

The Witness

The Foundation For Research On Ancient America



Summer 1993

Number 81



Gold from Monte Alban

The Witness

Summer 1993 Number 81

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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 and is tax-deductible.

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Cover . . .

Tomb 7 at Monte Alban, Oaxaca, Mexico revealed in 1932 one of the greatest single treasures of gold and other precious objects ever discovered in Mexico. Its discovery confirmed the Mixtecs (A.D. 1200-1500) as master craftsmen, not only in the casting of gold, silver, and copper, but in the designing of jewelry and the use of a wide variety of precious stones, pearls, and shells. See page 4 for more information on metals.

Photograph from the Roy Weldon Collection.



1993 FRAA Archaeology Tour
December 23, 1993 – January 1, 1994

Oaxaca and Mexico City Area

Oaxaca Regional Museum
Monte Alban and Mitla
San Jose Mogote
Dainzu, Yagul, and
Lambityeco

Cacaxtla
Anthropology Museum
National Palace
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Foundation News

Matching Funds Donation

FRAA has received a special contribution of \$50,000 from the Ella Coile Foundation. The foundation requests that FRAA initiate a matching-fund drive from general and new contributors to raise a total of \$100,000. Seeing the faith this contribution represents is exciting, faith in God's witness of The Book of Mormon in these latter days as promoted by FRAA.

As believers in The Book of Mormon and its witness of Jesus Christ, the Board of Directors of FRAA invites each one to make special contributions to match this gift. Each dollar contributed will be doubled in size and impact because of this gift from the Ella Coile Foundation. Our deep appreciation goes to the trustees of the Ella Coile Foundation for their vision and support. What a great day it is to be involved in this work of the Lord. Come join with us!

Book of Mormon Day for Youth

More than 125 youth, ages twelve to twenty, attended an all-day Book of Mormon conference in Independence. Sponsored jointly by FRAA and Restoration Camping, Inc., the day's program included testimonies, classes, and drama. Several of the FRAA summer interns from 1992 played a major part in the day's activities by sharing their testimonies, teaching classes, and portraying heroes from The Book of Mormon.

Mexico Book of Mormon Day

The following day, Sunday, March 14, FRAA participated in its first international Book of Mormon conference at Reynosa, Mexico. The Spanish sessions were conducted by Theo Boyd, Donna Boyd, Frank Frye, and Lyle Smith. More than seventy attended the day's activities.

Annual Meeting

The membership of FRAA met on March 7, 1993, for their annual meeting. Michael Gatrost, president, opened the meeting and then turned it over to Dale Godfrey, second vice president, for the presentation of names for the Board of Directors. Up for re-election were Michael Gatrost, Dale Godfrey, Sherrie Smith, and Roy Weldon. They were elected to serve three-year terms.

Reports were given from several committee chairmen. Lyle Smith reviewed why FRAA sponsors tours and what they mean in the lives of those who participate. He also mentioned that this year's tour (December 23, 1993 – January 1, 1994) will be to Oaxaca and the Mexico City area and that a tour to Israel, the spring of 1994, is in the planning.

Pat Beebe reported on the publication of the new book for children, *The Brass Plates*. Written by Edward Slaughter and illustrated by Robert Farley, the book is accompanied by an audiocassette narrated by Theo Boyd. The price of the new book is \$8.00. She also mentioned that several other children's materials are in the works.

One of the programs most rewarding for FRAA this past year was the institution of the summer internships for students. Don Beebe

reported on this activity and said FRAA looks forward to increasing the number this year from eight to twelve. This will depend on the financial support FRAA receives. He encouraged those present to return to their congregations and ask them to support this program.

Sherrie Smith shared on the progress being made in the research library/information center. Presently, the library has about 2,700 volumes. About 40 contributors donated books, photos, slides, cassette tapes, and periodicals during 1992, giving about 125 books. Approximately \$2,262 was spent on the purchase of 60 books and almost 50 unpublished manuscripts. During the year, a nine-page document was prepared which delineates the mission, goals and objectives of the information center, along with long- and short-term goals. This document is available on request.

The showing of the 50-minute video of the ruins visited by the 1992 FRAA tour to the Yucatan and Belize completed the program. Sites on the video include Dzibilchaltun, Uxmal, Chichen Itza, Coba, Tulum, Cerros, Cuello, Lamanai, and Altun Ha. (Narrated by Lyle Smith, this video is available for purchase. Send \$15.00 plus \$2.50 for postage and handling to FRAA Tour Video, 210 W. White Oak, Independence, Missouri 64050.)

Calendar

June 14– July 30	Six-week Summer Internship Program Seven weeks to complete six-week course.
June 20	Parkview RLDS congregation, Blue Springs, Missouri
September 26	Book of Mormon Day Detroit Michigan Area
October Tentative	Maya Hieroglyphic Workshop Independence, Missouri
December 23– January 1, 1994	Annual FRAA Mesoamerican Archaeology Tour—Oaxaca and Mexico City
March or April 1994	FRAA Tour to Israel

Metals in the Maya Area

Lyle L. Smith

Throughout the years, The Book of Mormon has received considerable criticism because of its requirements for the use of metals. Very few metal artifacts that date close to Book of Mormon times have been found in the Maya area of Mesoamerica. Those that have been found, such as the copper bell with the Leiden Plaque (which has a written date equating to A.D. 320) and the six metal finger rings found in La Libertad, Chiapas, with occupation from 600–100 B.C., have been called intrusive, meaning placed there by later civilizations (Sorenson 1992). Thus the prevailing consensus in the archaeological world has been that the Maya of Mesoamerica (Nephites/Lamanites/Mulekites) did not have metal tools or ornaments before A.D. 800 or 900.

While the Maya are not thought to have used metals extensively (e.g. as implements), metals are known to have been used in other parts of the Americas much earlier. Hopewell burials in what is now the eastern United States contained gold, silver, and copper, dating as early as 100 B.C. (Coe, Snow, and Benson 1986:52–53). At what is called the General Electric site on the banks of the river between Indiana and Illinois, recent discoveries included copper and silver artifacts from A.D. 100–300 (Wersich 1992:A9).

Gold was used widely in Panama, Colombia, Ecuador, and Peru at the time of Christ. Perhaps the best example of this was the recent magnificent find of the Moche tomb at Sipan, Peru, discovered in 1985. This extraordinary burial had treasure after treasure made of gold, silver, and copper (Alva, Walter 1985:51–548). Copper and silver-copper



Linda Trimble

Belize has no official museum for its archaeological treasures. They are stored in two vaults in the government offices in the capital city of Belmopan. With arrangements made through the Belizean Department of Archaeology, one can view and even handle the artifacts stored there. The 1992 FRAA tour was thrilled to view many of the treasures which included gold leaf from the site of Lamanai.



Lyle Smith

The Royal Ontario Museum of Toronto, Canada excavated the Belize site of Altun Ha (map on page 14) from 1964-1970. In structure A-4, to the left of the building pictured here, were uncovered beads of a gold-copper alloy, pearls, and seashells from the Pacific. In Plaza B, structure B-4, the Sun God temple, had seven tombs. In one was discovered a large jade piece weighing more than 9 pounds. At the time it was the largest jade piece ever found in Middle America.

alloy have been identified in South America even earlier, ca. 1000 B.C. (Lechtman 1979:26).

But, little by little, more residues of metals are being discovered at Maya sites dating to

Book of Mormon times (Schele and Miller 1986:10,33,34,69, 74,81, 192). What is described as hematite and pyrite, i.e. iron ores, are being found in numerous late preclassic Maya sites (300 B.C.

to A.D. 300) (Schele and Freidel 1990:94, 121, 201, 463).

One of the more recent examples of metal to come to light was described by Drs. Arlen and Diane Chase. As directors of the Caracol research team, the Chases have prepared many papers and reports about their work. In their paper "Consolidation of Caracol Touristic Developments of Belizes' Premier Archaeological Site: The 1991 Season," the Chases wrote about a building they called Structure A6, which dates to before A.D. 90. It has a 2000 year old wooden lintel still in existence. While wooden artifacts of this age are rare indeed, of even greater interest is the following:

The most spectacular cache was recovered at the rear of Structure A6-2nd, thus indicating it was deposited when the present (-1st) Temple of the Wooden Lintel had been built. The container for this deposit was a hollowed out stone measuring 16 cm in height by 20 cm in width by 32 cm in length. An upper corner area revealed a shaped stone lid sealed to its companion with a red clay mortar.

Inside the stone rested a complete jadeite earflare . . . all covered with small malachite pebbles. . . . [This] rested on a bed of powdered hematite or cinnabar. . . . Finally, 664.7 grams of mercury rested in the bottom of the stone container—more mercury than is known from any other site (pp. 4-6).

This new find at Caracol, in a building securely dated to 2000 years ago, contained powdered hematite or cinnabar and mer-

cury. This discovery firmly places metals in the Maya area 800 years earlier than generally recognized.

Hematite is a reddish iron ore which has served as a major source of iron. Its presence in powdered form may indicate that an iron or steel object has decomposed into rust. Cinnabar is the prime mineral from which mercury is extracted. It too is red in color.

Mercury, a heavy silver-white metallic element, is used in numerous ways today such as in scientific instruments, medicines, diuretics, poisons, insecticides, and for steel processing of other metals. It has been called the metal of 1000 uses (Read 1964: 668-669; Purdom and Anderson

1983:278). In the Old World, mercury was found in tombs in Egypt dating to 1500 B.C.

(Weast 1963:B-120). This implies that the technology for working this metal could have been available to Nephi at 600 B.C.

A few years ago, mercury was found under a stone altar at Lamanai, Belize, a site not far from Caracol. It has also been discovered in Honduras at Copan and in Guatemala at Quirigua, Kaminalhaju, and Lake Amatitlan (Pendergast 1982:533-535).

Knowing the Maya knew how to handle mercury at the time of Christ as well as later says a lot about their early metal technology.

The growing evidence of metals in the Maya area in The Book of Mormon time frame should make it more difficult for the experts to continue saying the Maya were "a stone age people, without metal of any kind until several centuries before the Conquest" (Schele and Freidel 1990:60).

Note: Any student desiring to explore this area should begin with Sorenson's annotated bibliography listed below.

Lyle Smith serves as chairman of the archaeology committee for FRAA. The author would like to thank Dr. Dwight Burford of Wichita, Kansas, a metallurgist, for his editorial help.

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Panti Maya Medicine Trail

Brenda Trimble

Welcome to Ix Chel [*eesh shell*] Farm," greeted Dr. Rosita Arvigo. "The Farm has two basic components, the Tropical Plant Research Center and the Panti Maya Medicine Trail."

All those on the 1992 FRAA tour to the Yucatan and Belize who had elected to visit the Trail eagerly listened to Dr. Arvigo's welcome and introductory remarks. Arvigo, an herbalist and botanical field practitioner from Chicago, came to the back country of Belize in 1983 along with her husband, Greg Shropshire, a chiropractor and homeopathic doctor. Together they are studying the plants and herbs of the rainforest to learn of their medicinal qualities.

"Ix Chel Farm was started from high bush in 1983," she continued, "and we are, of course, very pleased with its progress. The purpose of the Panti Maya Medicine Trail is to teach about Belize's useful plants and their roles in tradition and history. Our field guide allows you to walk through the trail, enjoy its raw beauty, and learn about the economic and medicinal uses of the plants and trees."

One reason the FRAA group had come to this jungle-shrouded farm was to learn about Maya medicinal practices. The Book of Mormon gives one brief, yet powerful, statement regarding the use of plants in the treatment of diseases.

And there were some who died with fevers, which at some seasons of the year were very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had



Brenda Trimble

The chicoloro vine represents a major medicine in the traditional Mayan system, yet its Mayan name has been lost. Dr. Arvigo holds the vine to show how the branches form a distinctive cross with the base of the vine.

prepared, to remove the cause of diseases to which men were subject by the nature of the climate (emphasis added).

—Alma 21:75–76

Obviously, the people of The Book of Mormon were skilled in the use of plants and roots in treating diseases. Because we believe the ancestors of the Maya were people of The Book of Mormon, this medicine trail was of particular interest.

"Much of what I have learned is from Don Eligio Panti," she explained, referring to the Mayan shaman who began—albeit reluctantly at first—sharing his secrets (at age 86) with Arvigo. "For four years I have worked closely

with Don Eligio as his apprentice and companion in order to preserve his knowledge of traditional remedies and the Mayan medical system before it is lost to the world."

Panti, now 101, has provided Arvigo's Tropical Plant Research Center with vital information about more than 400 plants that have traditionally been used in Belize to treat everything from heart attacks to snakebites. The importance of this research has spread far beyond the confines of the Ix Chel Farm. Currently, they receive funding from the National Cancer Institute in its effort to discover herbs that will be useful in the treatment of cancer and AIDS.

The Maya medical system intermingles the physical and spiritual worlds to create what is called a medico-religious system. Panti, a traditional Mayan shaman, functions both as doctor and priest. He believes disease to be a result of disharmony in the spirit which can manifest as illness in the physical body. Consequently, the healer must possess knowledge of treatment of the body and the spirit. Along with ritual prayers, the shaman may choose to use herbal medicine to cure the illness of his patient. Over the lifetime of a shaman, a tremendous wealth of knowledge is accumulated regarding the curative properties of tropical plants.

As we hiked along the trail, Dr. Arvigo carefully pointed out examples of plants and trees which contained elements or qualities which assist survival in the tropical jungles for those knowledgeable in their use. How does one determine if a plant has medicinal value? "By the mark of the cross," Panti told Arvigo.

The branches form a distinctive cross with the base of the vine, clearly marking it as a medicinal plant. The chicoloro and skunk root are good examples.

Dr. Arvigo stopped to talk about the concept of the cross among the Maya. "Many Amerindian tribes held the cross as a sacred symbol which represented the four seasons, the four directions, and to the Mayans the cross was known as 'the tree of life.' Several other medicinal vines grow in the forest and most are marked with this cross symbol."

Another concept which permeates the practice of herbal medicine is the Doctrine of Signatures. Dr. Arvigo explained,

"This is a concept in herbology that there is something about the physical characteristics of the plant that signal what it might be used for in the human body. The Doctrine of Signatures is not scientific, does not apply in every case, and is quite unacceptable to modern researchers in plant-based medicines. But we feel that this doctrine was and still is nature's way of presenting a silent, unwritten language by which ancients (and moderns) could read the possible uses of plants and trees in the forest."

An example of the Doctrine of Signatures is the red Gombolimbo tree. Its red, shaggy bark resembles the skin of a person suffering from one of a number of skin ailments, such as psoriasis, or from contact with the black sap of the Poison Wood tree. "The bark is peeled off with a machete and boiled for use as a bath in cases of very serious skin ailments."

The Poison Wood tree and the red Gombolimbo tree illustrate another concept seen in nature. "It is said that everywhere a poisonous tree or plant grows, within a few feet can be found its natural antidote. Just behind the Poison Wood, you will see the shaggy bark of the Gombolimbo growing just about three feet away."

Aside from poisonous plants and their antidotes, the jungle offers some very basic and essential means for survival, Dr. Arvigo told us. One such means is the wild grapevine, which is a long, narrow, rough-barked vine filled with water suitable for human consumption. This vine is found abundantly in the jungle and can be obtained readily with a quick cut from a machete. "Mothers and midwives use this pure, natural water source to bathe the eyes and umbilicus of newborn infants."



The Field Guide for the Pantí Maya Medicine Trail, which contains a wealth of information, can be obtained for a small fee by writing to Rainforest Remedies, Ix Chel Farm, San Ignacio, Cayo, Belize, Central America. (FAX 501-92-2057). Also available are remedies made from the plants. Request the Rainforest Remedies brochure.

"The wild yam was judged the most promising plant of the century by the American Medical Association," Arvigo informed us. This plant gained attention in the 1930s when a scientist named Russell Marker learned that Indian women in Mexico were eating the wild yam as a means of birth control. Out of the ensuing research came the birth control pill. This led directly to the synthesizing of cortisone, the powerful muscle relaxant. When brewed as a tea, it does wonders for rheumatism and anemia."

Arvigo once heard Panti compare the soil of a forest to a bank account. He said, "You must put in and put in and wait for the interest to grow before you start making withdrawals. Who has a bank account anywhere where you can only withdraw and never deposit?"

Along with the knowledge of the medicinal properties of the plants, Panti has attempted to instill in his apprentices an appreciation for the land and its resources and for the creator of it all. Arvigo told us, "Before Panti cuts any plant with his machete, he always pauses to murmur a prayer, 'In the name of God, I take the life of this plant to heal the sick and I give thanks to its spirit.'"

(See also *Belize: A Natural Destination* by Richard Mahler and Steele Wotkyns published by John Muir Publications, Santa Fe, New Mexico, 1991.)

Brenda Trimble, a Registered Dietician, serves on FRAA's archaeology committee and works with her sister Linda Trimble in the sales of FRAA materials.



In Word, Power, and Much Assurance

Jared Anderson

My testimony of The Book of Mormon actually started during the summer internship at FRAA in 1992. Every day we gained new insights, but we were encouraged to get our own personal testimonies of The Book of Mormon. So in the succeeding months, I prayed that I would receive one.

On January 20, 1993, I was reading Isaiah 29:11–26 which talks about the coming forth of The Book of Mormon. I had never read this passage before. As I read, it was so clear in my mind that I *knew* it was true. It was a feeling that is hard to describe. Everything just opened up to me.

Thinking about this later in the day, I started to wonder if maybe through excitement I had made more of it than it really was. I wanted to be sure, so I asked the Lord that if this was indeed my testimony, it would be confirmed at prayer service later that night.

At prayer service the man in charge read an opening scripture. I caught a key word and looked it up in my concordance to see where it was found. The minister did not say where the passage was that he was reading.

I turned to I John 3:19 and read, "And hereby we know that we are of the truth." The accompanying spirit strongly reassured me that the experience I had had earlier in the day while reading Isaiah was real.

Immediately after I read this, the man in charge said that the scripture he had used was I Thesalonians 1:5. I turned to this reference and read, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Again, God confirmed the truth of my experience. My testimony did come from God in word, and in power (by leading

me to I John 3:19), and in the Holy Ghost, and, indeed, in much assurance.

I praise God for the great bless-

ing he has given me and trust that through my testimony, I can help others gain an interest in The Book of Mormon and Jesus Christ.

Jared Anderson, a junior at Blue Springs High School, was one of the FRAA 1992 summer interns.



And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered.

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. . . .

Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and woe be unto him that rejecteth the word of God.

But, behold, it shall come to pass, that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee.

And the learned shall say, Bring hither the book and I will read them; and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it.

Wherefore it shall come to pass, that the Lord God

will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.

For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same, yesterday, to-day, and forever; and I work not among the children of men, save it be according to their faith.

Isaiah 29:11–25





The Junior Witness

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“Behold, My Beloved Son”

(3 Nephi 5:8)

by J. Edward Slauter
Illustrated by Rick Farley

Samuel, the Lamanite prophet, foretold there would be a sign of darkness for three days with terrible storms and great destruction from earthquakes following the crucifixion of Jesus Christ. All came to pass as Samuel prophesied. As the more righteous people gathered around the temple they heard the voice of God say, “Behold, my beloved Son, in whom I am well pleased . . . hear ye him.” The people watched as Jesus Christ descended from heaven to the Land Bountiful (3 Nephi Chapters 5, 6).

“Wake up, Hannah.” Mother spoke softly as she sat on the temple step with Hannah’s head in her lap. “The sun is shining! The terrible darkness is gone. The earth has stopped shaking.”

Hannah blinked her eyes. She was so sleepy. A great storm and a devastating earthquake had kept her and her family awake for three days. Exhausted and weary, she had fallen asleep in her mother’s arms.

“Mother, is the sun really shining?” Hannah asked in disbelief. She had begun to wonder if she

would ever see sunshine again.

“Yes! The sun is shining!” Mother joyously replied. “God is smiling upon our family.”

“Oh, Mother, the sun is so beautiful!” Hannah cried out as she sat up and rubbed her sleepy eyes with her fingers. “I have been so afraid. I was sure we would all die.”

“God has spared our lives, Hannah. He has been with us all along,” her father said as he sat down and lifted her onto his lap. “I remember, when I was a child, hearing a Lamanite called Samuel prophesy of the death of Jesus Christ. He said there would be no light for three days, and when the light came again, we would know that Jesus Christ had risen from the dead. Ah, my family, we have just witnessed that great sign foretold by Samuel.”

As she listened to her father, Hannah gazed around the temple plaza. “Oh, Father, Look! There is a great multitude of people around the temple. Everyone is talking. Who are all these people?”

“These are the faithful. They are the more righteous who believe in Jesus and have repented of their sins,” Father replied. “Like us, they had come to the temple to pray for deliverance. Mother, Hannah, listen to what they are saying.”

From the gathering crowd Hannah’s family could hear a

clamor of voices calling to one another saying that Samuel was a true prophet of God.

“He prophesied of darkness and destruction throughout our land. Many people have died in the fiery flames.”

“The city of Moroni has sunk into the depths of the sea, and all its people have been drowned.”

“The Lord has spared our lives. If only our brethren had believed, they too, would still be with us.”

“Huge boulders have filled the once grassy floor of the valley eastward. The earthquake has broken up our highways.”

“There was terrible thunder and lightning for three hours. Darkness covered our land. Surely Jesus Christ died on the cross as Samuel prophesied.”

“But the darkness is gone! The light tells us that the Lord has risen from the dead.”

All the survivors praised God for their deliverance. Then Father turned to his family and told them they must return to their nearby home to help care for the injured, bury the dead, restore food and water supplies, and help clean up their battered village.

“Oh, Father, must we leave the temple so soon?” Hannah asked in disappointment.

“Yes, Hannah, we must go home to help those who may need us, but we shall return to the temple later for the holy days

of Israel. Perhaps our Lord Jesus Christ will come to us then to explain how to fulfill the law. We know he will appear soon.”

Weeks passed swiftly as the people worked hard to restore their homes. The time arrived, and Hannah and her family rejoined the others who had come to the temple to worship the Lord. It was good to see again those who had come to the temple at the time of the great destruction. Greetings of joy filled the plaza. They marveled and wondered, one with another, about the changes caused by the terrible storm.

Suddenly, in the midst of their conversations, they heard a voice from heaven. Everyone stopped talking and listened. It was not a harsh voice, nor was it loud. It was a small clear voice that pierced the hearts of the multitude.

Again they heard the small, piercing voice, yet they did not understand.

As the voice from heaven spoke the third time, they understood. It was the voice of God! The Holy Spirit carried the voice into the hearts of the Lord’s remnant people.

Hannah looked up toward heaven. Her heart filled with the Spirit of God as she listened to the voice of her Creator.

“Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him” (3 Nephi 5:8).

Above the temple, Hannah saw a man dressed in a white robe descending out of heaven. He came down and stood in the midst of the people.

Hannah could not speak. She could only focus upon the eyes of this man—a man whose eyes were filled with love. He stretched forth his hand and spoke:

“Behold I am Jesus Christ of whom the prophets testified should come into the world: and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning” (3 Nephi 5:11-12).

As Hannah listened to Jesus speak, she remembered her father telling her about the sacred records that contained prophecies of Jesus Christ showing himself to his people in the Land of Promise after he rose from the dead.

Father had spoken the truth, thought Hannah. Jesus Christ is alive! The prophecies are true.

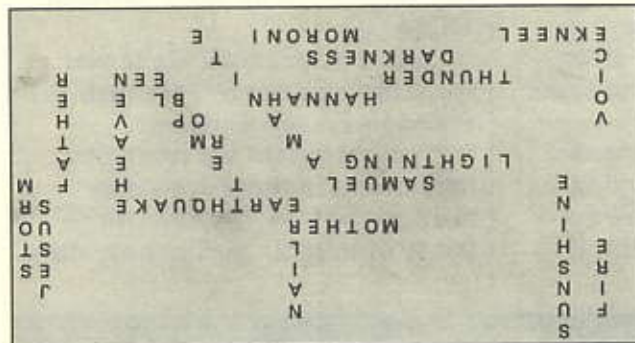
“Arise and come forth unto me,” Jesus said, “that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Is-



rael, and the God of the whole earth, and have been slain for the sins of the world” (3 Nephi 5:14).

Hannah watched as her father went forth. He knelt down and kissed the feet of Jesus. With his large hands, Father felt the nail prints in the feet of the Lord. As Father stood up and

ROBE LIGHTNING TEMPLE EARTHQUAKE JESUS MORONI
LAMANITE VOICE FIRE DARKNESS FATHER MOTHER HANNAH
SAMUEL SUNSHINE THUNDER HEAVEN STORM KNEEL NAIL



ANSWER TO HANNAH’S WORD SEARCH PUZZLE



thrust his hands into the side of Jesus, he cried out, "Oh, Lord, My God! I believe in you with all my heart!"

Hannah tightly grasped her mother's hand as they walked together to the feet of Jesus. As her mother knelt and kissed his robe, Hannah heard Jesus say to her mother, "My child, blessed are

you because of your faithfulness."

At last, kneeling in wonder before him, Hannah heard Jesus speak her name. "Hannah, I am the light and life of the world." The sound of her name being spoken by Jesus penetrated her heart. Without fear Hannah reached forth with both hands to feel the nail

prints in his feet.

Great love swelled inside her as Hannah stood and put her arms around Jesus. His eyes were filled with love. As she gazed into the eyes of her Master, Hannah's heart lifted with great joy.

Jesus the Christ spoke to her again. "Hannah, I died for you. Go and tell others that I live."



Hannah's Word Search Puzzle

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

ROBE LIGHTNING TEMPLE EARTHQUAKE JESUS MORONI
 LAMANITE VOICE FIRE DARKNESS FATHER MOTHER HANNAH
 SAMUEL SUNSHINE THUNDER HEAVEN STORM KNEEL NAIL



Pagag and his family waited a long time for the promise of the Lord to be realized regarding their new home in the Promised Land. Can you think of a time when you prayed and waited in faith for an important promise or pledge to be fulfilled?

Two brothers, Ryan Lasley, age 11, and Trevor Lasley, age 7, together responded to the question.

My brother Trevor and I remember a time two years ago when we waited 96 days for God to fulfill his promise for us to come to the land of Zion. During that time we did a lot of praying.

The Lord gave Daddy a job in Missouri, so he had to leave us while we sold our house in Oregon City, Oregon. Although we had to wait a long time for our house to sell, Trevor would often say, "Be happy because God will send someone to buy our house."

We were always asking Mom questions about Independence. Would we find friends, how would the land look, and what would the people be like?

One night when Trevor was only five, Ryan remembered him crying in bed. Trevor asked,

"When will Daddy come and get us?"

Ryan said, "We have to have faith." Then Ryan cuddled his little brother. He said, "Our mom has helped us to have faith."

Ryan prayed that God's will would be done. He and Trevor prayed that their Daddy would find a home for them in the land of Zion.

Ryan explained, "Even though we missed Thanksgiving and Christmas with Daddy, and Trevor and I wondered why we had to wait so long, God always took care of us."

Finally the day came! Ryan said, "Daddy surprised us because Mom picked him up at the airport. We were to move to Missouri! We felt joyful and glad that God had kept his promise when we were willing to obey the commandment to gather. This was a covenant fulfilled."



The Book of Mormon Testifies of Christ

Michael Gatrost

Recently, a book which deserves serious study has come to my attention. Its author, Susan Easton Black, affirms that The Book of Mormon gives a powerful witness of Jesus Christ. He is its reason for being. In her book, *Finding Christ Through The Book of Mormon*, Black presents compelling evidence to support her thesis. Here are a few highlights.

Black begins by relating a childhood incident in which not only her belief in The Book of Mormon was challenged, but more fundamentally, her belief in Christ. Her experience is not unusual. Many who believe in The Book of Mormon have often been accused of not believing in Christ. In her book, however, the author clearly points out that Jesus Christ, the cornerstone of our belief, dominates The Book of Mormon. In fact, she says Christ is more prominent in The Book of Mormon than in the New

Testament.[☆]

Not only is Christ found throughout the pages of The Book of Mormon, he is its central theme. Book of Mormon writers wrote primarily about the Savior, Black says, "because of their conviction of his divinity, for they knew of him and loved him" (p. 14). Jacob wrote, "For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundreds of years before his coming"(3:4).

And Nephi proclaimed,

We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

—2 Nephi 11:48

Black states they did not gain this knowledge of Christ by their own intelligence or by searching

records but by the power of the Holy Ghost (p. 15).

By the power of the Holy Ghost, these prophets wrote a second witness for Jesus Christ—the Book of Mormon—and by that same power, the ancient prophets knew that their writings would bear testimony to us that Jesus is the Christ. If we do not seek it, we can almost completely miss that testimony. If we *do* seek it, it reverberates, dominates, and thunders on every page, in every chapter! (emphasis added)

According to the author, Book of Mormon prophets mentioned some form of Christ's name on an average of once every 1.7 verses. By comparison, New Testament writers mentioned a form of his name an average of once every 2.1 verses (p. 15). The name of the Savior appears nearly 25 percent more frequently in The Book

TABLE 1

TABLE 1 A.

Books	References to Christ	LDS Verses	Number of verses with Christ's name	Books	References to Christ	RLDS Verses	Number of verses with Christ's name
1 Nephi	474	618	1.303	1 Nephi	474	986	2.08
2 Nephi	591	779	1.318	2 Nephi	591	1,172	1.98
Jacob	156	203	1.301	Jacob	156	309	1.98
Enos	22	27	1.227	Enos	22	46	2.09
Jarom	8	15	1.875	Jarom	8	32	4.00
Omni	20	30	1.500	Omni	20	54	2.70
Words of Mormon	15	18	1.200	Words of Mormon	15	27	1.80
Mosiah	492	785	1.596	Mosiah	492	1,072	2.18
Alma	1,013	1,975	1.950	Alma	1,013	2,575	2.54
Helaman	225	497	2.209	Helaman	225	565	2.51
3 Nephi	293	788	2.689	3 Nephi	293	863	2.95
4 Nephi	42	49	1.167	4 Nephi	42	59	1.40
Mormon	188	227	1.207	Mormon	188	279	1.48
Ether	220	433	1.968	Ether	220	489	2.22
Moroni	166	163	1.018	Moroni	166	173	1.04
TOTALS	3,925	6,607	1.7	TOTALS	3,925	8,701	2.22

[☆] This applies only to the LDS Book of Mormon which has a different versification than the RLDS version. See Tables 1 and 1A for a comparison.

THE BOOK OF MORMON

TABLE 2

Names of Christ	LDS	RLDS
Beloved Son	2 Nephi 31:11	2 Nephi 13:14
Christ Jesus	Alma 5:44	Alma 3:73, 74
Creator	2 Nephi 9:5	2 Nephi 6:8-10
God of miracles	2 Nephi 27:23	2 Nephi 11:145
Good shepherd	Alma 5:38	Alma 3:62, 63
Great Spirit	Alma 18:2	Alma 12:63, 64
Holy Messiah	2 Nephi 2:6	2 Nephi 1:71
Immanuel	2 Nephi 18:8	2 Nephi 9:46
Jesus	2 Nephi 31:10	2 Nephi 13:12, 13
Jesus Christ	2 Nephi 25:19	2 Nephi 11:35, 36
Keeper of the gate	2 Nephi 9:41	2 Nephi 6:79-82
Lamb of God	1 Nephi 10:10	1 Nephi 3:12
Lord God Omnipotent	Mosiah 3:21	Mosiah 1:122
Lord of the vineyard	Jacob 5:8	Jacob 3:37-39
Master	Jacob 5:4	Jacob 3:32
Mediator	2 Nephi 2:28	2 Nephi 1:122, 123
Messiah	1 Nephi 1:19	1 Nephi 1:19, 20
Only Begotten of the Father	2 Nephi 25:12	2 Nephi 11:21
Only Begotten Son	Jacob 4:5	Jacob 3:5, 6
Prince of Peace	2 Nephi 19:6	2 Nephi 9:66
Prophet	1 Nephi 22:20	1 Nephi 7:43-45
Redeemer	1 Nephi 10:6	1 Nephi 3:6
Redeemer of Israel	1 Nephi 21:7	1 Nephi 6:37
Savior Jesus Christ	3 Nephi 5:20	3 Nephi 2:103
Shepherd	1 Nephi 13:41	1 Nephi 3:194-197
Son of God	1 Nephi 10:17	1 Nephi 3:23-26
Son of Righteousness	Ether 9:22	Ether 4:24
Son of the Eternal Father	1 Nephi 11:21	1 Nephi 3:62, 63
True and Living God	1 Nephi 17:30	1 Nephi 5:112
True Messiah	2 Nephi 1:10	2 Nephi 1:22, 23
True shepherd	Helaman 15:13	Helaman 5:104

of Mormon than in the New Testament.[☆]

Tables 1 and 1A show references to Christ listed according to the number of times Book of Mormon writers spoke of him. For example, Alma wrote profusely of Christ—more than 1,000 references—while Nephi, in 3 Nephi, wrote less often, averaging only once every 2.7 verses. The prophet Moroni, while mentioning Christ only 166 times in

his writings, referred to him the most frequently—almost every sentence, or in 163 verses.[☆]

The Book of Mormon contains a wealth of information about Christ. One area—the use of his name—discloses unexpected treasure. Black writes while his name appears often, it is not monotonous or repetitious. The prophetic scribes referred to Jesus by literally 101 different names, and “each appearance of

his name reveals something unique, something essential, and something deeply inspirational about him” (p. 16).

Table 2 lists alphabetically some of the 101 names used in The Book of Mormon for Jesus Christ.

Each of the 101 names signified to the prophetic writers a different attribute or characteristic of our God, and each name was used to convey recognition of who he is and what his mission represents (p. 28).

Through thoughtful and sensitive study, the meanings of these names take on new significance. “His character and mission and his divine relationship to us are thereby more clearly revealed” (p. 28). The author singles out several of these names and elaborates on their meanings (pp. 28–30). A few are examined here.

Alpha and Omega. These words, being the first and last letters of the Greek alphabet, are used figuratively to teach the timelessness and eternal nature of our lord’s existence.

TABLE 3

Theme	Number of Appearances
Manifestation	39
Son of Eternal Father	2
Mary, his mother	10
Birth	12
John the Baptist	6
Baptism	9
Chosen Twelve	6
Ministry	15
Atonement	101
Suffering and death	44
Resurrection	34

TESTIFIES OF CHRIST

Counselor. The name bears record of his preeminent position among men where the exercise of deliberate judgment and prudence is concerned.

Lamb of God. He takes away the sins of the world. As a Lamb, he was sacrificed for men, and salvation comes because of the shedding of his blood.

Rock. This name carries a connotation of strength and stability.

True Vine. Christ is the True Vine, his Father is the Husbandman, his prophets are the branches, and the fruit which the branches bear is eternal life for the souls of men.

One important name for Christ is *Holy One of Israel*. The author explains, "He is both the embodiment of holiness and the God of Israel, who came into the world through the lineage of that chosen people" (p. 29). This particular Book of Mormon name, however, has special significance for Jews. (See *MIGHTY SUMMONS* January 1989:2.) The preface of The Book of Mormon states that this record was written "to the convincing of the Jew and Gentile that . . . Jesus is the Christ, the Eternal God." Nephi writes specifically to the Jews in 2 Nephi 11. He tells them the Lord shall bring forth his words to them "for the purpose of convincing them of the true Messiah . . . [whose] name shall be Jesus Christ, the Son of God" (11:30-36). Nephi then clearly explains who Christ is so no doubt remains in their minds: "and Christ is the Holy One of Israel" (emphasis added, 2 Nephi 11:55).

This important identification is

not found in the Old or New Testaments. Isaiah writes of the Holy One of Israel 25 times; Jeremiah, twice; Ezekiel, once; David in the Psalms, three times; and 2 Kings, once. While referring to the Holy One of Israel as the Savior (Isaiah 43:3) and Redeemer (Isaiah 41:14; 43:14-15; 47:4; 48:17; 49:7; 54:5), none of the Bible writers identify the Holy One of Israel as Jesus Christ (*MIGHTY SUMMONS* January 1989:2). Thus, the message found in The Book of Mormon becomes of prime importance for the Jews.

Black believes that the amazing variety of the names for Jesus Christ provides a powerful witness that The Book of Mormon is an inspired text.

How else can we explain a manuscript of over five hundred pages in which the central figure had 101 positive, divine titles, each title appearing consistently and correctly in its context?

Add to this the fact that the central character's name appears nearly four thousand times, on an average of once every 1.7 verses, and the manuscript was translated in less than three months (pp. 29-30).

The Book of Mormon writers also provide insight on and information about Christ's earthly existence, information written in the Americas before his birth.

They wrote of his coming to earth; his Eternal Father; and of [Mary] his mortal mother. . . . They wrote of his baptism, of his ministry, of his disciples, of his atonement, of his suffering and death, and his resurrection.

Table 3 shows how frequently Book of Mormon prophets wrote

of events that were to occur in Christ's earthly life. A review of this table reveals that the most important theme conveyed about Christ is the atonement. God knew man would sin in the Garden of Eden; therefore, he designed the plan of salvation. "Because of the atonement of Jesus, we are ransomed from the effects of the fall of Adam, and spiritual and temporal death are overcome through Christ . . ." (p. 32).

When Christ appears to the Nephites, he confirms that the atonement is the central message of his earthly ministry. His first words are, "[I] have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning" (3 Nephi 5, 12).

Black states that what The Book of Mormon means to each of us is an individual matter (p. 34).

To the critic it will remain a figment of Joseph's imagination. To the friendly scholar it will be a reference point. To the curious it is one more interesting legend. To the well-meaning it is only a history filled with examples of good and bad.

But to the seeker [of] truth and righteousness, the Book of Mormon is a revelation of who God is and stands as a witness that "Jesus is the Christ, the eternal God" (preface of The Book of Mormon).

Michael Gatrost, an attorney, is president of the Foundation for Research on Ancient America.



Belize: Was This the Land of Jershon?

Glenn A. Scott

Searching for places mentioned in The Book of Mormon among the lands and ruins known today is fraught with difficulties. But occasionally archaeological research uncovers data which seem to link a ruin or area with a city or land found in The Book of Mormon. The discovery of a particular type of pottery found both in El Salvador and in Belize (formerly British Honduras), along with the geographical hints in The Book of Mormon, suggests that Belize could be the Land of Jershon.

Book of Mormon scholars will recall that the sons of King Mosiah II, following their miraculous conversion, renounced all claim to the throne and went up to the Land of Nephi as missionaries to the Lamanites. Ammon and his brothers had great success and converted thousands. Those converts adopted a name to distinguish them from their brothers—Anti-Nephi-Lehi. This name was also given to the new king.

The pagan Lamanites considered these converts traitors for accepting the religion of the Nephites and killed many of them. Ammon, greatly concerned, urged the king to flee to the Land of Zarahemla, which he agreed to do. Around 76 B.C. the people of Anti-Nephi-Lehi went down from the Land of Nephi to the Land of Jershon which the Nephites generously gave up to them. They were ever after called the People of Ammon by the Nephites.

From this account (Alma Chapters 12 through 15:44), certain geographical references about the Land of Jershon can be identified:

1. The Land of Jershon is on the east by the sea, south of the

Land Bountiful (Alma 15:23). (Apparently the Land Bountiful extended across the north of the Land Zarahemla, all the way from the narrow neck to the Sea East.)

2. The king of the Lamanites "sent a proclamation throughout all the land" which bordered "even to the sea, on the east, and on the west, and which was divided from the Land of Zarahemla by a narrow strip of wilderness" (Alma 13:68).
3. The People of Ammon went "down" from the narrow strip of wilderness into the Land of Jershon and took possession (Alma 15:29).
4. The Nephites set their armies between the Land Jershon and the Land Nephi (Alma 15:24).

The Land of Nephi has been pinpointed in *The Witness* (Winter 1991, No. 75), as

laying south of the Sierra de Las Minas mountains that run east and west and merge into the even larger Sierra Madre range which borders the Pacific Coast. The Land of Nephi then would include all of the Pacific Coast and southern highlands of Guatemala, all of the country of El Salvador, and that part of Honduras directly north of El Salvador and west of the Uluu River.

—Scott 1991:7

These geographical clues from The Book of Mormon for the Land of Jershon appear to point toward the country of Belize, which lies on the east by the Caribbean Sea and is separated from the southern lands by a range of mountains. But even more compelling evidence to support this conclusion comes from archaeological findings.

It appears that prior to the Late-Formative period (300 B.C.) the southeast highlands of Guatemala

and El Salvador were isolated from the northern lowlands of Guatemala and Belize (Sharer and Gifford 1970:450). An important pottery type, however, found in Chalchuapa, El Salvador and radiocarbon dated to 147 BC(+/-44 yrs.), termed by archaeologists Aguacate Orange, has been linked with a virtually identical pottery type which appeared somewhat later in Belize as part of the Floral Park ceramic horizon (Sharer and Gifford 1970:454-456).

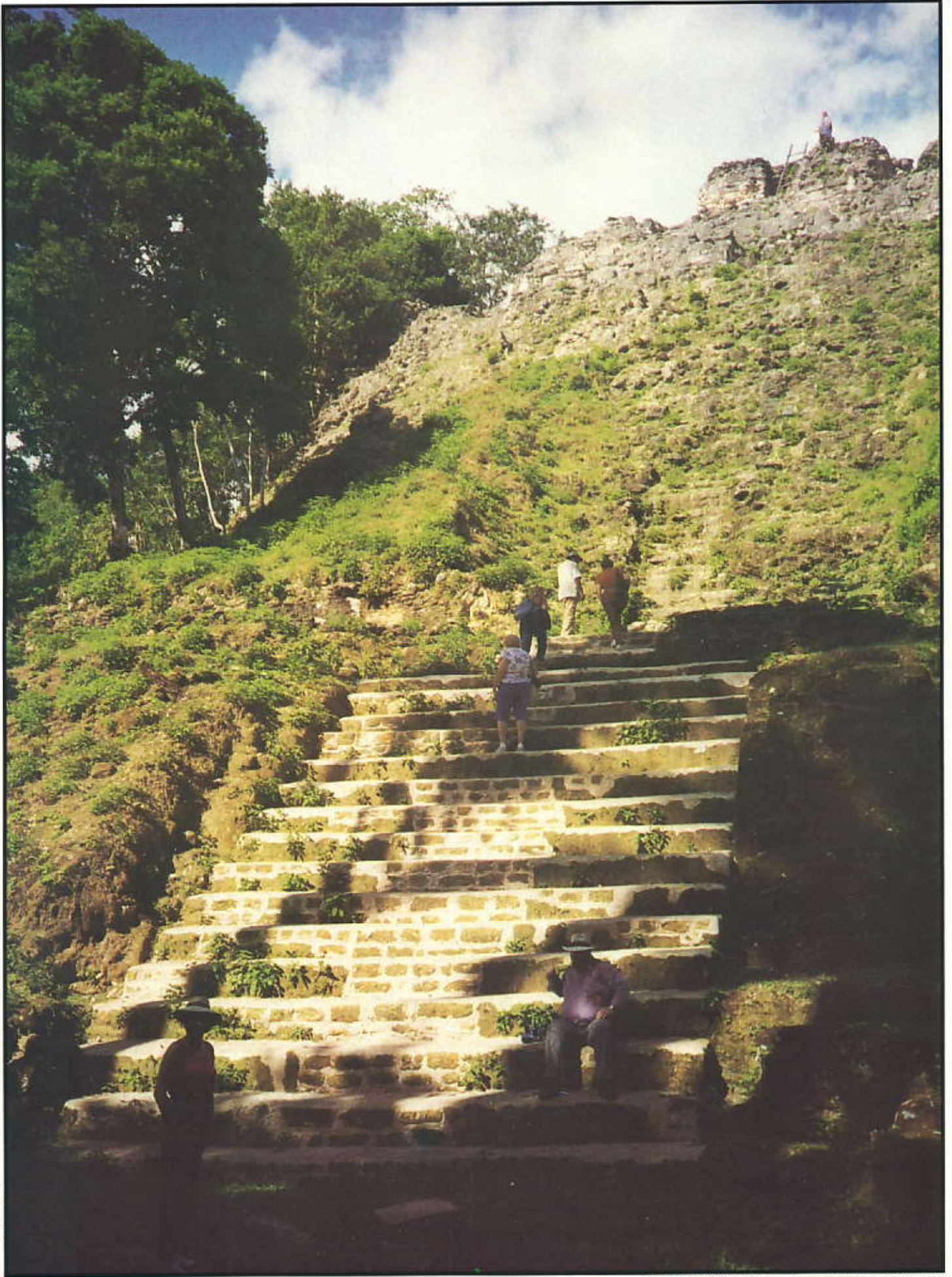
This pottery was discovered first in the lowlands, among tomb material at Holmul, and later at Barton Ramie, Belize. None has been found further west at Tikal or Uaxactun in the central Peten of Guatemala, nor in the Yucatan. Leading archaeologists agree that the Floral Park ceramic complex probably represented an intrusion associated with the movement of peoples (Sharer and Gifford 1970:456, 460). Archaeologist Patrick Culbert felt that its influence could be traced directly to Salvador and Honduras. Archaeologist Richard Adams agreed (Willey, Culbert, and Adams 1967:309).

Those opinions were later supported by Robert Sharer and James Gifford. Apparently a close ceramic connection extended from the southeast highlands, to the east lowlands, linking the Floral Park ceramic horizon with the Caynac ceramic complex at Chalchuapa (1970:446).

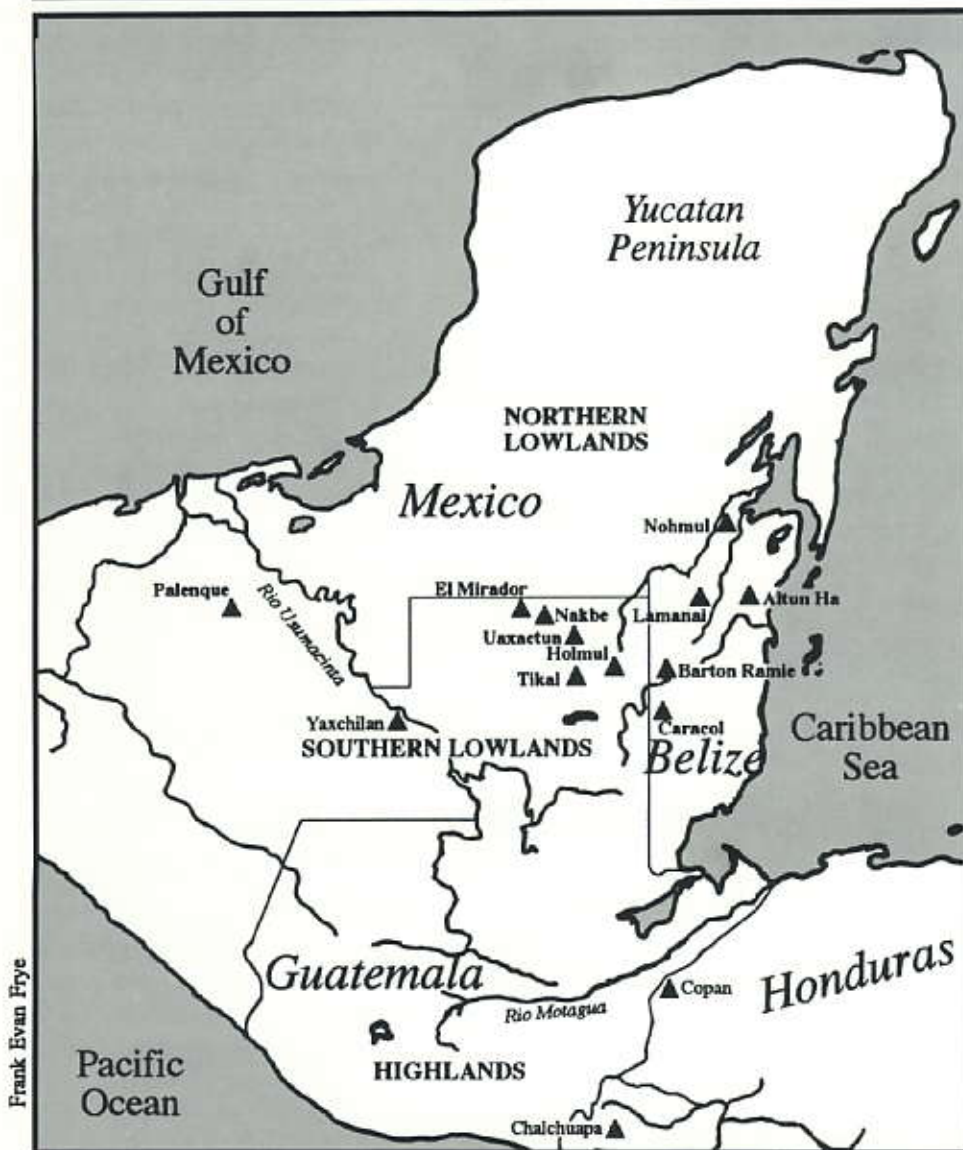
They further stated that the similarity between pottery from

continued on page 14

Archaeologists have been excavating a major site in Belize called Lamanai. That name is significant not only for its close similarity to the name of the Lamanite kings, but because it is one of the few ancient sites which archaeologists know to be the original name of an ancient city. On January 2, 1993, the yearly FRAA archaeological tour of 33 people, which included the author, visited this impressive site hidden in the jungle 18 miles up the New River in Belize. The size and extent of this ruin are awe-inspiring.



Lyle Smith



Frank Evan Frye

Chalchuapa and certain ceramic spheres of the lowlands "is so close that individual sherds can barely be distinguished from one another" (446), and that "the only reasonable explanation for a set of such close ceramic connections of this kind would seem to be that originally they were the products of a single related population" (Sharer and Gifford 1970:451, 452).

The description by Gifford and Sharer closely delineates the migration of these pottery-making people. Ceramic links between the southeast highlands and the lowlands appear to relate the populations residing in the two regions, because the pottery involved is domestic, and therefore not likely the result of trade (1970:450-451). If the southern

highlands were the region of origin of early lowland colonists, the intervening areas through the Copan [Honduras], Polochic [Guatemala], and Mojo [Belize] valleys would have provided the most direct potential migration route (1970:453).

Thus, archaeology confirms that sometime after 147 BC (+/- 44), a pottery-making people, identified by their distinctive type of ware termed Aguacate Orange, who lived in the vicinity of Chalchuapa, El Salvador, in the southeastern highlands (the Land of Nephi), migrated north through the Copan, Polochic, and Mojo valleys (which lie along the Caribbean coast), and into the lowlands around Barton Ramie and Nohmul, Belize, and nearby Holmul in eastern Guatemala. Of

course they brought their culture with them, continuing to produce pottery which archaeologists say is so similar to that made in the region of origin that the sherds can "barely be distinguished from one another" (Sharer and Gifford 1970:446). It is a similarity that archaeologists say "is associated with a probable site unit intrusion [and] the movement of people" (Willey, Culbert, and Adams 1967:309).

The transfer of cultures, represented by essentially identical pottery types, does agree with the migration of the people of Anti-Nephi-Lehi, who brought a Lamanite culture into the Nephite Land of Jerushon. In addition, the time frame fits extremely close, both events having taken place in the time period which archaeologists refer to as part of the Late Formative period, about 100 B.C.

These points seem to support the conclusion that the present country of Belize was indeed The Book of Mormon Land of Jerushon.

Glenn A. Scott serves on the FRAA archaeology committee and advisory board. He received his degree in anthropology from the University of Kansas in 1990.

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Notes and News from the FRAA Research Library

Sherrie Kline Smith

An anonymous donation of \$1,000 and another gift of \$500 made it possible to purchase more than 40 books during the first three months of 1993. Being able to acquire both new and out-of-print books, which add tremendous research value to the library/information center, was exciting. Highlighted here are a few of these latest acquisitions.

The jewel among the latest acquisitions is the 1974 facsimile reproduction of Alfred Maudslay's *Biologia Centrali-Americana; or Contributions to the Knowledge of the Fauna and Flora of Mexico and Central America*. The facsimile condenses the original six volumes, published between 1889 and 1902, into four. Comparing the photographs of the ruins in these books with the same sites today provides hours of enjoyment.

Beyond that, however, the importance of Maudslay's work lies in the many drawings of the hieroglyphs. Michael Coe writes in his new book *Breaking the Maya Code*,

It is impossible to exaggerate the importance to Maya research of Maudslay's published work. For the very first time, Maya epigraphers had large-scale, incredibly accurate illustrations of complete Classic texts (1992:111).

The Maya Vase Book: A Corpus of Rollout Photographs of Maya Vases, Vol. 1, 2, & 3, by Justin Kerr, 1990.

These three volumes comprise a body of rollout photographs made by Justin Kerr with a camera specifically designed to record the painting and carving on the surface of Mayan vases. Each volume also has essays by scholars such as David Stuart, Steve Houston, Karl Taube, Linda Schele, Nikolai Grube, Brian Stross, Justin Kerr, and others.

Ethnologue: Languages of the World, 12th ed., produced by the Summer Institute of Linguistics, Dallas, Texas, 1992. This volume, an indispensable tool for missionaries, brings together the best information available on the languages of the world. For each language, basic data is given, if known, such as number of speakers, location, dialects, Bible

Wish List

- * Shelving \$2,000
- * Books and other printed materials \$4,000

(A list of titles and prices are available upon request if you would like to contribute to the purchase of a specific item(s). This list comprises only a small beginning of the resources needed.)

translation status, etc.

Language in the Americas, by Joseph H. Greenberg, Stanford University Press, Stanford, California, 1987. Greenberg presents his view on the hotly controverted subject of how native American languages indicate the origins of these people.

Understanding The Dead Sea Scrolls, edited by Hershel Shanks, Biblical Archaeology Society, 1992. The different authors discuss the scholarly controversies surrounding the scrolls: Who wrote them? Where did the scrolls originate? What do they say? The writers tell how fragmentary scrolls are pieced together, ponder the mysteries of the Copper Scroll, and compare scroll texts with biblical accounts.

Living Maya, text by Walter E. Morris, Jr., and photographs by Jeffrey J. Foxx, by Harry N. Abrams, 1987. The exquisite photos of the Maya today make this book a visual feast!

Lost Kingdoms of the Maya, by Gene S. Stuart and George E. Stuart, 1993. Once again, National Geographic Society, the publisher, maintains its tradition of magnificent colored photographs, as well as illuminating text.

Students of archaeology will find

the following textbooks to be beneficial: *Archaeology: Discovering Our Past* by Robert J. Sharer and Wendy Ashmore, Mayfield Publishing Company, 1987, and *The Archaeology Handbook: A Field Manual and Resource Guide*, by Bill McMillon, John Wiley & Sons, Inc., 1991. The *Handbook* covers the nuts and bolts of excavating archaeological sites and has a helpful chapter called "The What's, Where's, and How-To's of Archaeological Activities." This chapter includes organizations that assist with placement of volunteers as well as other useful information for those interested in "digs."

Bibliografía de Arqueología y Etnografía, Ignacio Bernal, Instituto Nacional de Antropología e Historia, Mexico, 1962. This bibliography of works about Mesoamerican archaeology and anthropology, now out of print, was purchased from a used-book dealer.

Writing Systems: A Linguistic Introduction, Geoffrey Sampson, Stanford University Press, 1985.

The Pennsylvania State University Press Monograph Series on Kaminaljuyu includes five volumes: Vol. I: *The Ceramics of Kaminaljuyu*; Vol. II: *Excavations at Kaminaljuyu, Guatemala*; Vol. III: *The Kaminaljuyu Chiefdom*; Vol. IV: *Settlement Pattern Excavations at Kaminaljuyu, Guatemala*; and Vol. V: *Teotihuacan and Kaminaljuyu: A Study in Culture Contact*, 1977-1979.

Hieroglyphs and History at Dos Pilas: Dynastic Politics of the Classic Maya, by Stephen D. Houston, University of Texas Press, 1993.

Life and Death in the Ancient city of Teotihuacan: A Modern Paleodemographic Synthesis, by Rebecca Storey, University of Alabama Press, 1992.

Understanding Maya Inscriptions: A Hieroglyph Handbook, by John F. Harris and Stephen K. Stearns, The University Museum of Archaeology and Anthropology, University of Pennsylvania, Philadelphia, 1992.

Stop by the library and spend some time with these books!

Travel to Belize!

This former British colony, once called British Honduras, offers an exciting array of adventures. For the archaeologist, spectacular jungle-hidden ruins like Cerros, Lamanai, Altun Ha, and Caracol provide hours of exploring. See the articles on pages 4 and 12.

For the naturalist, Belize is a delight. Tropical flora and fauna abound almost everywhere in the country. See the Panti Maya Medicine Trail article on page 6.

And for snorkeling and beach lovers, the Caribbean Sea's crystal clear aquamarine waters team with tropical life.

Here, Sharon Teskey photographs the black orchid, Belize's national flower.

Could this small, beautiful country be the Land of Jerusha found in The Book of Mormon? Read the article beginning on page 12 for a review of supporting evidence.



Brenda Trimble

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