

The Witness

The Foundation For Research On Ancient America



Winter 92

Number 79



Who Are The Lamanites?

The Witness

Winter 1992

Number 79

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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.

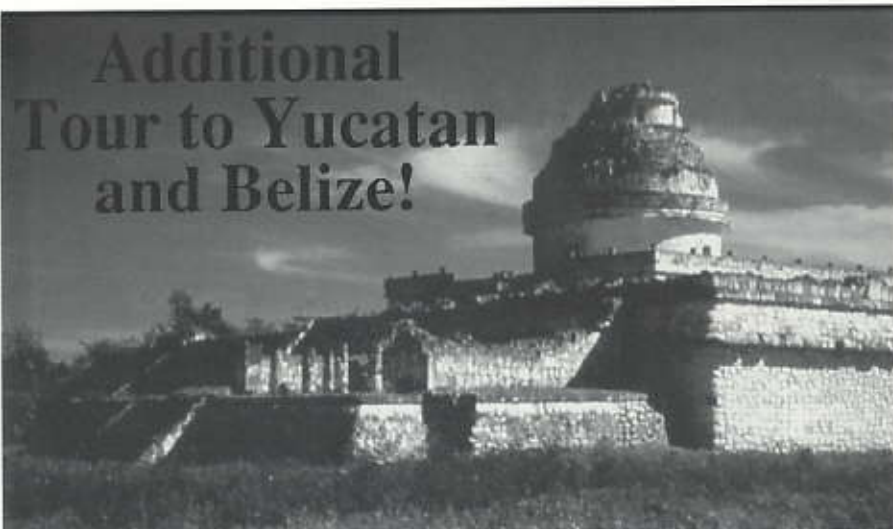
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Cover . . .

This stately, noble woman from the village of Tres Zapotes graciously granted permission to Lyle Smith to take her photograph. The small village of Tres Zapotes is near the Olmec ruins of the same name. Who were her ancestors?

Additional Tour to Yucatan and Belize!



Due to high interest in the 1992 FRAA tour to Yucatan and Belize, an additional one has been organized.

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Yucatan

Merida, Ruins of Chichen Itza, Becan, Kohunlich, Tulum, and Coba

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Foundation News

FRAA Organization

The opening of the new facility for FRAA over a year ago generated a great increase in activity. Yet most, in fact practically all, of the workers for FRAA are volunteers. While our volunteers are clearly committed to helping, many times other commitments, such as employment or personal affairs, come first. This limits how quickly answers can be made to the many requests we receive for information of all kinds. The staff at FRAA asks your patience and understanding if you do not hear from us as quickly as you would like.

The library does have set hours when someone is always there. These are Tuesday, Wednesday, and Thursday from 10 A.M. to 4 P.M., and Saturday from 11 A.M. to 3 P.M. Many times, though, staff members are in the building during off hours, so it is possible to reach someone at other times also.

The following is an alphabetical list of key volunteers and what departments they serve in. Many others serve faithfully who are not acknowledged here. The ones mentioned are those in charge of certain areas. Many volunteers serve weekly and without them, the foundation would not be able to function. Our many thanks to all who help out in so many different ways.

Donald Beebe—Chairman of the committee for Book of Mormon day conferences; photographer for FRAA tours; video/audio committee

Patricia Beebe—Business office manager, including accounting, Helaman's Two Thousand records and correspondence, and maintenance of *The Witness* mailing list of more than 18,000 names; chairman of children's publications committee

Theo Boyd—Chairman of theater/drama committee

Michael Gatrost—President of FRAA; planning and programming; fund-raising

Dale Godfrey—Vice president of FRAA; chairman of video committee; desktop publishing of promotional materials and slides

Patricia Heady—Copy editor

Venna Johnson—*Junior Witness*, editor; proofreader

Harold Keairnes—Board member; building and office management

Carol Sue Martin—FRAA treasurer

Lyle Smith—Chairman, archaeology committee and tri-annual lecture series; chairman, FRAA tours; fund-raising

Sherrie Smith—Editor of *The Witness* and *MIGHTY SUMMONS*; librarian for information center/library; tour committee; fund-raising

Linda Trimble—Temporarily replacing Penny Dunning as chairman of sales and book stewards; member, archaeology committee

Maps Available through FRAA

A raised relief map of Mexico which clearly shows mountains and rivers is now available through FRAA. This great teaching tool helps illustrate the highlands and lowlands and the language of "up" and "down" used in *The Book of Mormon*.

The map costs \$15, plus shipping and handling. To order, see brochure attached to this issue or contact FRAA, 210 W. White Oak,

Independence, Missouri 64050, (816) 461-FRAA (3722).

Plans include having other maps for sale. Watch future issues of *The Witness* for news when they will be available.

Sherrie Smith to Present Paper at AAA

The American Anthropological Association will hold its annual meeting December 2-6, 1992, in San Francisco. Martha Macri, a linguistics professor at the University of California, has invited Sherrie Smith, FRAA's librarian and editor, to participate in a session on the La Mojarrá stela. The title of Sherrie's paper is "Deciphering the La Mojarrá Stela 1: Have Pope's Preliminary Conditions Been Met?" Other presenters in the session on "Recent Developments in the Decipherment of La Mojarrá Stela 1" are Barbara Stark, Brian Stross, John Justeson, Sylvia Meluzin, and Martha Macri, with discussants Kent Reilly and Richard Diehl.

In December 1991, Sherrie and her husband Lyle, along with Don and Pat Beebe and Barbara and Barent Eliason, went to Mexico on a videotaping tour. A main objective was to film the La Mojarrá stela which is housed in the basement of the museum at Jalapa. Few have been granted permission to see the stela, much less photograph it. The group was most thankful that they were allowed this privilege.

Please remember to pray for Sherrie as she makes her presentation on December 6 in San Francisco. Thanks!

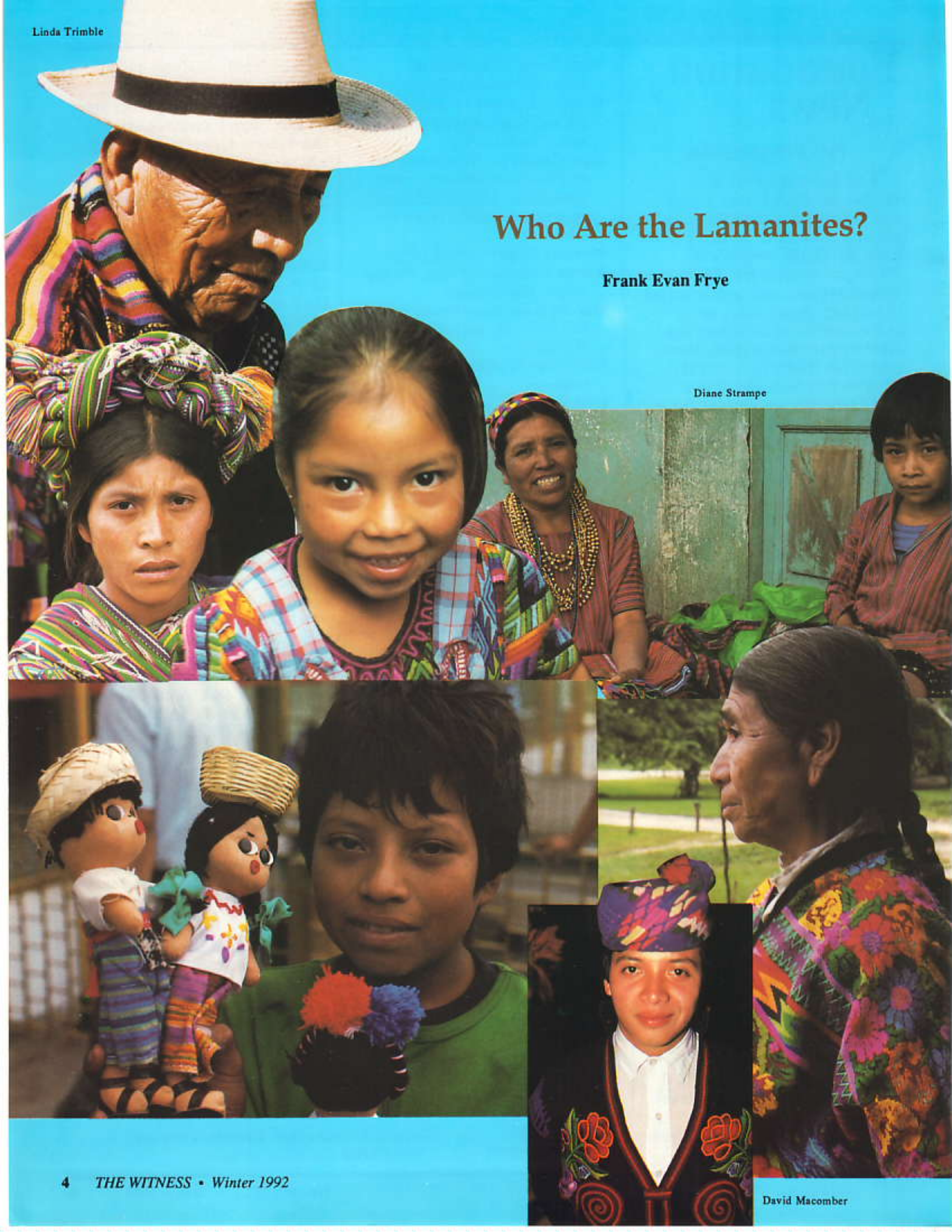
Calendar

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|------------------------------------|--|
| November 8
9:00 A.M.—12:00 P.M. | Spend a Day with <i>The Book of Mormon</i>
Southern California, San Fernando Valley
Independent Branch, Eagle Rock, California |
| December 26—
January 6, 1993 | Annual FRAA Archaeology Tour
Yucatan and Belize |
| February 28—
March 10, 1993 | Repeat Archaeology Tour to Yucatan
and Belize |

Who Are the Lamanites?

Frank Evan Frye

Diane Strampe



The question *Who are the Lamanites?* has intrigued believers in The Book of Mormon since it first came forth by the power of God. The Scriptures reveal the Lamanites have a vital role to play in latter-day events; therefore, establishing their identity becomes of prime importance.

Promises in The Book of Mormon indicate that after this record comes forth to the Gentiles in the latter days, the Gentiles will carry it back to the descendants of Book of Mormon people. One of these promises was made to Enos.

I prayed unto him with many long strugglings for my brethren, the Lamanites.

And . . . this was the desire which I desired of him: that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites. . . .

And I had faith, and I did cry unto God, that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites, in his own due time.

—Enos 1:17-26

As this promise has never been revoked, we can expect this covenant book to be brought forth to the Lamanites to witness to them that Jesus Christ is the Son of the living God.

The Lamanites are descendants of Joseph of Egypt and thus of the House of Israel. Many Scriptures testify that the gospel in the latter days is to go first to the Gentiles and then to the House of Israel (3 Nephi

7:34-40; D&C 16:2a; 18:3c; 87:3c; 104:12-13, 43c; 108:3a).

Therefore, who and where are the Lamanites with whom the gospel and The Book of Mormon are to be shared? This is not an easy question to answer. Hundreds of different tribes and language groups live in the Western Hemisphere. Latter Day Saints have commonly believed that all Native Americans of North, Central, and South America are Lamanites. But, simply stated, they are not. Many tribes carry little or no evidence of ties with Israel.

Lehi proclaims the Lord covenanted with him that this land should be a land of inheritance not only for his seed, but also for "all those who would be led out of other countries, by the hand of the Lord" (2 Nephi 1:9-11). The Book of Mormon does not claim to be the history of all Native Americans. Its story includes only the colonies of Lehi, Mulok, and Jared.

Who then are the Lamanites?

Lamanites, Nephites, and Mulekites

The term Lamanite derives from Laman, the name of Lehi's oldest son. Lehi, a prophet in Jerusalem, was a descendant of Joseph, son of Jacob, through Manasseh, Joseph's oldest son. Lehi had six sons: Laman, Lemuel, Sam, Nephi, Jacob, and Joseph.

Along with the family of Ishmael, Lehi and his family left the land of Jerusalem 600 years before the birth of Christ. After eight years in the Arabian desert, it appears they came to the Indian Ocean where they built a ship by the direction of God. They sailed east across the ocean to the western coast of Central America.

We believe they came to Central America because of the description of the land where they disembarked. They said

they planted seeds brought from the land of Jerusalem. The land was fertile and brought forth abundantly (1 Nephi 5:212-216).

This could not have happened had they landed anywhere on the western coast of South America. That coast is a barren desert and has been since the time of the Flood. Central America best fits the description given in The Book of Mormon.

Shortly after the death of Lehi, his two eldest sons, Laman and Lemuel, and the two sons of Ishmael rebelled against the Lord. The Lord warned Nephi to flee into the wilderness with all who would go with him (2 Nephi 4:7). This included Nephi and his family, Zoram and Sam and their families, Jacob and Joseph, Nephi's sisters, and all others who would go with him (2 Nephi 4:8). The record names these people as the Nephites and those who remained behind, the Lamanites. The Lamanites included the families of Laman and Lemuel, the sons of Ishmael and their families and any others who did not leave with Nephi.

Another division occurred about 350 years after the first separation. Mosiah I led a small group of Nephites down into the lowlands, north of where they had been living. The greater part of the Nephites had fallen into apostasy and were left behind (3 Nephi 2:96, Mosiah 11:78-79, Jarom 1:14-15). (The history of the Nephites indicates they continually migrated northward, leaving the Lamanites in the land southward.)

When this small band of Nephites came down out of the highland country, "they discovered a people, who were called the people of Zarahemla" (Omni 1:24). This group had left the land of Jerusalem shortly after the departure of Lehi. The record says that some of

these people were direct descendants of Mulok, a son of King Zedekiah of the tribe of Judah (Mosiah 11:78; Helaman 2:129, 3:56-57). (Latter Day Saints have called these people Mulekites, but the word "Mulekites" is not found in The Book of Mormon.) This colony was most likely composed largely of Jews.

The Mulekites probably landed on the Gulf Coast of Mexico and migrated south up a major river in southern Mexico. The river (Sidon) ran in a northerly direction out of the highlands where the Nephites originally lived. Only a few rivers in the entire Western Hemisphere run in a northerly direction, and the Usumacinta River in southern Mexico is prominent among them. It flows north down from the highlands of northern Guatemala into the Gulf of Mexico.

When the Nephites arrived, Zarahemla was the ruler of the Mulekites. The Nephites called the city Zarahemla and united with these people. Since the record keepers were Nephite, the entire colony became known as Nephites. That is, those who were not Lamanites were Nephites. As a people, the Mulekites virtually disappear in the record.

The Nephite record relates that around 100 B.C. numbers of groups left the central lands of Zarahemla. Hagoth and many other Nephites migrated by sea and overland into the land far to the north of the Narrow Neck of Land and perhaps elsewhere. Some were never heard from again (Alma 30:5-15; Helaman 2:3-4). They became lost from the history of The Book of Mormon simply because they were not in contact with the record keepers. Undoubtedly, some of today's Indian tribes descend from these Nephite/Mulekite/Lamanite travelers.

In subsequent years, dissenters from the Nephite/

Mulekite colony joined the Lamanites, but after the visitation of Christ, all became "the children of Christ" (4 Nephi 1:20). Later, however, in A.D. 231, "a great division" occurred "among the people" (4 Nephi 1:39).

There arose a people who were called the Nephites, and they were true believers in Christ. . . . Therefore the true believers in Christ, and the true worshipers of Christ . . . were called Nephites, and Jacobites, and Josephites, and Zoramites.

And . . . they who rejected the gospel, were called Lamanites, and Lemuelites, and Ishmaelites.

—4 Nephi 1:40-42

The terms Nephite and Lamanite came to designate religious and political ties, not merely ancestral bloodlines. Battles ensued between the two groups from then on to the end of The Book of Mormon.

Internal evidence in The Book of Mormon indicates Nephites survived the final battle (Moroni 9:25-26). They did so by joining themselves with the Lamanites. They became Lamanites not by blood ties but by political allegiance. The Lord had given a promise to Joseph, the son of Lehi, that his seed would "not utterly be destroyed" (2 Nephi 2:4). The same is said of the seed of Nephi which would be among the Lamanites in the last days (1 Nephi 3:177).

What of the Mulekites? Descendants of these people (of the bloodline of Judah) are most probably among many of the so-called Lamanites who are of the bloodline of Manasseh. The tie with Judah is evidently so great that the Lord refers to the Lamanite frontier of the 1830s as the dividing line between Jew and Gentile (D&C 57:1e). It is also possible that the word

"Jew" is used generically here to mean Israelite. (See also D&C 18:3c.)

Jaredites

A commonly accepted myth is that every Jaredite was destroyed in their final battle except Coriantumr. This cannot be true because Ether lived to record the event.

The Jaredite nation survived more than two thousand years before it fell (the Nephites lasted only one thousand years). Its entire history is given on 46 pages (1908 edition), less than six percent of the entire Book of Mormon. We can not possibly expect to find a complete account of all the Jaredites. We know only of those associated with the record keepers.

The more detailed Nephite record tells of Nephite groups who left the main area and became lost to their recorded history. Migrations such as these most probably also took place among the Jaredite culture. If the Jaredites spread out in a similar manner, which can be reasonably assumed because of the longevity of their civilization, then large numbers of them could have been in extremely distant areas when the final Jaredite battle occurred near the Narrow Neck of Land. It is likely that some Indian tribes descend from these Jaredites and thus would not be "Lamanites." The Jaredites left the "great tower" long before Israel became a nation, hence they are not Israelite—or Lamanite (Mosiah 12:22).

A key to discerning latter-day Lamanites is to look for Native Americans who show definite ties with Israel. One clue would be if they have any cultural memories of the great bearded God who descended from the heavens two thousand years ago. The writers of The Book of Mormon testify that this God is the Holy One of Israel, or Jesus



Don Beebe

This raised relief map, now available through FRAA for \$15 plus shipping, delineates the geographical setting of The Book of Mormon account. The majority of today's Lamanites live in these countries of Mexico, Guatemala, Honduras, Belize and El Salvador.

Christ. The Spanish conquistadors successfully conquered the new land because this legend was so well known among the Indians who fell as their victims, believing Cortes to be the returning Christ. Many of the North American Indian tribes who have legends of a God descending from the heavens also have a cultural memory that they migrated from lands far to the south, in Mexico and Central America.

Presence of Judah

Further confusing the identity of present-day Lamanites is the presence of Judah in the mestizos (persons of mixed Spanish and Amerindian blood) of Mexico and Central America. Many of the Spanish conquistadors, as well as hundreds of other "Spanish" families who emigrated to the New World, were Jews. They changed their names in order to avoid persecution from the Inquisition and have become a significant part of the cultures in Mexico and Central America as well as parts of South America.

Early Church Efforts

The use of the word "Laman-

ites" in the Doctrine and Covenants has contributed to the belief that all Indians are Lamanites. But when the Lord sent Oliver Cowdery, Peter Whitmer, Parley Pratt, and Ziba Peterson as missionaries to the borders of the Lamanites in the year 1830 (D&C 27, 29, 31), it seems clear that this term was used in the generic sense—they were to go west to where Gentile civil government stopped. Additionally, according to Lyman Wight, Joseph had intended that missionaries be sent to the Lamanites in territories which now include Mexico and Central America.*

Today

The following prophecy given by Moses applies today.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath . . . let the blessings come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstlings of his bullock, and his

horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

—Deuteronomy 33:13, 16-17

The Lamanites and Nephites were descendants of Joseph through Manasseh. Many individuals who have been led into the Restoration movement have lineage ties with Joseph through Ephraim. The ratio in the prophecy should hold true: about ten Ephraimites for every one of Manasseh. There may be the "ten thousands of Ephraim," in the Lord's church now, but where are "the thousands of Manasseh"?

Undoubtedly many are scattered throughout this hemisphere and perhaps elsewhere. But, the vast majority of the Lamanites or descendants of Lehi and Mulok live in Mexico and Central America, the same lands described in The Book of Mormon.

Who Are the Lamanites?

The Lamanites are part of "the remnant of the seed of Jacob" (3 Nephi 2:107). Specifically, they are descendants of Lehi and of Mulok and those who came with them to the Promised Land. Their forefathers are of Manasseh and Judah, and perhaps other tribes. Many Native American tribes are Lamanite, but not all. The majority live in Mexico and Central America.

They are people to whom the Heavenly Father has promised to bring the record of their ancestors—The Book of Mormon—in the last days. And, they are a people that "before the great day of the Lord shall come. . . shall blossom as a rose" (D&C 49:5a).



*Davis, Inez. *The Story of the Church*. Independence, MO: Herald Publishing House 1959, pp. 376,377,382.

Records Yet to Come Forth

Phil Eldred

Editor's Note: This article is a small excerpt from chapter two of a manuscript still in preparation about Lehi's blessing on his son Joseph.

The Book of Mormon, translated by Joseph Smith, Jr., tells of greater and more important records that God has been holding back from the world that are yet to come forth in due time.

And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

And when they shall have received this [The Book of Mormon], which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, *then shall the greater things be made manifest unto them.*

And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. (Emphasis added.)

—3 Nephi 12:2-4

Small Plates of Nephi

Nephi, the first record keeper in The Book of Mormon, began two sets of plates or records. The smaller set, which was unabridged, became part of what is now The Book of Mormon (Mormon 1:9). The Small Plates were prepared "to come forth unto the Gentiles by the gift and power of the Lamb" (1 Nephi 3:185). They were, however, mainly written to the Lamanites, as stated by Jarom: "And as these plates are small, and as these things are written for

the intent of the benefit of our brethren, the Lamanites, wherefore, it must needs be that I write a little;" (Jarom 1:2). The majority of the remainder of The Book of Mormon was abridged from the Large Plates.

Large Plates of Nephi

The larger set of plates contained "the things which are pleasing unto God and unto those who are not of the world" (1 Nephi 2:5). Nephi says this record "gives a greater account of the wars and contentions and destructions of my people" (1 Nephi 5:225). It contains "the history of his people" and "preaching which was sacred," "revelation which was great, or prophesying," and Jacob writes he was to "touch upon them as much as it were possible, for Christ's sake, and for the sake of our people" (Jacob 1:3).

Mormon gives more light about the Large Plates of Nephi.

And now there can not be written in this book [abridgment], even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi [Large Plates] do contain the more part of the things which he taught the people.

—3 Nephi 12:1

Since Mormon's record was abridged from the Large Plates, these records most probably still exist somewhere.

Brass Plates

The Brass Plates contain the record of the Jews, and also a genealogy of Lehi's forefathers (1 Nephi 1:61). When Lehi's sons brought the Brass Plates to him, he searched them and discovered that they contained

the five books of Moses, which gave an account of the

creation of the world; and also of Adam and Eve, who were [their] first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also many prophecies which have been spoken by the mouth of Jeremiah.

—1 Nephi 1:159-163

The Brass Plates have more of the covenants than the current Bible. Nephi had a vision in which he saw the Bible among the Gentiles and says "And it is a record like unto the engravings which are upon the plates of brass, save there are not so many" (1 Nephi 3:163).

Nephi also spoke of the Brass Plates as having prophecies of his seed.

And now I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt: for behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass.

—2 Nephi 3:1-5

Several hundred years later, the record keeper gives more information about what is written on the Brass Plates.

The prophet Zenos . . . and also Zenock . . . testified particular concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are we not a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass

(continued on page 9)

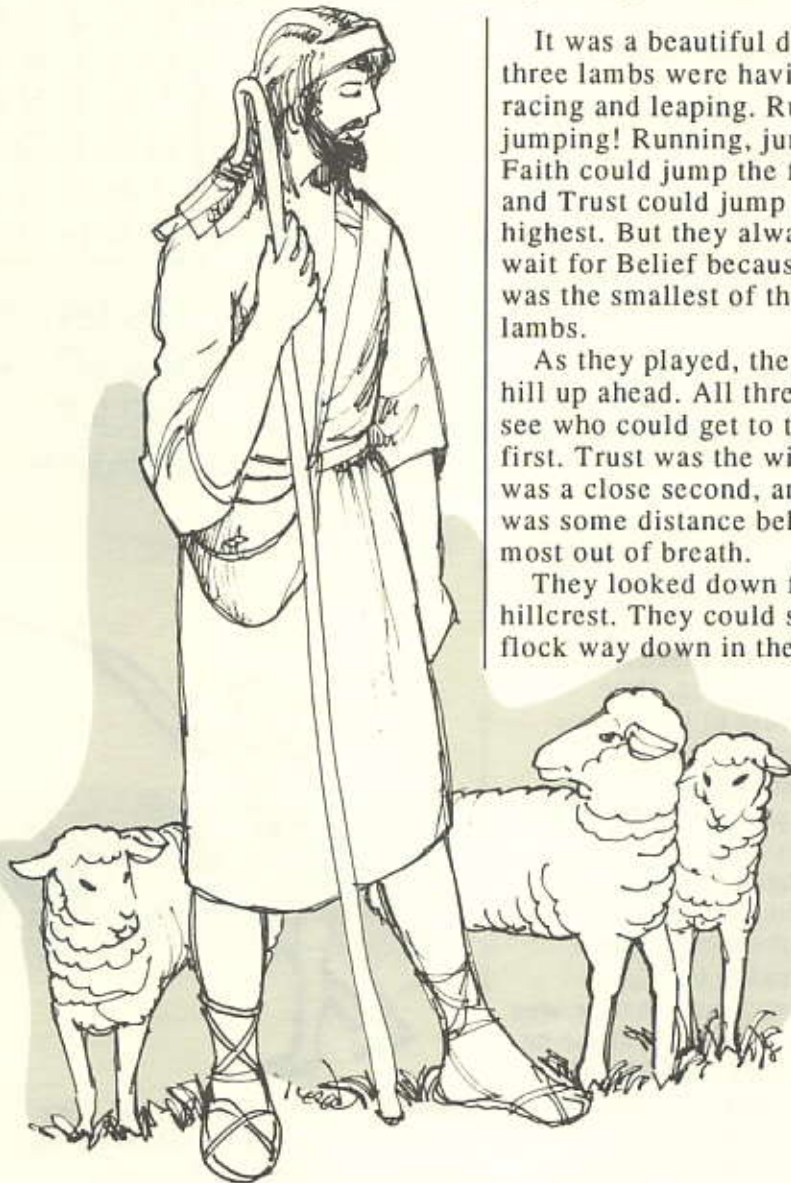


The Junior Witness

WINTER 1992 Foundation for Research on Ancient America NUMBER 24

The Three Lambs

Story and Illustrations by George C. Knotts



It was a beautiful day. The three lambs were having fun racing and leaping. Running, jumping! Running, jumping! Faith could jump the farthest, and Trust could jump the highest. But they always had to wait for Belief because Belief was the smallest of the triplet lambs.

As they played, they noticed a hill up ahead. All three raced to see who could get to the top first. Trust was the winner. Faith was a close second, and Belief was some distance behind, almost out of breath.

They looked down from the hillcrest. They could see the flock way down in the valley.

Then something came to Trust's mind. He remembered their ewe mother had told them, "Do not go too far away from the other sheep and lambs." He reminded Faith and Belief what Mother had said. They blinked and bleated to each other. How far was too far? None of the three lambs had an answer.

Just at that moment Belief noticed how green and soft the grass looked on the slope going down the other side of the hill. He could not resist running and jumping in it. He was delighted at how high he could leap going downhill! Why, he could bound as high as Faith and Trust. He called to them, "Look at me. Watch how high I can go up in the air!"

That was too much for Faith and Trust. Off they hurried, running after Belief. Faith bleated words of encouragement, "Your jumps are great!"

How proud Belief felt. It was one of the few times he had ever been in the lead. As Faith and Trust caught up with Belief, he quickly changed his direction. He decided to jump a gully which was in front of him. He tried to make the big leap. There was a clunk, bump, and a plop! Belief had landed at the bottom of the gully. His first thought was one of relief that there was no water. But the lumps of dirt and the rocks bruised him. He looked up. The walls of the gully

were so high. Besides he did not feel like jumping right then.

It wasn't long until Faith and Trust were looking over the edge at him. Their first thoughts were for his safety. "Are you all right?" Belief nodded and tearfully bleated "Yes, but how am I going to get out of here?"

They could see him, but the afternoon shadows were getting longer. How were they going to get Belief out of the gully and back to the flock? Now they knew they had gone too far away. Mother Ewe would know they had not done as she had requested. They had not followed the word of the Good Shepherd, or their mother, or even their own good sense. They had just wanted to have fun, have a good time, and seek for adventure. That was all. Trust said in a frightened voice, "What can we do?"

They had to think of something fast. Faith answered, "We can't get him out—we must have help. I wish the Good Shepherd were here. He can always solve problems like this. He is so good."

From the bottom of the gully Belief solemnly nodded in agreement. "The Good Shepherd always helps us. He loves us. Please get him."

Trust said, "I'll hurry to find him after we pray."

The three lambs bowed their curly little heads and asked for help. They remembered well the lessons their parents had taught them about praying. After their prayer, Trust said to Faith, "You stay with Belief and pray. I'll go and bring the Good Shepherd."

Up the hill Trust ran. He was worried about leaving Belief in trouble but he knew he had to get help.

At the top of the hill he carefully searched the countryside. There was the Good Shepherd looking around for his lambs! It took only one loud baa from Trust to get the attention of the

Good Shepherd.

Using his staff as a walking stick, the shepherd rapidly approached Trust. What would the shepherd say when he learned about Belief in the gully?

"Trust, are you all right?" questioned the Good Shepherd.

"Yes, but Belief has fallen into a big ditch and can't get out by himself. Faith is staying with him," replied Trust.

The Good Shepherd saw the green slope that had tempted his dear lambs. He understood why they had wandered away. He followed Trust to the gully where Belief was held prisoner. The ditch was not too deep for the tall shepherd. He picked up Belief and put him on his shoulders. With the aid of the staff the Good Shepherd climbed out of the gully.

Although the green grass was still inviting, Faith and Trust knew they needed to stay at the shepherd's side. The sun was setting when they reached sight of the flock. Their mother ran toward them baaing loudly. When the Good Shepherd put Belief down, his mother sniffed him and gave him a scolding which he deserved. His mother was annoyed with him but he knew she was glad that he was out of the ditch and at home with her other lambs.

Faith, Trust, and Belief were safe in the sheepfold. How happy they were to be in their bedding place for the night. They had learned two valuable lessons that afternoon. The first lesson was to follow the words of their mother and the Good Shepherd. The second lesson was a comforting one. When they went seeking the Good Shepherd, they found that he was already seeking them because he loved them. They knew he always wanted what was best for their safety and well-being.

Each of the lambs expressed his gratitude in his prayers. "We can be thankful we are safely at



I	S	J	Q	M	B
O	T	J	H	I	L
K	A	O	F	I	G
I	F	N	E	N	Q
Q	F	Q	B	C	I
C	A	B	N	L	F
F	D	E	O	N	C
P	P	H	G	Q	N
M	B	F	M	F	O
O	O	H	I	Q	N
B	C	J	C	B	A
O	J	L	K	D	G
I	N	F	N	N	G
G	G	E	Q	F	L
J	H	E	N	A	F
B	B	H	D	A	R

GREEN GRASS
BOUND RUN
BELIEF FAITH
PRAYER



home tonight," Belief said. "We sure can," agreed Trust. With his eyes twinkling, Faith gave a twitch of his tail to show that he was really thankful too.



THE THREE LAMBS WORD SEARCH

C D B B J L A K F E G D A E N I E J C J P N P P Q F
 L I C Q N F P H N M G L I H L D W P N K E L C F J B
 H B O U N D L A J O N L J D E M E C C L K O B K G A
 P H Q I E J P D B O J G R A S S J J N N C B G B R P
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S SHEPHERD EWE LAMBS HILL PRAYER DITCH
 JUMP LEAP TRIPLETS SHEEPFOLD STAFF
 H BAA BLEAT LESSON TRUST GULLY DITCH



Shepherd's Sling

George C. Knotts

It was just a simple sling made by young David when he used to herd the sheep. It was made of soft, strong leather in

three parts. Two thin strings or straps were of equal length and about as long as a man's forearm. Each was as big around as a first year sprout on an olive tree. The third part was a middle pocket of strong leather which was two fingers wide and one hand long. When the grip was held correctly, the pocket was level and could hold a stone as large as a hen's egg. One of the long cords or straps had a slit at the end of it just large enough to put in the longest finger.

Young David practiced a lot to perfect his skill with his simple sling. He had plenty of time while he was herding sheep. He found many smooth stones to use

near the swift moving streams in the valley. He would sometimes aim his sling at sticks on the ground and sometimes at colored leaves on the bushes. The more he threw, the better he became. He grew true to the mark with his sling.

When David used his sling, he gathered both ends of the straps, so they hung even and true, in one hand. He placed a smooth stone in the pocket and whirled the sling rapidly around his head. He used his full force as he swung faster before releasing one cord under his thumb, which freed the stone. The stone flew true and hit the mark. David's skill became well-known among

his people.

Since the sling was probably the earliest tool for casting stones, David and the people of the Old Testament time were acquainted with it as a tool which gave greater force and range to the arm of a thrower. In the Holy Scriptures there are a number of references to the sling, sling-stones, and slingers.

A few pieces of strong leather, which took up very little space, could become a great weapon in the hands of one who was practiced. That is exactly what happened when the young shepherd boy, David, was directed by the

The Philistines were defeated when the young lad put his trust in the Lord. David relied on the power of the God and hit the mark! David proved that he believed in the words of the Lord:

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

—Proverbs 3:5-6

Did you know that the sling was used as a weapon in Book of Mormon times? On the journey into the wilderness, Nephi tells

God to the Lamanites. They left their home in Zarahemla, "and took their swords, and their spears, and their bows, and their arrows, and their slings." Why did they take so many weapons with them? Can you guess? "And this they did that they might provide food for themselves while in the wilderness" (Alma 12:11-12).

One of the sons of Mosiah, Ammon, was a very skilled slinger. In the first part of his adventure in the land of King Lamoni, he became one of the shepherds to protect the king's flocks of sheep. When some evil



power of the Lord to defend his people against Goliath, the Philistine.

With confidence in God, David said to Goliath, **Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand.**

—I Samuel 17:45-46

The sling was used by skillful and faithful David to kill Goliath, the mighty champion.

about "slaying food by the way, with our bows and our arrows, and our stones and our slings" (1 Nephi 5:19,28). In Mosiah, Zeniff describes the weapons the Nephites were armed with to fight against their enemies the Lamanites:

And it came to pass that I did arm them with bows, and with arrows, with swords, and with cimeters, and with clubs, and with slings, and with all manner of weapons which we could invent, and I and my people did go forth against the Lamanites, to battle; yea, in the strength of the Lord did we go forth to battle against the Lamanites.

—Mosiah 6:19-20

Read all of chapter six in Mosiah to see how this interesting true story ends.

Other slingers were the sons of Mosiah who gave up their rights to rule the kingdom and chose instead to take the word of

Lamanites scattered the flocks of Ammon near the watering place, the servants of the king were worried for their lives. They knew the king would be angered that they had not protected the flocks. Ammon trusted the Lord and immediately began to defend them from the wicked Lamanites. Seven of the enemy fell by stones from Ammon's sling (Alma 12:89). Ammon was pleased to help because he realized the people would then be more willing to listen to the words of truth he wished to teach them. Do you think Ammon was successful in his missionary effort? Read chapter twelve of Alma to see what happened.

In both the New and Old World lands, the sling can be thought of as a symbol of faith. When used correctly, the sling can be a mighty weapon for good, just as we, through trust, can be made strong instruments for right in the hand of the Lord Jesus Christ.



which our father Lehi brought out of Jerusalem?
—3 Nephi 4:71-73

A great promise accompanies the Brass Plates. They are yet to go to all the seed of Lehi.

[Lehi] was filled with the Spirit, and began to prophesy concerning his seed; that these plates of brass should go forth unto all nations, kindreds, tongues and people, who were of his seed. Wherefore he said that these plates of brass should never perish, neither should they be dimmed any more by time.

1 Nephi 1:169-170

Alma the younger reiterates this promise for the Brass Plates.

And behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord, until they should go forth unto every nation, kindred, tongue and people, that they shall know of the mysteries contained thereon. And now behold, if they are kept, they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.

—Alma 17:33-34

Other Records

Helaman II spoke of many books and records. "There are many books and many records of every kind, and they have been kept chiefly by the Nephites; and they have been handed down from one generation to another" (Helaman 2:14). Among others, these include Lehi's record (1 Nephi 1:15-17); Zeniff's record (Mosiah 11:81); and Alma's record (Mosiah 11:82).

Ammoron was the last record keeper before Mormon, who compiled the records into what is

known today as The Book of Mormon. About 320 years after the coming of Christ, because of the many wars in the land, Ammoron hid up all the records which were sacred

which had been handed down from generation to generation. . . . And he did hide them up unto the Lord, that they might come again unto the remnant of the house of Jacob, according to the prophecies and the promises of the Lord. (Emphasis added.)

—4 Nephi 1:58-59

This scripture reveals that these records will "come again unto the remnant of the house of Jacob." This remnant of Jacob includes the latter-day seed of Lehi.

Sealed Portion

Also yet to come forth is the sealed portion of the plates. Nephi delighted in teaching from the writings of Isaiah which were apparently on the Brass Plates. In Second Nephi, he quotes Isaiah 29 concerning the sealed portion.

And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. . . . For the book shall be sealed by the power of God, and the revelation which was sealed, shall be kept in the book until the own due time of the Lord, that they may come forth: for, behold, they reveal all things from the foundation of the world unto the end thereof.

And the day cometh that the words of the book which were sealed, shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men, which ever have been among the children of men, and which ever will be, even

unto the end of the earth.
—2 Nephi 11:126-132

And they are sealed up to come forth in their purity according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.

—1 Nephi 3:250

Joseph Smith, Jr., was commanded not to touch the sealed portion. This was recorded by Nephi.

Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will shew unto the children of men, that I am able to do mine own work . . . therefore, I will proceed to do a marvelous work among this people.

—2 Nephi 11:143-146

Please note that this "marvelous work" was associated with the sealed portion coming forth. Often, we think of the coming forth of The Book of Mormon as the "great and marvelous work" which of course it was, but these records will be of greater importance and will be a more "marvelous work."

The sealed portion also contained a vision of the Brother of Jared in which he saw all the inhabitants of the earth which had been and ever would be. Moroni gives a prophecy concerning the sealed portion, tying it to the faith of the Brother of Jared.

They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord;

And in that day that they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the Brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God,

(Continued on page 14)

Summer Internships at FRAA

Theo Boyd

This summer the FRAA library was abuzz with activity and excitement as an enthusiastic group of interns explored The Book of Mormon. They expanded their own knowledge and prepared materials to pass on new insights to others. This was a most significant experience not only for the interns but for FRAA as well. Those who participated hope this will be the first year of an ongoing program. Each morning after a brief

worship, the interns studied with such speakers and scholars as Angela Crowell, Don Beebe, Frank Frye, Ray Treat, Gaylord and Faye Shaw, Lyle Smith, and myself. The rest of the day was spent in individual research. Don Beebe faithfully provided daily guidance and direction throughout the summer.

The group gathered materials to be used in teaching about The Book of Mormon covering areas such as archaeology, geography,

internal evidences, outstanding personalities of The Book of Mormon, Biblical evidences, and an overview of the record itself. It is anticipated that the results of their study and labor will be published for personal and classroom use. In addition, they have prepared an illustrated timeline of Book of Mormon events which FRAA also plans to publish.

Following are individual comments and testimonies of the eight interns.



*Jared Anderson (16)
Blue Springs, Missouri*

This summer has been a rich learning experience, and I've had a great time. FRAA taught me a lot about The Book of Mormon, and by working there this summer, I've gotten to know many good people. I also have a greater desire to learn more about The Book of Mormon and tell others about it. I look forward to helping FRAA in the future in any way possible. It is a worthy organization and can use your help to keep it going.



*Matt Atkinson (21)
Huntsville, Alabama*

My internship was a time when I could spend my whole day around others who enjoy talking about The Book of Mormon. The combination of our minds and experiences provided a huge resource of information.

My testimony of The Book of Mormon was already firm when I came. More than anything, this internship strengthened my faith in the *people* who are using it. That is, it makes me more confident in the book to know that there still are other people exploring it too. I am not alone in my belief!



*Jeff Anger (18)
Independence, Missouri*

About the first week in May, my mother started bugging me about getting a job. So, I went to all the fast food restaurants. My grandmother, though, told me about the summer internship at

FRAA. That sounded ideal to me, so I applied for it. A couple of days later, I had an interview and got the job. The very next day, I got calls from some of the other places where I had applied.

This summer has been a good summer for learning and fellowship with others. I have gotten to know a lot of wonderful people and have grown spiritually in the process.



*Jason King (18)
Odessa, Missouri*

When I was asked to apply for this job, I thought it would be the greatest experience I could imagine; it turned out to be even better than that. This job was an answer to my prayers. I've always had good enthusiasm for the restored gospel, but I cannot put into words the great enthusiasm I have now for The Book of Mormon. I know with



Patricia Beebe

The interns have become an integral part of the Sunday Book of Mormon days presented by FRAA in branches around the United States. Pictured here are (left to right) Don Beebe, chairman of FRAA's Book of Mormon day conferences, Brett Methner, Jason King, Roger Webb (summer volunteer), Jared Anderson, and Jeff Anger.

all my heart and mind that it is true, and I desire to witness of these facts to others and research to find greater truths.

It is my hope and prayer that all would continue to support this inspiring program which brings young people to understanding and knowledge at an early age. I also pray that through your help, we can expand this program, as well as FRAA. For in the next few years, many new truths will be found, and we can embrace the truth, look upward, and then Zion can be.



*Heather Baker (19)
Buckner, Missouri*

I first heard about the summer internship program at FRAA while recording at their building with Don Beebe. I became more and more interested as I listened to Don talk about the various activities the interns were involved in.

When Don asked if I would like to join the group, I was very excited. I needed to find a sponsor, however, to help with expenses. At first, I began to think no one would ever do this, but some very caring people in my congregation came to my rescue. To them, I am truly thankful.

I have always enjoyed The Book of Mormon. The people and events have always been so real and exciting. I had never had reason not to believe in the validity of the book. My pre-baptismal classes were centered around The Book of Mormon, and even at the age of eight, I felt the presence of the Holy Spirit in great abundance whenever I opened the book.

One activity I really enjoyed was being able to help in the congregational Book of Mormon

days. I remember most vividly the first one I participated in. I was asked to teach the primary class. Our lesson was about Helaman's two thousand sons. I was so nervous, but I prayed that the Lord would let us feel his presence and let me have a testimony to share with others.

The class went wonderfully well; the children were attentive and alert. I felt I had helped them understand the story and had been able to answer questions they had about The Book of Mormon.

When the classes finished and everyone met back together for the conclusion of the program, I felt the same sweet spirit I did as an eight-year-old while listening to my grandfather make all The Book of Mormon stories come to life. When I sang the words "Surely the presence of the Lord is in this place," I knew they were true. It was at this moment I knew I had a testimony to share.

I cannot find the words to show my gratitude for all the people who have worked with me and supported me throughout this program.



*Brett Methner (19)
Olathe, Kansas*

Jesus Christ is love. This summer I became aware of the love Jesus has for me.

After another exciting day at FRAA as an intern, I lay in bed praying, thanking the Lord for this opportunity to serve him and for giving me the gift of The Book of Mormon. I began to concentrate to hear if the Lord would cause a noise or something to show me he was listen-

ing. Instead, the spirit overwhelmed me, and I heard in my mind a powerful but loving voice. It asked, "What do you desire of me?"

I was wide awake now! Surprised that these words came into my head, I thought perhaps I had made them up and doubted that the Lord was speaking to me.

Despite this, I proceeded to name off things at random that I desired. After a few minutes, I started to think how selfish and unworthy I was to ask such things. I thought awhile and prayed again, saying, "I desire Lord to know what you desire of me." I found myself on my knees, feeling bad for asking for things that were not really important.

A few minutes later, I felt the Spirit say, "I desire that you go to this people and share." The people the Lord was referring to are the people at the church where my father attends.

This experience stayed with me, but I still doubted whether it was the Lord or something I made up in my head. I prayed a lot following that night, waiting for the Lord to give me something more to tell me that this did come from him. My prayer was answered one day while doing research as an intern on the topic of the curse in The Book of Mormon.

One of the questions that concerned me about my experience was is God capable of speaking like that in me. As I read Enos 1:13, this was answered. Enos says, "And while I was struggling in the spirit, behold, the voice of the Lord came into my mind . . ." Instantly, I thought back to that night and my request for something to know if it had been the Lord speaking. My faith was so weak I still had doubts. I was unsure and afraid to tell anyone that Christ had spoken to me in my mind.

The days went on, and I was wrapping up my six-week intern-

ship. But something had changed since reading that verse in Enos. I had been exposed to evidence that The Book of Mormon is true. Through archaeology, internal evidence, and simply testimony, I had been given more faith. This faith is what made it possible to know without a doubt it was Christ who spoke to me.

This is one experience and prayer that was answered because of my time at FRAA. If it hadn't been for the internship and the constant exposure of the Spirit and the Lord's work in our time, I could very well still live my life in doubt.

I am so thankful for the love Christ has for me, for his not giving up on me because I lacked faith. I am eternally thankful for The Book of Mormon and FRAA for making a change in me to not doubt the Lord and his power. I pray others can receive this faith in the Lord and the gift of The Book of Mormon. Amen.



*Shane Robinson (21)
Independence, Missouri*

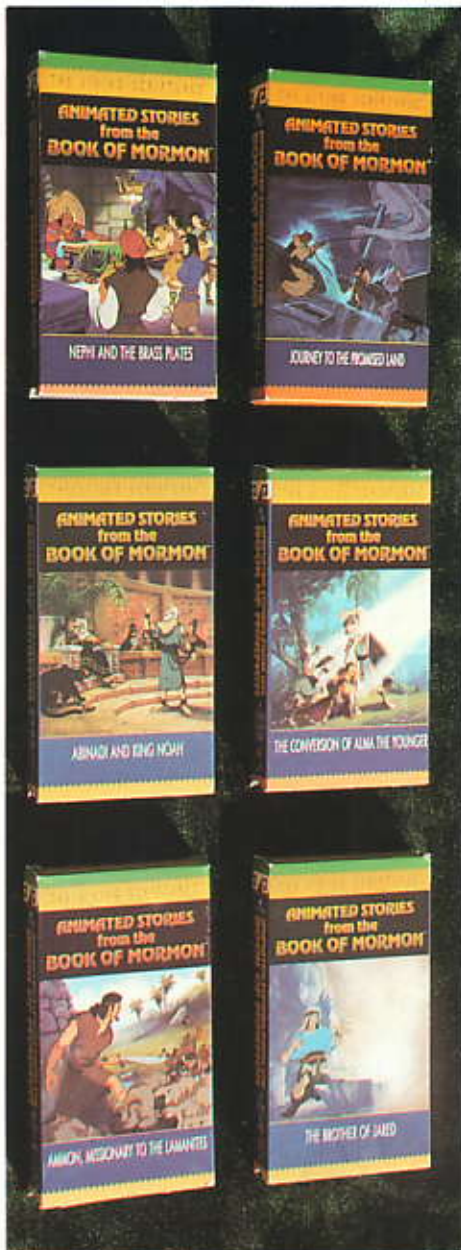
This has been a great summer. I have had the opportunity to draw close to my Lord and minister to his people like no other summer.

One door that opened to me for ministry was the FRAA summer internship program. I had a chance to really investigate the details of The Book of Mormon more fully, to gain a whole new set of lifelong friends, and to earn some money at the same time. I thank God for providing for my needs and the needs of the other interns in this way.

A lasting benefit of my intern-

(Continued on page 14)

ANIMATED STORIES FROM THE BOOK OF MORMON

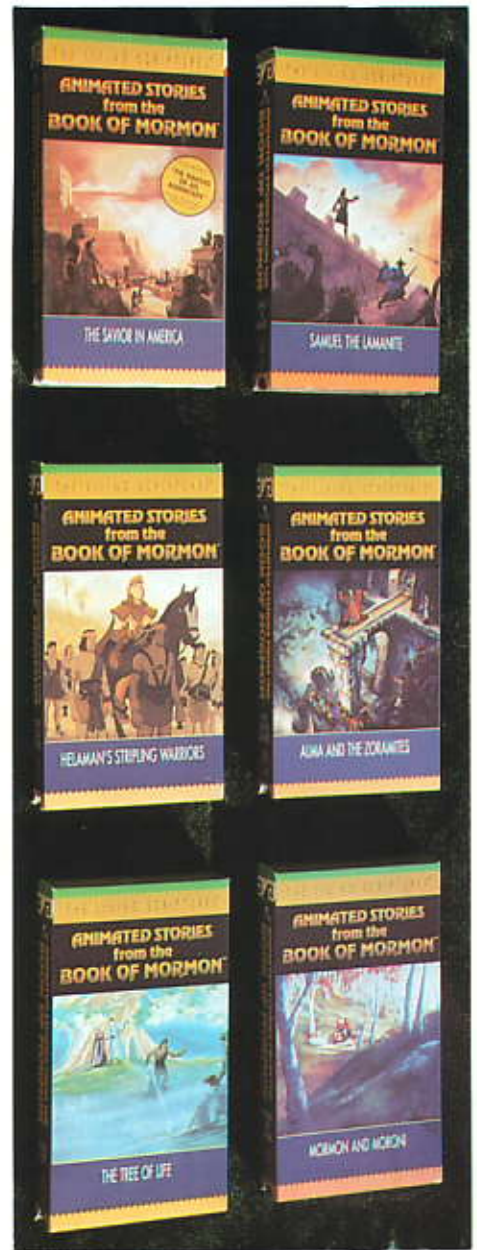


An exciting new teaching aid is now available to help children ages 1–101 explore scriptural insights found in The Book of Mormon. The Foundation has reviewed and endorses the Animated Stories from The Book of Mormon video series produced by Living Scriptures, Inc. and is a distributor for the videos.

The twelve Book of Mormon videos are divided into two sets, Series #1 and Series #2, plus an additional one on *The Joseph Smith Story*, a documentary leading up to the organization of the church.

Three may be purchased separately: *Nephi and the Brass Plates*; *The Savior in America*; and *The Joseph Smith Story*. **The remainder must be purchased as a series.** Individual videos cost \$29.95 plus \$3.00 shipping. If you purchase the series of six, or all twelve, payment can be made for each video as it arrives. You can choose to receive one every two months.

Contact FRAA to order these valuable teaching tools. Allow two to three weeks for delivery. Call (816) 461-FRAA (3722), or write to FRAA Video Series, 210 W. White Oak, Independence, Missouri 64050.



Series #1

- 1 Nephi and the Brass Plates
- 2 Journey to the Promised Land
- 3 Abinadi and King Noah
- 4 The Conversion of Alma the Younger
- 5 Ammon, Missionary to the Lamanites
- 6 The Brother of Jared

Series #2

- 7 The Savior in America
- 8 Samuel and the Sign
- 9 Helaman's Stripling Warriors
- 10 Alma and the Zoramites
- 11 The Tree of Life
- 12 Mormon and Moroni

ship was a renewed love of The Book of Mormon. I have always believed it and had read it several times, but this summer it came alive for me. The plain and precious truths of the fullness of the gospel leaped off the pages as I read.

I also appreciated The Book of Mormon videos which we watched each morning as we began. They helped illustrate the things we would be reading for the rest of the day.

Internships, by the way, are scriptural, and I praise the Lord that his people have caught that vision. Jesus was an intern of Joseph, learning the carpentry trade. Will we one day have to rely on this type of education as world situations worsen?

I look forward to the day when each of us will become "interns" to Jesus Christ and will allow him to teach us how to build Zion. What a glorious day that will be!



*Aaron Smith (19)
Grain Valley, Missouri*

Having the opportunity to experience an internship with the Foundation for Research on Ancient America was exciting and uplifting. I started the program with a solid foundation of knowledge concerning The Book of Mormon, but one thing was missing—my own personal testimony of its truthfulness.

I believed with all my heart that the book is true. I had gained many insights into the gospel from its words and knew a portion (although small) of archaeological support for it. The Spirit had borne record to me several times that it was a true, ancient historical record. But I didn't or couldn't remember my own testimony of its validity.

This prompted me to take this concern to the Lord, asking him to either recall a testimony of its truthfulness I might once have had and forgotten or to bless me with one. After a month of offering up this desire to the Lord, he blessed me.

Every morning for the first two weeks, we watched animated videos on The Book of Mormon. This gave us a better basic knowledge of some of the story lines and also provided us with examples of the different types of multimedia presentations available for our use.

One morning we viewed "The Savior in America." The video had passed the time of the

destruction and three days of darkness and had reached the point of Christ's coming. At that moment, when the clouds parted and Christ started down, the Spirit flooded my entire body. It bore witness to me that the event of Christ visiting the Americas was true, not some children's fable or hoax conjured by a 14-year-old boy, but a true and accurate occurrence. It also, and more importantly, impressed upon my mind that the focus of The Book of Mormon is to testify of Christ and all the infinite love he has for each one of us. The Spirit stayed with me for awhile.

Yes, chiastic structure, Hebraisms, and geography are all important and very exciting, but the heart of the main message of the book is a testimony of Jesus Christ. It was, is, and will be what converts people to the Lord, not Hebraisms or chiasms.

My soul was thrilled with joy as I realized this. The academic side is enriching, but without Christ, it holds no meaning—none. This very fact, this simple testimony, a small act by God, has given me courage, faith, and a love only he can give. I now can say without hesitation, "Yes, I do have a personal testimony of The Book of Mormon and it's about Jesus Christ. Let me share it with you!"



Records Yet to Come Forth, continued from page 9

the Father of the heavens and of the earth, and all things that in them are.

—Ether 1:100-101

Lost Tribes Record

Still another record to come forth is the Record of the Lost Tribes. "And the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and

the Jews" (2 Nephi 12:72).

All the Records

In bringing forth all these records in the last days, the Lord informs us that "my word also shall be gathered in one" (2 Nephi 12:73). Mormon says further, "all things which are hid must be revealed upon the house tops, and also that a knowledge of these things must come unto the remnant of these people, and

also unto the Gentiles" (Mormon 2:35).

We have the promise that these records shall come forth.

And whoso receiveth this record [The Book of Mormon], and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these.

—Mormon 4:14

What a lot to look forward to!



Notes and News from the FRAA Research Library

Sherrie Kline Smith

Little by little, others are beginning to recognize the value of the research library/information center. Not only do we receive requests via the telephone, but in person. One full-time seminary professor (Mormon) from Salt Lake City came this summer specifically to do research in our library. An apostle and seventy from the Church of Christ, Temple Lot, stopped by several days gathering materials and information to be used as they present The Book of Mormon to others. Requests for information come from all over and from members and nonmembers.

The importance of this Book of Mormon information center should not be underestimated. It exists to help provide information of all kinds to those seeking anything relevant to The Book of Mormon. It provides support to seventies and missionaries and students searching for answers.

To make searching for information easier and faster, the library staff is engaged in creating a catalog of the collections—books, newspaper clippings, unpublished manuscripts, maps, photographs, and slides. This is a mammoth task. Please remember this effort not only in your prayers but also, for those who can, with your financial support.

Library Hours

10 A.M.—4 P.M. — Tuesdays,
Wednesdays, and Thursdays
11 A.M.—3 P.M. — Saturdays
(816) 461-FRAA (3722)
FAX (816) 461-5850

New Additions to the Collections

(not a complete list)

This last quarter more than fifty

books—purchased and donated—have been added to the collection. Only a few are listed here.

The First Americans by the editors of Time-Life Books, 1992.

Review of Books on The Book of Mormon, vol. 4, by Foundation for Ancient Research and Mormon Studies, 1992.

Dissolving Views in the History of Judaism, by Rabbi Solomon Schindler, 1888.

Journey into China, edited by Kenneth Danforth, National Geographic, 1982.

Columbus and the Age of Discovery, companion volume to the PBS series by Zvi Dor-Ner, 1991.

A History of Writing, revised edition, Albertine Gaur, 1992.

The Alphabet: An account of the Origin and Development of Letters, Isaac Taylor, 1883.

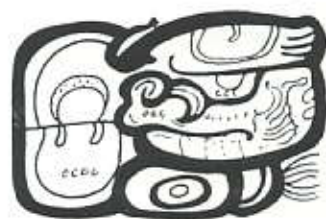
Map, Mexico, from Johnson Atlas, 1863.

The Maya Chontal Indians of Acalan-Tixchel by France V. Scholes and Ralph L. Roys, second edition, 1968.

Contributions

A request for all copies from 1991 *Natural History* has appeared in the last three issues of *The Witness*. This year had a series of articles about the Maya. Thanks to Isabel M. Cornish of Senlac, Saskatchewan for giving these to the library.

Thanks to Todd and Suzanne Smith of Levasy, Missouri who acted on the Wish List in the last issue and gave the library *The New Strong's Exhaustive Concordance of the Bible*. Also, Katie Coy of Independence, Missouri contributed the Old-Time Gospel Hour Edition of Strong's Concordance.



"and
then
it came
to pass"

Hot off the press is Michael Coe's latest book *Breaking the Maya Code*, published by Thames and Hudson, 1992 (\$25). This landmark book deserves a book review, which will appear in the next issue. It looks to be an excellent source for the history of how Maya hieroglyphs have been deciphered. Coe writes in an informal and entertaining style. Linda Schele describes the book in these terms:

Written with passion, eloquence, and a personal touch, *Breaking the Maya Code* is an adventure in reading about one of the great archaeological sagas of the late twentieth century.

This book will play an important part in bringing to the attention of the general public—as opposed to scholars already cognizant of these facts—a good description of the history of the hieroglyphs' decipherment.

Wish List

- * Insertable light viewer for slides in binders \$ 80
- * Photograph and book preservation supplies \$500
(The Hield and Weldon collections of photographs need to be preserved as well as other historical items.)
- * Publications (books, etc.) \$3000
(To increase the value of the library's research capabilities, we need to purchase new and out-of-print books.)

Call FRAA Information Center/Library if you can help with any of these projects. Thanks!

The colossal heads, remains of the Olmec civilization, are well-known among Mesoamerican enthusiasts. Over 25 of these stone carved portraits of real people have been discovered in the Olmec Heartland in the Gulf Coast area.

Various theories have been advanced about these people, some suggesting an African connection. But the similarity between the facial features of the heads with those of the people who live today in the same area gives rise to doubts about this theory. Open the covers of this issue and compare the woman on the front cover with the photograph on the back. The Tres Zapotes woman uncannily resembles the stone head.

Serious students of The Book of Mormon believe the Olmec, considered the mother culture of Mesoamerican peoples, are Jaredite. In this issue, the article about who are the Lamanites addresses the Jaredite question. See page four inside.



Don Beebe

The Witness

FOUNDATION FOR RESEARCH ON ANCIENT AMERICA
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