



THE ZARACHEMLA RECORD

Issue Number 1

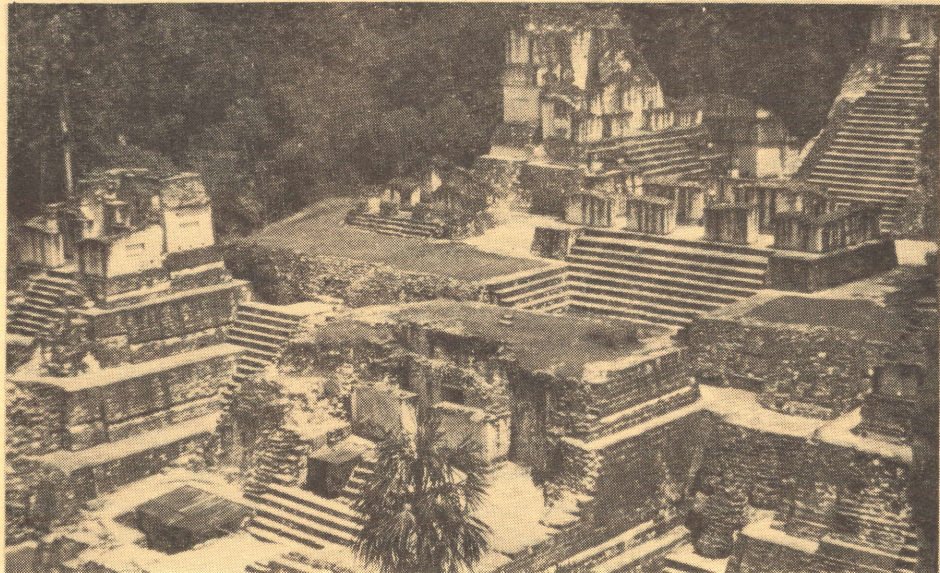
February 1978

"And he that will not harden his heart, to him is given the greater portion of the word..." Alma 9:18

*A Day,
A Night
and
A Day
AT TIKAL*

By

Wayne E. Simmons



A view of the North Acropolis at Tikal

It was not the first time I had been to Tikal - a few months before I had flown across the "green sea" of the Peten in a small Cessna in company with three Seventies, to spend a few hours at the fabulous Mayan ruin. Now there was another foursome, Verneil and I, and Darrell and Sally Wilson who were in Guatemala City and planning for an overnight trip to the ruins. They are church brethren and neighbors at McAllen, Texas, who planned to be the closest of neighbors during their one-night stay in Tikal, occupying adjoining beds in the "choza", or grass-thatched hut assigned them. The trip itself was fun, and the one-hour ride over the highlands and north to Tikal was exciting as each of us searched avidly for mounds and platforms that might appear outlined under the rain forest. No luck! But finally the towers of Tikal gleamed white against the back-drop of tall trees in the distance, and soon we had circled to land on the graveled air strip. We had arrived!

There had been two good lectures on Mayan ruins, and Tikal in particular, a few evenings before at Guatemala City. We had followed signs that directed us to a downtown address, local to our hotel. There in an upper room at 9th Calle 4-69, Zone 1, we paid our three dollars apiece and heard Nicholas Hellmuth present a great deal of modern information on the major Mayan ruins of Tikal, plus Copan, Quirigua and Palenque. Although very young, it seemed to us, Hellmuth has had a lot of experience in the field of dirt archaeology. As early as 1965 he excavated for the University of Pennsylvania at Tikal. For the last seven years, he has been financed by the National Science Foun-

ation, plus grants from Yale and Harvard. He is a first-class photographer, as well as excavator and lecturer. His panoramic slide views of Tikal, taken as he was suspended by a safety belt outside the open door of an airplane, are absolutely the best.

Hellmuth had talked about the Mayas' culture in newer terms. He described them as practiced in the art of beheading their captives or removing the hearts of their victims as a part of their blood-letting way of victory. This was new to me, for I had always pictured the noble Maya as standing close to science, even to God. Now I was revising my estimate of him in terms of his Lamanite origins.

Nicholas claimed that the great towers of Tikal were erected as monuments over the tombs of kings, and they seem to have served no other utilitarian purpose. It was particularly interesting to hear him narrate the discovery of the Jade Jaguar Tomb, in the base of the North Acropolis. His lectures were on two general subjects: *Tikal Maya Archaeology* and *Excavating the Tombs of the Maya Kings at Tikal*. He insists that there is a close relationship, as of uncle-nephew and father to son as identified by glyphs at Tikal with others at Palenque, and at Copan. He believes that at a certain period in their cultural history, the kings who died and left their bones in the Mayan tombs above-mentioned, were the closest of relatives.

So, we were loaded with information, we Simmonses and Wilsons, and after stowing our overnight gear in the hotel room or "choza", set out to see all we possibly could.

(continued on page 2)

TIKAL (continued from page 1)

(This is not a tour description.) I am told there are 3,000 structures covering 25 square miles available to be seen, and we did our feeble best. We saw the major Temples I and II at the Gran Plaza, plus the north and south Acropolis the first day, returning to the hotel dining room for a noon-day meal, then hurrying back for more. We did take time out to appreciate the fine, small museum near the air strip.

Finally, night drove us back to the hotel, plus hunger, soon alleviated by our dinner. Then we headed for our cozy bedroom and bath, home. The lights are supplied by a gasoline engine powered generator, and they promptly expired at 9 p.m. In bed then, we soon succumbed to the need for rest and sleep and all was well, until about 11 p.m.

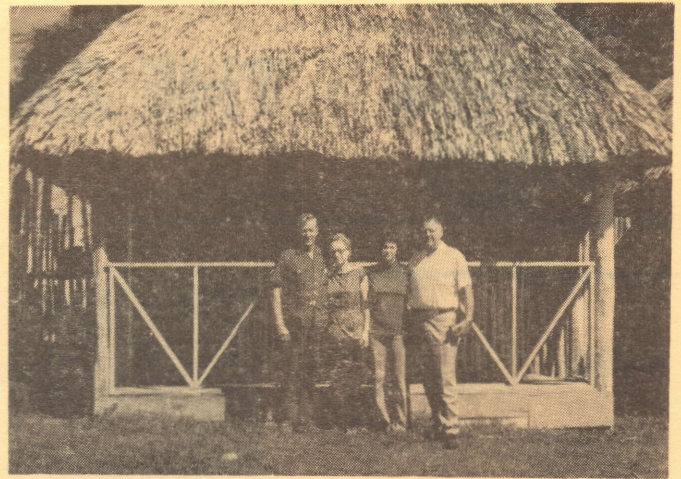
Then, Sally awoke and made some quiet comment about an animal walking along a beam on the opposite wall. I was heard to yell, "There's a wild animal in here!" and the mysterious invader dropped to the floor. We were promptly all very much awake. I was dressed in conventional pajamas and Verneil was calling out all sorts of instructions to me. I had jumped out of bed and with a tiny flashlight was trying to locate the intruder before he located me. As I flashed the light into the bathroom, out he came! He scuttled across the floor and made a leap straight into the Wilsons' bed. Sally squeaked her protest and Darrell swung a mighty arm to sweep the third bed partner up against the wall. By this time we had him identified. He was a large coatimundi, or "tejon" as he is called in Spanish, a native to Mexico and Central America. Still, his sharp teeth and raking claws must be respected and I gave him wide berth as he rushed back to the bathroom.

I gingerly routed him out the second time and he rushed over the foot of our bed, with Verneil drawing her knees up under her chin for safety - then again he leaped into the Wilsons' bed! Verneil was clamoring for me to get the front door open, which seemed a good idea, and the "tejon" received his second, brutal blow from Darrell.

I seized the door handle and promptly pulled it off! What a comedy of errors! And to cap it all, when I managed to restore the handle, it was on backward and the door would not open outward because the lever of the handle, now reversed, stopped the door. "Be calm," I told myself, "I can soon correct the problem." And I did. Then the "tejon" left us by the open front door and sat not 30 feet away, highly insulted, surveying the Texan tourists who had invaded his sleeping quarters. I tried unsuccessfully to drive him back into the jungle. No use.

We decided that he really did live there in our absence. I blocked up a hole in the screen wire near the eaves of the thatched roof, where he had come in. We supposed he was accustomed to sleeping in the fiber canopy above the Wilson bed. The rest of the night was punctuated by scratching sounds outside the wooden shack and I, muttering, "I'm not sure. He might get back in by the hole under the bath tub..."

The strangest part of the story is that probably the only four tourists in history to be visited by a nocturnal



The Simmonses and Wilsons outside their "choza" at Tikal.

coatimundi had once been owners of litter mates brought home by sons, Dana Simmons and Mike Wilson, some years before. As pets, these animals are cute, furry little fellows until they suddenly grow up to be forty pound monsters.

The second day at Tikal was anti-climactic, of course. We decided to climb Temple IV and did so the hard way, using tree roots, elbows and fingernails to make the rather awesome ascent. After our climb we discovered that ordinary tourists go up by a system of nearly vertical ladders on the opposite side. Of course we came down that way.

The combination of rain forest, foxes, spider monkeys (I actually saw one) and brightly plumed birds is a memorable experience all of its own. We were deeply impressed with the cement paved wide roads or causeways that cover miles between the high Mayan temple complexes. Also, we saw a small temple which was a replica of the ones of Teotihuacan III period, 30 miles north of Mexico City. This seemed conclusive as evidence that the people of Tikal had known their Nephite neighbors in Central Mexico.

Do you want a tremendous experience in seeing Mayan ruins? Don't worry over the dates - Tikal may or may not be a bit late for Book of Mormon history, but it is uniquely the greatest in architecture, its tombs and stelae, and its fabulous setting in north-east Guatemala.

THE ZARAHEMLA RECORD

is published by the Zarahemla Research Foundation
P.O. Box 864, McAllen, Texas 78501.

Mail address changes to the Foundation address.

CONTRIBUTING EDITORS:

Wayne E. Simmons
Raymond C. Treat
Dana Simmons

Photography: Frank E. Frye Distribution: Barbara Meller
Art: Barry Heyl Christy Nesser

Toward a Better

Understanding of Science

Those of us who believe in the Book of Mormon have a natural interest in New World archaeology. We want to enrich our own understanding and we want to improve our ability to communicate with those who are not yet acquainted with this sacred book. To do this, we must read books and articles written by archaeologists. But this presents a problem. How can we properly evaluate what the archaeologists have written? Archaeologists do not write in a vacuum. Their interpretations are influenced or biased by prevailing archaeological theories or opinion. The same is true for all fields of scientific endeavor. It is essential that we understand the nature of these prevailing theories or groups of related theories and their effect on individual writers.

Thomas Kuhn, in his book, *The Structure of Scientific Revolutions*, (Univ. of Chicago Press, second edition, enlarged, 1970, originally published 1962), uses the word paradigm to refer to this group or set of theories and methods which guide any particular area of scientific endeavor. Kuhn's study represents an exciting breakthrough in our understanding of how science, including archaeology, actually operates. Kuhn, originally trained as a physicist, specializes in the history of science. He has found that science does not gradually accumulate knowledge in an ever onward and upward journey toward truth, but, in actual practice, jumps from one paradigm to another. Let us use an illustration from physics.

At one time, physics was dominated by the ideas of Newton. Newton's theories about the nature of the

Statement of Purpose

The Zarahemla Research Foundation is a non-profit, tax-exempt corporation chartered under the laws of the state of Missouri. This is a non-church sponsored association. A major aim of the Foundation is to provide information and audio-visual materials to assist in Book of Mormon ministries. ZRF is open to all who desire to improve their understanding and use of the Book of Mormon.

This first issue of *The Zarahemla Record* comes to all those on our original mailing list. Future issues of *The Zarahemla Record* will come to those who desire to support the Foundation with their financial contributions.

A major goal of this newsletter is to provide a bridge of understanding between the scientific-oriented field of archaeology and Book of Mormon studies. Keeping abreast of archaeological information is a full-time job, hence few people are in a position to devote the time needed to this subject. Yet, there is a wealth of information and enlightenment there that remains to be tapped. This newsletter hopes to draw on the findings of those who are in a position to give time to these areas of research and make this information available to interested church members.

universe guided physicists in their work. These theories dictated what problems were important and how to go about solving them. They also assured the physicists that the problems were solvable. The sum total of this influence is called the Newtonian paradigm. According to Kuhn, once a paradigm is accepted, most scientific energy is spent working out the details of the paradigm. In the course of these experiments, anomalies appear, or in other words, the experiments produce information which does not fit the overall theory or paradigm. They are set aside in the belief that further research will resolve the problems raised by the anomalies. As physicists continue their work, the anomalies continue to accumulate. Then one day, someone, usually a young questioning physicist not completely steeped in the prevailing paradigm, presents an idea or series of ideas about the nature of the universe that is contrary to the basic tenets of the prevailing paradigm.

Prior to this, the researchers have gone on peacefully, satisfied with the prevailing paradigm. Now there is a period of feverish intellectual activity. Each individual physicist now has the choice of remaining with the old paradigm or accepting the new one. Kuhn suggests that this choice is not a logical process.

The competition between paradigms is not the sort of battle that can be resolved by proofs. In fact the transfer of allegiance from one paradigm to another is a conversion experience that cannot be forced. (*Science* July 8, 1977, p. 144.)

It is not a gradual transition from one paradigm to another, but an actual jump, an actual "conversion" experience.

There can be no gradual transition between paradigms because they represent fundamentally different views. It is very difficult for proponents of two different paradigms to communicate with each other because the concepts they are using are not comparable. For example, the concept of mass according to the Newtonian paradigm and the concept of mass according to the Einsteinian paradigm. Newton said that mass is always conserved. Einstein said that mass could be converted into energy. We would not have atomic energy today if physics were still operating under the Newtonian paradigm.

The universe is too complex to approach it haphazardly. Therefore, each discipline or sub-discipline of science operates under a prevailing paradigm. Any particular sub-discipline cannot achieve results which are contrary to the basic tenets of this paradigm without replacing this paradigm.

As implied above, paradigm replacement is a painful process. The status quo always reacts against new paradigms. "Who does that young whippersnapper think he is, trying to tell *us* how the universe operates!" Joseph Smith Jr. brought forth a new paradigm which we refer to as the Restoration Movement. The reaction to and conversion to the Restoration paradigm is exactly the same in principle as the reaction to and conversion to a new paradigm in physics or in archaeology. (*continued on page 8*)



The great pyramid of Cholula

A Letter From Mexico

Dear Ray,

Thanks so much for sending me the brochure on the summer school at the University of the Americas (UDLA). That was the extra push we needed to get down there to see what they have to offer in the field of archaeology. As you know, this was a special summer session, celebrating their Thirtieth Anniversary. Some of their distinguished alumni came in to teach special courses.

I studied Cholula and the Great Pyramid under David Peterson; the Tehuacan Valley Research Project under Fred Peterson, whose book *Ancient Mexico* is one of the finest in the field; audited a general course in ancient Mesoamerican Civilizations under Fred Peterson, and attended a weeks lectures on Anti-violent Towns in the Oaxaca area given by John Paddock. We had Friday morning seminars with all the archaeologists on the staff, a guest lecture by Wigberto Jimenez Moreno, well-recognized ethno-historian who had just returned from a round table on Cacaxtla, and field trips to museums and some archaeological sites. One field trip was with Dr. Melvin Fowler, who was in charge of the excavation of Coxcatlan Cave in the Tehuacan Valley.

All in all it was well worth the time and tuition costs. I feel I've taken the first step into the study of Mesoamerica, and now I want to go further. Reading books is fine, but to study with the people who participated in the excavations of some of the sites, to hear the reasons behind their interpretations of the archaeological finds...all this was a good experience.

The more I study, the more I feel that we must not jump to quick conclusions in our interpretation of Book of Mormon archaeology. There is so much more to find, so much more to study. After careful study, we can draw some

conclusions based on our present knowledge. But we must always keep our minds open to new findings and new insights.

I want to tell you why I was so interested in studying about the pyramid of Cholula. It was because of an experience: Several years ago, I accompanied a group of Zion's Leaguers on a trip to Mexico. One day was spent at the great pyramid of Cholula. There on the grassy slopes that cover the stepped cut stone of one side of the structure, we sat down together under the trees and celebrated the Lord's Supper under the guidance of three elders, parents of some of the teenagers. Crackers and water were our bread and wine. The breezes whispered along with the warmth of the Holy Spirit which guided us there...and spoke to us through one of the elders.

What is there about the great pyramid of Cholula that makes it different? Its size, perhaps...its base is four times as large as the Great Pyramid of Egypt, although it is not as tall as the one in Egypt. Its location in a strategic spot in the north of the valley of Puebla, watched over by Popocatepetl and Ixtaccihuatl, tall extinct volcanoes standing deep blue against the sky, their snow caps blending into the clouds. Or is it the structure itself...one pyramid built on top of another in different periods of time until there are seven in all...or perhaps more, built steps over steps and walls over walls. Or is it the miles of tunnels, penetrating into the heart of the pyramid, showing long forgotten steps, and wall paintings, and water courses to carry off the rain on those smaller pyramids from so long ago? Or is it its beginnings before the time of Christ...or its altars...or its paved plazas, the carvings in stone, its magnificent view of the valley?

For us it was none of these, although all of them have impact.

(continued on page 8)

Classic Maya Population: An Example of Convergence

The archaeological record of Mesoamerica is gradually converging with the Book of Mormon record. This does not mean that the two records agree in every respect at the present time. They do not. There are still major and minor discrepancies. However, if you believe in the Book of Mormon, there is reason for an increase in faith. An understanding of how paradigms operate in science (see the article, "Toward an Understanding of Science") will help you to see why these discrepancies exist and the manner in which they can be resolved. Let us examine one of the major discrepancies, Classic Maya* population, and see how the process of convergence has been working.

The Book of Mormon implies a high population during the Classic period:

...the people had multiplied, insomuch that they were spread upon all the face of the land...

Fourth Nephi 1:26 (A.D. 200)

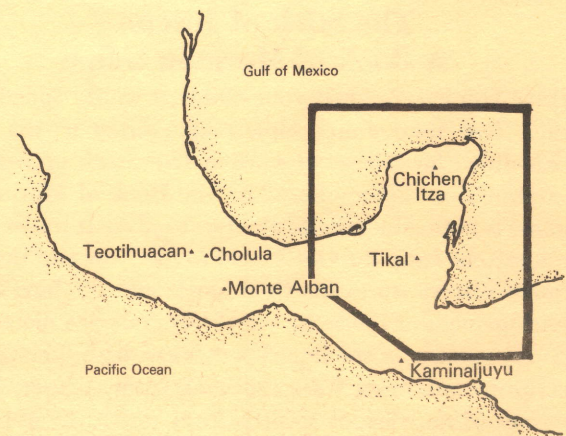
...the whole face of the land having become covered with buildings, and the people were as numerous almost, as it were the sand of the sea.

Mormon 1:7 (A.D. 321)

The traditional view of the Classic Maya has been just the opposite, one of low population. The Classic Maya period is A.D. 100-900. According to the Book of Mormon there was a population decline due to the storm of A.D. 34, a population buildup during the golden age, and another decline during the destruction of the Nephites as a people. It is not the purpose of this article to deal with this situation in detail, but simply to make the point that the traditional view of a low population for the Classic Maya is changing, and that for the first time since the field of Maya archaeology began, we can say there is a general convergence between the Book of Mormon record and the archaeological record in regard to Classic Maya population.

The traditional view is changing as a result of work done at Tikal, the best-known and one of the largest sites in the southern Maya lowlands. Accurate population estimates for an area require locating, counting and dating all house mounds in the area. It is difficult, if not impossible to do this in the rainforest. Under the prevailing paradigm, there had been no incentive to become involved in the slow and expensive job of clearing rainforest when the "important" information was to be found in the ceremonial center. The ceremonial center was not viewed as a city but as a "vacant" ceremonial area having only a small permanent population. It was a place for the scattered rural population to gather on days of ritual observation.

In 1950 evidence of an anomaly discovered years earlier was first published in the book *Morleyana* (School of American Research, Santa Fe, 1950). George Schufeldt, director of a *chiclero* camp (a camp for gathering sap from the sapote tree and used in making gum) in the southern Maya lowlands during the late 1920's, recounts an occasion with Sylvanus Morley, the leading Maya archaeologist of his time. Schufeldt told Morley, upon his arrival at the camp one evening, that in the many years of his experience, the clearing of the rainforest for growing corn never failed to reveal dense concentrations of house mounds regardless of how far away the field was from a



Map of Mesoamerica; boxed-in area is the *Maya lowlands* ceremonial center. The next morning Schufeldt took Morley out to a cornfield to demonstrate. The corn was just a few inches high and did not hide the almost suburban-like appearance of the mounds. Morley made the comment that he would no be able to report this information to headquarters (Carnegie Institute of Washington) for the simple reason that his colleagues would not believe him. All those house mounds meant a high population - an idea that was contrary to the prevailing paradigm of low population.

This discrepancy was ignored or discounted for many years. In 1968 a survey was conducted as part of the Tikal Sustaining Area Project. Dennis Puleston, a member of the survey team noted in 1974:

In spite of all the attention that has been focused on the ancient Maya in recent years, an overwhelming bias towards the investigation and excavation of 'ceremonial centres' has made it very difficult to deal with overall questions regarding demography and subsistence. (In Hammond, Norman ed. *Mesoamerican Archaeology New Approaches*, Univ. of Texas Press.)

As a result of the survey there is now adequate house mound data to justify changing the traditional view of a low population. The survey showed that the population in the so-called rural areas surrounding Tikal was much higher than predicted by the "ceremonial center" paradigm.

Part of the old "ceremonial center" paradigm was the belief that the Maya produced their food almost solely by the method called slash-and-burn agriculture. This consists of clearing and burning off a new plot of ground every two or three years. As a result, each family needs much more land than under a system of permanent agriculture. The population estimates as a result of the Tikal Survey are now higher than this type of agriculture is able to support. As a result, archaeologists have been looking for, and finding evidence of other types of agriculture to support a much higher population.

Thus, Classic Maya archaeology is currently undergoing a period of feverish intellectual activity in regard to this area - a period of paradigm change - and interestingly enough, a period which is resulting in closer convergence with the Book of Mormon record.

R.C.T.

*The best estimate that can be made at the present time, based on archaeological evidence, is that the southern Maya lowlands were the heart of the Book of Mormon lands.

The Stick of Joseph - A Book of Mormon Game

Have you ever wished your children would spend more of their free time doing something related to the church? Scheduled for release in April is *The Stick of Joseph* - an exciting board game based on the Book of Mormon. This game is both educational and fun to play. It traces the three migrations from the Old World to the New and their subsequent history up to the final battle and the burying of the abridgement at Palmyra. All the famous prophets are here. Every square on the board is marked with the appropriate scripture reference from the book itself. Players learn the names of the various records from which the abridgement was made and the spinner even recreates history by appearing in the form of the Liahona.

Up to six can play, and the age range is from eight years old to adult. The winner of the game must employ strategy as well as luck, but even the loser will have learned more about the Book of Mormon.

The game was created by Dana Simmons for the Zarahemla Research Foundation. A release date in April is projected at this time.

NEW TRANSLATIONS —



*"Bonampak has the best ballteam,
'right?"



Verneil Simmons

Peoples, Places and Prophecies by Verneil Simmons: A Book Review

Available from Herald House. \$12.95.

It has often been remarked that the Book of Mormon is a complex book of history and scripture which is difficult to read - not unlike the Bible. In the 147 years since the Book of Mormon was translated, there have been only a handful of books which have attempted to analyze this record in such a way as to make it easier to understand.

In an effort to fill this gap, Verneil Simmons has written such a book. *Peoples, Places and Prophecies* represents forty years of research and study into the geography, cultures and spiritual insights within the book itself. It is a book for scholars, with extensive documentation and bibliography. It is also a book for the general public - for anyone who wants to study the Book of Mormon.

Verneil Simmons became a student of the Book of Mormon while yet a teenager. She was intrigued with the question of geography and where the Book of Mormon lands were located. Although many Book of Mormon

readers had come to the conclusion that these lands included all of North, Central and South America, she became convinced that the internal clues found within the book pointed to a more specific location. While researching the geography of the Book of Mormon, Sister Simmons began to pose many other questions. And so, her sphere of interest and corresponding research began to grow.

The author and her family were exposed to many of the archaeological remains in South America while living there through the 1940's. In 1950 the author's husband, Brother Wayne Simmons, went under General Church assignment as the first appointee to Latin America. In later years, the family moved to Mexico City, where Verneil began intensive research into the archaeology of Mesoamerica. She took courses at the National University and attended many hours of lectures at the Instituto Nacional de Arqueologia e Historia.

She began teaching Book of Mormon classes throughout the church and was finally challenged by her friends to compile her information into a book. She finished over five years of writing in 1977.

While the book is intended to be a study of peoples (cultures, histories, languages and origins) and places (locations of the many Book of Mormon lands), it also discusses prophecies. The promises of the Lord, made to the Book of Mormon people, become relevant to this day and age as Sister Simmons explores those ancient prophecies.

This is a book which combines scientific data, spiritual insight and just plain common sense to uphold the Book of Mormon as an authentic, historical document of divine scripture which carries a message of overwhelming importance to this day and age.

D.S.

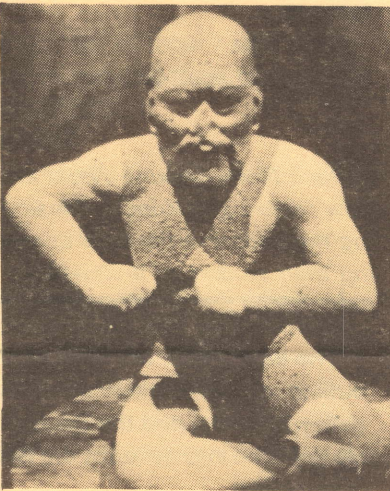
A Simplified Look at Mesoamerica

Mesoamerica is a cultural/geographical term used by archaeologists to describe an area which includes the southern two-thirds of Mexico, Guatemala, Belize (formerly British Honduras), and parts of Honduras, El Salvador, Nicaragua and Costa Rica. The people living in a culture area share common ways of doing things which are not found outside the culture area. For example, some commonly shared culture traits in Mesoamerica are stepped pyramids, hieroglyphic writing, bark cloth books (*codices*), ball courts with rings and a year of 18 months of 20 days each plus 5 extra days.

Chronologically, Mesoamerica is divided into three major time periods: Preclassic (also called Formative), Classic and Postclassic. The dates which follow are approximate.

THE PRECLASSIC (2000 B.C.-A.D.100)

The beginning of the Preclassic is also the beginning of Mesoamerica as a culture area. This is when agricultural village life and the use of pottery began. The rise of the Olmecs, called the mother culture of Mesoamerica, is the outstanding feature of this period. They have also been called the first true civilization of the New World. Their most distinctive feature is their art style.



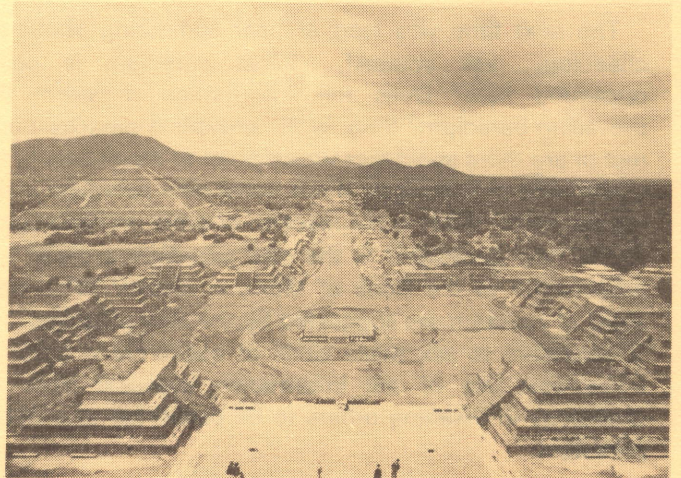
PRECLASSIC: The famous Olmec Sculpture, "The Wrestler"

The Olmecs are generally dated between 1200-600 B.C., although there is evidence of earlier and later developments. The period is divided into two phases, the San Lorenzo Phase (1200-900 B.C.) and the La Venta Phase (900-600 B.C.), named after two major Olmec sites. These two sites are located in the area called the Olmec 'heartland', the Gulf coast area of the states of Veracruz and Tabasco.

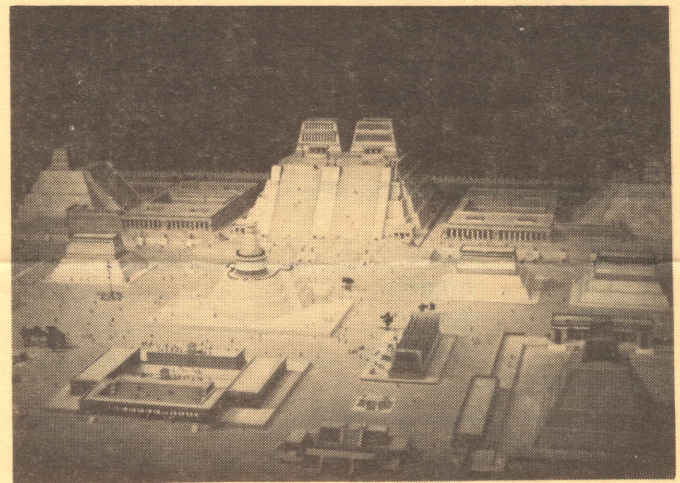
While the Olmec style was first noted in 1869, Olmec archaeology is relatively young. Matthew Stirling is credited with being the father of Olmec archaeology on the basis of his work in the late 1930's and early 1940's. Stirling was the first to work at the famous site of La Venta. The work at San Lorenzo, 1966-1969, doubled our knowledge about the Olmec, adding the earlier phase to the sequence. There is still much to be learned about the Olmec due to the uncertainty about the evidence from La Venta, while the final report on San Lorenzo has yet to be published.

THE CLASSIC (A.D. 100-900)

The Classic represents the highpoint of Mesoamerican culture. There is a significant increase in architecture and true cities appear. Teotihuacan was probably the largest city in the New World during its time with an estimated population between 150,000-200,000. Other cities include



CLASSIC: Teotihuacan: Avenue of the Dead, and the Pyramid of the Sun as seen from the Pyramid of the Moon



POSTCLASSIC: A model of the central portion of the Aztec capital of Tenochtitlan

Monte Alban, the dominant city in the Oaxaca area, and in Guatemala, Tikal and Kaminaljuyu -the largest site in the Guatemala highlands.

THE POSTCLASSIC (A.D. 900-1521)

The Postclassic is characterized by warfare and empires. It is divided into the Toltec period (A.D. 900-1200) and the Aztec period (A. D. 1200-1521). Major sites are Tula, the Toltec capitol, Chichen Itza and Tenochtitlan -the Aztec capitol which became Mexico City. This is the best known period since it ended with the Spanish Conquest.

If you want to read more about Mesoamerican archaeology, a good place to start would be *Prehistoric Mesoamerica* by Richard E.W. Adams, Little, Brown and Company, 1977; or *The Aztecs, Maya and Their Predecessors* by Muriel Porter Weaver, Seminar Press, 1972. These are the two main textbooks used for introductory courses in Mesoamerican archaeology.

SCIENCE (continued from page 3)

The next time you read or hear something about archaeology, ask yourself, "What paradigm is being presented here? Does this information represent the prevailing paradigm? If so, is the prevailing paradigm correct or are there anomalies which point to the necessity for a new view or paradigm? If not, what new paradigm is being put forth? What is the reaction of other archaeologists to the new paradigm? Is the new paradigm a closer approximation to the Book of Mormon record? What new areas of research are suggested by the new paradigm?" It is necessary to ask these kinds of questions in order to make best use of the information available from archaeology in assisting others to be converted to a better paradigm.

R.C.T.

Contribute to the Zarahemla Research Foundation and receive *The Zarahemla Record*. Your contribution will also be used to produce Book of Mormon related materials.

Check the appropriate box below:

- \$5 Name _____
- \$10 Address _____
- \$25 City _____
- \$ State, Zip _____

Clip and Mail to:
Zarahemla Research Foundation
P. O. Box 864
McAllen, Texas 78501



Zarahemla Research Foundation
P. O. Box 864
McAllen, Texas 78501

LETTER (continued from page 4)

Long before the time of the Spaniards, Cholula was a sacred place, where even Moctezuma went to receive his blessing as head of state, a mecca where the people came to worship. Although the great pyramid was deserted before the Spaniards came, and a new and smaller one built on the city square half a mile away, the people of the land came to worship at the pyramid of Cholula. And so it was that the Spanish friars had to build a large church on top...and a smaller church on top of every tower pyramid in the land round about Cholula. Cortes says that there were as many stepped tower pyramids as there were days of the year in and round about the city of Cholula.

And so for us that day, the magnitude of the place, the curious workings on stone, the plazas, the paintings, the tunnels were all overshadowed by the presence in the place of the Great Spirit...there at the great pyramid of Cholula.

Next time I want to tell you a little about the Tehuacan Valley - the southern part of the valley of Puebla.

Cariños to all,
Maxine

Editor's Note: Maxine Wight and her husband Stewart are now retired and living in Mexico City where they are helping the people in the local congregation as well as continuing their studies of archaeology and Spanish.

COMING IN THE NEXT ISSUE:

The lead article will discuss the correlation between the outline of Mesoamerican archaeology (chronology and cultural events) and the Book of Mormon outline. The article will take into account the latest available archaeological information.

We look forward to another interesting letter from Maxine Wight in Mexico which will touch on the archaeology of the Tehuacan Valley, Puebla.

Continuing the series dealing with the convergence of the Mesoamerican and Book of Mormon records will be an article dealing with the subject of Classic Maya subsistence (food).

Non-Profit Org.
Bulk Rate
U. S. Postage
PAID
McAllen, Texas
Permit No. 95