



THE ZARAHEMPLA RECORD

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

WHO WERE THE WISE MEN?



By
Verneil W. Simmons

Mormon writes two fascinating verses near the end of the Book of Helaman:

But it came to pass in the ninetieth year of the reign of the Judges, there were great signs given unto the people, and wonders; and the words of the prophets began to be fulfilled; and angels did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled. — Helaman 5:125, 126.

It was Alma who had written that they were just waiting for the joyful news of Christ's coming to be declared to them by angels. The "glad tidings of great joy" must have heralded the coming birth of Jesus, although the event was still almost two years away.

This writer is not the first to point out the possibility that the "wise men" of Matthew's account, who came to Bethlehem to worship the newborn king, were priesthood members from the church in the land of Zarahemla. Who else was looking for his birth and knew not only the exact time but also the sign of the star which should announce the birth? They had two years and more to make the journey to the "land of Jerusalem" where Alma had prophesied Christ should be born. When the wise men arrived in Jerusalem, they asked where the child was, for they had seen the star and knew the birth had taken place. Having found the babe, they were again guided by revelation from God not to return to Herod. That the men who came were of the heritage of Israel, and prophets of the Lord, seems more fitting than the idea that they were pagan priests of a foreign religion, as the legends have taught.

Only the gospel of Matthew mentions the visit of the wise men, and the account is short.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. — Matthew 2:1, 2.

Herod, after consultation with the priests, sent them to Bethlehem. There they again saw the star and found the Child, with his parents, living in a house in the village. Having knelt in worship before the infant, they presented their gifts of gold, frankincense, and myrrh. The gifts might symbolize his role as king, high priest, and (by his death) Redeemer.

The suggestion for the symbolism of the gifts carried by the Wise Men came from a poem written by Walter Johnson and published in the Herald, December 25, 1943.

The verse in question follows:

"The Wise Men came from far

To lay their gifts beneath those baby hands;

Gold — for he shall reign a King with the hearts of men.

His kingdom flatter neither wealth nor birth.

Nor stay at any boundary line;

Frankincense — for here before them was the great High Priest;

And myrrh — oh, strange prophetic insight that foresaw The pain and suffering of his earthly life."

According to Matthew, the commandment to take the child and flee to Egypt followed immediately upon the departure of the visitors. If so, then some weeks had passed since the birth of the baby. Luke writes that Jesus had been taken to the temple in Jerusalem after the required forty-day purification period for Mary. They had gone up to make the sacrifice offering of a pair of turtle doves or young pigeons, as was the custom following the

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THE CHAVIN PEOPLES OF PERU

by Maxine Wight

A people similar to the Olmecs lived in Peru at about the same time that the Olmecs flourished in Mesoamerica. Legend has it that a prince of the north came down and established the Chavin civilization. Like the Olmec, they made large stone sculptures, built ceremonial centers, were highly civilized, and had a great influence on the cultures that followed them. Like the Olmec, the Chavin culture was strong until about 500 B.C. and then it died, although remnants of Chavin are found in cultures that followed.

Geographically, Chavin does not fit what we understand as the geography mentioned in the Book of Mormon. Distances and areas mentioned seem to indicate that the history mentioned in the Book of Mormon occurred in Mesoamerica. How then does Chavin fit into the picture? Why the similarities?

A possible answer is that many centuries before Christ, some of the Olmecs came south, perhaps led by a strong man or prince. Maybe he was a ruler who had been deposed, and who went south, taking his court with him. The fact that strong elements of the culture were brought with them would suggest that those who came were of the noble or priestly class.

A similar modern occurrence was when Chiang Kai Shek and his government, expelled from mainland China, went to Formosa in 1949. He took with him a large group of educated leaders in government, the arts, and education, as well as many national treasures from the museums. A mistake he made was to bring no craftsmen with him, so when the migrants wanted to develop craft industries on the island, they had to send to Hong Kong for teachers. We were living in Taiwan when this happened, and I remember that some of the first craft offerings were pretty crude compared with ones previously available on the mainland. This is one of the vagaries of war, politics and migration.

Similar things happened in ancient days. If an Olmec leader did bring a group to Peru, they may have come by sea, which would account for the jump of culture from Mexico to the Andes highlands. However, large stone carvings are found in Colombia too. Did some of the Chavin people spread north, or did the Olmecs settle first in Colombia and then move south? Archaeologists have not been working as long in Colombia as they have in Mexico and Peru, so we know much less about the ancient peoples there. The climate also is very destructive to archaeological sites.

Is it possible that there were various migrations of Olmecs and/or others to different parts of South America? Some have felt that because of the difficulty of traversing the dense jungles of the Darien Gap, there could have been little migration by land. But the noted archaeologist, G. Reichel-Dolmatoff says:

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Stone Carving
Chavin Culture Peru



Stone Carving
Monte Alban Mexico
Note the similar styles

Part 2 A PATRIARCHAL VIEW OF ISRAEL By Wayne E. Simmons

Israel In The Old World

The patriarchal blessings given to the sons of Jacob were prefaced with these words:

Gather yourselves together that I may tell you that which shall befall you in the last days. Gen. 49:1.

Every member of the Lord's church should, therefore, be keenly aware of the import of the many prophecies concerning the gathering of Israel under the gospel covenant and restoring her to her own lands in this age. We live in the times of the fulfillment of many of the prophecies of writers in the Old Testament and in the Book of Mormon, and now as never before, is the age predicted by Peter when he preached of "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." ¹ There has literally been a restoration of the nation of Israel in this century. Its official beginning was on May 14, 1948, upon the termination of the British mandate over Palestine. At that time there were some 650,000 Jews occupying her territorial lands. At the present time, it is estimated that there are about 4,000,000 Jews occupying the republic of Israel, plus some half million people of other nationalities and religions. Truly Israel has been restored as a nation. It will require their obedience to the Restored Gospel before they can fully bring to pass the prophecies of the Old Testament about their restoration as the Lord's people.

Among the many of Isaiah's prophecies about the restoration of Israel, is the one in his eleventh chapter. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." **Isaiah 11:11, 12.** Although there is a nation of Israel, it is not in fact composed of the whole house of Israel. Nearly all of its people are of the tribes of Judah and Benjamin, and its Zionist movement does not really fulfill the promises about the whole house of Israel.

Chief among the prophecies about the restoration of a united Israel, composed of the tribes of both the Northern and Southern Kingdoms, is that of Ezekiel, wherein he prophesies the resurrection (or restoration) of the "valley of dry bones."

. . . Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them . . . Behold, O my people, I will open your graves and put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. *Ezekiel 37:11-14.*

In November of 1917 the British government published the Balfour Declaration in which it pledged to "use their best endeavors to facilitate the establishment in Palestine of a national home for the Jewish people." The League of Nations in July of 1922 approved the Palestine Mandate and held Great Britain responsible for "placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home" as well as to facilitate Jewish immigra-

tion.² However, it was not until the close of the Second World War that immigration really opened for the return. In 1947 England took the case to the United Nations on the grounds that her mandate had become unworkable and walked out of the situation in which Arab and Jewish people were involved in continued acts of violence and terrorism which were ravaging the country. On May 14, 1948, the day the British left, David Ben Gurion proclaimed the independence of the State of Israel. But it was not until December that Israeli armies had repelled the military might of five Arab armies and 40,000,000 Arabs who had pledged themselves to drive the Israelis into the sea and exterminate the nation. An uneasy peace followed.

Eleven years after, one of Israel's retaliatory raids - the Sinai Campaign against Egypt, Israeli forces again were called out to defend their borders. Some twelve Arab states with a population totalling 110,000,000 had aligned themselves against Israel's 2,500,000 Jews. War broke out on June 5, 1967. Two days later, the Old City of Jerusalem was taken, and the city came into Jewish hands for the first time. The "wailing wall" of the temple was theirs.

In a war lasting six days, Israel defeated the armies of Egypt, Jordan and Syria, and brought about great changes in the map and destiny of the Middle East. Today, harrassed by terrorists, Israel is deliberating with Egypt to make a peace treaty that will give them hope for an end to bloodshed.

Surely these events are a partial fulfillment of important prophecies. The people of Jerusalem received warning from Jesus about their uncertain future, and his prediction of her fall came to pass when the city was taken in the great siege by Vespasian and Titus, in 68-70 A.D. He also said:

. . . "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." Luke 21:24.

The fall of the great city was a turning point in prophetic history for the Lord's people. Jew and Christian alike were scattered unto the Gentile nations of the world. The great "Diaspora (Wanderings)" began for the Israelites, and until the day when the messenger Moroni visited Joseph Smith in his second vision, on September 21, 1823, Israel had no visible prospect of ever returning to their homeland, although Moroni predicted that this was soon to be. Today the prophecies of Moroni are already realized.

It is of great concern to this people of the Restoration that modern Israel must come unto Christ, the Holy One of Israel. He promises to make a "covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall also be with them; yea, I will be their God, and they shall by my people."³

It seems clearly evident that just as the Jewish nation fell when Jerusalem was taken, 1,900 years ago, so a new era for Israel has just dawned. The last vestige of Jerusalem was captured from the Arabs, the Old City, during the Six Day War in 1967, and Jerusalem became a united city in Israelite hands for the first time after so many centuries of

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having been "trodden down of the Gentiles." She had known the ruling power of Romans, Moslems, then during the Crusades, the Ottomans, Turks and Latin princes, then again, the domination of Moslem Arabs until the twentieth century. These, including England, were all Gentile nations who ruled her, and today marks the new era when "the times of the Gentiles" are being fulfilled. How urgent it is that she shall now receive the gospel of the kingdom!

Israel In The New World

Moroni saw the parallel between Israel in the old world and the new, when he abridged the Jaredite writing and commented on Ether's prophecy of a New Jerusalem.

"Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; Wherefore it could not be a New Jerusalem, for it had been in time of old, but it should be built up again, and become a holy city of the Lord: and it should be built up into the house of Israel; And that a new Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph . . ." Ether 6:4-6.

Moroni speaks of Joseph's life, separate from his brethren, when they sold him into Egypt, and says that this is a "type", in which his seed should receive their inheritance in a land apart from the rest of Israel. He concludes his commentary and prophecy with these words:

Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away." Ether 6:7, 8.

Ezekiel spoke of a restoration of the whole house of Israel and comments upon some important details:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the house of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand . . . Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Ezekiel 37:16-19.

It is largely held in the church today, that the "stick of Judah" is the biblical record, and the "stick of Joseph" is the Book of Mormon, which is in the hand of Ephraim, this church. David Whitmer believed this, and his epitaph bears witness; "The record of the Jews and the record of the Nephites are one." This harmonizes with Nephi's words, "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews." **2 Nephi 12:71**. He also prophesies that "the Nephites and Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews." **2 Nephi 12:72**. Records of the "lost tribes" are yet to come forth, perhaps, when the provisions described in Section 108 shall take place, when they shall, from the north country, bring their treasures (Scriptures?) to the children of Ephraim.⁴

While we await the rich treasures of the lost tribes, there is no need passively to await events that must soon take place in the restoration of Israel in the new world,

described as a land of promise and choice above all other lands.⁵ This is the time for the fulfillment of the Gentiles.

In the old world, the end of the times of the Gentiles seems to be marked by uniting Jerusalem again. In the new, what is to be the turning point? When shall the high priority mission to restore the house of Israel also come to pass? This church is laboring under two great commissions: One, to go into all the world with the gospel⁶; and two, to bring forth the gospel "from the Gentiles unto the house of Israel."⁷

Among those things found on the brass plates not known to the Gentile world, is the great prophecy written by Zenos, in the form of an allegory about Israel as the great olive tree. Jacob records the prophecy in the Book of Mormon.⁸ He tells of wild branches being grafted in (Gentiles added into Israel) to preserve the fruit thereof, and also of plantings from the regenerated tree in various parts of the Lord's vineyard. We identify one planting as the Lehi colony. In the last days, Jacob writes, it will be necessary again to have a grafting in of the Gentiles to preserve the tree. Thus the mission of this church is clarified, for those of the Gentile nations who come into her, must do a work for Israel that will restore her to fruitfulness.

The Christ has covenanted with those who shall receive the Nephite record, saying that when the Gentiles shall receive it, repent and be baptized in his name, they are to have this for a sign: In the day that they take the covenants therein to the remnants of the house of Israel, it shall be a sign of the establishing of Zion.⁹

The New Jerusalem is to be built one day soon, not by Gentiles alone, nor by lineal Israelites alone, but by their joint efforts.

But if they repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them, and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. 3 Nephi 10:1-4

We live in the times of prophetic fulfillment, when the "marvelous work and a wonder" is already in process — the restoration of the house of Israel. How great is our calling, and how important it is to do our part to hasten the day of one fold and one Shepherd!

References Cited

- (1) Acts 3:21
- (2) Fodor's *Israel*, Pp. 163, 164
- (3) Ezekiel 37:26, 27
- (4) Doct. and Cov. Section 108: 6a-d
- (5) 2 Nephi 1:6-9
- (6) Doct. and Cov. Section 83:10a
- (7) Doct. and Cov. Section 12:5a, b
- (8) Jacob 3:30-144
- (9) 3 Nephi 9:86-93

CLASSIC MAYA SUBSISTENCE

Classic Maya food provides us with another subject in a proposed series of articles dealing with the converging records of Mesoamerican archaeology and the Book of Mormon.

Classic Maya subsistence is a subject commanding great interest among New World archaeologists today. Much has been written on the subject and the pace continues to increase. For example, the latest publication on the subject is a book just released in late November 1978 (Pre-Hispanic Maya Agriculture, edited by Peter D. Harrison and B.L. Turner II, 373 pp., University of New Mexico Press, \$20.00).

Since it would not be possible to adequately cover the topic in a single article, this will be the first in a series of articles on the subject. These articles will show that 1) long held ideas about Classic Maya food production have been questioned; 2) new theories have been proposed; 3) much evidence supporting the new theories has been found and 4) the new theories and new evidence are in closer harmony with Book of Mormon statements on the subject. To be sure, discrepancies remain (see **Wheat and Barley: Problem or Opportunity** in Issue #2) but the new theories are providing the necessary climate for further paradigm changes (see **Toward a Better Understanding of Science**, Issue #1).

What makes this subject exciting to those who believe in the Book of Mormon are the major changes in theories which have been taking place in such a well-studied subject as Maya archaeology. The Classic Maya are probably the best studied and most famous ancient culture in the New World. They also happen to be located in the heart of what many believe to be the area where the Book of Mormon peoples lived.

LONG-HELD IDEAS

The traditional view of the Classic Maya has been one of a scattered, low density population living in the rain forest and raising most of their food by the slash-and-burn method of agriculture. This is in sharp contrast to the picture presented by the Book of Mormon which implies a high population necessitating an entirely different type of agriculture (4 Nephi 1:26, Mosiah 6:12, 1 Nephi 5:216, Ether 4:74).

... 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. (A.D. 321) Mormon 1:7.

Slash-and-burn agriculture is also called swidden, shifting or *milpa* agriculture. A corn field is "slashed" out of the rain forest. The cut vegetation is allowed to dry and is burned and planted just prior to the rainy season. A field is cultivated for two or three years and then abandoned to return to rain forest and a new field is cut. It will be several years before the original field will regain its fertility sufficiently to allow reuse. Thus, the farmer's field "shifts" periodically. It becomes clear that under this system, each family requires more land than if the fields were continuously used as they are in the United States. This places a severe limitation on how many people can live in a given area due to the land needed for agriculture.

Another Example of Convergence

Part One

by Raymond C. Treat

A study of food production in the Peten, the heart of the southern Maya lowlands, has estimated that 77 persons per square kilometer (about 200 persons per square mile) can be supported by slash-and-burn agriculture (Cowgill 1961, 1962). This is considered a high figure by many Maya archaeologists.

Thus the traditional view of the Classic Maya was a slash-and-burn farmer living in sparsely populated rain forest near ceremonial centers occupied by priests. Gordon Willey, recognized as the dean of New World archaeologists, wrote the following statement in 1965: "Concerning land use, there is no good evidence that the Maya ever placed primary reliance on anything but the *milpa* or slash-and-burn system of farming (Willey and Bullard 1965:372)." Contrast this statement with the following quotes from Willey thirteen years later:

Knowledge and ideas about ancient Maya agriculture have changed rapidly and drastically in the last few years, and continue to change, so that any review must be dated as a kind of progress report . . . As of this writing, however, and based upon a reading of the assembled papers, it is fair to say that three general conclusions, or at least working premises, have emerged. The first of these is simply that the old idea that the Lowland Maya lived by a swidden (slash-and-burn, *milpa*) system of maize cultivation alone is fallacious . . . Other farming techniques of greater productive potential must have been used by the Maya instead of, or in addition to, the swidden method; and, indeed, there is direct archaeological evidence that this was so (Willey 1978:325).

Willey's second conclusion was:

... that Lowland Maya populations were much larger than heretofore believed and, even more important, that they lived in larger and denser concentrations that long-fallow swidden cultivation would have been able to support. In other words, the settlement information that has come in over the past dozen years is inconsistent with the swidden hypothesis (Willey 1978:325-26).

Thus, we see from Willey's statements that fundamental changes in theories about Maya subsistence have taken place in the last thirteen years from a low population supporting themselves mainly by slash-and-burn agriculture to a higher population using a variety of methods of food production.

TIKAL

These changes have occurred mainly due to the work at Tikal and more especially the survey of the Tikal Sustaining Area Project, a survey of the "countryside" around Tikal, which provided the type of information which Willey refers to in his second conclusion, namely that the population was too high and too densely packed to be supported by slash-and-burn agriculture.

The "countryside" survey covered a 250 meter (273 yard) wide strip 12 kilometers (about 7.5 miles) long north, south, east and west from the center of Tikal. A total of more than 25 square kilometers (6177 acres or 9.65 square miles) was mapped, revealing an average of 88 structures per square kilometer (about 228 per square mile). This means that the population density on the habitable land continued on page 8

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birth of a male child. There Simeon had taken the child in his arms and prophesied concerning him. This must have preceded the arrival of the wise men. Only Matthew refers to the sojourn in Egypt.

Legends, which perhaps began as early as the second century, made these men three in number, and eventually equated them with the Magi of Persia. Sometime in the Middle Ages they were given Oriental names. The term magi is now known to be an old Accadian word, used to designate one of the learned priestly class who was also a keeper of sacred things. Under the later Persian Empire, the Magi were also considered diviners and astrologers. The ancient Semitic term could have been correctly used, implying that these men were priests of God. Legend later turned them into Oriental kings. Interestingly enough, legend also maintains that one of them was darkskinned.

If we were to propose three names from our Book of Mormon story to qualify as the legendary three wise men, we would have to suggest Nephi, his brother Lehi, and the Lamanite prophet, Samuel. Nephi left the land of Zarahemla following the news brought by the angels of the nearness of Christ's birth. He turned all the records and sacred things over to his son, also called Nephi, and then disappeared. No one knew where he had gone. He never returned to Zarahemla and, though a search was made, he could not be found anywhere in the land. It was also said of Samuel, the Lamanite, that he nevermore was heard of among the Nephites. As for Lehi, he seemed always to accompany his brother on their missionary journeys. He could have gone along on this one as well. Remember that the Lord had promised Nephi that he could have whatever he asked for, because the Lord knew he would not ask for anything contrary to His will. He and his brother had been named, by their father Helaman, in memory of their forefathers who had left Jerusalem. He had taught them to remember the words of Lehi and Nephi whenever they remembered their own names. There must have been a strong desire on their part to see the land of Jerusalem from which their forefathers came, especially when they knew the Christ was to be born there in a very short time.

Of course, this is speculation and cannot be proved, but it does no harm to suggest the possibility that the angels' message to wise men, as recorded by Mormon, is a clue to the wise men of Matthew's account.

Reprinted from **Peoples, Places and Prophecies**
by Verneil W. Simmons

Ed. note: The policy of the Zarahemla Record is to publish original material. The article **WHO WERE THE WISE MEN** by Verneil Simmons was reprinted because of its timeliness. If you liked the article and do not already have a copy of Verneil's book we urge you to obtain one — available from Herald House.

BACK ISSUES AVAILABLE

Please let us know if you would like to receive a copy of either of the first two issues for yourself or for sharing with friends.

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.

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 finds of those who are in a position to give time to these areas of research and make this information available to interested church members.

In harmony with the Bylaws of the Zarahemla Research Foundation, a nominating committee, appointed by the President, has submitted the following names to fill expired terms on the board of directors: Raymond C. Treat, Wayne E. Simmons and Mary Lee Treat. The present board of directors are Raymond C. Treat, James A. Christenson and Mary Lee Treat. Voting members have a right to present nominations. Nominations should be postmarked no later than Dec. 31, 1978.

Qualifications for Membership in the Zarahemla Research Foundation: Membership in the Zarahemla Research Foundation shall be in two categories:

- 1) Regular members
- 2) Associate members

Regular members:

- 1) Each person or married couple who makes an accredited contribution of at least \$25 annually shall be a regular member or members. Regular membership shall be accorded for the calendar year in which the contribution is made and in the year following.
- 2) Additionally, any accredited monetary contributor to the Zarahemla Research Foundation may be accorded regular membership by the board of directors by reason of having made an additional contribution of service to the Zarahemla Research Foundation.
- 3) All regular members are accorded voting privileges and may nominate, sustain or replace members of the board of directors in accordance with the Articles of Incorporation and Bylaws of the Zarahemla Research Foundation.

Associate members:

- 1) Any person or married couple who makes an accredited monetary contribution of less than \$25 annually who is not a regular member shall be considered an associate member. Associate members shall receive the Zarahemla Record newsletter and participate in all activities of the Zarahemla Research Foundation but they do not have voting rights.

Sources for Teachers

Brenda Weller

MORONI

B. Weller ©1978
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Musical notation for the first system of the song 'Moroni'. It consists of a treble clef staff and a bass clef staff, both in the key of D major (two sharps) and 4/4 time. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: Mo - ro - ni was an an - gel, an an - gel of light,

Musical notation for the second system of the song 'Moroni'. It consists of a treble clef staff and a bass clef staff, both in the key of D major (two sharps) and 4/4 time. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: He spoke of plates to Jo - seph one beau - ti - ful night,

Musical notation for the third system of the song 'Moroni'. It consists of a treble clef staff and a bass clef staff, both in the key of D major (two sharps) and 4/4 time. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: Mo - ro - ni, Mo - ro - ni, an - gel of light.

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Readers Digest of the Book of Mormon \$3.

BOOK OF MORMON LECTURE TAPES. Lectures by Verneil Simmons on Book of Mormon related subjects given at the Graceland Experience 1978. 5 tapes at 2.25 each. Available from Elvin Kettlewell, 1922 Colony Lane, Independence MO 64058.

ED. NOTE: From time to time we will include Book of Mormon material and helps for teachers as they come to our attention. If you have any to share, please send them to the ZRF address.

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could have been as high as 300 per square kilometer (777 per square mile) using the formulas worked out for estimating population. Even if only half the structures were used at one time, the population would still be too high to be supported by slash-and-burn agriculture, according to Puleston (1974). Note that 150 persons per square kilometer is still higher than the 77 per square kilometer estimated by Cowgill for the number of persons who could support themselves with slash-and-burn agriculture.

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CHAVIN

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That the physical conditions of the Darien landscape have changed even since historical times can be seen from the accounts of the Spanish chroniclers of the sixteenth century who found, in what is today rain-forest and dense jungle, the open fields and large settlements of agricultural tribes. (Reichel-Dolmatoff 1965:44)

The same author also mentions the ease of coastal navigation, stating that even today the Choco Indians travel inland Pacific waters down the coast of Colombia in their dugout canoes. He says:

"To a primitive people with any sea-faring knowledge at all this (Pacific) coast presents few hazards, and coastal navigation may well have been a major factor in early migrations, trade, and far-flung cultural diffusion. The same can be said of the Caribbean coast . . . There existed then, ample migration routes and possibilities of contact between major geographic and cultural areas . . . (Reichel-Dolmatoff 1965:38)

Was there shipping and migration between the Olmec and Chavin civilizations? Were they really two parts of the same culture, like Spain and the countries of Latin America? More excavation and study may tell.

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ERRATA

Please make the following corrections in Issue #2: On the chart on page 1, under A.D. 34-231 in the shaded area add the words Beginning of Classic Maya. On page 7 the second line under the seed photo should read Estimated date 600 B.C.

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