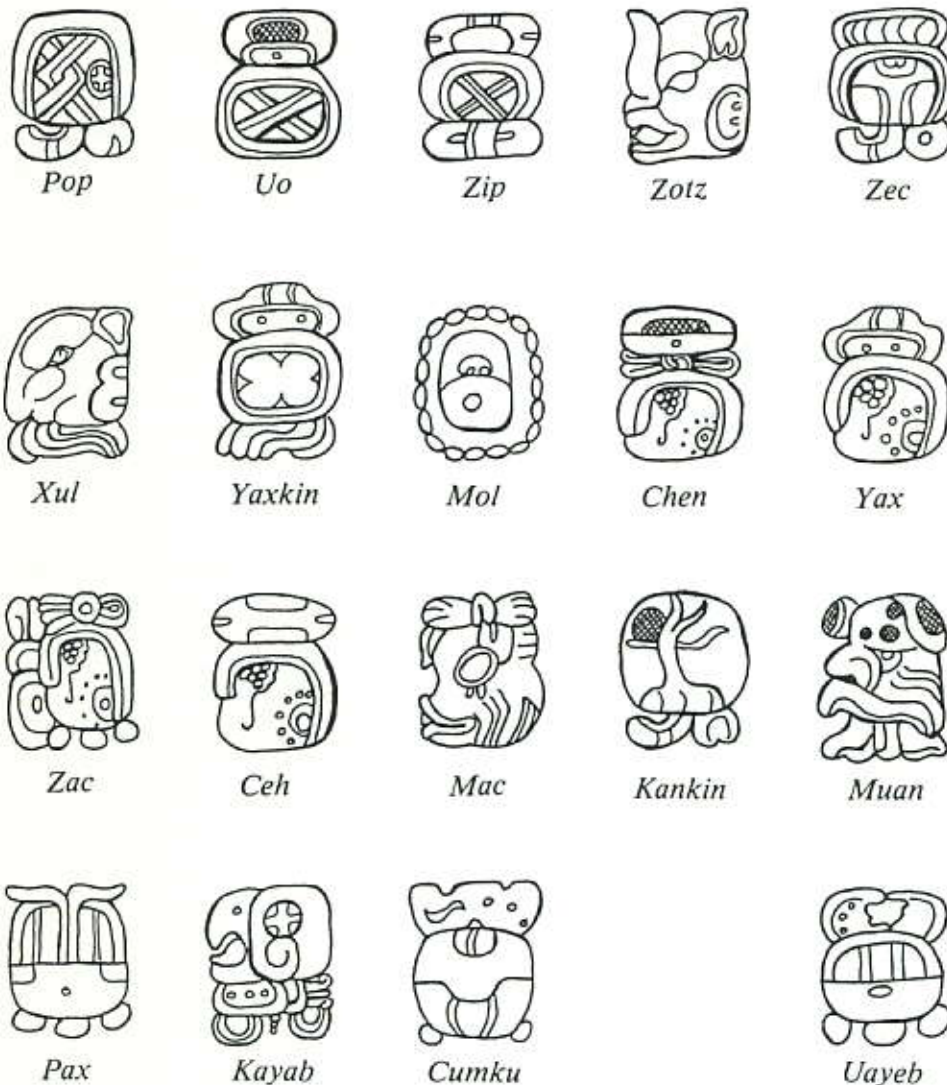


Fig. 2
The *haab* (365-day year) had 18 *uinals* or months of 20 days each. The five remaining days were called *Uayeb* or “bad days.” Both the glyphs and names were noted by Landa. These month names and numbers meshed with the day names and numbers of the 260-day year (Fig. 1) as illustrated on page 14.

20 kins = 1 uinal or 20 days
18 uinals = 1 tun of 360 days
20 tuns = 1 katun of 7,200 days
20 katuns = 1 baktun of 144,000 days

Fig. 3 Long Count

Mayanists render the Long Count in a horizontal notation with each number representing one of the above time periods beginning with the *baktun*: 7.8.10.11.4. (7 *baktuns*, 8 *katuns*, 10 *tuns*, 11 *uinals*, and 4 *kins*) (See *The Witness* Winter 1989:10-11.)

In addition to the Short and Long Counts, the 360-day (*tun*) and 365-day (*haab*) counts, they had 364-day and 819-day counts. Other counts were the 13 Gods of the Day and nine Lords of the Night.

J. Eric Thompson notes the Maya kept a seven-day count; its exact purpose unknown (Thompson 1985:54, 170-171; 173; 214). (The Nephites would have used a seven-day count to know when the Sabbath occurred. To date, no explanation of this count used by the Maya has been found in other books or articles.)

The Maya also had much larger cycles—like the Great Cycle of 13 Baktuns of 1,872,000 days—and wove planetary orbit periods into their system. In addition to

Venus, they computed the orbits of Mars, Jupiter, and the Moon.

There is much, much more. They divided and combined their counts in a dizzying array of mathematical sophistication. Many of their cycles and counts don't have anything to do with an annual calendar but were used for astronomical/astrological/divinatory/religious/sacrificial purposes. In fact, most of the important happenings of a Maya kingdom were *made to happen* on set days in these calendric cycles, such as marriages, starting of wars, and acceding to the throne (Schele and Freidel 1990:444-445). The priest astronomers, through numerology, dominated the everyday lives of the people.

Now that we realize there is a great deal to know about the Maya calendar and little to know about the Jaredite/Nephite calendars, can we really link them, compare them, and discuss them together in the same breath? Not very well.

We can, however, make interesting observations and set the stage for further exploration and study. Most of our observations and thoughts are based on views and basic beliefs about Book of Mormon history, the Lord's dealings with the Book of Mormon peoples, and even our view of the Lord himself.

The Lord is truth. His commandments and desires for his people are simple. The gospel of Jesus is plain and simple. Thus any calendar system given by the Lord would be simple and accurate (truthful). (Simple, a dangerous word to use, reminds us of simpleton, when we intend it to mean clear, uncomplicated). Both the Jaredites and Nephites were led initially by spiritual men who had marvelous experiences with the Lord. Nephi wrote, "I glory in plainness; I glory in truth; I glory in my Jesus (2 Nephi 15:7). If the Lord gave them a calendar

system, it would have been simple and accurate.

On the other hand, to us the Maya calendar is needlessly complicated. Man with his agency often strives to complicate the simple and reinterpret the clear. The Jews had complicated parables and laws because they liked it that way (Jacob 3:22-24).

Many of the complex interwoven cycles in the Maya calendar were used for astrological and divinatory (decadent, evil, worldly) purposes. Could the Nephites have used such a calendar? The Jaredites and Nephites were not righteous for much of their respective civilizations. Neither were the Mulekites and Lamanites. At the close of the Book of Mormon around A.D. 322 to 400, Mormon writes,

there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land. . . . No man could keep that which was his own, for the . . . magic art, and the witchcraft which was in the land.

—Mormon 1:20, 34

Near the end of the period covered by the Book of Mormon, the people began once again to use sorceries and soothsayers, which could have had direct influence on the Maya calendar. The vast majority of Maya hieroglyphs known today, including the calendric glyphs, date after A.D. 300. In addition, a thousand years passed between the time Mormon and Moroni stopped writing and the Spaniards came to Mexico. Many changes and alterations could have taken place in the calendar once used by the Nephite/Lamanites/Mulekites.

If so many changes were made, why bother to study the Maya calendar? The compelling reason is because the Maya are believed to be the remnants of Nephite/

Lamanite/Mulekite peoples. To tie together current information from archaeology with the Book of Mormon, we must study the Maya. Archaeologists continue to find dates in Maya notation that reach back through the Nephite golden era into the time before Christ, linking them with Book of Mormon peoples.

This leads to a thought provoking question. Based on the currently accepted correlation factor that connects the Maya calendar to our Gregorian calendar, the Maya system was developed and in widespread use *before* and *during* Mormon's time. Why, then, is not even one date given in Maya notation in the entire Book of Mormon?

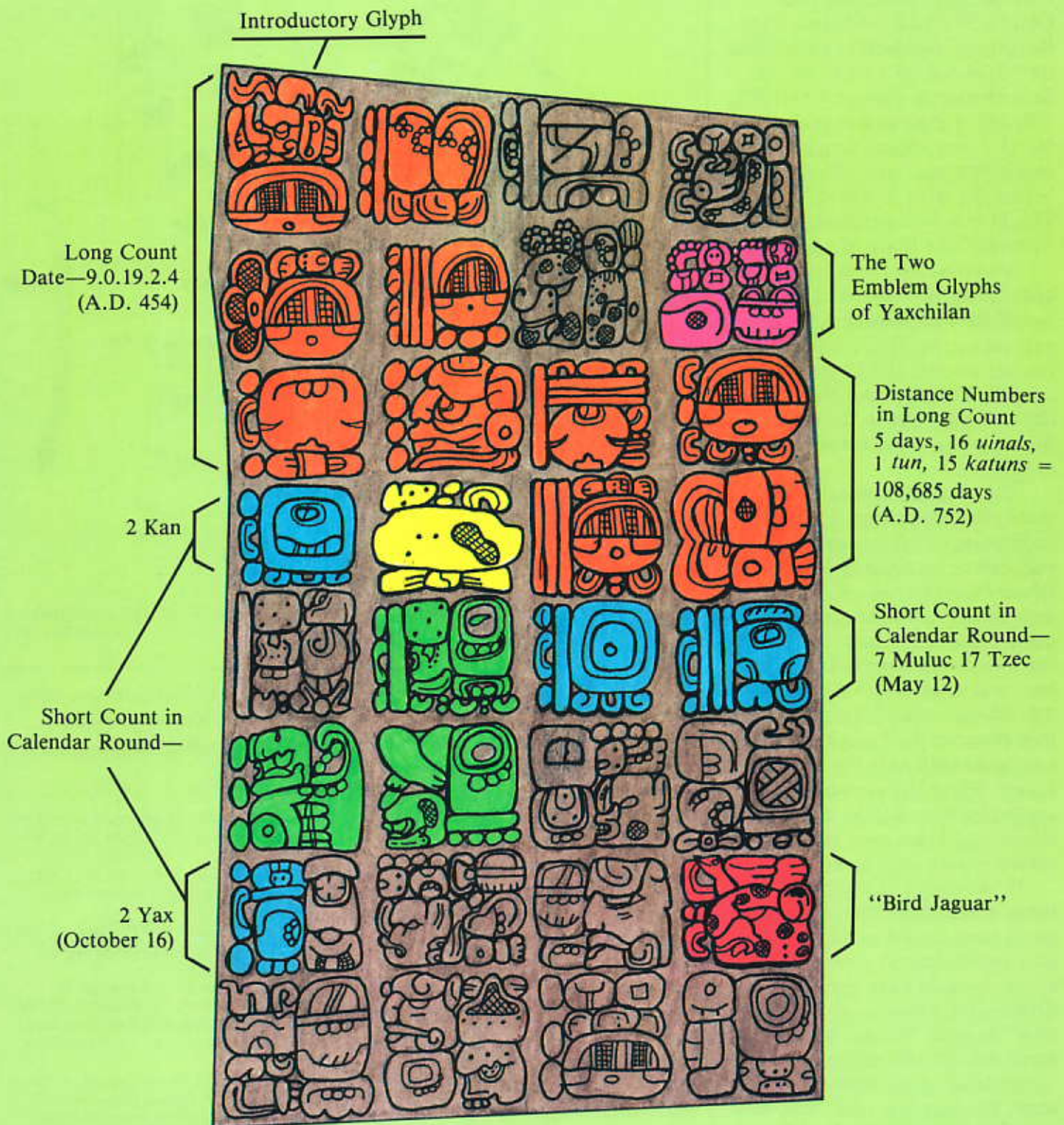
Because Mormon never quoted time in ANY calendar system; Nephite, Jaredite, or otherwise. It appears Mormon converted all Jaredite and Nephite calendar dates from their calendar system to a generic B.C. or A.D. Note that the passage of time always quoted is the unit basic to most calendars, the year. Not a Maya year, not a Jewish year, not a Jaredite year, just a year.

If the Jaredite calendar and Nephite calendars were different, or were merged over a long period of time, Mormon would have had to bridge this change and quote in two calendars for awhile until they had been completely merged. When the Mulekites found Coriantumr, would Mormon have quoted the calendar of the Mulekites who found him, the Jaredites who were Coriantumr's people, or the Nephites who recorded the occasion?

Let's hypothesize that Mormon did not convert all Jaredite/Nephite dates to B.C. or A.D. and conjecture what would have happened had he used the Maya calendar notation.

A weary archaeologist, hacking his way through the jungle, suddenly comes upon a stela that

(continued on page 14)



Lintel 21 from Yaxchilan illustrates many of the cycles used by the Maya. The first glyph, called the introductory glyph, opens the inscription which reads from left to right, top to bottom in pairs of columns.

The Long Count (orange) follows the introductory glyph. A bar equals five and a dot equals one. With these numbers placed before the period signs, the Long Count reads 9 baktuns, 0 katuns, 19 tuns, 2 uinals, and 4 kins (9.0.19.2.4) or A.D. 454 (GMT correlation). The other Long Count indicates the amount of days passed since the first Long Count (108,685 or A.D. 752).

The Short Count of the Calendar Round is blue; the yellow glyph shows the 8th Lord of the Night; and the green glyphs give information about lunar cycles.

Lintel 21 is also a good example of how Maya rulers in later times reinforced their legitimacy to reign by linking themselves with a specific ancestor. The ruler, Bird Jaguar as he is called, performed a certain rite on A.D. 752 May 12. This same ritual was carried out by one of his ancestors on A.D. 454 October 16.

Yaxchilan has two emblem glyphs. The left-hand one translates "Muluc."

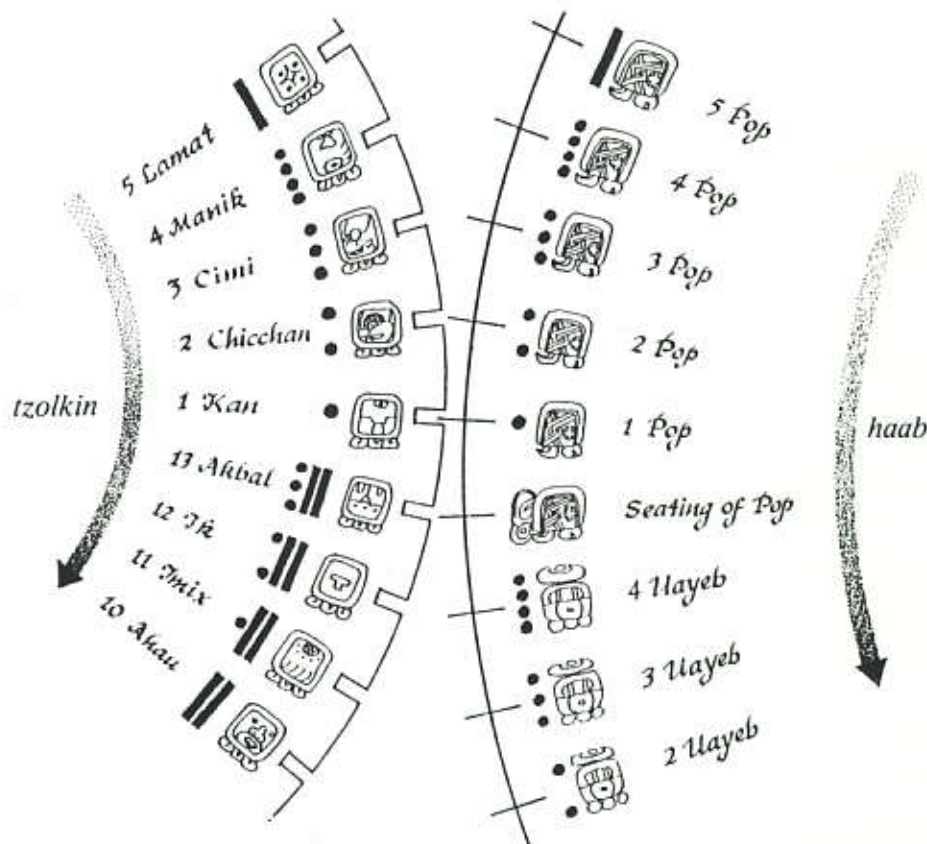
reads perhaps something like Omni 1:34 could have read. "In the City of Zarahemla, established on 7.2.14.6.8, 13 Lamat 16 Zotz, King Benjamin died on 7.11.7.6.3, 5 Akbal, 1 Pax; and Mosiah, in his 33rd year, began to reign in his stead, 130 years and 180 days before the birth of Christ." Would this have definitely "proved" the Book of Mormon?

Assuming the hieroglyphs had been correctly deciphered, there would have been three dates, a city name, two king's names, and the age of one, and a specific cross-link between the Maya calendar and what was in the Book of Mormon. An exact correlation—or is it?

Although archaeologists now think the Olmecs were the mother civilization of Mesoamerica and initiated or invented the basic Olmec/Maya/Aztec calendar, debates still continue over how many regional calendar variations there were (Edmonson 1988:3, 43), how and when they "slipped" a day (Morley 1983:553), and when they dropped the Long Count and continued with only the Short Count. There has even been the suggestion/speculation that the Olmec and Maya used different calendric zero base dates.

If Mormon had quoted all times in the Maya calendar, this could have caused as much confusion and dissent as it would have cured. It could have sparked debate over which local "variation" he used. We would have spent the last 160 years trying to reconcile all of the above problems. The way it is now, with only generic dating, the Book of Mormon stands head and shoulders above the calendar controversy. If Mormon had used Maya notation, the continuing calendric argument would have included the Book of Mormon and drawn it into the fight. (Congratulations, Mormon!)

Let's return to the original



The 260-day sacred calendar (tzolkin) ran simultaneously with the 365-day year (haab). A full cycle was called the Calendar Round, taking 52 years to complete. The combination of 1 kan 1 pop would recur in 52 years.

theory that Mormon, at the Lord's direction, converted and quoted all Book of Mormon dates as before (B.C.) and after (A.D.). What did this do for us? First, it pegged Book of Mormon history to Biblical events, and, since we also use A.D. and B.C., it placed Book of Mormon events in our calendar system. (See pages 11-14 in *The Witness* Spring 1991.) Second, even though we'd dearly like to have an exact Maya/Gregorian correlation, we don't need it to make the Book of Mormon message understandable in relation to Jesus. Third, we don't have to participate in the ongoing calendar fray.

This information can stand until all current scientific arguments are solved. Then, after all the debates finish and the hieroglyphs are fully deciphered, the generic B.C. and A.D. notation used in the Book of Mormon will spring forth and allow absolute linking

of the ruins in Mesoamerica with the Book of Mormon. What a priceless day that will be.

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SPECIAL MESSENGER

Edward Story

The sun shone brightly August 6, 1988, and not a breath of wind stirred. It was my son Travis's birthday. My wife Karen*, our daughter Mindy and her boyfriend Randy Nadeau, Travis, and I were headed for the lake. I had driven all night from Dallas, arriving home early that morning, just in time to hook up the ski-boat to the car and take off.

We water-skied and boated most of the day, and then decided to go to a favorite cove. It had clear, calm water, and a long wide area for skiing, swimming, and boating.

When we arrived, everything was perfect: calm water and no boat traffic—only one other boat about a quarter of a mile away. Mindy and Randy decided to ski; Karen and Travis wanted to swim and splash around on life rafts. We had done this at least a hundred times without any mishaps. But today was different.

Karen and Travis jumped out to swim. Mindy and Randy got ready to ski. I pulled the ski lines tight and waited for their signal. Mindy waved; I gave the boat full throttle to get them up out of the water.

As we leveled off, I noticed a towel in the back seat about to blow out of the boat. I knew better, and would like to blame my carelessness on not having any sleep the night before. I foolishly stood up in the boat, reached back as far as I could to grab the towel, and let go of the steering wheel for an instant.

I caught the towel and started to turn around to grasp the steering wheel, but slipped and fell into it and the throttle. This threw me against the side of the boat and

over into the water. It happened so fast, all I had time to do was instinctively grab the side of the boat.

Hanging on with every ounce of strength, I tried to reach the throttle to slow the boat down. The speed and force of the water, though, caused me to pull sideways on the throttle, and I couldn't stop the boat.

Randy and Mindy had let go of the ski ropes when they saw what happened. This left them stranded in the middle of the cove along with Karen and Travis as I desperately hung onto the runaway boat.

I felt my strength start to slip, but knew if I let go I could be thrown under the back of the boat and run over by the prop. I remember saying to the Lord that I could not hang on any longer, that whatever happened, I was in his hands.

As the boat slipped from my grasp, things happened quickly. I found myself on my back with the boat flying past, missing me by inches. It began going in a circle. The thrust of the prop had locked the steering wheel in a tight left turn.

I tried to swim to shore, a long way away, but couldn't. As I fell out of the boat, I had pulled some shoulder muscles. So I turned on my back, floating and paddling along. I yelled for help, hoping the people in the other boat might hear. They were the only people we remember being in sight.

As I neared shore, though, a small fishing boat appeared. The man in the boat had picked up Randy on his way to get me. As I climbed in, I thanked him for helping us. He had calm brown eyes, a neatly trimmed beard, and wore a white T-shirt and brown pants.

This quiet man, Randy, and I tried to figure the best way to capture the runaway boat. I had switched fuel tanks before starting to ski, so knew it would take a long time to run out of gas.

The man said, "This could be a little tricky, but I will try to get my boat on the inside of the circle your boat is making. If I time it right, you can catch the side and jump in when I come up against it as we make the turn side by side."

We did just that and it worked! I grabbed the throttle and key at the same time, and suddenly all became deadly silent.

In the meantime, the people in the other boat had heard my cries for help and had picked up Mindy. They came along beside us and Mindy got into our boat. Karen and Travis, when they had realized something was wrong, had begun swimming towards the area of the runaway boat. They reached it just as I jumped in and soon climbed in also.

Karen turned and thanked the man in the fishing boat. He replied in a most gentle way, "Now, you folks take care," and began to leave.

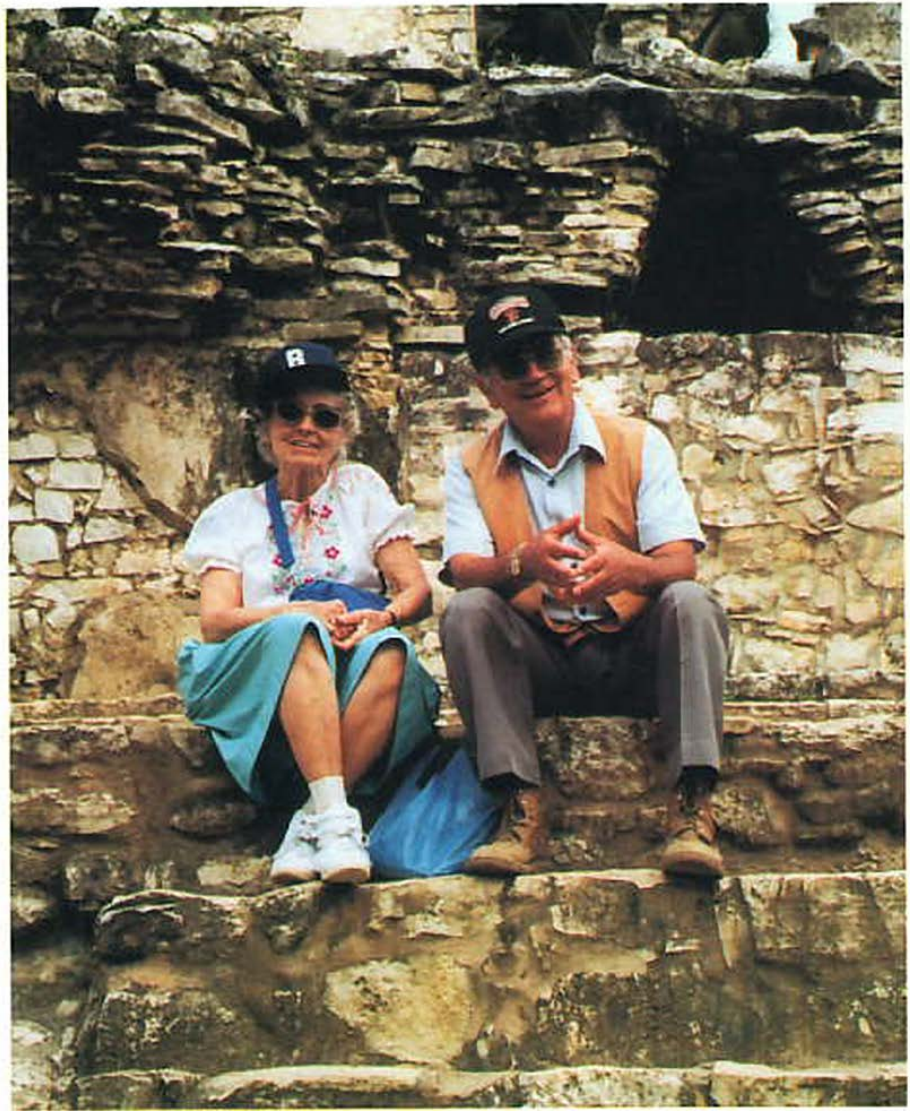
Quite shaken from the experience, we gathered to pray. I looked up to see where the man in the little fishing boat had gone and was astonished. He had vanished, leaving behind no quake or motor noise. We know he could not have left the area in his small motor boat so quickly or quietly. Who was that man? Where did he come from and where did he go?

We believe our loving heavenly Father sent a very special messenger to rescue us in a time of great peril and need. As we each offered a prayer of thanks, we all experienced a most loving spirit which we will never forget.

*Karen is a great granddaughter of J. J. Cornish.

On the 1990 Mexico Gulf Coast Tour sponsored by FRAA, thirty travelers explored many Olmec and Maya sites including Palenque. On the side steps of the Palace at Palenque, Frances Ashby of Hawaii practiced her Spanish with Jaime Unda, an elder in the church from Oaxaca, Mexico. Jaime met the group upon their arrival in Mexico City, and although he speaks little English, all in the group soon grew to love him. His great willingness to serve the group endeared him to all.

Many hieroglyphic inscriptions adorn the ruins of Palenque. Since their discovery in the mid-1800s, scholars have attempted to decipher the glyphs. Only recently, though, have breakthroughs occurred. The last decade has seen impressive progress. Recognizing the glyphs can be read phonetically provided a major turning point. The name of one of the rulers of Palenque has been phonetically deciphered as Pacal. The article beginning on page 4 tells more about the Maya hieroglyphs and the name Pacal.



Patricia Beebe

The Witness

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