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**Credits**

Cover Jacob, Son of Lehi, is a 30" by 40" original oil painting by J. Robert Farley. This painting was chosen for the cover because Jacob's writings make prolific use of Hebrew poetry.

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We have in the Book of Mormon an ancient Semitic treasure – a masterpiece of literary style that has yet to reach its zenith in appreciation and acclaim. We are now unraveling the mystery of its language technique and are able to unveil it to the scholarly world as an impressive example of Hebraic artistry. Its future contribution to Biblical research will yet reveal the genius of its elegant poetic structures.

My interest in identifying various types of Hebrew poetry in the Book of Mormon began when I was a student of Classical (Biblical) Hebrew at the University of Wisconsin–Madison in 1983. After completing my studies in Hebrew poetry there, I started researching the Book of Mormon. Finding the different types of Hebrew poetry in the Book of Mormon has been a thrilling experience. Almost every type I tried to identify was located quickly as the book abounds with superb examples.

There are two main purposes to this article: 1) to present illustrations

# HEBREW POETRY THE BOOK OF

## PART 1

by Angela Crowell

of various types of Hebrew poetry in the Book of Mormon that have been identified by Biblical scholars thus enabling the reader to identify these types on his own and; 2) to show that current Biblical research continues to confirm the validity of the Hebraic language structure of the Book of Mormon. Knowledge of the poetic structure of the Book of Mormon calls attention to the great beauty of its verse which will, in turn, aid our understanding of its message.

In *The Forms of Hebrew Poetry*, author George Buchanan Gray points out that in the past, failure to understand the structure of Hebrew poetry has frequently led to misinterpretation of scripture. Therefore, an understanding of the forms of Hebrew poetry becomes a valuable, if not necessary, means to correct interpretation.

David Noel Freedman explains in his book *Pottery, Poetry and Prophecy* (1980) that in the ancient Near East, poetry was the traditional means of expressing and transmitting religious experience. He relates that this is not readily discernible in the Bible for various reasons: 1) The Old Testament as a work of prose dominated the approach to all Biblical literature. 2) Much of the rest of the Bible, though actually poetic in character, was copied as prose. 3) Because of the treatment of the Bible as sacred literature, and the concern to fix the exact wording of the text to establish an authoritative interpretation, poetry was leveled out as prose. While the word of God was predominantly written down in the prose narrative, "...the original medium was poetry, ... a product of the divine Spirit." Freedman reiterates that from the beginnings of prophecy in Israel at least until the exile, poetry was the central medium of prophecy. In subsequent centuries the revival of prophecy brought with it a revival of poetry. Other authors who agree with Freedman state: "It seems that the Spirit of God often used poetry as He lifted the prophets to the highest of spiritual experiences." (*International Standard Bible Encyclopedia*, 1986)

The only other ancient Semitic languages with comparable bodies of



poetic literature are Ugaritic and Akkadian. Ugaritic tablets discovered at Ras Shamra (an ancient city on the north Syrian coast) comprise over 4000 lines of verse dating to about 1400 B.C. The term Akkadian (Asyro-Babylonian) denotes the poetic literature of ancient Mesopotamia written 1000 B.C. to 800 B.C. It includes most of the forms of parallelism found in the Hebrew literature. Since the discovery of poetic texts in these two languages, certain techniques of poetry can now be recognized in Hebrew. This knowledge is expanding and, at the same time, these techniques are becoming better understood. Scholarship has progressed to the stage where a translation from both Ugaritic and Akkadian is reliable and therefore poetic analysis is possible (Watson 1984).

#### BACKGROUND

Whole books of the Old Testament such as Psalms, Proverbs, Lamantations, Micah, Obadiah, Nahum, Habakkuk, Zephaniah and others are entirely poetic.

The greater portions of Isaiah, Job, Joel, Amos, Hosea, and Jeremiah are also poetry. In addition, Hebraic poems appear in Luke, Revelation and in Jesus' teachings (*Interpreter's Dictionary of the Bible*, 1962).

# IN MORMON

Before 1952, none of the early versions of the Bible were printed in poetic form. Since then modern versions have begun to utilize indented lines in order to clearly identify the poetic material.

Hebrew poetry, like Akkadian, Egyptian and Chinese, has no rhyme. It has a rhyme of thought rather than sound. Cyrus H. Gordon has observed that Biblical, Ugaritic, Phoenician, Mesopotamian, Anatolian, and Egyptian poetry all exhibit a similar poetic structure (Gordon, 1965). Similar poetic structure is also characteristic of Arabic literature.

#### HISTORY

Bishop Robert Lowth of Oxford, England, published his noted lectures on the sacred poetry of the Hebrews in Latin in 1753 and in English in 1815. He was the first to identify the use of parallelism in Hebrew poetry and classify three different types. Parallelism is defined as the repetition of similar, synonymous or opposite thoughts or words in parallel or successive lines. These lines can support each other, carry a thought further, back one up, complete the thought or go beyond the first one. His work has been improved upon by various Biblical scholars and other types have been added and reclassified. Significantly, Bishop Lowth also pointed out that parallelism can be retained almost unimpaired in a translation (Gray 1972).

While some scholars today disagree, Bishop Lowth saw parallelism as the principle behind the structure of nearly all Hebrew poetry. This article will cite examples of some of the kinds of Hebrew poetry that are commonly accepted and clearly identified such as different types of parallelism and poetic devices. The study of Hebrew poetry is still an open field and various Hebrew scholars are continuing to research the subject. This will, no doubt, continue to bring light to our present understanding.

## I. PARALLELISM

### *Types of Parallel Word-Pairs*

Frequently used word-pairs (e.g. day/night, gold/silver, Jacob/Israel) occur in parallel lines and must belong to the same grammatical class (verb, noun, etc.). Biblical scholars have found over 1,000 fixed word-pairs of synonymous words or phrases in Ugaritic poetry which were also used in Hebrew poetry. These word-pairs were handed down from one generation to another and were usually used in the same order. They also occurred in related languages such as Akkadian and Aramaic. Studies have shown 3,168 identified word-pairs in Isaiah and 1,474 in the Book of Job (Watters 1976).

#### SYNONYMOUS WORD-PAIRS

Synonyms or near-synonyms make up this type of word-pair. Since Hebrew poetry has a high percentage of synonymously parallel lines, there are a large number of synonymous word-pairs. Some examples of synonymous word-pairs from the **Old Testament** are:

counsel/word (Isaiah 8:10)

multiply/increased (Isaiah 9:3)

destroy/cut off (Isaiah 10:7)

An example from the **Book of Mormon** showing a synonymous word-pair (synonymous parallelism) using soul/heart is:

For his **soul** did rejoice,

And his whole **heart** was filled. (1 Nephi 1:14)

#### ANTITHETIC WORD-PAIRS

This group of word-pairs are made up of words **opposite** in meaning. Examples of this are right/left and there is/there is not. Some word-pairs of this type overlap with other groupings: earth/heaven; sun/moon. Also, the concept is sometimes expressed in a positive manner and then in a negative way.

##### **Old Testament**

For the Lord knoweth the way of the **righteous**,  
But the way of the **ungodly** shall perish. (Psalms 1:6)

##### **Book of Mormon**

Pray unto him continually by **day**

And give thanks unto his holy name by **night**.  
(2 Nephi 6:103)

#### CORRELATIVE WORD-PAIRS

This type consists of correlated synonyms like blind/lame, words that indicate a progression such as to sow/to eat, pairs of male and female order such as father/mother, and pairs formed by the association of ideas such as darkness/light.

##### **Old Testament**

That it may give seed to the **sower**  
and bread to the **eater**. (Isaiah 55:10)

##### **Book of Mormon**

Behold, they were in the midst of **darkness**;  
Nevertheless, their souls were illuminated  
By the **light** of the everlasting word. (Alma 3:12)

#### AUGMENTED WORD-PAIRS

These word-pairs have one word in the pair which has been enlarged or increased and are symbolized as a/ab.

##### **Old Testament**

sea/Red sea (Exodus 15:4)

cedars/cedars of Lebanon (Psalms 29:5)

(continued next page)



### Book of Mormon

... there was a **time** granted unto man to repent,  
Yea, a **probationary time**. . . . (Alma 19:84)

## EPITHETIC WORD-PAIRS

These descriptive word-pairs follow the pattern of Personal Name 1/son of Personal Name 2.

### Old Testament

... we have no part in **David**,  
Neither have we inheritance in the **son of Jesse**.  
(2 Samuel 20:1)

### Book of Mormon

... look forward unto **Christ** with steadfastness. . . .  
But the **Son of Righteousness** shall appear unto  
them. (2 Nephi 11:72-73)

## IDENTICAL OR REPETITIVE WORD-PAIRS

These pairs contain the same word. About 150 have been identified in Hebrew such as Lord/Lord, man/man, and city/city. This type of word-pair is common in Ugaritic also.

### Old Testament

Wherefore, I will yet **plead** with you,  
And with your children's children will I **plead**.  
(Jeremiah 2:9)

### Book of Mormon

And they were commanded to **repent**,  
And yet they would not **repent**. (Mosiah 8:88)

## DISTANT WORD-PAIRS

This group of pairs normally occurs in consecutive parallel lines but are sometimes found in lines which are distant from each other.

### Old Testament

... And the calf and the **young lion**  
and the fatling together. . . .  
And a little child shall lead them. . . .  
And the **lion** shall eat straw like a  
ox. (Isaiah 11:6-7)

### Book of Mormon

... the Lord **commanded** my father even in a dream  
That he should take his family. . . .  
Wherefore he did as the Lord  
**commanded** him. (1 Nephi 1:26-27)

## Other Types of Parallelism

## NUMBER PARALLELISM

One-digit numbers have as their fixed parallels the next higher one-digit number (1//2, 2//3). Two-digit numbers have as their fixed parallels the next higher two-figure number (20//30, 77//88). Once the poet had selected a number to be used in parallelism, its correspondent number was already determined. The same pattern followed for thousand/ten-thousand which are a fixed pair with ten-thousand being the next higher unit after "thousand" (Gevirtz, 1963).

### Old Testament

How should one chase a **thousand**,  
or two put **ten-thousand** to flight?  
(Deuteronomy 32:30)

### Book of Mormon

... while ye are surrounded with **thousands** of those,  
Yea, and **tens of thousands**, . . . (Alma 27:41)

## STAIRCASE OR CLIMACTIC PARALLELISM

This type uses the repetition of one or more words and advances the thought in successive lines. The thought appears to climb step by step to the climax. It is used to open a speech, close a section or act as a refrain in poetry. It can be expressed in two or more lines and can also assist in dividing a poem into stanzas.

### Old Testament

Give unto the Lord,  
O ye mighty,  
Give unto the Lord  
glory and strength.  
Give unto the Lord  
the glory due unto his name;  
Worship the Lord  
in the beauty of holiness. (Psalms 29:1)

### Book of Mormon

I glory in plainness;  
I glory in truth;  
I glory in my Jesus,  
For he hath redeemed my soul from hell.  
(2 Nephi 15:7)

## ALTERNATE PARALLELISM

As the name suggests, this type occurs when word-pairs are placed alternately in succeeding lines.

### Old Testament

Fret not thyself because of **evil men**,  
Neither be thou envious at the **wicked**;  
For there shall be no reward to the **evil man**;  
The candle of the **wicked** shall be put out.  
(Proverbs 24:19,20)

### Book of Mormon

And the gospel of **Jesus Christ**  
shall be declared among them;  
Wherefore, they shall be restored  
unto the knowledge of their **fathers**,  
And also to the knowledge of **Jesus Christ**  
which was had among their **fathers**. (2 Nephi 12:82)

## REPEATED ALTERNATIVE PARALLELISM

This type shows the repetition of two parallel subjects.

### Old Testament

And they shall **build** houses,  
and **inhabit** them;  
And they shall **plant** vineyards,  
and **eat** the fruit of them.  
They shall not **build**,  
and another **inhabit**;  
They shall not **plant**,  
and another **eat**. (Isaiah 65:21,22)

### Book of Mormon

As you have kept my **commandments**,  
And also the **commandments** of my father,  
And have **prospered**,  
And have been kept from falling  
into the hands of your **enemies**,  
Even so, if ye shall keep the **commandments**  
of my son,  
Or the **commandments** of God  
which shall be delivered unto you by him,  
Ye shall **prosper** in the land,  
And your **enemies** shall have no power over you.  
(Mosiah 1:71,72)



## EMBLEMATIC PARALLELISM

### Simile

A simile is a comparison using the words “like” or “as.” Similes were used in Hebrew poetry to open a section or stanza (usually a speech) or to end one. It can also function as a link between sections of a poem. They appear by themselves, paired, in triplet or in series of four or more.

### Old Testament

And the daughter of Zion is left  
as a cottage in a vineyard,  
as a lodge in a garden of cucumbers,  
as a besieged city. (Isaiah 1:8)

### Book of Mormon

O that thou hadst hearkened to my commandment!  
Then had thy peace been as a river,  
And thy righteousness as the waves of the sea;  
Thy seed also had been as the sand;  
The offspring of thy bowels like the gravel thereof. . .  
(1 Nephi 6:25-26)

### Metaphor

A metaphor is a declaration that one thing is (or represents) another. While the simile gently states that one thing is like or resembles another, the metaphor boldly declares that one thing is the other (Bullinger, 1898). Often in Hebrew literature a metaphor is spelled out in minute detail to drive home a particular message.

Metaphors found in the **Old Testament** in Genesis 49 state Judah is a lion, Zebulun a harbour, Dan a serpent, Naphtali a hind, Issachar a donkey, Benjamin a wolf and Joseph a fruitful bough (Watson 1984). Also Psalm 23:1: The Lord is my Shepherd (a representation of the Lord as shepherd).

### Book of Mormon

Yea, blessed is the name of my God  
who has been mindful of this people,  
who are a branch of the tree of Israel,  
And has been lost from its body,  
in a strange land; [i.e. the people are a  
representation of a branch of the tree of  
Israel] (Alma 14:126)

## CHIASMUS (INVERTED PARALLELISM)

Yelland’s *Handbook of Literary Terms* defines chiasmus as “A passage in which the second part is inverted and balanced against the first.” The name is derived from the Greek letter chi (X), i.e. a cross or cross-over. The first line is parallel with the last, the second with the next to the last, etc.

### Old Testament

And the flax  
and the barley was smitten;  
for the barley was in the ear  
and the flax was balled. (Exodus 9:31)

### Book of Mormon

By the power of his word  
man came upon the face of the earth;  
which earth was created  
by the power of his word. (Jacob 3:12)

Four different kinds of chiasmus have been identified in Hebrew poetry. They are the mirror, complete, split member and partial chiasmus (Watson 1984). Chiasmus was found not only in lines but also in paragraphs and whole books in the Bible such as

Romans, Philippians, and Colossians (Bullinger 1898).

Chiasmus may function in several ways. Its structural lines can be used to open and close a stanza or poem, link components of a poem and to indicate a midpoint of a poem. It is often combined with other poetic devices such as word-pairs, the terrace pattern (described in Part 2), the list, keywords, etc.

## LUND’S SEVEN LAWS OF CHIASTIC STRUCTURE

Nils Lund’s research (Lund 1942) gives us seven laws of chiasmic structure. These laws are included to help the reader who wants to identify the poetic structure of the Book of Mormon. These laws help us to see that a great deal of variety is possible in chiasmic arrangement.

1. The center is always the turning point. It may consist of one, or up to 4 lines.
2. At the center there is often a change in thought and an antithetic (opposite) idea is introduced.
3. Identical ideas occur in the extreme and at the center.
4. Ideas occur at the center of one chiasm and reoccur in the extremes of a second chiasm which was constructed to match the first chiasm.
5. Terms gravitate toward certain positions within a chiasm such as the divine names in Psalms or quotations in central position.
6. Larger units are frequently introduced and concluded by frame-passages.
7. There is frequently a mixture of chiasmic and alternating lines within one grouping.

## ALTERNATING AND CHIASTIC LINES

The combination of alternating and chiasmic forms of parallelism are often found used together (Lund 1942). An artistic **Book of Mormon** example is 1 Nephi 1:29-32. Its subjects are:

family  
wilderness  
borders  
Red Sea  
traveled  
  
borders  
Red Sea  
travel  
wilderness  
family

First the chiasmic order is given, then it shifts to alternating at the center, and then resumes the chiasmic order. This order can also be reversed.

## CHIASMUS IN THE BOOK OF MORMON

John W. Welch, a professor of law at BYU and president of the Foundation for Ancient Research and Mormon Studies (FARMS), first identified chiasmus in the Book of Mormon in 1967. He has published numerous articles on this subject and edited an important book, *Chiasmus in Antiquity*, which contains an article that he wrote on “Chiasmus in the Book of Mormon.”

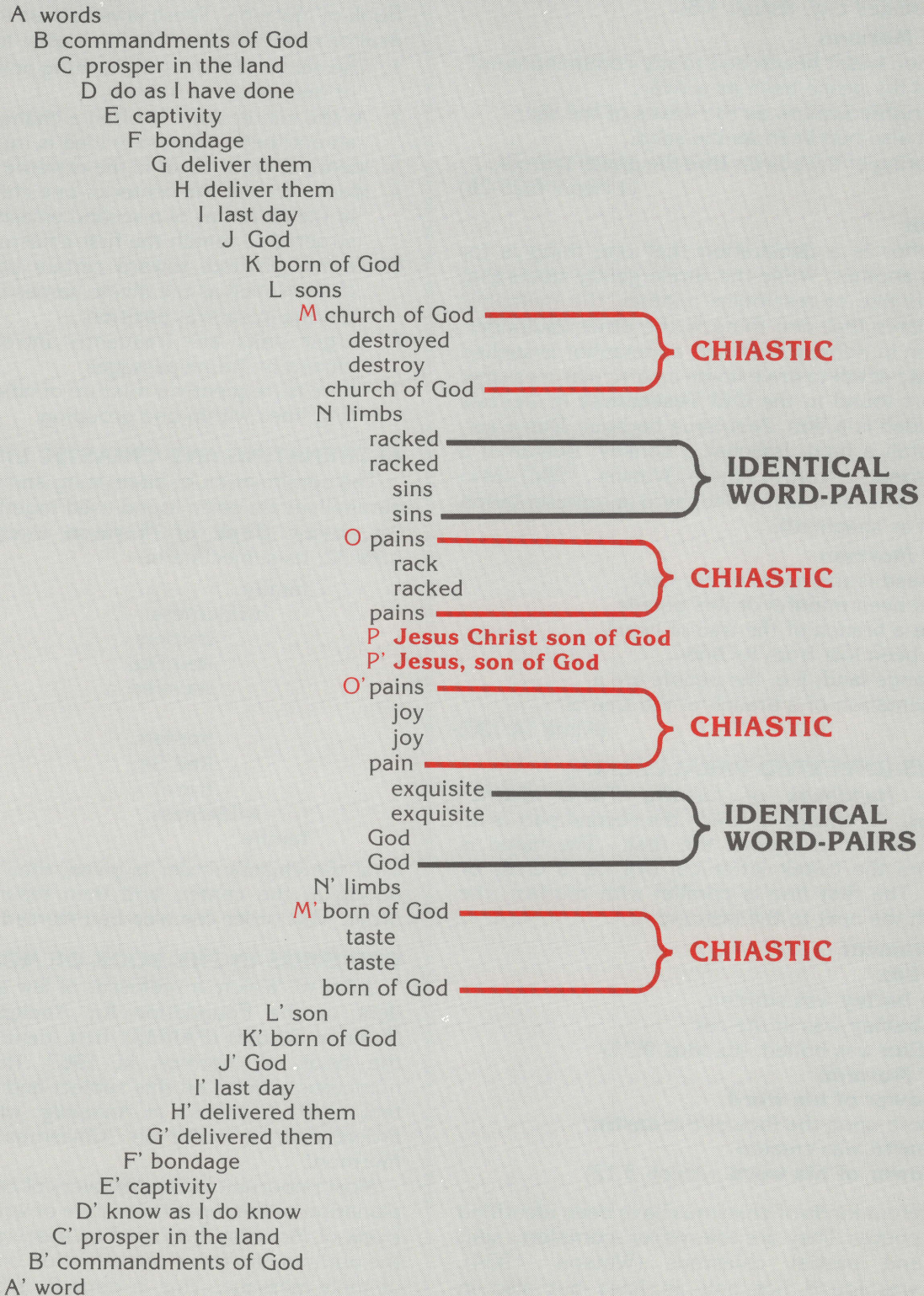
Most important in the discovery of chiasmus is the explanation of the repetitious style of writing found in the Book of Mormon. It is used as a device through which the authors can focus our attention on the central idea of their message. This is done by placing the central idea at the turning point of the chiasm.



Bullinger (1898) observed that chiasmus was the most stately and dignified presentation of a subject; and is always used in the most solemn and important portions of the scripture. It was used to clearly show us proper interpretation.

Alma gives us an outstanding example of this in the intricate chiasmic structure of his conversion to Jesus Christ in Alma 17:1-30. The turning point in the center of the structure is at verse 15 which shows Jesus Christ as the turning point of his life. Through

the use of word-pairs, Alma demonstrates in four smaller chiasmic structures [M, O, O', M'] the extreme pain and joy of his conversion experience. (The use of A and A', etc. are used to help the reader identify the chiasmic structure.) Alma has also combined in this example the use of two sets of identical word-pairs balanced with another two sets (racked-sins and exquisite-God). By using this poetic device he further emphasizes the description of his conversion experience.





## II. POETIC DEVICES

### INITIAL REPETITION

This device uses the repetition of the same word or phrase at the beginning of consecutive lines.

#### Old Testament

**They shall eat up** thine harvest and thy bread, . . .

**They shall eat up** thy flocks and thine herds;

**They shall eat up** thy vines and thy fig trees.

(Jeremiah 5:17)

(Repeated three times to emphasize the complete devouring of the land by the enemy.)

#### Book of Mormon

**Wo** unto the blind, that will not see: . . .

**Wo** unto the uncircumcised of heart: . . .

**Wo** unto the liar: for he shall be thrust down to hell.

**Wo** unto the murderer, who deliberately killeth: . . .

**Wo** unto them who commit whoredoms: . . .

**Wo** unto all those who die in their sins:

(2 Nephi 6:66-72)

### END REPETITION

The repetition of the same word or phrase at the end of successive lines is identified as end repetition.

#### Old Testament

Who is the **King of glory**?

The Lord of hosts, He is the **King of glory**.

(Psalms 24:10 Massoretic Text)

#### Book of Mormon

And in fine wo unto all those

who die **in their sins**:

For they shall return to God, . . .

and remain **in their sins**. (2 Nephi 6:72)

### IMMEDIATE REPETITION

This device uses a word or phrase and then repeats it immediately without a break. It is used to convey a sense of urgency in nearly all texts.

#### Old Testament

**Awake, awake**, put on thy strength, O Zion;

(Isaiah 52:1)

#### Book of Mormon

O **remember, remember**, my sons, the words. . .

(Helaman 2:71)

### ENVELOPE FIGURE

The envelope figure is the repetition of the same phrase or sentence at the beginning and end of a stanza or poem. The poem is framed between the repeated phrases.

An example of this in the **Old Testament** is found in Psalms 146 through Psalms 150. Each Psalm begins and ends with the phrase, **Praise ye the Lord**.

#### Book of Mormon

And the Spirit said unto me again:

“Behold, **the Lord hath delivered him into thy hands.**”

Yea, and I also knew that he had

sought to take away mine own life

Yea, and he would not hearken unto

the commandments of the Lord;

And he also had taken away our property.

And it came to pass that the Spirit said

unto me again:

“Slay him!

For **the Lord hath delivered him into thy hands.**”

(1 Nephi 1:112-113)

A variation of the envelope figure is the use of only a word or a common root as the repeated element. In this example the word **ungodly** is used in the first and last verses.

#### Old Testament

Blessed is the man that walketh not

in the counsel of the **ungodly**, . . .

For the Lord knoweth the way of the righteous;

but the way of the **ungodly** shall perish. (Psalms 1)

#### Book of Mormon

Yea, and I also thought

that they could not keep

the **commandments** of the Lord,

according to the law of Moses,

Save they should have the law.

And I also know that the law was

engraven upon the plates of brass. . . .

That I might obtain the records

according to his **commandments**.

(1 Nephi 1:117-119)

### INCLUSIO

When the same word is repeated at the beginning and end of a sentence, it is called inclusio. This figure is frequently hidden or lost in translation. When used, it emphasizes the importance of what has been said (Bullinger 1898).

#### Old Testament

In **booths** shall ye dwell seven days;

All that are Israelites born shall dwell in **booths**.

(Leviticus 23:42 Massoretic Text)

#### Book of Mormon

And it is **because of thy Son**

that thou hast been thus merciful unto me: . . .

For thou hast turned thy judgments away from me,

**because of thy Son**. (Alma 16:184)

### KEYWORDS

Some poems contain a certain number of **repeated words** which may be a series of synonyms on a dominant theme or the same word. The main function of keywords is to express the principal theme of a poem and link verses and stanzas.

#### Old Testament

Therefore this iniquity shall be to you

as a **breach** ready to fall,

**Swelling** out in a high wall,

Whose **breaking** cometh suddenly at an instant.

And he shall **break it**

as the **breaking** of the potters' vessel

that is **broken** in pieces. . . .

. . . in the **bursting** of it. . . (Isaiah 30:13-14)

#### Book of Mormon

Therefore, I would that ye should know,

That after the Lord had shewn

so many marvelous **things**

unto my father Lehi. . .

And to declare unto them concerning the **things**

which he had both seen and heard.

And it came to pass that the Jews did mock him

because of the **things**

which he testified of them. . .

And he testified that the **things**

which he saw and heard,

And also the **things**

which he read in the book. . .



And when the Jews heard these **things** . . .  
(1 Nephi 1:18-21)

## THE REFRAIN

A refrain is a word or line of verse which is repeated more than once within a poem. Three variations of the refrain are illustrated below.

### The Strict Refrain

The wording remains unchanged, no matter how many times it is repeated. In the following example, the refrain occurs at the end of each of the five verses.

#### Old Testament

**Yet have ye not returned unto me, saith the Lord.** (Amos 4:6,8-11)

In the Book of Mormon example, the refrain "O house of Israel" is repeated six times.

#### Book of Mormon

And then will I remember my covenant  
Which I made unto my people,

**O house of Israel,**  
And I will bring my gospel unto them;  
And I will shew unto thee,

**O house of Israel,**  
That the Gentiles shall not have power over you,  
But I will remember my covenant unto you

**O house of Israel,**  
And ye shall come unto the knowledge  
of the fullness of my gospel. . .

**O house of Israel,**  
And I will not suffer my people. . .  
To go through among them. . .

**O house of Israel,**  
That they shall go through among them,  
and shall tread them down. . .

**O house of Israel.** (3 Nephi 7:36-38,40-41)

### The Variant Refrain

This occurs more frequently than the strict refrain and shows minor variations in the refrain.

In this **Old Testament** example, the refrain occurs three different times with changes each time.

**Turn us again, O God,**  
and cause thy face to shine;  
and we shall be saved.

**Turn us again, O God of hosts,**  
and cause thy face to shine;  
and we shall be saved.

**Turn us again, O Lord God of hosts,**  
cause thy face to shine;  
and we shall be saved. (Psalms 80:3,7,19)

This **Book of Mormon** refrain is repeated three different ways in the three verses from Alma 14:92, 94, 96.

. . . **we will praise his name for ever.**  
. . . **we have reason to praise him for ever, . . .**  
. . . **we will praise our God for ever.**

### The Chorus

In this variation the chorus is repeated after every line. The **Old Testament** example in Psalm 136 repeats this phrase after all 26 verses:

**for his mercy endureth for ever.**

In the **Book of Mormon**, the phrase in 3 Nephi 4:28-38 is repeated in each verse for a total of 9 times:  
**and the inhabitants thereof.**

## VERB GAPPING

Verb gapping is the omission of a word in a second clause when it is identical to a word used in the first clause. It is one form of ellipsis (i.e. the omission of a word or words in a sentence) which is particularly frequent in poetry. One author (O'Connor 1980) states that in Hebrew "verb gapping only occurs in poetry."

**Old Testament** (gapping of the verb "I know")

For

**I know** your manifold transgressions  
and your mighty sins; (Amos 5:12)

**Book of Mormon**

For behold, I say unto you,

**I know** there is a God,  
And also that Christ shall come. (Alma 16:47)

## MERISMUS

When a totality is expressed in abbreviated form we have merismus. For example, the expression from Isaiah 10:18 "body and soul" stands for (and means) "the whole person," "silver and gold" meant "everything of value," "ox and ass" meant "beasts of burden." The major point is that in this poetic device of whatever form, it is not the individual elements themselves that matter but what they amount to together, as a unit (Watson 1984). Some other **Old Testament** examples of this device are:

sea/dry land (Psalms 95:5) = the universe;

flesh/blood (Psalms 50:13) = sacrificed animals;

young/aged (Job 29:8) = everybody

The **Book of Mormon** example uses the word-pair night//morning which means "all the time, continually."

Yea,

When thou liest down at **night,**

lie down unto the Lord,

that he may watch over you in your sleep;

And when thou risest in the **morning,**

let thy heart be full of thanks unto God. . .

(Alma 17:70)

## RHETORICAL QUESTIONS

A rhetorical question is basically the posing of a question which requires no answer since both the speaker and the listener already know the answer. The device is common to literature in most languages. Since Hebrew poetry is largely composed in parallel lines, rhetorical questions often appear in pairs.

There is a tendency for them to occur in clusters or series as in Job 38 which is almost entirely made up of this device. These questions are used for a dramatic effect—to command the audiences attention as an emphatic negation or assertion, to open and close a stanza, and as a motivation after an exhortation to good conduct. Most books of the Old Testament include rhetorical questions (Watson 1984).

**Old Testament**

**Hath this been in your days?**

**Or even in the days of your fathers?** (Joel 1:2)

**Book of Mormon**

**How is it** that ye have not hearkened  
unto the word of the Lord?

**How is it** that ye have forgotten

that ye have seen an angel of the Lord?

Yea, and **how is it** that ye have forgotten

what great things the Lord hath done for us

in delivering us out of the hands of Laban,



and also that we should obtain the record?  
 Yea, and **how is it** that ye have forgotten  
 that the Lord is able to do all things  
 according to his will, for the children of men. . .  
 (1 Nephi 2:15-18)

Examples of poetic techniques and verse patterns will be given in Part 2 of this article in the next *Record*.

### CONCLUSIONS

Using these examples as a guide, you should be able to identify these poetry types on your own in the Book of Mormon. By using colored pencils and underlining word-pairs you can see the patterns developing.

To understand the Book of Mormon's message more clearly and appreciate the beauty of its ancient literary style, it must be viewed in relation to its poetic structure.

Nephi tells us in 1 Nephi 1:1 that he is writing "in the language of my father which consists of the learning of the Jews and the language of the Egyptians." No doubt the learning of the Jews refers to the Hebraic language style in which the Book of Mormon is cast, which was well known to them and a product of the cultural heritage of the ancient Near Eastern countries.

When the Book of Mormon was published in 1830 the study of Hebrew poetry was still in its infancy. It took many more years for scholars to identify through the translation of other Semitic languages the various kinds of poetry we have classified today.

It wasn't until 1984 that much of the current poetic scholarship was neatly packaged in a textbook entitled *Classical Hebrew Poetry* (Watson 1984). With this book a giant step was made towards a comprehensive presentation of Classical Hebrew Poetry. It was a resource I found extremely helpful and this article presents the classification system of that source. In the future, no doubt, other scholars will bring more supporting evidences in the rapidly expanding field of Biblical poetry.

This is a day to recognize the Book of Mormon as an ancient literary masterpiece. For years its structure was masked and we did not understand its artistic Hebraic achievement. Today we can see more clearly its rich Semitic heritage and how God can unveil it as an authentic Hebrew document to his ancient covenant people.

Mormon spoke to us of how this would come about:

Now these things are written unto the remnant of the house of Jacob; . . . and they are to be hid up unto the Lord, that they may come forth in his own due time. . . .

And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God;

That the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant.

Mormon 2:39,41,42 ●

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# FROM THE FIELD

## RIO AZUL

### Archaeological Research Sheds Light on Book of Mormon Subjects

by Shirley Heater



Fig. 1—Rio Azul Emblem Glyph



Rio Azul existed within the regional state of Tikal, one of eight political sectors proposed by Dr. Adams.

## INTRODUCTION

Fingerprints. We all have them. No two are alike. Patterns of speech (wordprints), musical compositions and even metallic objects and minerals have distinct patterns which can be analyzed to identify the author or origin. The Book of Mormon also has its own set of fingerprints. Several of these unique “markings” used for identifying Book of Mormon culture history are being verified by a new archaeological research project at the Maya site of Rio Azul.

This small ancient city in the Maya lowlands is currently in the center of attention. Several truly significant new discoveries have been made at this site. In fact, five “firsts” are reported in the April 1986 *National Geographic*: a jar with a locking lid, two advances in hieroglyphics, the oldest textiles yet for the Maya and a carving in a medium not seen before. In addition to these new finds, further light is being shed on several subjects, such as the role of capital/regional territory and political/military prominence, and a clearer picture of the relationship between the Maya and the tropical forest. All of these topics are gaining attention and are of importance to Book of Mormon believers.

Rio Azul, located about 50 miles northeast of the large, well-known site of Tikal, is also of interest to us because the Maya civilization flourished in the lowlands during the late Preclassic period (approximately 250 B.C. – A.D. 250). Newly excavated tombs at Rio Azul date A.D. 400 to 500, falling close enough to the end of the Book of Mormon period to give us at least some idea of what life among the Lamanites of that time period was like.

We know from the Book of Mormon that in about 200 B.C. the Nephites moved into the Maya lowlands and joined with the Mulekites. After the appearance of Christ in the land Bountiful, the Golden Age flourished until division began again in A.D. 231. The Lamanites finally destroyed the Nephite nation in A.D. 384-5. (For further discussion of the correlation between the Book of Mormon and archaeology, see Treat 1984 a,b.)

Not a large site, Rio Azul covered 750 acres with its suburbs and probably reached a maximum population of 5,000. Archaeologists named the site Rio Azul which means “blue river” for the river nearby. What the site was originally called by its occupants is not known, although the emblem glyph for the site has been identified (see fig. 1).

## BACKGROUND

Rio Azul lay undiscovered in the overgrown jungles of northeastern Peten, Guatemala, until 1962. It was stumbled on by a geologist who reported it to Richard E. W. Adams, a leading Maya archaeologist. Adams, who is Professor of Anthropology at the University of Texas, San Antonio, hastily examined, sketched and briefly reported the discovery in 1965. The site remained obscure until 1981. Looters were caught in the act of sacking 32 burials. Left behind were discarded artifact fragments and empty tombs whose walls were covered with extraordinarily brilliant wall paintings. In order to preserve what remained of the site, Adams began a five-year intensive, joint



U.S.-Guatemala project to sort through the debris, map and excavate selected portions of the rest of the ruins.

Instant national attention was focused on Rio Azul in 1984. On May 15th, an archaeologist's assistant nearly fell through the ceiling of an undisturbed tomb. Among the spectacular contents, the most surprising was a small ceramic pot fashioned with a locking flange lid. Nothing like it had ever been found before in Mesoamerica. This startling discovery and the brilliance of the paintings on the walls of the tombs were reported in national newspapers in May, 1984, and in the August 1984 *National Geographic* (see figs. 2 and 3). Now we have a more complete description of preliminary results in the fourth year of the on-going excavations, which include the discovery of a second untouched tomb. *National Geographic* presented three articles in the April 1986 issue, including many beautifully detailed photographs and drawings.

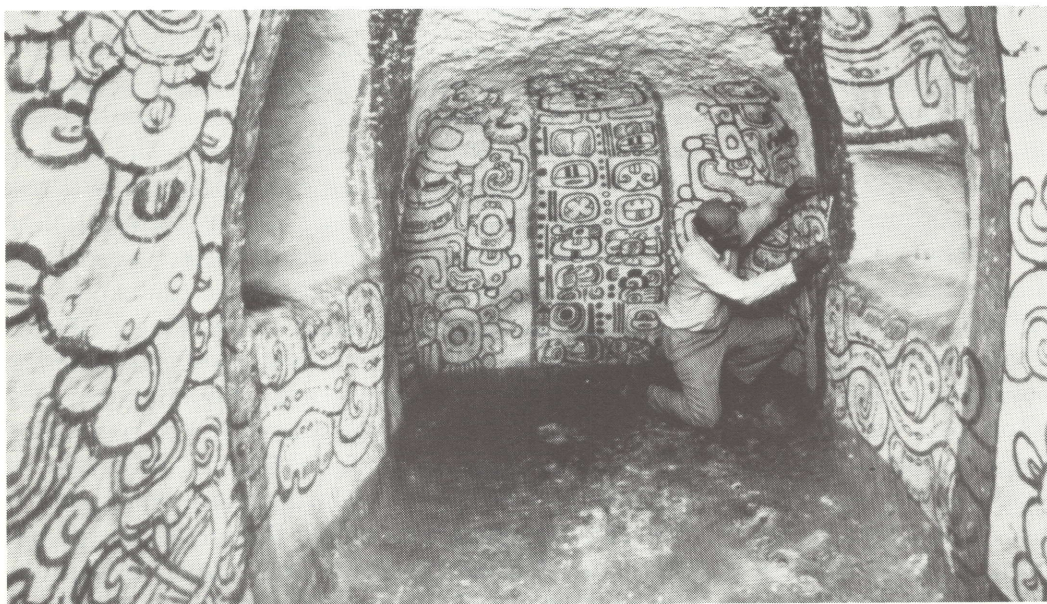


Fig. 2—Brilliant, almost intact paintings in Tomb 1 (cleaned out by looters) are examined by Richard Adams. Glyphs on rear wall give birthdate of September 29, A.D. 417 for "Ruler X."

Discovery of untouched tombs in the Maya area has become a rare event. Grave goods such as pottery, figurines, tools and paintings reveal a great deal not only about the individual who was buried but also about the civilization. To find *two* intact tombs at the same site is indeed a major highlight for Maya archaeology.

## RIO AZUL "FIRSTS" AND THEIR SIGNIFICANCE

1. *Technology*—The discovery in Tomb 19 of the ceramic jar with a screw-top lid has astonished archaeologists because of the highly sophisticated design. As reported in *The New York Times* (Glueck

1984), the lid was secured by "delicately fashioned reciprocal clay lugs in the lid and the rim of the pot." Archaeologist Grant Hall described it as "maybe the first screw-top jar in the New World." This level of technology has not previously been

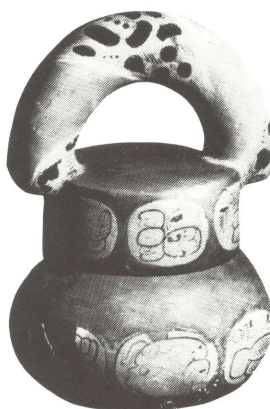


Fig. 3—Unique screw-top ceramic jar with painted jaguar pelt on stirrup handle features blue stucco emblems with some glyphs seen for the first time.

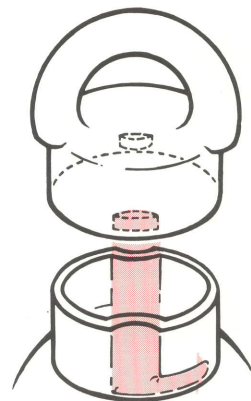


Fig. 4—Artist's conception of impressive locking top which permits jar to be carried with one hand.

attributed to the Mayan peoples. An artist's conception of the unique flange design is shown in figure 4.

While this design is not an actual threaded screw, it is a significant step toward that development. The locking flange resembles the "child-proof caps" on medicine bottles today. Recognition of this level of advancement turns our thoughts to the reference to machinery in the Book of Mormon (Jarom 1:19). Discovery of this screw-top jar is a hint

in that direction.

2. *Hieroglyphs-Directional*—On the painted plaster walls of Tomb 12 (a looted burial) is another "first": the discovery of the glyphs for the four cardinal directions in their correct position. The validity of the correct association is strengthened by a partner glyph representing the cosmic association for the proper direction: east – sun; south – Venus; west – darkness; and north – the moon. Even though the meanings of the glyphs were known for over 100 years, they had not previously been found in their actual context. See a related article in this issue concerning the impact this discovery has on understanding Book of Mormon geography.



3. *Hieroglyphs-Verb*—In the same tomb with the directional glyphs, the verb “bury” is also found in its proper association. It, too, had been deciphered at an earlier time, but this is a confirmation in context which is undeniable.

The subject of hieroglyphic decipherment is perhaps one of the most exciting topics for Book of Mormon believers today. Recognition that the glyphs are partly phonetic and deal with history has intensified study in this area. This system of writing began about A.D. 293 in the southern Maya lowlands. Because this is the main geographic area of the Book of Mormon, we can expect related historical information to be brought forth as more glyphs are translated. From the glyphs which have been deciphered, Maya experts are reconstructing information relating to specific individuals as well as relationships between sites. At Rio Azul, hieroglyphs are telling a story of the complex political ties with Tikal and the status of the individuals buried. They are also beginning to reconstruct a partial history of Rio Azul, including a king list.

4. *Textiles*—Reference is made in many places in the Book of Mormon to various types of fabric. For example: “. . .the women should spin. . .all manner of fine linen. . .and cloth of every kind” (Mos 6:32); “. . .abundance of silk and fine twined linen, and all manner of good homely cloth” (Alma 1:44); and “. . .all manner of cloth, of fine twined linen, and cloth of every kind. . .” (Hel 2:133). Archaeological evidence for this industry has come from paintings, codices and sculpture, as well as some of the implements used, such as a spindle whorl used for spinning cotton, wool or silk. Silk weaving was introduced by the Spaniards in the sixteenth century, although Cordry indicates it would be difficult to say whether wild silk was used in pre-Hispanic times (Cordry 1968:8).

At Rio Azul ancient Maya fabric “nearly 1,000 years older than any. . .previously found” has been recovered. The occupant in Tomb 23 had been wrapped in layers of cloth, then covered with an animal skin, reflecting his high station. The preserved outer shroud was an open-weave brocade of fine cotton. The body wrapping was a coarse woven fabric. The fiber and dye content have been analyzed, revealing coarse hemp-like fibers. While laboratory tests are not conclusive as yet, they suggest cinnabar as the coloring agent. In comparison, the red tint of 19th-century cloth was derived from cochineal insects.

5. *Carving*—Also in Tomb 23, as part of the artifacts accompanying the burial, were 15 ceramic vessels, several carved jade beads and carved figures. A human face in the jaws of a monster was carved on the

jaw of a wild pig. The carving imagery is not unknown, but the material used had not been seen before. Finding something new in Maya archaeology, the best-known archaeology in the New World, is truly significant, no matter how small it may seem at the time. Such a finding is a message to Book of Mormon believers that the Lord has been reserving certain information for our day. An outstanding example is the recent discovery of barley in the New World (see Treat 1984c).

## FURTHER LIGHT ON THE PAST

### Regional Studies

The original focus of Maya archaeology was the large ceremonial center. In recent years this focus has shifted to include the surrounding region. Archaeologists have now realized that they have to understand the surrounding region which supports the large ceremonial center or capital city in order to properly understand the city. They also now recognize that the Maya were politically arranged in city-states, so a major focus in Maya archaeology today is regional studies. This emphasis is of great value to our understanding of the Book of Mormon. The Book of Mormon tells us that during Nephite times there were eight tribes who retained their identity throughout an almost 800 year period. These eight tribes would have developed regional patterns which we can expect will be discovered through regional studies (Treat 1984b).

Dr. Adams proposes that there were eight political regional states in the Maya area. Boundary designations are based on his assessment of the population centers and their sphere of influence. This type of analysis is a step in the right direction, although it is too early to attempt to match these regions with the Book of Mormon pattern. Rio Azul, within the regional state of Tikal (see map - page 10), is believed to have functioned as the administrative center for an area covering approximately 460 square miles. A political relationship with Tikal is evident, with Rio Azul securing the trade route and the boundary of the Tikal state as it expanded northward around A.D. 430. This system of states and regional capitals is an intriguing one. The Book of Mormon also depicts this model.

### Survey and Settlement Patterns

Prior to actual excavation at a site, archaeologists examine the ground surface for clues of underlying remains. Mapping an entire site is a tedious area of research, but highly important. The city of Rio Azul and its suburbs are coming to life as a dim reflection of what they once were. In addition to the buildings and



mounds, a system of dams as well as a canal surrounding the primary settlement area are in evidence.

Also visible at Rio Azul are a dry moat or ditch and ramparts (a rampart is a ridge of earth) which are believed to have served as a defense system. The fact that the site was situated in the bend of the river on a defensible ridge also indicates military strategy. Because of these significant discoveries, Rio Azul must be added to the over one hundred known fortified sites in Mesoamerica. You will recall the description of Chief Captain Moroni's fortifications in the Book of Mormon (Alma 21:152,170). See Treat 1984d.

Mapping and settlement pattern studies have also revealed an "extensively controlled landscape." Adams relates:

One of the long-standing *misconceptions* of Maya archaeology has been that Maya civilization existed within dense tropical forest much the same as the environment today. This now appears *false*. (emphasis added)

Among the modifications Adams lists that the Maya performed are:

- nearly every hillside terraced
- raised fields
- water holes enlarged and new ones dug
- swamps drained
- water-filled canals common
- dams conserved water for use in dry season
- trees planted forming boundaries
- large agricultural zones in suburbs with remains of laboriously created gardens (some enormous)
- forest existed only in remnants, with stands left for hunting and logging, and selected tree species left

With these modifications apparent at Rio Azul, a new appreciation for the Maya is growing. Their sophisticated techniques are added to the ever-growing body of evidence. In fact, Adams states:

Therefore, the popular idea of sophisticated Maya cities set within a primeval wilderness is a *romantic fantasy*. I think that the Classic Maya themselves would probably have looked upon today's chaotic jungle growth as a reversion to savagery. (emphasis added)

The realization that the Maya actually controlled their surroundings has a connection with the Book of Mormon. A frequent question has been how a high population could have existed in a tropical jungle. The jungle, being very fragile, cannot co-exist with a large population, except when it is purposely preserved. This helps to give us a better understanding of the "wilderness" in the Book of Mormon. The people actually set the wilderness apart - an area where there

were no people, no cities. If any jungle was left it was because they decided to leave it that way for hunting, logging or as a boundary, etc.

There is also another point that is important to the Book of Mormon. By A.D. 889, the southern Maya lowlands were abandoned (Culbert 1973). Known as the Maya Collapse, this is a prime subject for study by archaeologists. Because the jungle was able to reclaim the land and hide a great reservoir of information, just as this site of Rio Azul has been hidden until now, the total affect has been to slow down discoveries in Maya archaeology. The abandonment of the lowlands is consistent with what appears to be divine timing. The regrowth of the jungle camouflaged the physical evidence left behind. With the information being gained from the site of Rio Azul, unlocking the mystery of the Maya and the jungle is advancing at an accelerated pace. Had the Book of Mormon taken place in the central United States, a strong Book of Mormon correlation would have already occurred. The archaeological validation of the Book of Mormon is coming forth right on schedule.

Last but not least, mention must be made of the pyramid-temple complex Temple AIII. It stands 155 feet high. (Temple IV at Tikal, the tallest pyramid in the New World, is 229 feet high.) Beneath this structure, seven tombs have been located which, unfortunately, had been penetrated by looters.

Truly this "small" site of Rio Azul has a "big" story to tell. The amount of new information accumulating from this site is exciting for a field that tends to think it has most of its theories all sewn up. In fact, we could say that discoveries of this type raise even *more* questions. We know this is all part of the Lord's timing and is only a fragment of what is yet to come. We look forward to more "fingerprints" coming forth from the land of the Book of Mormon. ●

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1984d Becan: A Dramatic Validation of a Book of Mormon Warfare Pattern. *Ibid*: 25-26.



# MAYA HIEROGLYPHS FOR CARDINAL DIRECTIONS FOUND

## or North **IS** North

by Mary Lee Treat

An interesting development in Book of Mormon geography has come to light. As reported in the April 1986 *National Geographic*, hieroglyphs for the cardinal directions have been found for the first time in correct orientation at the site of Rio Azul in Guatemala (see article by Shirley Heater this issue). While the hieroglyphs for north, south, east and west have been known to exist for over a century, this is the first time they have been found in correct orientation. In addition, each directional glyph has been found in association with another glyph representing a cosmic association: east with the glyph for sun, south with Venus, west with darkness, and north with the moon. These hieroglyphs have been dated to about A.D. 450. What does this discovery have to do with Book of Mormon Geography?

### Limited Tehuantepec Theory

The designation of Mesoamerica as the land of the Book of Mormon has been labeled the "Limited Tehuantepec Theory." There is major agreement now

pass and did not know true north, one would have to take that into account in looking for the land and city of Zarahemla. Thus, two main variations of the Limited Tehuantepec Theory have evolved. They are called the Grijalva Variant and the Usumacinta Variant after the two rivers proposed as candidates for the river Sidon.

The **Grijalva Variant**, simply stated, proposes that the Book of Mormon people did not know true north. North to them would have been west-north-west in our coordinate system. Zarahemla, instead of being true north would have been west-north-west from the highlands of Guatemala. The proponents of this theory, mainly Dr. John Sorenson, author of *An Ancient American Setting for the Book of Mormon* and chairman of the Department of Archaeology at Brigham Young University, believe that the Nephites did not have the means for locating true north and thus relied upon a Hebrew custom of placing your back to the sea and calling the direction ahead "east." In

Lehi's case, this east, in reality, would have been north-north-east. By this theory the land and city of Zarahemla are placed on the Grijalva River in the Central Depression of Chiapas in Mexico (fig. 1).

The **Usumacinta Variant** (fig. 2) proposes that the Nephites had knowledge of true north and thereby designates the Usumacinta River as Sidon and places the city of Zarahemla in the Maya lowlands. (For a full discussion of these theories see *Recent Book of Mormon Developments*, p. 83.)

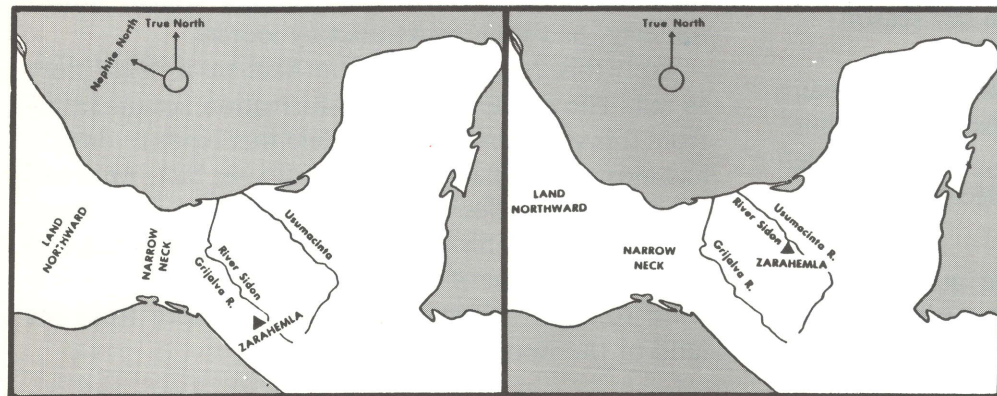


Fig. 1—Grijalva Variant

Fig. 2—Usumacinta Variant

that this area encompassed the lands described in the Book of Mormon. However, there is disagreement as to the location of the land and city of Zarahemla and the river Sidon, the main river mentioned in the Book of Mormon. It is commonly accepted that the land of Nephi lay somewhere in the highlands of Guatemala. When Mosiah was commanded to leave the land of Nephi he went down to the land of Zarahemla. The Book of Mormon consistently indicates that the land of Zarahemla was north of the land of Nephi and conversely that the land of Nephi was south of the land of Zarahemla. Therefore, it is understood that the land of Zarahemla lay in the lowlands north of the land of Nephi. However, if the Nephites did not have a com-

plete Book of Mormon geography is on the horizon. ●

### North IS North

It would appear that hieroglyphs dating to A.D. 450 in correct orientation of the cardinal points would be conclusive evidence that the Book of Mormon people must have had knowledge of true north in the New World. Settling this issue of orientation would allow full concentration on the work of "fleshing out" the complete Book of Mormon geography. Discoveries such as these directional glyphs serve to remind us that the day for a complete Book of Mormon geography is on the horizon. ●





# KEEPING UP

## New Olmec Site Discovered Near Acapulco

Responding to complaints by the local people about the looting of an unstudied site nearby, archaeologists have discovered an important site they call Copalillo. It is located in the northern part of the state of Guerrero, inland from Acapulco in the Balsas River drainage system. Gillett Griffin, director of Princeton University Art Gallery and an Olmec scholar said, "The find means high civilization existed much earlier in Mesoamerica than we thought."

Archaeologists from the Mexican National Institute of Anthropology and History (INAH) have excavated the earliest stone buildings found so far in North America. A smaller 3 by 3 foot version of the typical colossal Olmec head has been found; in addition are stone monoliths, each 5 feet high, with Olmec designs inscribed on them. The *1986 Annual of the Britannica World Data* indicates that the site dates to between 2400 and 600 B.C., "that it is of Olmec cultural affiliation, and, at least tentatively, that this early Mexican civilization, previously thought to have developed on the country's east coast, may in fact have evolved simultaneously on both shores: such an interpretation would cause a drastic revision of old assumptions concerning the sources and direction of Mesoamerican culture."

Some Book of Mormon geographers have long predicted that the western coast of Mexico, including the Balsas River Valley, would some day yield archaeological data confirming

that the Olmec (Jaredite) roots began there and not on the east coast as presently held. The suggestion that the Olmec civilization may have evolved simultaneously on both coasts is indeed an important step toward the Book of Mormon position. We watch for reports from this site with great anticipation. ●

## Mayan Glyphs Translated "It Came To Pass"

Two reports of Mayan glyphs translated to read "...it came to pass..." have come to our attention. The first report is from the 1985 Maya Hieroglyphic Workshop at the University of Texas conducted by Linda Schele, a leading glyph expert. The workbook from the workshop lists several combinations of "it came to pass." The second report, in the March issue of *Science 86* magazine ("The Lost Language of Coba" by Virginia Morell, p. 48), shows the drawing of a glyph on a Palenque tablet that David Stuart has translated to mean "it came to pass." ●

## EXHIBITS OF INTEREST

### The Blood of Kings: A New Interpretation of Maya Art

May 17-Aug. 24  
Kimbell Art Museum

3333 Camp Bowie Blvd., Fort Worth, TX (817-332-8451)

Tues.-Sat. 10-5; Sun. 12-6; No charge.

Oct. 8-Dec. 14  
The Cleveland Museum of Art

1150 East Blvd., Cleveland, OH (216-421-7340)

Tues., Thurs.-Fri. 10-6; Wed. 10-10; Sat. 9-5; Sun. 1-6; No charge.

This exhibition of over 100 pieces brings together many of the best-known Maya art objects from New and Old World collections. Even more significantly, these pieces have been chosen to provide information about Maya life and history centered around the themes of religion, the ballgame, warfare and the institution of kingship. A review of this exhibition in the May/June 1986 issue of *Archaeology* calls it "... one of the most extraordinary assemblages of Maya art ever to be made available outside of Mexico and Guatemala." The exhibit catalogue by Linda Schele and Mary Ellen Miller is \$45 cloth and \$24.95 paper.

### Maya - Treasures of an Ancient Civilization

July 19-Sept. 7  
Nelson-Atkins Museum of Art

4525 Oak, Kansas City, MO (816-561-4000)

Tues.-Sat. 10-5; Sun. 1-5.

Educators, students, 18 and under free; adults \$2.

No charge on Sundays.

Nov. 16-Feb. 8  
The Albuquerque Museum

2000 Mountain Road N.W., Albuquerque, NM (500-243-7255)

Tues.-Fri. 10-5; Sat., Sun. 1-5;

adults \$2; seniors and children 5-15 \$1.

Organized by the Albuquerque Museum, this major exhibition of 275 objects of jade, gold, ceramics and sculpture presents a panorama of Maya art treasures. The soft cover exhibit catalogue is \$25.

### "Native American Film Series" July 9, Aug. 6

The Kansas City Museum

3218 Gladstone Blvd., Kansas City, MO (816-483-8300)

7:15 p.m. Maya of Yucatan (Archaeology)

7:50 p.m. Rhythm of the Redman (Dance)

8:15 p.m. Hands of Maria (Pottery)



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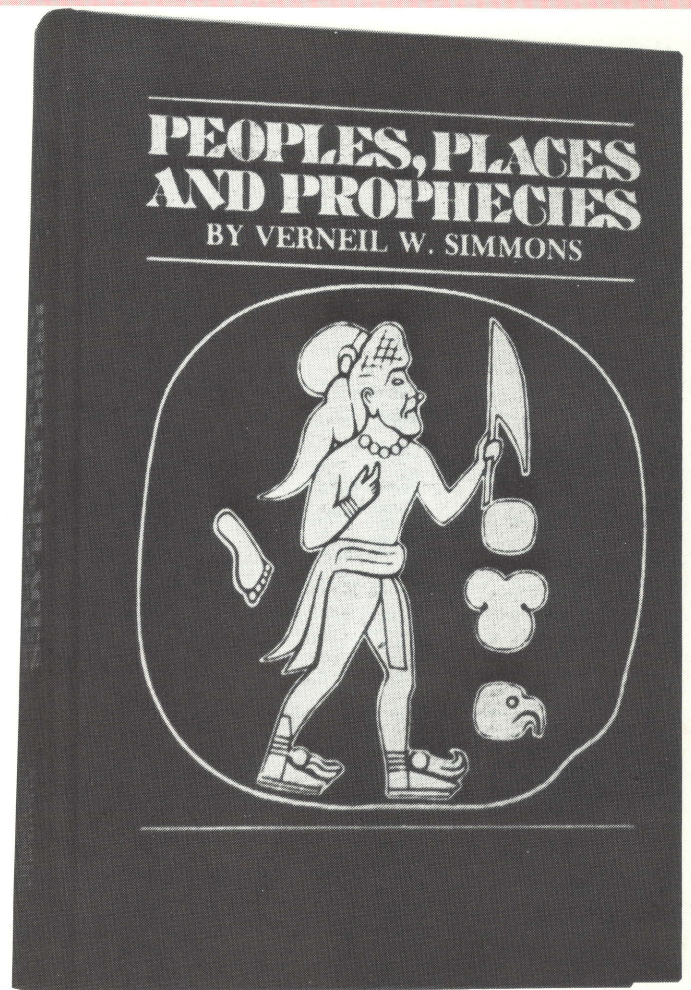
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Permit No. 219

## ***Movies on the Maya***

In conjunction with the current art exhibit, **Maya: Treasures of an Ancient Civilization**, the Nelson-Atkins Museum in Kansas City is sponsoring a film series on the Maya. The films will be shown on Sunday and Wednesday afternoons at 1:30 in the Atkins Auditorium. Admission is free.

July 30	Treasures of an Ancient Civilization (30 mins.)
Aug. 3, 6	Last of the Maya (26 mins.)
Aug. 10, 13	Mayaland, The Classic Maya Federation Revisited (40 mins.)
Aug. 17, 20	Maya Family Today (19 mins.)
Aug. 24, 27	Mystery of the Maya (58 mins.)