



# THE ZARAHÉMLA RECORD

Issue Nos. 22 and 23

FALL 1983 and WINTER 1984

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

## THE CONVERGENCE PACE QUICKENS:

# Barley Found in the New World

by Raymond C. Treat

### INTRODUCTION

Some very exciting and faith-rewarding news for Book of Mormon believers, the first discovery of barley in the New World, has been reported in the December issue of **Science 83**, pp. 28-37, under the title "Last Ditch Archeology", by Daniel B. Adams, a graduate student in paleontology at the University of California, Berkeley.

This discovery constitutes one of the most important archaeological breakthroughs ever in support of the Book of Mormon. If this identification of barley is valid, and it appears to be, it will cause a major shift in the thinking of New World archaeologists, a shift which will be a giant step toward the ever growing physical validation of Book of Mormon history. The following analogy will help us to appreciate the importance of this discovery: Consider the Book of Mormon as a great reservoir of truth. Then envision a gigantic dam erected by tradition and unbelief to hold back this truth. As we shall see, the foundations of this dam have been weakening for some time. Taken in this context, the discovery of barley in the New World is the equivalent of an actual crack at the base of the dam sufficiently wide to allow water to start trickling through. Now that the trickle has started, it is only a matter of time before the complete collapse of the dam, which will allow the truth of the Book of Mormon to cover the earth as a flood.

### BARLEY DISCOVERED

The barley was discovered in Hohokam deposits in Phoenix, Arizona as a result of excavations carried out by Arizona State University. The Hohokam Indians were present in the Phoenix area from about 300 B.C. to about A.D. 1450. They may have come from Mesoamerica since a number of Mesoamerican traits were present in their culture such as similar figurine styles, the use of cotton, their textile techniques, ball courts, platform mounds and copper bells. The Hohokam culture is famous in the Southwest for a number of things including the construction of a massive system of irrigation canals. Over 1000 miles of canals as large as 30 feet wide and seven feet deep were built by these industrious ancient people.

### Adams states in **Science 83**:

Perhaps the most startling evidence of Hohokam agricultural sophistication came last year when salvage archeologists found preserved grains of what looks like domesticated barley, the first ever found in the New World. Wild barleys have a fibrous husk over each grain. Domestic barley lacks this. So does the Hohokam barley. "It's debatable whether this is genetic or some extreme skill in processing," says Vorsila Bohrer, an ethnobotanist at Eastern New Mexico University. Nearly half the samples from one site yielded barley. (page 32)

### BOOK OF MORMON: BARLEY IN THE NEW WORLD

The Book of Mormon tells us that barley was cultivated in the New World from the time of the Jaredites. This quote from the Nephite period is about 120 B.C.:

And behold, we at this time do pay tribute to the king of the Lamanites, to the amount of one half of our corn, and our barley, and even all our grain of every kind, and one half of the increase of our flocks, and our herds. Mosiah 5:35

### ARCHAEOLOGY: NO BARLEY IN THE NEW WORLD

On the other hand, New World archaeology has always maintained that barley was not available in the New World. Probably the main reason for this belief is that it was not found in the New World at the time of European contact. Archaeologists thought that if it had been in the New World previously it certainly would not have disappeared before European contact. Since New World archaeologists "knew" that barley did not exist they did not look for it. This would help account for why it has not been discovered until now. We can expect more discoveries of barley to follow this initial discovery. The discovery of barley is important in itself but there is more to the story.

### BARLEY IS JUST THE BEGINNING

Barley is not only an Old World cereal grain but is part of a larger Old World food production system which includes wheat, sheep, goats, cattle, horses etc. The Book of Mormon tells us that all of these items were also in the New World:

And in the space of sixty and two years, they had become

(Continued on page 2)

exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cummoms: all of which were useful unto man ... Ether 4:19-21

This quote from Ether tells us that Old World grains and animals were brought to the New World by the Jaredites. When the Nephites arrived, they tell about finding Old World animals in the wilderness. These would have been descendents of animals brought over by the Jaredites. The Nephites, too, brought grain.

And it came to pass that we did begin to till the earth, and we began to plant seeds, yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance. And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. 1 Nephi 5:214-216

And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with neas, and with sheum, and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land. Mosiah 6:12

To summarize then, the Book of Mormon has been telling us since 1830 that the Old World food production system (e.g. barley, wheat, sheep, goats, cattle, horses etc.) was available in the New World for at least 2300-2400 years while archaeology has said it was never in the New World prior to European contact.

Because one part of this system, barley, has now been found, we assume it is only a matter of time before the rest of the system is discovered. When this happens it will invalidate one of the main tenets of archaeology, namely, that New World civilization developed on its own, independent from the Old World. This would cause a major restructuring of archaeological thinking which would lead archaeology even closer to the discovery that the Book of Mormon is valid history. The Book of Mormon tells us that New World civilization did come from the Old World by way of the Jaredites, Nephites and Mulekites. The discovery of barley, therefore, is only the beginning of this latest process which certainly must be part of the Lord's timing in these last days.

It seems clear that the absence of the New World food system at the time of European contact was part of a divine plan to provide a greater witness in our day. The mystery remains as to how all these foods and animals died out. The answer may be found in either environmental or cultural factors or a combination of both.

As mentioned, the barley has been found in Hohokam deposits from the Phoenix area. Arizona, along with the rest of the United States, is not part of Book of Mormon geography. However, most, if not all, Indian tribes in the United States are descendents of Book of Mormon

peoples. The Book of Mormon took place in Mesoamerica (southern Mexico, Guatemala, Belize and parts of Honduras and El Salvador). Archaeologists recognize that several areas of the United States, including the U.S. Southwest, were influenced by Mesoamerica. It is therefore likely that Hohokam barley originated in Mesoamerica. Although barley has not been found in Mesoamerica yet, mainly because archaeologists have not been looking for it, it appears to be only a matter of time before it is found. The stage has already been set by recent developments in Maya archaeology (see **Zarahemla Record #1 Classic Maya Population: An Example of Convergence**) and by the fact that phytoliths can be used for identifying wheat and barley (see **Zarahemla Record #2 Wheat and Barley: Problem or Opportunity**).

#### BARLEY: PART OF A PATTERN OF DIVINE TIMING

The discovery of barley in the New World is not an isolated event. It is part of a series of Book of Mormon related events which we can only conclude are part of a definite plan which God is carrying out in preparation for the establishment of Zion in our day (see Fig. 1). Eleven events have been identified so far in the last five years as being part of this plan: 1 in 1979, 3 in 1980, 2 in 1981, 2 in 1982 and 3 in 1983. Each is unique and each appears most certainly to be the beginning of an ongoing process.

#### 1979

The book, **The Discovery of Genesis** by Kang and Nelson was published in 1979. From this book, we learn that part of the history of the Jaredites has been preserved in the characters of the Chinese language. We learn that whoever first formulated the Chinese language had the story of Genesis. This is strong circumstantial evidence that it was the Jaredites who were responsible for the origin of the Chinese language since we believe they carried the original story of Genesis with them in the form of the **Book of Remembrance**. Other evidence from the Book of Mormon and from archaeology tells us that the Jaredites migrated from the Sumerian area of Mesopotamia across Asia and through China on their way to the New World. Through the work on the Chinese characters the Lord is beginning the process that will bring the knowledge of the Jaredites to the world. At one time they were the greatest civilization in the world. Such a people can not be hidden forever. Their history has been locked into the Chinese characters for about 4300 years. This information could have come forth long ago. We should assume, therefore, that its appearance in 1979 is due to divine timing (see **Zarahemla Record #12** for more information on the Chinese characters).

#### 1980

The discovery of the original Anthon transcript in 1980 must also be due to divine timing since this piece of paper, which has been preserved all these years, could have been discovered at any time in the last 100 years or more. We now have, for the first time, an accurate copy of some of the characters from the Book of Mormon. This will facilitate comparison with known languages. More

(Continued on page 14)

## ELEVEN UNIQUE EVENTS RELATED TO THE BOOK OF MORMON

Year	Event	Significance
1979	publication of <b>Discovery of Genesis</b>	brings evidence that: <ul style="list-style-type: none"> <li>• Jaredite history is written within the Chinese characters;</li> <li>• The Jaredites had the Book of Remembrance;</li> <li>• The gospel of Jesus Christ was available before the time of Christ</li> </ul>
1980	a part of the Book of Mormon in Hebrew taken to Israel	symbolic of a new beginning for the Jews because 1980 is a Year of Jubilee—a year of new beginnings
1980	<b>Ancient Mesoamerica</b> , a Book of Mormon geography map published	evidence of the progress being made in Book of Mormon geography, a very important Book of Mormon subject
1981	publication of <b>Chiasmus in Antiquity</b>	a book written mostly by non-Book of Mormon scholars which has pro Book of Mormon evidence in it
1981	discovery of Joseph Smith III blessing	validation of Joseph Smith as a prophet
1982	discovery of letter by Martin Harris	additional evidence that one of the three witnesses remained steadfast in his testimony
1982	discovery of letter by Lucy Mack Smith	gives information from the 116 lost pages for the first time; also helps validate Joseph Smith's account of the coming forth of the Book of Mormon
1983	evidence from archaeology pointing to the location of a Book of Mormon city	a new breakthrough in the development of Book of Mormon geography
1983	announcement of the discovery of many fragments from one of the original manuscripts of the Book of Mormon	a reminder to us that the Lord's plan includes the coming forth of many Book of Mormon records
1983	announcement of the discovery of barley for the first time in the New World	a major breakthrough in the validation of Book of Mormon history

Fig. 1—Eleven unique events related to the Book of Mormon which have occurred in the last five years.

# WORDPRINTS: Further Evidence for Book of Mormon Authorship

By Raymond C. Treat

## WHO WROTE THE BOOK OF MORMON?

"Who wrote the Book of Mormon?", is one of the most important questions facing us today. Discussions about the authorship of the Book of Mormon fall into two main categories. One category supports the position that the Book of Mormon was written by several ancient authors; the other that it was written by someone living in the early nineteenth century. Most non-Restoration commentators would choose Joseph Smith Jr. or Solomon Spaulding as the author. However, there is an ever-increasing accumulation of internal evidence that the Book of Mormon was written by ancient authors.

Several studies of this nature can be found in a recently edited book published by the Religious Studies Center, Brigham Young University. The title is **Book of Mormon Authorship**, edited by Noel B. Reynolds, 1982. The book has 244 pages, an index and nine articles, including six reprinted or updated articles, dealing with various types of evidence for ancient authorship of the Book of Mormon such as historical details unknown in 1830, chiasms, political patterns differing from nineteenth century politics, church history and wordprints. This review will be brief and will concentrate mainly on wordprints, the identification of authorship through the use of word frequencies. Readers interested in more information on these topics are encouraged to consult **Book of Mormon Authorship**.

The paper, "Who wrote the Book of Mormon? An Analysis of Wordprints" by Wayne A. Larsen and Alvin Rencher first appeared in *BYU Studies*, Spring 1980, and with some additions was reprinted in **Book of Mormon Authorship** as Chapter 7.

The Book of Mormon identifies a number of different ancient writers. Larsen and Rencher analyzed and compiled the number of words of each writer (see Fig. 1). As expected, Mormon, the chief editor, had the most words of any author, 36.5%. Nephi, the major author of the small plates, came in second with 10.9%. This chart graphically illustrates the claim of the Book of Mormon itself—multiple authorship of ancient origin. By looking for individual author's wordprints, Larsen and Rencher sought to verify this claim. Figs. 1-4 used by permission.

## WORDPRINTS DEFINED

The assumption underlying wordprints is that a pattern exists in the writing of every author that distinguishes him from all other authors just as his fingerprints distinguish him from all other people. One way in which this pattern is formed is from the many choices an author must make in the use of "filler" words such as "the", "and", or "of". Figure 2 is a list of some of these words and their frequencies in the Book of Mormon. It is possible to copy another author's style of writing as far as the non-filler

words are concerned but it is thought impossible to successfully copy the pattern of use of filler words.

Larsen and Rencher both have doctorates in statistics and are on the Brigham Young University faculty. They used three statistical techniques, MANOVA, Cluster Analysis and Discriminant Analysis, to compare Book of Mormon and nineteenth century wordprints.

Author	Words	Percent of book
Mormon	97,777	36.5
Nephi	29,320	10.9
Lord, Jesus, Father, Angel	29,253	10.9
Alma II	19,777	7.4
Moroni	19,408	7.2
Jacob	8,493	3.2
Isaiah	6,478	2.4
Helaman	5,121	1.9
Lehi	4,634	1.7
Zenos	4,230	1.6
Benjamin	4,204	1.6
Amulek	3,158	1.2
Samuel the Lamanite	3,068	1.1
Chief Captain Moroni	2,970	1.1
Abinadi	2,767	1.0
Ammon	2,417	.9
Nephi (son of Helaman)	2,214	.8
Zeniff	1,811	.7
Mosiah	1,167	.4
Enos	967	.4

Fig. 1—Contributors to the content of the Book of Mormon showing word counts and percentages (based on Larsen and Rencher 1982).

## MANOVA

MANOVA stands for Multivariate Analysis of Variance. It is a statistical method "that tests . . . the similarity of the wordprint patterns from one author to another". In other words, this method can tell us how different or how similar the wordprints of each of the Book of Mormon and nineteenth-century authors are to each other. The nineteenth-century authors tested were Joseph Smith, W. W. Phelps, Oliver Cowdery, Parley P. Pratt, Sidney Rigdon and Solomon Spaulding. The main result of the MANOVA tests according to Larsen and Rencher:

was that **none of the Book of Mormon selections resembled the writing of any of the suggested nineteenth-century authors.** The Book of Mormon itself offers the strongest evidence for a clear scientific refutation of the theories that it was written in the nineteenth century. (emphasis in the original)

Another result was that most but not all of the 21 Book of Mormon authors tested were shown to have distinct styles. Statistically, the odds that one author wrote the Book of Mormon is less than 1 in a billion if the word samples used in the tests were representative of each author and if some other assumptions, not listed by Larsen and Rencher, were correct. Regardless of what the actual odds are, the tests did show that most Book of Mormon authors differ significantly from each other. Larsen and Rencher conclude from the MANOVA tests that the only

Word	Number of Occurrences	Word	Number of Occurrences
the	20,015	with	1,520
and	16,669	yea	1,245
of	11,838	should	1,180
that	6,883	by	1,201
to	6,488	as	1,048
unto	3,642	upon	1,080
in	3,705	but	991
it	3,100	also	1,048
for	2,524	from	1,107
be	2,513	there	820
which	2,238	because	799
a	2,233	these	749
not	2,090	therefore	663
came	1,644	when	632
pass	1,525	if	648
behold	1,634	even	689
all	1,788	into	686
this	1,454	would	612
now	1,230	forth	609

Fig. 2—Frequently occurring "filler" words in the Book of Mormon (after Larsen and Rencher 1982).

valid explanation of the authorship of the Book of Mormon is one of multiple authorship. As Larsen and Rencher point out, the only other possibility is that the idea of distinguishing authors by wordprints is itself invalid. However, the scientific reputation of wordprints is growing. The other two statistical methods, cluster analysis and discriminant analysis, were used to verify the results of the MANOVA method.

**CLUSTER ANALYSIS**

Like MANOVA, cluster analysis also measures how closely one wordprint pattern resembles another. The cluster analysis results were similar to those of MANOVA. However, in addition, cluster analysis showed "... the tendency of contemporaries to combine was also evident." Nephi's words were close to those of Lehi and together the two were close to the combination of Jacob and Isaiah, who was quoted by Nephi and Jacob. Alma and Amulek, who worked together, were close and they in turn were close to Abinadi, who was responsible for the conversion of Alma's father. The words of Samuel the Lamanite and Nephi, contemporary prophets, were also close. In one contrasting case, authors 300 years apart could be paired—Mormon and Helaman. They also compared the combined writings of the Book of Mormon authors and non-Book of Mormon authors such as Joseph Smith, Oliver Cowdery, and W. W. Phelps. "In general, word blocks of Book of Mormon authors clustered with those of Book of Mormon authors, and word blocks of non-Book of Mormon authors clustered with those of non-Book of Mormon authors."

**DISCRIMINANT ANALYSIS**

Discriminant analysis provides an even better statistical method to describe the differences between authors than MANOVA and cluster analysis. The result of some of the discriminant tests are plotted on graphs in Figures 3 and 4 (after Larsen and Rencher 1982).

In Figure 3, Book of Mormon authors and non-Book of Mormon authors are compared. Statistically speaking, the Book of Mormon authors are quite widely separated from

the non-Book of Mormon authors. The two groups of points are actually further apart than they appear on the graph because the information is not designed to be plotted on a 2-dimensional graph. The test portrcyed by this graph shows that the Book of Mormon was written by many authors and that the wordprints or writing styles of the nineteenth-century authors are different from those of the Book of Mormon authors.

Figure 4 compares the four major Book of Mormon authors, Mormon, Nephi, Alma II and Moroni, with the writing of Joseph Smith Jr. This graph brings out an interesting point: the writings of Alma II are different from those of Mormon. In the words of Larsen and Rencher:

Since all of Alma's words are taken from Mormon's writings, we can conclude that Mormon copied directly from Alma's writings and Joseph Smith translated literally from Mormon's writings. (emphasis in original)

An obvious second point from the graph is that the wordprint of Joseph Smith Jr. is distinct from the Book of

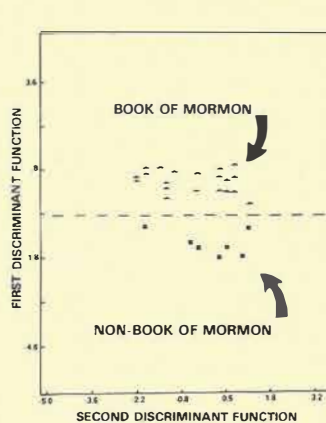


Figure 3

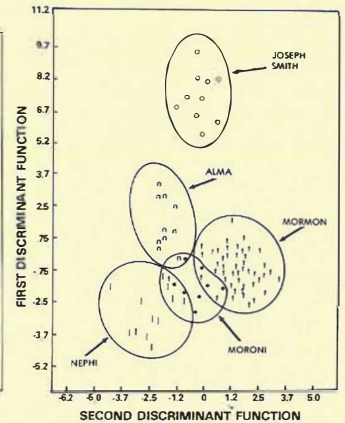


Figure 4

Mormon authors. And third, Moroni is difficult to classify. This may be due to the fact that he abridged the record of a separate culture which spoke an entirely different language.

**CONCLUSIONS**

Although only a bare sketch of the statistical evidence has been given it seems clear that it agrees with the Book of Mormon claim that it was indeed written by a number of ancient authors. Other researchers may wish to do similar studies to see if comparable results can be obtained.

A point not discussed by Larsen and Rencher but obviously implied by the study is the method of translation of the Book of Mormon. A translator must be well versed in both languages in order to translate. In 1829 Joseph Smith knew only the English language. Therefore, strictly speaking, he was not a translator. His consistent testimony was that he translated "by the gift and power of God." While historical witnesses give conflicting testimonies about the method of translation, the testimony of the book itself supports a literal translation through the use of the "interpreters", otherwise these ancient linguistic patterns (Fig. 5) would not have been retained.

# Has The City Of Nephi Been Found?

by David A. Palmer

*Editors note: A significant part of the material presented here is reprinted with permission of Horizon Publishers from the book by David A. Palmer entitled **In Search of Cumorah—New Evidences for the Book of Mormon from Ancient Mexico**. The Book of Mormon took place in Mesoamerica. The two main theories for the location of the River Sidon in Mesoamerica are called the Grijalva Variant and the Usumacinta Variant. **In Search of Cumorah** presents the Grijalva Variant [see review in **Zarahemla Record #19/20/21**]. While we believe the Usumacinta is better identified as the River Sidon, many areas in Book of Mormon geography are held in common by both theories, such as the land of Nephi. To that end we have invited the author to share his research on the city of Nephi in the land of Nephi. Both RLDS and LDS Book of Mormon references are given.*

The first city constructed by the Nephites was the city of Nephi. It was located in the highlands [Omni 1:20-23 (1:12-13)], was a good place for agriculture and horticulture [2 Nephi 4:15 (5:1)] and was in an area where a variety of metal ores could be exploited [2 Nephi 4:21 (5:15) Jarom 1:19 (1:8)]. It was also a twenty-one day journey for a slow moving group to go from Nephi to Zarahemla [Mosiah 11:3 (23:3) 11:69 (24:20) 11:76 (24:25)] which was located at a lower elevation. A variety of other criteria, examined in more detail by Sorenson (n.d.) such as a hill overlooking the land [Mosiah 5:5-6 (7:5-6)] could be cited (see also Simmons 1981:117).

The city of Nephi was strategically located, and thus became a source of continual contention. Mosiah was warned by God to flee out of the land of Nephi [Omni 1:20 1:12)] along with the believers. In spite of the peril, some of these people returned to the land of Nephi a generation later. Two generations after being in the land of Nephi they were forced to flee back to the land of Zarahemla. Through various changes between Nephites, Lamanites, and Nephites who called themselves Lamanites, it continued to be considered the capital city of the land of Nephi.

Located within the present city of Guatemala are the ruins of Kaminaljuyu (pronounced Kaw mee nahl hoo

yoo'). It is in a beautiful valley that meets all the criteria with respect to geography and topography which the Book of Mormon gives for the city of Nephi. At an elevation of over 1500 meters it is cooler and more pleasant than the tepid Pacific coast. The soil is rich from volcanic ash, there is enough rainfall for several crops a year, and the area boasts mineral and plant resources. There is small game in the forests, and the nearby quarry at El Chayal was a source of obsidian which could have been used for tools and weapons.

For many years LDS archaeologists have believed that Kaminaljuyu was a good candidate for the city of Nephi. Credit for being the first to make that identification may go to Professor M. Wells Jakeman, but a number of people probably arrived at the same conclusion independently. A description of Kaminaljuyu was published by Gareth Lowe in the UAS Newsletter (#25.0) which was the precursor to the SEHA Newsletter.

It is insufficient to have an identification based on the presence of some ruins in a location that is consistent with the Book of Mormon record. Those ruins must relate specifically to the history of the Book of Mormon city that we are trying to identify. Fortunately, a vast amount of research has been done at Kaminaljuyu by the Carnegie Institution of Washington and by Pennsylvania State University. Their extensive documentation, now published, will be used in building a case that Kaminaljuyu was in all likelihood the city of Nephi

## ARCHAEOLOGICAL INVESTIGATIONS

Kaminaljuyu covers about five square kilometers, though most of that area has now fallen prey to subdivisions of Guatemala City. There were over two hundred mounds, which served as foundations for temples, palaces, and other important structures. Some of them were as much as twenty meters high. Throughout the Valley of Guatemala there have been discovered six hundred archaeological sites which range in size from small farming hamlets to substantial civic centers. The archaeologists from Penn State used sampling techniques to examine this large amount of ancient material. The idea is not unlike that of opinion polls, where only a small percentage of a representative group of people are asked their opinion. In like manner, the archaeologists dug 550 test trenches and examined the information which came from them. From this information, they made approximations of the population levels at different times during the history of the area.

In developing the chronology of events, they made calibrations of the rate of obsidian hydration in the valley. They then used that to calibrate 3000 measurements of hydration layer thickness made on obsidian taken from different strata in the test trenches. These data were supplemented with nineteen radiocarbon dates (Michels 1973). The absolute dates collected were related to the two million artifacts they collected and information on

### CONFERENCE HOURS

The Zarahemla Research Foundation office, 408 N. Osage, Independence, MO will be open Saturday March 31, and Monday through Saturday April 2 through 7 from 8:30 a.m. to 6:30 p.m. This office is located three and one-half blocks north of the main Post Office, which is on the west side of the square. ZRF Book of Mormon materials will be available here as well as at the School of Saints, 520 W. Maple.

architecture and archaeological phases.

### SUMMARY OF THE CULTURAL PHASES

The phases defined for the site, based on all that information are as follows:

Dates:	Penn State Designation	Traditional Designation
2500-1000 B.C.	Arevalo	Early Formative
1000-500 B.C.	Las Charcas	Middle Formative
500-200 B.C.	Providencia	Late Formative
200-1 B.C.	Verbena-Arenal	Early Terminal Formative
1-200 A.D.	Santa Clara	Late Terminal Formative
200-400 A.D.	Aurora	Early Classic
400-700 A.D.	Esperanza-Amatle	Middle Classic

### EARLY NEPHITE PERIOD

Up until the Late Formative period there were no mound constructions at Kaminaljuya and culture was on a fairly low level. Some time in the sixth century a big change occurred. Large mounds were built and monumental architecture was created. All mounds were built with the same construction technique. To prevent the mounded volcanic sand from slipping, retaining walls were built around the base of each mound. During this period, leading up to 200 B.C., the population climbed to an estimated 2,600 (Michels 1979a:290).

This Late Formative Phase could easily be related to the period of Nephite construction in the city of Nephi. In roughly 570 B.C. there were a number of families which left their coastal settlement and traveled in the wilderness for the space of many days [2 Nephi 4:10 (5:7)]. The families involved were those of Nephi, Sam, Jacob, Joseph and Zoram. Nephi's sisters also went but they may not have been counted as a separate lineage. In any event, it is interesting to note that there were five principal mound groups established at Kaminaljuyu.

The Nephites had a reign of kings, each calling himself Nephi [Jacob 1:10-11 (1:11)]. Lineages were seen as being most important. The high conical mounds constructed during this period have been explained by Michels in a manner consistent with what we know about the Nephite hierarchy (Michels 1979a:141): "We may hypothesize therefore, that a high conical mound is a ceremonial monument to the memory of the ruling lineage of a given subchieftan moiety." Maintenance of this worship of reverencing of important ancestors thus helped to enhance the position of the person currently in the leadership role.

### MIGRATION TO ZARHEMLA

In about 400 B.C. the Nephites were firmly in control of the land of Nephi, which probably embraced the valley of Guatemala at that time. However, after 300 B.C. the Lamanites gained more power and the Nephite position became precarious. About 230-200 B.C., Mosiah I led part of the people down to the land of Zarahemla.

### REVIVAL OF THE CITY OF NEPHI BY NEPHITES

There was a migration back to the city of Nephi about

200-170 B.C. A "considerable number" of people apparently preferred the climate of the Guatemalan highlands. The Lamanites yielded up the city of "Lehi-Nephi" (presumably the same place as the city of Nephi).

The Nephites set to work in a vigorous building campaign, and they began to multiply and prosper. They had one battle [Mosiah 6:23-25 (9:18)] in which they killed 3043 Lamanites while losing 279 themselves. The Penn State population estimate at this time was 3000 for the city and 3000 for the environs. That seems reasonable, given the Book of Mormon descriptions.

### THE GREAT BUILDING PROGRAM

During the next generation taxation was introduced by King Noah. This permitted the construction of many elegant, finely ornamented, and spacious buildings [Mosiah 7:11 (11:8)]. A palace, a temple, and a tower near the temple were all constructed. A priestly caste was developed which lived off the work of the common people.

Although this phase was relatively short, the cultural impact must have been substantial. Michels describes the development at this time of "... truly spectacular ceremonial precincts" which were erected for the "subchieftans." Within the city itself a very high percentage of the households were found to be "elite," or well-off. In the rural areas the households were non-elite. This suggests considerable social stratification. In addition to differences in household goods, the better households were built on platforms, while the more modest households were just built on the valley floor. Weaver (1972:83) suggests that at this time the glory and luxury at Kaminaljuyu meant that the power and prestige was in the hands of an elite few. It was tied into a formalization and patterning of the religion.

The largest mound at the site, E-III-3, was built during this phase. It is actually composed of a number of structures superimposed on each other. Each one served in its time as the foundation for a temple. Shook (1952) estimates that 120,000 tons of adobe were used in the construction. To that was added so many pottery sherds that they were the equivalent of (by the author's estimate) a half million complete vessels!

### IDOLATRY IN THE TIME OF KING NOAH

There is ample evidence of idolatry during this so-called "Miraflores" period. This corresponds with the statement that King Noah's people were idolatrous. Toads, a possible hallucinogenic medium, are found carved in stone, as are enigmatic stones shaped like mushrooms. Stelae were found in many locations of the site, many depicting gods of various types. The black stela #10 depicts an anthropomorphous jaguar, a human figure, and probably a bearded god. At the bottom is a long undeciphered hieroglyphic text. It is in fact the extent of idolatry of the times that has created many of the interesting artifacts which we can view today.

(Continued on page 15)

# Benefits of In-Depth Study

by Raymond C. Treat

## INTRODUCTION

This discussion should be considered a continuation of "Approaches to Studying the Book of Mormon" from the last issue of the *Zarahemla Record* (#19/20/21). The "Approaches" article talked about several methods of study including the straight through method and reading the research of others. Both of these methods are beginning methods for those who have not previously read the Book of Mormon all the way through or studied the material of others. However, there is much more to the scriptures than can be seen and understood by a once through approach. This is why there are different levels of scripture study as those who have experienced the peaches-and-cream level of study can testify. The peaches-and-cream level person actually looks forward to study because study on this level is an uplifting experience. We must assume whenever we study, even if it is for the first time, that the Holy Spirit will attempt to lead us to a greater understanding and commitment to God. If we follow this leading we will soon reach the peaches-and-cream or in-depth level of study. Let us discuss several methods of in-depth study which we can use to reach the peaches-and-cream level. Seven methods and insights gained will be discussed: chiasms, charting, definitions, synonyms, types, pondering and topical study.

## CHIASMS

*Zarahemla Record* (#17/18) has a discussion of chiasms but not as a method of study. A chiasm is an ancient literary form that was used extensively by Hebrew writers. The most common form of a chiasm is a series of statements followed by identical or similar statements in reverse order. The existence of chiasms in the Book of Mormon is very significant. They identify that the Book of Mormon is what it claims to be, a record written by ancient authors. In addition to this, chiasms can provide clues to relationships that might otherwise be overlooked. If six statements are made and then repeated in reverse order, each of the repeated statements can be matched with one of the original statements. The linking of two statements in a chiasm may lead to the discovery of new relationships that might have been overlooked if the chiasm had not been identified.

The best way to identify a chiasm is to be alert to repetition, which abounds in the Book of Mormon. Then look closely at the verses on either side of the two verses in question to see if they are arranged chiastically.

Studying the examples in *Zarahemla Record* (#17/18) will help you identify chiasms. Let us look at Alma 17:66-67 as an example:

Preach unto them repentance, and faith on the Lord Jesus Christ: teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ; teach them to never be weary of good works, but to be meek and lowly in heart: for such shall find rest to their souls.

This chiasm can be diagrammed as follows:

meek and lowly in heart  
withstand every temptation  
faith on the Lord Jesus Christ  
never be weary of good works  
meek and lowly in heart

Notice that the phrase "meek and lowly in heart" is repeated twice. This is a clue that we might be dealing with a chiasm. The next phrase toward the center from each occurrence is "withstand every temptation" and "never be weary of good works." Note the center phrase, "faith on the Lord Jesus Christ." This is a very appropriate center point for a chiasm since the center point (which can be one or two phrases) of a chiasm is usually the most important point in the chiasm. The center phrase here is additional evidence that we are dealing with a chiasm.

Let us now examine the phrases on each side of the center phrase which we now know to be linked by the chiasm, "withstand every temptation" and "never be weary of good works." Normally we would not link these two phrases, at least I didn't. I knew, as most of you know, that the way to be free of temptation was to pray always as stated in 3 Nephi 8:50: "... Ye must watch and pray always, lest ye enter into temptation." I also knew that witnessing was another way to keep from temptation as we read in 3 Nephi 8:56-57 "... ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation." Now there is a third, and more inclusive way to withstand every temptation and that is "never be weary of good works." The idea that came to me when I discovered this chiasm was that temptation begins with a thought and that one form of good works was prayer. If we decide to pray then the tempting thought is cast out and therefore it cannot incubate and grow. If we decide not to pray, then we become weary of good works and are therefore led into temptation. This is simple and yet profound. The discovery of the chiasm allowed me to arrive at this understanding.

## CHARTING

A chart typically has a lot of information condensed in a very readable, organized manner. Relationships among its various elements are made more clear by the chart. Therefore, charting is an excellent method of study because it requires the chart-maker to really think about what he is doing in order to discover these relationships. Charting is truly an in-depth method of study. Once constructed, the chart becomes an excellent form of communication, which provides an additional motivation to chart.

One verse from the Book of Mormon which lends itself to charting is Helaman 2:31. An example of how this verse



can be charted is found in the **Zarahemla Record** (#13/14), pp. 8-9, along with a discussion of this verse. One advantage to charting spiritual relationships is that it is possible to determine if the relationships are valid by looking for and finding these same relationships elsewhere in the scriptures. The relationships depicted in Fig. 1 can be found in a number of places throughout the scriptures. Making the initial effort is the most important step in charting, even if it needs modification.

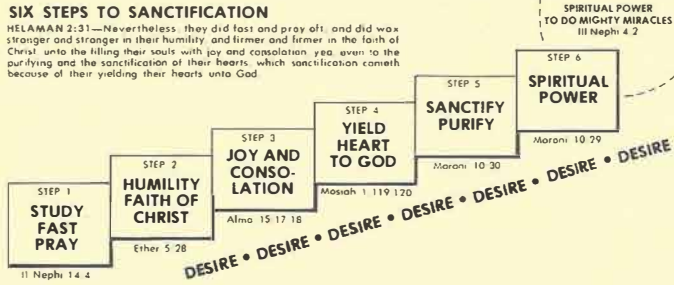


Fig. 1

**DEFINITIONS**

One of our main problems in understanding spiritual topics is that we fail to have the proper definition for the words and phrases we use. These incorrect definitions could be considered as part of our tradition, which tradition keeps us from greater light and truth (see D&C 90:6c). It should be clear that our definitions should be derived from the scriptures rather than from other sources, especially hearsay. Most of us would say that the word leaven as it is used in the scriptures means something good because that is what we have heard. However, the scriptural definition of leaven is something impure or evil. Paul clarifies the definition further:

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.  
 1 Corinthians 5:6-8

Paul equates leaven to malice and wickedness and implies a little bit of it will contaminate the entire congregation at Corinth. Continuing along this line we find Jesus saying in Luke 12:1: "Beware ye of the leaven of the Pharisees, which is hypocrisy." Again, leaven is associated with something evil. It is covered up (Luke 12:2), a secret ingredient. In light of this we need to take a second look at the following words of Jesus from Matthew 13:31: "... The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." This is the only verse in the entire Bible which seems to give leaven a positive connotation. Some would take this verse to mean that leaven is a positive permeating power. However Jesus was talking to Jews who knew that leaven was a symbol for sin. It is possible therefore that he was warning them of evil coming into the kingdom. At any rate, the understanding that leaven is considered evil in all other passages should be remembered.

**SYNONYMS**

One of the keys to in-depth study is knowing that synonyms can widen our understanding of a topic. The more synonyms a topic has the more important it must be. Humility is such a topic. In **Zarahemla Record** (#13/14) the following list of 24 Synonyms for humility derived from the scriptures was given: submissive, sorry, patient, obedient, servant, repentant, child-like, meek, trust, easy to be entreated (teachable), plain, unassuming, yield, abased, lowly, believe, poor in spirit, surrender, modest, willing, gentle, broken heart, penitent and contrite in spirit. Since that time several other synonyms have been identified such as pacified, stripped of pride, stripped of envy, hearken, softened, fast to remember the Lord their God, bowed down, fools before God, do not doubt, prepared, prayerful and thankful. Since pride is the opposite of humility, the scriptures dealing with pride and its synonyms can also give us information about humility such as Alma 3:50 which tells us that if we are not stripped of pride we are not prepared to meet God, or in other words, humble people are prepared to meet God. As with definitions, our synonyms should be derived from the word of God.

**TYPES**

The identification of types (types and shadows) can be one of the most exciting aspects of in-depth study. The realization that there are many types to be discovered in the scriptures provides motivation for study, prayer and fasting. We read in Genesis 6:66 (I.V.):

And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me.

There are types in the Book of Mormon as well as the Bible. Alma tells us (Alma 17:79-80) that the liahona was a type:

79 For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course, to the promised land.  
 80 And now I say, Is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow, into a far better land of promise.

This scripture has a powerful message which may not be completely comprehended upon first reading. Assume that Alma had not identified this type for us. Can we see that the identification of types does not come from shallow reading of the scriptures? How much time would we have to put into the study of the account of Lehi's journey through the wilderness before we realized that the liahona was a type for the word of God? It is probably correct to say that in most cases, the identification of types is the function of the Holy Spirit to those who have prepared themselves. In-depth study is part of that

preparation. In-depth study is one good way to respond to the commandment through Alma to "look to God."

**PONDERING**

This method of in-depth study is very productive and is probably the best way to discover types. The deeper meaning of a verse or verses usually does not come at first but only after prolonged pondering along with prayer and fasting. Pondering requires faith in the word of God. This faith is eventually rewarded with enlightenment. This is teaching from on high. An example of a type that can be made clear through pondering is found in Exodus 14. This is the account of the children of Israel being delivered from the Egyptian army by the power of God as they escape through the Red Sea on dry ground. This account is also a chiasm which is probably quite complex and which may involve additional verses. We will confine ourselves at this time to a discussion of only a portion of this chiasm. This portion has a parallel form. Chiasms may have a parallel form as well as the more common reverse or mirror image form. We will chart Exodus 14:16-29 but will not indent because we are not presenting the entire chiasm:

Verses — Exodus 14:			
Part No.	Subject	First Half	Second Half
1	The dividing of the sea	16	21
2	Children of Israel on dry ground	16	21-22
3	Egyptians pursue	17	23
4	Egyptians acknowledge God	18	24-25
5	The great separation	19-20	26-27
6	Darkness, destruction for the Egyptians	20	28
7	Light for Israel	20	29

The first half of the chiasm, which can be divided into seven parts, is found in verses 16 through 20. The second half which has the same seven parts is found in verses 21-29. The first half tells what is going to happen (the promise) and the second half describes what happens (the fulfillment). Part 1 of each half (verses 16 and 21) deals with the rod of Moses and the dividing of the sea. This is a type for spiritual power or we might say endowment. Part 2 (verses 16 and 22) tells about the children of Israel going on dry ground. This signifies the escape or cleansing of the believers (the house of Israel is frequently a type for the believers). Wind does not usually come from the

east (verse 21) and when it does it usually brings some type of destruction. In this case it destroys or cleanses wickedness from among the believers. Part 3 (verses 17 and 23) tells about the unbelievers (the Egyptians) pursuing (attempting to persecute) the believers. Part 4 (verses 18 and 24-25) tells us that the unbelievers acknowledge that God is on the side of the believers. This does not mean, however, that the unbelievers repent. This acknowledgement by the unbelievers would have to be accompanied by a great display of spiritual power (endowment). Part 5 (verses 19-20 and 26-27) describes a great separation, the separation of the wicked from the righteous. Part 6 (verses 20 and 28) is the destruction (darkness in verse 20) of the wicked and finally, part 7 (verses 20 and 29) is light for the believers or a type for the millenium which we know follows the destruction of the wicked.

To summarize the seven part type we have 1-spiritual power, 2-cleansing, 3-persecution, 4-acknowledgement (power), 5-separation, 6-the destruction of the wicked and 7-the millenium. The repetition of this sequence emphasizes its importance. If there is any validity to this type it should be found in several places throughout the scriptures.

**TOPICAL STUDY**

A topical study locates all verses on a specific subject and analyzes them. All of the previous six methods of in-depth study are ways to help understand a topic. Some topics are complex such as the restoration of the house of Israel or the topic charted in Fig. 1, which deals with spiritual growth. However, complex topics can be divided up into simple topics to facilitate further study. The basic principle underlying the Fig. 1 chart is humility and lifting up, therefore humility is the key to spiritual growth. A good way to study the topic of humility is to study all the verses containing any form of the word. It is very helpful while doing this to make a list of the various types of information connected with humility. To do this it is necessary to look at each phrase and determine what kind of information is contained in that phrase and then devise the proper categories to reflect the information. The resulting list becomes a very valuable reference tool. The following classification of humility from the Book of Mormon is included as an example of what a list might look like:

<b>HUMILITY</b>	Take upon them the name of Christ. A 16:237	Do not allow secret combinations to exist among them. H 4:12-14
Is desired by God. Er 5:28	Follow God. A 2:22	Will have nothing to do with secret plans. H 4:12-14
Is necessary for salvation. Mi 8:11	Believe in the word of God. A 16:137-138	Receive railing and persecution and all manner of afflictions without retaliating. 3N 3:14
Christ, an example of 2N 13:9; Er 5:40	Do not doubt in the least the words of all the holy prophets who have spoken. 3N 2:81-82	Yield to the enticings of the Holy Spirit. Ms 1:118-120
<b>HUMBLE PEOPLE:</b>	Are smitten. H 2:45; H 2:166	Put off the natural man. Ms 1:118-120
Follow Christ. 2N 12:16-17	Have afflictions. A 2:22	Become as a child. Ms 1:118-120
Keep God's commandments. 2N 13:9	Are persecuted. A 1:29	Become Saints. Ms 1:118-120
Give thanks unto the Lord. 1N 5:4; A 5:39-40	Suffer great persecutions. H 2:30	Ask God for whatsoever things they stand in need, both spiritual and temporal. A 5:39-40; A 16:218-219
Live in thanksgiving daily. A 16:238	Wade through much affliction. H 2:30	Fast often. H 2:30-31
Walk in the paths of righteousness. 1N 5:5	Are afflicted with all manner of words. A 1:29	Pray often. H 2:30-31
Have joy. Er 3:14;	Are not proud in their own eyes. A 1:29-30	Continue in prayer. A 16:219
Have their souls filled with joy. H 2:31	Impart the word of God, one with another, without money and without price. A 1:29-30	Bring forth fruit meet for repentance. A 10:6
Have their hearts swollen with joy unto the gushing out of many tears. 3N 2:80-81	Let the justice, mercy and long suffering of God have full sway in their hearts so they can be brought down to the dust in humility. A 19:114	
Have their souls filled with consolation. H 2:31		
Yield their hearts to God. H 2:31		
Become Purified. H 2:31		
Become Sanctified. H 2:31		

# “I had a dream”

A Testimony by Shirley R. Heater

When I was fifteen, I dreamed of becoming an archaeologist—an exotic occupation, seemingly out of reach. That dream became a reality some 24 years later.

The gospel of Jesus Christ was an important part of my family's life when I was growing up in Council Bluffs, Iowa. The heritage of my mother, Ruth Walling Renshaw, could be traced back to the early days of the Restoration. We heard stories of the trek to Utah, and then the return to the Reorganization. My father, Quentin Renshaw, was an adult convert. As a small child I enjoyed the stories read to me from the scriptures by my parents, and even as I grew older I would frequently encourage my Dad to read to me from his braille Book of Mormon which filled seven volumes.

By the time I was seven, I was adamant in my conviction that the Reorganized Church of Jesus Christ of Latter Day Saints was God's "true church" and remember the reaction of neighborhood playmates as they laughed and ridiculed my beliefs. Shortly after this occurred, I recall feeling the anguish of that experience as I lay in bed one night. There in the dark, the Lord Jesus appeared at the foot of my bed, for only a few still moments, but the warmth of the reassurance of His love and concern convinces me to this day of the truth of the Restoration. My Sunday School class when I was eight stands out vividly in my memory as my teachers, Ivan and Donna Mae Olsen, shared slides of ruins they had visited in Mexico. As a teenager, my fascination for the Book of Mormon continued. Reading adventure stories of quests for lost cities further heightened my interest.

My exotic dream faded as I moved on to more practical matters. Many years passed, filled with secretarial training, working, raising a family, and later as a single parent. The road back following my divorce was a long one—mostly downhill it seemed. I was overwhelmed by the stigma and disbelief that in spite of having been raised in the gospel and taught His way, I knew that I had let my Heavenly Father down. However, because of my concern for the spiritual welfare of my children, David and Denise (Eakin), we returned to church attendance. Many wonderful people in the Fairbanks Branch in Houston, Texas, took us under their wings and accepted us as a part of their "family." Their love and prayers helped me so much. I had not expected this. I felt I was no longer worthy to be a part of God's family.

I struggled with this because deep in my heart I longed to be right with God. One day while driving home from work during a particularly heavy thunderstorm, my soul was filled with despair as dark as the black clouds in the sky above. Tears streamed down my face, matching the heavy raindrops. I could sense my Heavenly Father looking down at me and His great disappointment. He must surely have grown weary and impatient with me. I felt so unworthy that I could not pray, so ashamed that I could not even approach His throne. I had to accept that I was "outside"—removed from His presence forever.



Dennis and Shirley Heater

But at that moment of decision, an inaudible voice spoke to my mine, clear and penetrating: "Do not turn away. You need me. That is what I am here for." I was stunned as the meaning of these words sunk in. I slowly began to understand. God still loved me! Such relief! Such joy! I felt the heavy burdens of remorse, despair and guilt being lifted—cleansed and renewed just as Enos must have felt when God spoke to him: "... thy sins are forgiven thee . . .", "And I, Enos, knew that God could not lie; wherefore, my guilt was swept away." (Enos 1:7,8) I lifted my voice in thanksgiving for His love and grace. This is truly the meaning of Jesus' sacrifice on the cross. I recalled some words of wisdom a friend had shared with me several years earlier: "Man's extremity is God's opportunity." My life has not been the same since this experience.

Then, in 1974 I attended a women's retreat in Athens where Helen Lancaster presented the theme, "He Opened the Book." I was asked to share my testimony of the Book of Mormon. As I prepared, praying and studying, it was impressed on my mind that the Book of Mormon was a "miracle book." We can hold the physical book in our hands, turn the pages, see the ink forming the words. But it is only because of a direct act by God that we hold the tangible object—evidence of the miracle of its preservation and coming forth. It is a MIRACLE BOOK! What a treasure we have at our fingertips. This was again confirmed recently as I studied the scriptures. The Lord emphasized to Joseph that his task of translating was the first responsibility bestowed upon him:

And you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should

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pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished. (emphasis added) D&C 5:1d

It wasn't until the completion of the translation and printing of the Book of Mormon in March 1830 that the Church of Jesus Christ was then (April 6, 1830) "organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament." (**Church History**, Vol. 1, p. 78)

As a result of the experience at Athens, I found my desire to study the Book of Mormon and archaeology rekindled. I struggled with that, because I was at a crossroads—a choice between continuing in a career with stability for the future and my family: the safe road; and the study of archaeology: the unknown path. I prayed and fasted for many months. I was afraid! It had been fourteen years since I finished high school and business college. I knew nothing about the academic world; I had no idea how I could even go back to school and finance my schooling and care for the needs of my family. **And** I also had no indication from outside sources that **anything** was happening with the Book of Mormon. I enrolled in night school at a small community college, taking some general courses (reimbursed by my company) just to get my feet wet. I loved it! However, working full time, caring for my home and family, and participating in church activities and as organist, I just couldn't keep up. I knew my physical limitations wouldn't permit me to continue in this way. I knew the only way that it would be possible would be to go full time. I didn't really see that that would be feasible until after my children were grown. Realizing that I would be in my forties by that time, not knowing what job possibilities would be in the field of archaeology (actually a sub-field of anthropology), and making the situation more complex by being in competition with twenty-year-olds, left me in a disappointed quandry.

And so, on September 27, 1975, I presented myself to God for His blessing through Patriarch Wayne Simmons. I am still overwhelmed by the direct counsel given to me. If you will permit me to share part of that with you—not to lift myself up in any way, but share how the Lord answered my prayers in relation to the Book of Mormon:

Your thirst for knowledge is resident in your nature, but it has been augmented by the gift of God's loving Comforter placed in your bosom. The thirst to know the way and will of the Lord, His people, even the ancient peoples on the face of this continent has been placed in you by the Master who desires you to make this a large ennobling part of your quest for truth. Take whatever step in devoted pursuit of this knowledge, even by sacrifice, seeking to open to light the truths of the past. This should be not to demonstrate proofs for the authenticity of the Book of Mormon which you love, but to obtain supportive testimony for its truths. As you read, study, and search, moving into higher academic circles, know that the Lord will accompany you there, if you choose this avenue.

Not only did the Lord bother to answer my question, but it was totally beyond my wildest imaginations! The immediate result was that it helped me concerning my decision relating to my career. I had been under pressure to continue preparations for advancement in the area of

personnel management. Although I received some degree of satisfaction in working with people in this field, it was becoming very stressful as labor disputes erupted. My heart longed to study concerning the Book of Mormon. Yet, since it seemed apparent that I could not possibly go to school until my children were grown, I felt that if I could slack off on the level of job responsibility, I could spend free time reading and studying on my own, and that would just have to satisfy me until then.

In the months following this decision, I felt directed to move to Independence. Through my contact with Bishop Russell Pearson, who headed the Gathering Committee, I was offered a position as his secretary. Bishop Pearson was also in charge of all the church's historic sites. I learned of the ongoing annual archaeological digs at Nauvoo, and went there as a volunteer during my summer vacation. It was a way to 'get my feet wet' by actually digging on a site. I also learned that the dig was financed by a grant through the University of Missouri at Columbia. I felt directed that I should enroll there, contrary to my earlier decision to wait until my children were grown. Also significant was the timing of grants and scholarships becoming more readily available to open the way financially.

Another thing happened during my sojourn in Independence. My first week there, I became acquainted with Sister Thelona Stevens who was teaching a Book of Mormon class at the Stone Church on Monday evening. I had studied her book, **Book of Mormon Studies**. When she inquired of me and learned that I was working as a secretary, she immediately related that she was the Chairman of the Foundation for Research on Ancient America (FRAA) and asked me if I would consider being secretary with the foundation, as they had been in need for some few months. I am not able to find the words to express my feelings as all this occurred and my reaction at the first Board of Directors meeting. Truly the Lord had blessed me as I sat among Thelona Stevens, Roy Weldon and Charles Hield. This was very significant to me, because also in my blessing the Lord had referred to "my life becoming more deeply entwined with others who also have His promise" (concerning the Book of Mormon), but I had surmised that it would take years for me to become involved in any way. I had expected to merely be an observer! My presence in the midst of this group was confirmed by the Holy Spirit as a beginning of that fulfillment.

Other things were also happening. I received a letter from Verneil Simmons with information concerning the organization of the Zarahemla Research Foundation. It was a thrill to learn of Raymond Treat who actually was an archaeologist and believed in the Book of Mormon. The information in the newsletters, as well as Verneil's new book, **People, Places and Prophecies**, further added to my enthusiasm and determination to study and prepare myself. The Lord had truly brought about "my life becoming more deeply entwined" when the Treats moved to Independence.

In 1978 I enrolled full time at the University of Missouri-Columbia which led to my completion of a

(Continued on page 15)

TOPICAL STUDY—from page 10

**HUMBLE PEOPLE ARE:**

Submissive. Ms 1:118-120; A 10:28  
 Meek. Ms 1:118-120; A 10:28; A 17:66  
 Patient. Ms 1:118-120; A 10:28  
 Full of love. Ms 1:118-120; A 10:28  
 Willing to submit to all things which the Lord seeth fit to inflict on them even as a child doth submit to his father. Ms 1:118-120  
 Guiltless. A 3:48-53  
 Prepared to meet God. A 3:48-50  
 Gentle. A 5:39  
 Easy to be entreated. A 5:39  
 Long suffering. A 5:39; A 10:28  
 Temperate in all things. A 5:39  
 Truly penitent. A 15:17-18  
 Diligent in keeping the commandments of God at all times. A 5:39  
 Promised rest. A 10:6; A 10:28-29  
 Not tempted above that which they can bear. A 10:28  
 Led by the Holy Spirit. A 10:28  
 Lifted up at the last day. A 10:28-29  
 Lowly of heart. A 16:133; A 17:66  
 Never weary of good works. A 17:66  
 Highly favored of the Lord. A 21:143  
 Not slow to remember the Lord their God. A 29:59  
 Not lifted up in the pride of their eyes. A 29:59  
 Firm in the faith of Christ. H 2:31  
 Prepared to hear the word of God. A 16:127  
 Blessed. A 16:127-128; 3N 5:49  
 Prospered. Er 4:41  
 Revived. Er 4:41  
 Obedient. 2N 13:9  
 Taught from on high. Er 3:19  
 Fools before God. 2N 6:84  
 Saints. 2N 6:84-85  
 Remember what great things the Lord has done for them. A 29:59; Er 3:36  
 Have faith on the Lord. A 10:28; A 17:66  
 Exercise faith unto repentance. A 16:218-219  
 Have hope that they shall receive eternal life. A 10:28-29  
 Have the love of God always in their hearts. A 10:28-29  
 Believe that salvation is through the atonement of Christ. Ms 1:118  
 Ask God for forgiveness. Ms 2:16  
 Call on the name of the Lord daily. Ms 2:21  
 Watch and pray continually. A 10:28; A 10:108-109  
 Pray unto the Lord their God continually. A 29:61  
 Coll on his [the Lord's] holy nome. A 10:28; A 16:218-219  
 Cry mightily to God. Ms 9:154  
 Even all day long. Ms 9:154  
 Inquire of the Lord. 1N 5:30  
 Stand steadfastly in the faith of that which is to come. Ms 2:21  
 Are repentant. Ms 13:25-26  
 Are delivered from bondage. Ms 13:25-26; A 29:60  
 Withstand every temptation of the devil. A 17:66  
 Know when the time shall come. A 3:48-53

Having a list such as this permits greater concentration on the subject which sets the stage for deeper insights. It is also helpful to have all the scriptures on humility written out in one place for reference. Going over these scriptures after doing the classification should bring new insights and new relationships.

Wolk offer the holy order of God. A 3:95  
 Bring forth works which ore meet for repentance. A 3:95  
 Repent of their wickedness. A 3:95  
 Cost off their sins. A 10:27-28  
 Do not procrastinate the day of their repentance. A 10:27-28  
 Have the power of the Lord with them. 1N 3:152  
 Wolk in the paths of righteousness. 1N 5:5  
 Are checked as to the pride of their hearts. A 10:108  
 Assemble themselves together to worship God. A 10:108-109  
 Are delivered from Satan, death and destruction. A 10:108-109  
 Are humble in whatsoever circumstances they might be in. A 16:148  
 Worship God in whatsoever place they ore in. A 16:237  
 Worship God in spirit and in truth. A 16:237  
 Work out their salvation with fear before God. A 16:237  
 Do not deny the coming of Christ. A 16:237  
 Do not contend against the Holy Ghost. A 16:237  
 Receive the Holy Ghost. A 16:237  
 Shall find rest to their souls. A 17:66-67  
 Wax strong and prosper in the land. A 29:59-61  
 Do not have to experience divine justice. Mn 2:54  
 Are not torn in pieces by a remnant of the seed of Jacob. Mn 2:54  
 Receive the grace of God. Er 5:28  
 Overcome weakness. Er 5:28  
 Put their trust in the true and living God. A 3:25  
 Have a mighty change wrought in their hearts. A 3:25  
 Continue in the supplicating of God's grace. A 5:4  
 Shall receive the happiness prepared for the saints. 2N 6:84-85  
 Shall be shown the things of the wise and the prudent. 2N 6:84-85  
 Have God opened unto them. 2N 6:84  
 Are delivered from on everlasting destruction. 3N 2:81  
 Who ore baptized and come down into the depths of humility shall be visited with fire and with the Holy Ghost and shall receive a remission of their sins. 3N 5:49  
**HUMILITY HAS DIFFERENT DEGREES OR LEVELS AS SHOWN BY:**  
 Depths of humility. Ms 2:21; Ms 9:154; A 29:51; H 2:123; 2N 6:84; 3N 5:49  
 Sufficiently humble. A 3:48; Er 4:41  
 Compelled to be humble are blessed. A 16:134, 136; they who humble themselves without being compelled to be humble are much more blessed. A 16:137  
 Humble yourselves even to the dust. A 16:237; A 19:114  
 They did humble themselves exceedingly. A 29:59  
 They did wax stronger and stronger in their humility. H 2:31

**HUMILITY COMES FROM:**

Seeing the results of the Lord's work. 1N 5:173-174  
 Having your pride checked. A 10:108  
 Being cost out of your synagogues. A 16:132  
 Being exposed to the word of God. A 16:136; 1N 5:30  
 Being softened. A 29:51  
 Hearing someone preach with exceeding great power and authority. H 2:123  
 Being afflicted. A 16:127  
**PEOPLE WHO LACK HUMILITY:**  
 Are under damnation. Ms 1:118  
 Are not prepared to meet God. A 3:50  
 Do not know when the time shall come. A 3:48-53  
 Are lifted up in the pride of their hearts. A 4:3-4  
 Do not repent of their wickedness. A 4:3-4  
 Are rejected. A 4:3-4  
 Have their names blotted out. A 4:3-4  
 Do not have their names numbered among the righteous. A 4:3-4  
 Are subject to divine justice. Mn 2:54  
 Are torn in pieces by a remnant of the seed of Jacob. Mn 2:54  
 Shall be humbled. 2N 8:27  
 Are not forgiven. 2N 8:25  
 Shall have the things of the wise and the prudent hidden from them for ever. 2N 8:84-85  
 Shall have the happiness of the Saints hidden from them for ever. 2N 8:84-85  
 Are not part of the true church of Christ. 4N 1:31

**THOSE WHO ARE COMPELLED TO BE HUMBLE:**

Sometimes seeketh repentance. A 16:134  
 Are blessed. A 16:134, 136

**THOSE WHO HUMBLE THEMSELVES VOLUNTARILY:**

Are blessed. A 16:138  
 Are more blessed. A 16:136  
 Are much more blessed. A 16:137

**SYNONYMS OF HUMILITY:** Meek, full of love Ms 1:118-120. Submissive, patient. Ms 1:118-120, A 5:39-40. Stripped of pride. A 3:48-50. Stripped of envy. A 3:48-52. Prepared. A 3:48-50. Guiltless. A 3:48-53. Gentle, easy to be entreated, long suffering, temperate in all things, diligent in keeping the commandments of God at all times, asking for whatsoever things ye stand in need both spiritual and temporal, always returning thanks unto God for whatsoever things you do receive. A 5:39-40. Bowed down. 2N 8:27. Brought down. 2N 8:85. Hewn down. 2N 9:114. Blameless. A 5:4. Penitent. A 16:127-128. Lowly in heart. A 16:127-128. Obedient. 2N 13:9. Saints. 2N 6:84-85.

**EXAMPLES OF HUMILITY:** The Gentiles [Pilgrims]. 1N 3:152. The people in the days of Melchisedec. A 10:7 (see also Genesis 14:34). The people in the days of Nephi, the son of Helaman. H 4:12-14.

Seven in-depth study methods have been discussed. We are promised that the Holy Spirit will lead us into all truth but we have to do our part. The practical application in our lives of the principles discovered enables us to make sure, steady spiritual growth. —

BARLEY—from page 2

importantly, it is logical to assume that the appearance of the Book of Mormon characters is a prelude to the appearance of further Book of Mormon related records (see **Zarahemla Record #9** and **#11**).

According to Jewish custom, a Year of Jubilee occurs every fifty years. All debts are cancelled and a new beginning is made. Such a year was 1980 as was 1830, certainly a time of new beginning. In 1980 a portion of the Book of Mormon in Hebrew was taken to Israel. Significantly, this portion included the part of the Book of Mormon from the Small Plates of Nephi. One purpose of the small plates is to provide a special witness to the Jews (see **Zarahemla Record #11**).

The fourth event, and the third one in 1980, was the publication of **Ancient Mesoamerica**, a map of Book of Mormon geography by Ralph Lesh (see **Zarahemla Record #10**). Again it is easy to see the theme of timing in the coming forth of this map because all of the information on the map comes from the Book of Mormon. This means that the map could have been produced any time since 1830. The map is part of the process that will eventually end in a complete Book of Mormon geography equal to if not better than that currently available for the Bible. The developments in the Book of Mormon geography are certainly part of the Lord's plan for our day and are a signal that a day of great spiritual power is soon to break upon us. Yes, 1980 was surely a time of new beginning for the Book of Mormon.

#### 1981

The next year, 1981, witnessed two events, the Joseph Smith III blessing, one of five important Restoration documents that are a part of the eleven event series, and the publication of the book **Chiasmus in Antiquity** (see **Zarahemla Record #17/18**). The blessing is part of the process that will eventually demonstrate to the world that Joseph Smith Jr. was a prophet of God and that the Book of Mormon is divine.

The significance of the book **Chiasmus in Antiquity**, aside from revealing the chiasmic nature of the Book of Mormon, is that it is one of the first, if not the first, books written mostly by secular, non Book of Mormon related scholars in which there is a chapter dealing with the Book of Mormon as a valid book. The book is not for the general public. It was written by and for specialists in ancient languages. For a scholar to have his name associated with a book that has a pro Book of Mormon chapter in it is no light matter since his reputation may be at stake.

The discovery that the **Book of Mormon**, like the Bible, has a great deal of chiasmic writing in it is very significant. Chiasmic writing is found in a number of ancient languages, most prominently in ancient Hebrew. Not only does the identification of the chiasms in the Book of Mormon help us in our study and appreciation of the book but their presence demonstrates that neither Joseph Smith Jr. nor any other nineteenth-century author had the capability to write the Book of Mormon.

#### 1982

In 1982 letters by Martin Harris, one of the three

witnesses, and Lucy Mack Smith, mother of Joseph Smith Jr., were first made public (see **Zarahemla Record #17/18**). The Harris letter reaffirms his testimony about seeing the plates. Harris states: "... and lo there came a voice from heaven saying 'I am the Lord,' and that the plates were translated by God and not by men, and also that we should bear record of it to all the world, and thus the vision was taken from us." While the testimony of Martin Harris is not new, the discovery of this version of it in 1982, especially taken together with the other ten items, is a reminder to us that the Book of Mormon is indeed of divine origin since this letter could have been discovered earlier.

The Lucy Mack Smith letter is very significant. It is the earliest dated Restoration document and was written during the coming forth of the Book of Mormon. As such, it helps to verify Joseph Smith's account of the origin of the Book of Mormon. Critics have said that Joseph made up the account since he did not write it until several years later. They fail to point out that delayed reporting of important history is normal. Lucy's letter also gives us for the first time some information from the 116 lost pages. At the time that Lucy wrote the letter, January 23, 1829, this was the only portion of the Book of Mormon that had been translated. The information is that Ishmael was Sariah's brother. This helps explain why Ishmael and his family were willing to go with Lehi into the desert. Ishmael is also an Arabic name, which means that Ishmael and Sariah were at least partly Arabic. Therefore, the Arabic people have a connection to the Book of Mormon. Lehi's first two sons, Laman and Lemuel, have Arabic names. This is a clue that Lehi's early married life had a strong Arabic influence. Incidentally, the next two sons, Sam and Nephi, had Egyptian names, showing that Lehi's interest had shifted. The last two sons, Jacob and Joseph, have House of Israel names reflecting Lehi's awareness of his lineage after reading the Plates of Brass and also his calling as a prophet of God. This letter also could have been discovered earlier, therefore, its appearance in 1982 suggests that its message too is part of a divine plan.

#### 1983

Another event concerning Book of Mormon geography occurred early in 1983. This was the discovery that a Maya hieroglyph provided information suggesting the exact location of a Book of Mormon city (see **Zarahemla Record #19/20/21**). Since Book of Mormon geography has been subject to a wide range of opinion for so many years, it is significant that the pieces of the puzzle are starting to fall into place. Serious students of this subject no longer argue about the general area where the Book of Mormon took place, which is Mesoamerica, but have advanced to discussions as to whereabouts in Mesoamerica various sites are located.

In August, 1983, an announcement was made about the discovery of additional fragments from one of the original manuscripts of the Book of Mormon, the one that had been placed in the cornerstone of the Nauvoo House. Again, the focus here is not on any new information, although there is some to be gained, but on timing. The

(Continued on page 15)

**WORDPRINTS**—from page 5

The conclusion drawn from Fig. 5: the Book of Mormon was written by several ancient Hebrew authors on metal plates.

In the past, the answer to the question "Who wrote the Book of Mormon?" was necessarily based on faith. Mounting internal evidence such as chiasms, hebraisms, and wordprints is causing the pendulum to swing from faith to knowledge. ■

**DREAM**—from page 12

degree in Anthropology in May 1982. The decision to enter Columbia was a family decision, as my children also had to make some sacrifices (like giving up their allowance, movies and eating out). The Lord had also counseled me that I could one day remarry, but I knew that with the commitment I had made to God concerning the Book of Mormon, a supportive companion of the Lord's choosing was a must. Just as the Lord had already blessed me beyond my expectations, he did in this also, for in March 1981, Dennis Heater and I were married. I had been astonished at his receptivity to my story of the Restoration, the Book of Mormon, and why I was going to college. He and his two sons, Mark and Daryl, were baptized the week after our marriage.

It is awesome to realize how the Lord has wonderfully blessed me and my family. Had I plodded along with my plan, I would only just be entering school. His plan has permitted me to not only complete my degree, but allowed me to study in Mexico City and visit many archaeological sites during the summer of 1981. In March 1982 I had the opportunity to give a presentation at the Stone Church for FRAA concerning archaeological evidence of the Jaredites and their crossing to the New World which had been researched for an article in the **Zarahemla Record**. At that time, I was spoken to through Patriarch-Evangelist Roy Weldon and told to continue to analyze, study and gather materials, that great wonders

**BARLEY**—from page 14

message here seems to be that we are approaching the time when some additional Book of Mormon records will be brought forth.

Then, as described above, came the announcement of the discovery of barley in December, 1983. Eleven events have occurred in five years. If any of these events had occurred alone or with one or two other events we might not have considered them to be part of a deliberate divine plan. However, the occurrence of all eleven in the last five years, especially since they are of a nature or quality the likes of which we have not seen since the Book of Mormon came forth, leads us to conclude that here indeed, is a divine message. Our concern should then be that we will be able to correctly interpret and respond to this message.

**CITY OF NEPHI**—from page 7

**THE CITY OF NEPHI AS A LAMANITE CAPITAL**

When the Nephites fled the city in about 122 B.C., the city was not deserted. Rather, it was converted into the Lamanite capital. Trade developed with the Nephites in about 90-80 B.C. [Alma 14:20 (23:18)] as a consequence

Type of Evidence	Shows the Book of Mormon was written:	Zarahemla Record #
Chiasms	By ancient authors; probably Hebrews	17/18
No erasers	On metal plates	13/14
Hebraisms	By Hebrews	17/18
Wordprints	By several authors	22/23

Fig. 5—Linguistic evidences from the Book of Mormon and their significance.

will soon be revealed. Needless to say, this was a tremendous reassurance to me at a time when my studies were drawing to a close, and doubts I had as to whether my meager efforts were acceptable. The lecture was repeated during the FRAA World Conference meetings (1982). I am presently teaching an adult Book of Mormon class in the Columbia Branch. That I am privileged to share my testimony with you is, to me, another blessing from God.

Thirty years after the Olsens fueled the spark of my interest in the Book of Mormon, I had an opportunity to see them and relate to them face-to-face the events that had taken place since that time. What a thrill it was to share together—surely the Lord had a hand in that too. This is a further testimony that parents and teachers who plant the seed may not see the results immediately. In the Lord's own timing He can open up the doors. If He can do this for me, He can do this for you. If you have an interest in the Book of Mormon, **you** have His promise, too. We are in the midst of an explosion of events and information concerning the Book of Mormon and these are still only in the preparation stage for more to come. If you will respond to God's word—believe that what He says is true—you are called to be responsible to God for what you do about this 'miracle book,' this wonderful gift from Him; and you will embark on the most exciting and rewarding adventure of your life. I can truly testify of that. ■

of Ammon's missionary efforts. The city was abandoned again due to religious persecution in about 74 B.C. However, two years later it was still the capital of the Lamanites [Alma 21:101 (47:20)]. It would thus appear that while the leaders came and went, the common people continued to maintain the traditions and customs.

It was probably at about this time that the builders of one of the enlargements to the pyramid known as E-III-3 dug a hole into the existing pyramid. It was rectangular shaped, with the corners braced by wooden upright beams. The tomb received a person covered with red paint who was lowered on a litter. Both adults and children were sacrificed, and then over three hundred very fine objects were placed in the tomb to accompany the dead in the afterlife.

There might be a connection between this burial and one of the interesting stories in the Book of Mormon. Through treachery, a Nephite deserter named Amalickiah schemed to gain power over the Lamanites. He had the Lamanite king slain and blamed it onto the king's servants who fled. He pretended to have loved the king, and thus won the favor of the queen. "And it came to pass that

(Continued on page 16)

Amalickiah sought the favor of the queen, and took her unto him to wife; and thus by this fraud, and by the assistance of his cunning servants, he obtained the kingdom" [Alma 21:119 (47:35;)]. Now if Amalickiah were trying to impress the queen with his great love for the dead king, arranging for a spectacular funeral would have been one of the best ploys. This burial is not mentioned in the Book of Mormon, so this correlation is totally speculative.

Subsequent to this story there is no further mention of the city of Nephi in the Book of Mormon. Indeed, within a geographical context there is no further mention of any specific Lamanite city from that point in time on. However, it is significant to note that the city of Nephi was not listed [3 Nephi 4:8-12, 29, 31-38 (8:7-15, 9:4, 6-10)] among the cities destroyed in 34 A.D.

Archaeologically speaking, Kaminaljuyu continued to grow. Its urban population climbed to 4500 and the rural population in its vicinity climbed to 5700. However, the quality of goods produced deteriorated significantly (Shook 1967:99). How this occurred is not known, but its timing makes sense. We know that the Nephites had control of the isthmus region almost until their final destruction in 385 A.D. Their demise would have allowed Teotihuacan to expand its great trading empire into Chiapas, Tabasco, the Peten and highland Guatemala. Abundant archaeological data support the timing of this influence from the Valley of Mexico. Thereafter, the torch of cultural development seems to have passed to the lowlands. Great cities such as Palenque and Tikal took on the cultural leadership. Nevertheless, the role of Kaminaljuyu in the rise of culture in Mesoamerica is now firmly established.

**CONCLUSION**

Kaminaljuyu matches the Book of Mormon descriptions of the city of Nephi not only in terms of topography, but also in terms of its history. Epoch by epoch the Book of Mormon history finds exact parallels in the substantial archaeological record. The archaeological data also help us to visualize these ancient Nephite and Lamanite cultures the way they really were.

Let it no longer be said that the search for Book of Mormon cities has been sterile and fruitless. We can point

to Kaminaljuyu as a place where the correspondences to the Book of Mormon are overwhelming, where no viable alternatives cloud the correlation, and where virtually all who have made a serious study of this field are now in agreement. This consensus is no small feat, and is due to the collective contributions of a number of Book of Mormon scholars over the years. Identification of the important city of Nephi will prove to be of considerable importance as we work on identification of other Book of Mormon cities.

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