



ZARAHEMLA RECORD

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Credits

Cover An original 11" x 14" graphite montage on lin-tex by J. Robert Farley focuses attention on the Maya and their language. Other Mesoamerican languages are represented by the Monte Alban figure in the lower right with the speech glyph coming from his mouth. The central figure of the montage is the famous Maya sculpture from the tomb of Pacal at Palenque with features of a present-day Maya added by the artist.

Illustrations By J. Robert Farley unless otherwise indicated.

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LOOKING BACK

As 1986 draws to a close, we can look back and see that this was a significant year for the Book of Mormon. The ancient Maya received wide publicity with two major art exhibits and much new information on the Hebrew nature of the Book of Mormon first appeared.

The Maya

Last summer 78,000 people in the Kansas City area viewed and pondered the artifacts of the Maya exhibit at the Nelson Art Gallery. The fascination for the mysterious Maya has not seemed to diminish in the 145 years since two of the first reporters, Catherwood and Stevens, published their on-sight reports and drawings. *Maya-Treasures of an Ancient Civilization* was a comprehensive exhibit of artifacts covering Mayan history. The drama of the Maya civilization, encompassing their beginnings, highpoint and eventual demise, seemed more apparent in the confines of the exhibit gallery. Without much prompting, one could discern in the tangible remains the gradual spiritual decline of a great people.

The commonly-held belief that the great architecture and art of the Classic Maya (A.D. 250-900) was built by a peace-loving people is gradually being replaced by a much different picture. *The Blood of Kings - A New Interpretation of Maya Art* exhibit at the Kimbell Art Museum in Fort Worth, Texas was created by Linda Schele, a leading expert in Maya hieroglyphics, and Mary Ellen Miller, professor of art history at Yale, to give a more realistic picture of the Classic Maya. Being able to decipher the hieroglyphs has enabled a new interpretation of the art. The exhibit was organized around eight themes and events in the lives of Maya rulers that occur repeatedly in their art such as bloodletting and the vision quest, war and captive sacrifice, and the

ballgame. Indeed, one who believes the Book of Mormon chronology to be correct could find satisfaction that this exhibit sought to confirm the same picture of the warfare of the Classic Maya that the Book of Mormon has held forth since 1830.

The people known to the world as the ancient Maya fill up most of the pages of the Book of Mormon. Therefore, whatever happens in Maya archaeology has relevance to the Book of Mormon including increased public interest in the subject.

M.L.T.

Hebrew Poetry

John Welch, in 1981, opened the public arena of Hebrew scholarship of the Book of Mormon with the publishing of his book, *Chiasmus in Antiquity*. This book contained articles on chiasmus (a poetic device used by ancient Hebrews) in the Old and New Testament as well as several ancient languages. The articles were written by eminent scholars of Hebrew. John Welch's article in this book, "Chiasmus in the Book of Mormon," placed the Book of Mormon into the world of Hebrew literature and scholarship for the first time since its publication in 1830. The significance of this event cannot be overstated.

The field of Book of Mormon Hebrew studies has experienced another breakthrough in 1986 with the appearance of the two articles by Angela Crowell in the *Zarahemla Record*. For the first time, we now have information about other forms of Hebrew poetry, in addition to chiasmus, in the Book of Mormon. The impact of this research will continue to grow as it is understood and utilized by you, the reader. The field of Book of Mormon Hebrew studies is in its infancy. We watch the expanding development of this field with great anticipation!

R.C.T.

MESOAMERICAN LINGUISTICS

by Raymond C. Treat

We need to realize that evidences which validate the historicity of the Book of Mormon are not limited to archaeology alone.

Those of us who believe in the Book of Mormon are aware that there is abundant information from Mesoamerican archaeology to substantiate the Book of Mormon record as authentic history. What most do not realize, however, is that scientific evidence for Book of Mormon history is not limited to archaeology, but can also be found in Mesoamerican linguistics. It is important to remember that the people of the Book of Mormon left behind not only the material remains of their existence but their words as well.

Linguistics

Linguistics is the scientific study of language and is one of the major subdivisions of anthropology. Much has been discovered about the nature of language and how it changes throughout time. The better the linguists understand the laws that govern the development of languages, the better they can understand the history of the peoples speaking those languages. Thus the field of linguistics reflects both the laws of language change and the history of the people speaking a particular language.

Book of Mormon Languages

A careful reading of the Book of

Mormon shows there are several languages being spoken. We know that two groups were directed to leave the land of Jerusalem shortly after 600 B.C.; first, the group led by Lehi and second, the people of Zarahemla (Mulekites). Obviously both groups spoke the same language at the time they left Jerusalem. However, less than 400 years later we find the people of Zarahemla unable to understand the language of the Nephites (Omni 1:30-32). Group separation is a major cause of language change. Another reason the language of the people of Zarahemla had become a separate language was because they had not brought records with them or kept records during their 400 years in the New World.

Similarly, part of Lehi's colony experienced a change in language because of separation and their failure to keep written records. Shortly after the death of Lehi (2 Nephi 4:7-13), the Nephites and Lamanites became two separate groups, separated geographically as well as spiritually. The Nephites retained the records brought with them and kept current records as commanded by God. Based on the following scripture, we can conclude that by 145-123 B.C. the Lamanites had developed their own language.



And thus the language of Nephi began to be taught among all the people of the Lamanites. . . . they taught them that they should keep their record, and that they might write one to another.
Mosiah 11:49,51

In effect, this passage tells us that the Lamanites no longer knew how to speak or write the Nephite language.

We are also told about an earlier Book of Mormon people who spoke still a different and unrelated language (Omni 1:35-39). These people are the Jaredites who left the great tower at the time the Lord confused the language of the people. The language of the Jaredites was not changed so we may assume that they remained the only people still speaking the original language which began with Adam. They brought a written record with them, no doubt the Book of Remembrance (Genesis 6:5,47). Because their language had remained unchanged, they

would have been the only ones who could have read the Book of Remembrance.

Strong evidence confirming this belief about the Book of Remembrance comes from an analysis of the Chinese language (see *Recent Book of Mormon Developments* p. 49). This is a remarkable example of how a written language has preserved its history within the language itself. Combining archaeology, geography and linguistics, we conclude that the Jaredites traveled across Asia from their homeland in Sumeria to China and then across the Pacific to the western coast of Mesoamerica.

In summary, we have learned from just a few verses that the Book of Mormon speaks clearly of four languages by 123 B.C. The people who came from the land of Jerusalem spoke at least three languages derived from a single mother language and the Jaredites spoke an unrelated fourth language. We can then assume that the native languages spoken today by the descendents of the Book of Mormon peoples should be related to the languages spoken during Book of Mormon times and would therefore be a source for historical information.

Let us now examine this assumption by looking to Mesoamerica, the geographic area where the events of the Book of Mormon took place. We will look first at the Maya, the largest language group in Mesoamerica.

The Maya

The Maya area of southern Mexico, Guatemala and adjacent areas is the geographic heart of the Book of Mormon area during Nephite times. The linguistic map in figure 1 shows the location of present-day Maya speakers. The evidence from archaeology as well as from geography tells us that the Maya, as we know them today, are most likely a mixture of all three groups

– Nephites, Lamanites and the people of Zarahemla. This means the Maya tribes are the most important Book of Mormon-related Indian group today.

The Maya Language Family

A language family is a group of languages descended from a single language. The chart in figure 2 shows a proposed history of the Maya language family from the original language (called Proto Maya) to the thirty-one known languages today. They are all separate languages as are English and German but they share enough similarities to be part of the same family. All are spoken today except Chicomuceltec and Cholti which have recently become extinct.

If the Maya represent the Nephites, Lamanites and people of Zarahemla, the Maya language family tree in figure 2 would be a linguistic history of these people from the time they left the land of Jerusalem shortly after 600 B.C. up to the present time. Given the present state of knowledge in the field of linguistics, we can say there is general agreement between the chart and the Book of Mormon.

For example, if the Maya lan-

guage family originated in the land of Jerusalem, we would expect that this family would not be related to any other language family in the New World unless some other group of which we are unaware came from the same area. There have been several attempts over the years to relate the Maya language family to other linguistic groups in the New World. The latest comment on these attempts confirms that there are no known relatives (Campbell and Kaufman 1985:191).

Another interesting correlation is a proposal by Kaufman (1976) about the development of the Maya family that parallels the Book of Mormon outline. His theory suggests that the mother language, Proto Maya, was first spoken in the highlands of western Guatemala. Maya speakers then expanded down the Usumacinta River into the lowlands of northern Guatemala where the Yucatecan and Greater Cholan subgroups are found today. Later, the Tzeltalan group returned to the highlands of Chiapas, Mexico, adjacent to western Guatemala. During the time of the Classic Lowland Maya culture (A.D. 300-900) there was much interaction which resulted in many words being borrowed both

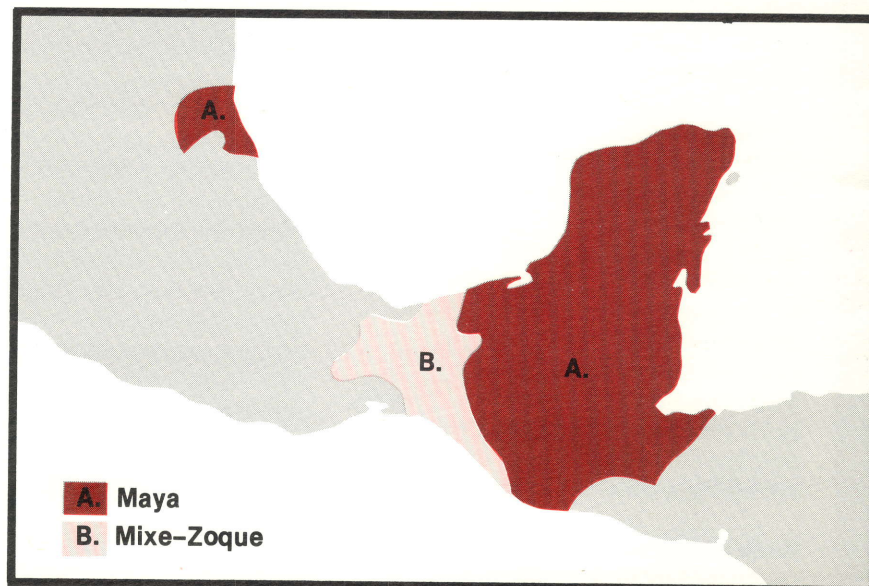


Fig. 1—Location of Maya and Mixe-Zoque languages c. A.D. 1500.

Maya Language Family

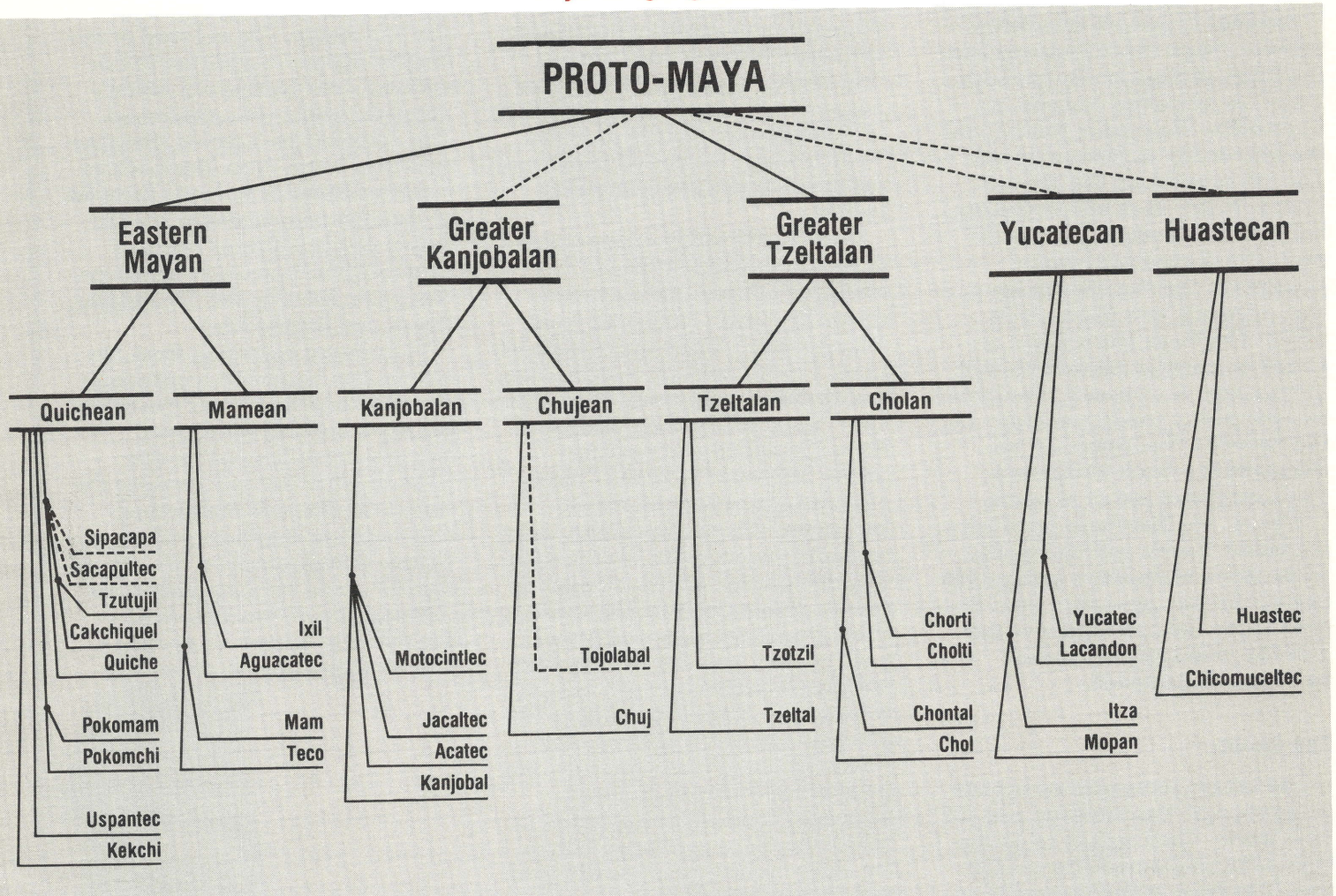


Fig. 2—The Maya language family. Dotted lines represent less secure classifications (after Campbell and Kaufman 1985).

within the Maya family and from the Maya by neighboring non-Maya languages.

Book of Mormon and Maya Patterns Compared

This theorized pattern of movement among Maya speakers provides a striking parallel to the Book of Mormon pattern even though the dates currently proposed by Kaufman are not in agreement with the Book of Mormon.

According to archaeology and geography, the most likely landing area for Lehi's group was the Pacific coast of Guatemala from which

they entered the highlands. The highlands of Guatemala can be considered their original homeland. This correlates with the Guatemala highlands being the homeland of Proto Maya speakers. Later, Mosiah and his followers were directed down to the lowlands of northern Guatemala where they discovered the people of Zarahemla. Again, this correlates with Maya speakers expanding down the Usumacinta River. The return of the Tzeltalan group to the highlands is reminiscent of the return of Zeniff's group to their original homeland in the highlands. The 200 or so years of spiritual peace which occurred after the appearance of Jesus

would have been a time of maximum interaction between tribes which had spiritually overcome their "iteness" (4 Nephi 1:20).

We can begin to see that there is an excellent correspondence between the history of the Maya language and the Book of Mormon. The later separations on the chart give us a glimpse of the history of the descendants of the Book of Mormon peoples after the Nephite destruction. The many separations on the chart are in harmony with Moroni's statement that the Lamanites were constantly at war with each other (Mormon 4:10), implying a continuing fragmentation

of existing tribes into more groups.

Another important correlation between Maya ritual language and the Book of Mormon is that both make use of paired couplets or word pairs. Word pairs seem to be the foundation of Hebrew poetry. The information on the Hebrew poetry in this issue and in the last issue of the *Zarahemla Record* is new. The discovery of paired couplets in the Maya language is also relatively new (Edmonson 1971). The Maya hieroglyphs are known to contain chiasms as well as couplets. A chiasm is a form of ancient poetry used extensively by the Hebrews. The writers in the Bible and the Book of Mormon made extensive use of chiasms.

We can see that Maya linguistics correlates closely with the pattern of the Book of Mormon groups that came from the Jerusalem area. But what about the correlation of the Jaredite language with Mesoamerican linguistics?

The Olmec

The Olmec represent the mother civilization of Mesoamerica and the New World. They appear to be the high point of the Jaredite civilization. The Book of Mormon tells us that the Jaredites came from a different area of the Middle East than the other groups. It is estimated they left about 1800 years earlier than the Nephites. In addition, they were the only group whose language was not changed by the Lord at the great tower. Obviously the Jaredites spoke a different language from those who left Jerusalem in 600 B.C. Therefore, if the Olmec are Jaredites, the Book of Mormon requires them to speak a language unrelated to the Maya family.

Determining the language spoken by the Olmec is not an easy task because the Olmec ceased to be a people well before the time of Christ. Nevertheless,

the evidence points to the Mixe-Zoquean family as the most likely language family of the Olmecs. The current speakers of Mixe and Zoque are located near the Isthmus of Tehuantepec area of southern Mexico which is near the main area occupied by the archaeological Olmec.

More significantly, many words describing important Mesoamerican culture traits were borrowed by Mayan languages from Mixe-Zoquean. Food words such as *bean, squash, tomato, sweet potato, gourd, cacao* and the verb "to grind corn" were all borrowed by the Maya (Campbell and Kaufman 1976). The verb "to count" meaning *twenty years* in two Mayan languages was also borrowed. This supports the accepted idea that the Mayan calendar, which is based on twenty, originated with the Olmec. Other important loan words are *paper, turkey* and *bee*. We are told that the Jaredites brought swarms of bees with them (Ether 1:24). The borrowing of these words by the Mayan languages indicates that the speakers of the Mixe-Zoquean languages were well established before the Maya and passed on to the Maya many of the items important to Mesoamerican life.

This is exactly what we would expect the Olmec (Jaredites) to have done. There is evidence in the Book of Mormon that the Jaredites had contact with those who came from Jerusalem, no doubt mostly with the people of Zarahemla. This evidence appears to be contrary to two widely-held but incorrect beliefs: 1) that the final Jaredite battle was close to 600 B.C. just before the people of Zarahemla arrived and 2) that all but one of the Jaredites were destroyed during their final battle. The Book of Mormon and archaeology agree that the decline of the Jaredite nation was closer to 200 B.C. This would allow for several hundred years of

Jaredite-Mulekite contact before the final battle. The survival of the prophet Ether, in addition to Coriantumr, tells us that not all the Jaredite people were destroyed. The Jaredites as a nation, however, ceased to exist. Also, the Book of Mormon contains several examples of Jaredite names among the Nephites which indicates ongoing contact. (For more information on this topic, see Chapter 17, *Peoples, Places and Prophecies*.)

The pattern emerging from Mesoamerican linguistics concerning the Maya and the Olmec dovetails the Book of Mormon pattern. Mesoamerican linguistics also helps to fill in the gap between the end of the Book of Mormon account and the beginning of written history in Mesoamerica. We can expect the same ongoing pattern of convergence in Mesoamerican linguistics as we are witnessing with Mesoamerican archaeology.



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HEBREW POETRY IN THE BOOK OF MORMON

Editor's Note: This article is a continuation of "Hebrew Poetry in the Book of Mormon, Part I" by the same author in the last issue of the *Zarahemla Record* No. 32, 33.

PART 2

by Angela Crowell

Introduction

I used to find it very difficult to study the Book of Mormon because of the awkwardness of the language structure, a problem which I attributed to the fact that it was written in King James' English. I even found it necessary to rewrite the book in order to create a study version. But that was before I studied Biblical Hebrew at the University of Wisconsin-Madison. In the course of my studies I went back to reread the book and discovered that what I had thought were poor usages of English were actually Hebraisms. I wept with joy as I realized that the Hebraisms being taught by my instructor were the very ones contained in our own Book of Mormon.

After my third year of Hebrew studies, which included one year of Biblical Hebrew poetry, I turned once again to the Book of Mormon. Locating the various types of Hebrew poetry in the Book of Mormon has

been a fascinating and thrilling experience. I have found examples which are far superior to those cited by Biblical scholars in Hebrew poetry textbooks. My respect and gratitude for this book has grown daily as has my love for the Lord who placed it in our hands in these latter days.

Becoming familiar with Hebrew poetry forms will help you, as you study the Book of Mormon, to identify these structures on your own and thus gain a greater understanding of the writer's message.

Part 1 of this study covered different types of I) parallelism and II) poetic devices common to Hebrew poetry. Examples were given from both the Old Testament and the Book of Mormon. In this article, we will continue our study with an examination of III) secondary techniques, IV) verse patterns and V) strophic patterns.

III. SECONDARY TECHNIQUES

A. Long Tour

A long tour is an extension of the word-pair in which the poet lists, in a series of one or more verses, pairs of from three to ten words (i.e., nouns or verbs) all meaning nearly the same thing or being related in some way (Watters 1976). The following example from the Old Testament lists five parallel words for a *lion*, any two of which could form a word-pair.

Old Testament

The roaring of the *lion* and the voice
of the *fierce lion*,
and the teeth of the *young lions* are broken.
The *old lion* perisheth for lack of prey,
and the *stout lion's whelps* are scattered abroad.
(Job 4:10-11)

In the following Book of Mormon example, six similar verbs are used, any two of which could form a word-pair.

Book of Mormon

Ye shall be *afflicted* with all manner
of diseases, because of your iniquities.
Yea, and ye shall be *smitten* on every hand,
And shall be *driven* and *scattered* to and fro,
even as a wild flock is *driven* by wild
and ferocious beasts.
And in that day ye shall be *hunted*,
and ye shall be *taken* by the hand
of your enemies. (Mosiah 9:22-24)

B. Lists

A list consists of a group of nouns set out consecutively. Lists can be classified as 1) simple, using a short or long list; 2) list with a final total, which has a total or summary line at the end; and 3) list with an initial total, which has a summary line at the beginning of the list. The following two examples show simple lists.

Old Testament

In that day the Lord will take away
the bravery of *tinkling ornaments*,
the *cauls*, and *round tires* like the moon,
and *chains*, and the *bracelets*, and the *mufflers*,
the *bonnets*, and the *ornaments* of the legs,
and the *headbands*, and the *tablets*,
and the *ear-rings*, the *rings* and *nose-jewels*.
(Isaiah 3:18-23)

Book of Mormon

The people of the church began to wax proud,
because of their exceeding *riches*,
and their *fine silks*,
and their *fine twined linen*,
and because of their many *flocks* and *herds*,
and their *gold*, and their *silver*,
and all manner of *precious things*.
(Alma 2:8-9)

IV. VERSE PATTERNS

A. Terrace Pattern

The terrace pattern is a form of repetition in which the last part of a line is repeated at the beginning of the next line. Many times, translators do not carry this pattern over literally; therefore, it is difficult to identify this pattern in the Old Testament.

Old Testament

And gave their land for a *heritage*,
a *heritage* unto Israel his people.

(Psalm 135:12)

Book of Mormon

O that ye would *awake*;
Awake from a deep sleep,
Yea, even from the sleep of hell.

(2 Nephi 1:27)

B. Extended Terrace

This variation of the terrace pattern extends over several lines, repeating the last thoughts of the previous line in the succeeding lines.

Old Testament

Tell ye your *children* of it,
and let your *children* tell their *children*,
and their *children* another generation.
That which the *palmerworm* hath left
hath the *locust* eaten;
and that which the *locust* hath left
hath the *cankerworm* eaten;
and that which the *cankerworm* hath left
hath the *caterpillar* eaten.

(Joel 1:3-4)

Book of Mormon

And if ye shall say there is no *law*,
ye shall also say there is no *sin*,
And if ye shall say there is no *sin*,
ye shall also say there is no *righteousness*.
And if there be no *righteousness*,
there be no *happiness*,
And if there be no *righteousness* nor *happiness*,
there be no punishment nor misery.
And if these things are not,
there is no *God*,
And if there is no *God*,
we are not, neither the earth.

(2 Nephi 1:88-93)

C. Sorites

A sorite is a group of statements which proceed, step by step, logically to a climatic conclusion, each statement picking up the last keyword or phrase of

the preceding one (Fishel 1973). Although this pattern is similar to the extended terrace pattern, the sorite is differentiated by the logical step-by-step sequence of thought which leads to a climactic conclusion.

Old Testament

Then shall all the trees of the wood rejoice
before the Lord, *for he cometh*,
for he cometh to judge the earth.
He shall *judge the world* with righteousness,
and the people with this truth.

(Psalm 96:12-13)

The following example found in the Book of Mormon is far superior to all the examples given in Watson's *Classical Hebrew Poetry* textbook which cites Habakkuk 1:8, Psalm 78:3-8, 116:16, 133:2-3a, Amos 5-9 and 2 Kings 4:16-17.

Book of Mormon

For, the *Lord God*,
the *Holy One of Israel*, hath spoken it;
Wherefore, he hath given a *law*;
and where there is no *law* given,
there is no *punishment*;
And where there is no *punishment*,
there is no *condemnation*,
And where there is no *condemnation*,
the mercies of the Holy One of Israel
have claim upon them, because of the *atonement*;
For they are delivered by the power of him;
for the *atonement* satisfieth the demands
of his justice upon all those
who have not the law given to them,
That they are delivered from that awful monster,
death and hell, and the devil,
and the lake of fire and brimstone,
which is endless torment;
And they are restored to that *God*
who gave them breath,
which is the *Holy One of Israel*.

(2 Nephi 6:50-55)

This same pattern seems to be used throughout the entire sixth chapter of 2 Nephi along with other poetic devices.

D. Pivot Pattern

The pivot pattern occurs in a pair of lines (couplet) in which the expected final word of the second line is not actually expressed but is implied by the last word (or words) of the first line. Often the pivotal word is a noun in the vocative case (e.g., "O Lord") suspended

between the two lines (Dahood 1967). Frequently the pivot pattern is used at the beginning or end of a stanza, speech, or poem. In the following example from the Old Testament, "O Lord" is the pivotal phrase. Even though the phrase is not repeated at the end of the second line, the words are implied – "I will sing to you among the nations (O Lord)."

Old Testament

I will praise you among the peoples, *O Lord*,
I will sing to you among the nations.
(Psalm 57:10, Massoretic text)

Book of Mormon

Great and marvelous are thy works,
O Lord God Almighty!
Thy throne is high in the heavens!
(1 Nephi 1:13)

V. STROPHIC PATTERNS

A strophe is made up of one or more lines and is part of the higher unit, the stanza. A poetic composition is comprised of one or more stanzas. A stanza can be considered a small poem, complete with an opening, central and closing section. It may be opened by the use of a question, by the setting out of a hypothetical case, or by a new start or beginning. It may be closed with a quotation or saying, by a long or short line, by calling attention to finality, by a change in speaker or by the use of some poetic device such as chiasmus, envelope figure, refrain, etc.

With each stanza is found a varying number of lines called strophes (Watson 1984). The monocolon, tricolon, etc., (see below) are all strophes. See figure 1.

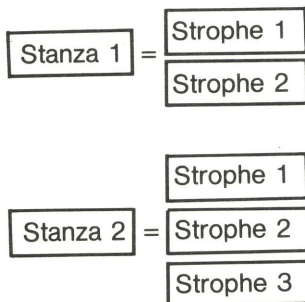


Fig. 1 - Diagram of Poetic Structures

Stanzas are divided according to content and the use of stanza-markers which show where the stanzas begin or end. These are easy to determine by seeing where the subject matter changes. To illustrate: in Genesis 49 and Deuteronomy 33, the stanza divisions coincide with statements concerning Reuben, Judah, Joseph, etc. Two lines are given for Reuben (Deuteronomy 33:6) and twenty for Joseph (Deuteronomy 33:13-17).

Types of stanza-markers are: 1) the refrain; 2) keywords; 3) gender patterns; 4) certain particles such as *see, for, because, therefore*, etc.; 5) chiasmic patterns which often close off a stanza; 6) introductory

statements such as "Thus saith the Lord" and "And it shall come to pass at that day;" 7) change of speaker where a question and response alternate; 8) change in a particular strophic pattern such as the tricolons (defined below), chiasmic strophes, pivot-patterned couplets, or just a change in a dominant strophic pattern of a stanza.

A. Monocolons

The monocolon or "isolated line" is defined as a single line of poetry (colon) which is not linked with another colon. It can also be called a one-line strophe. Watson (1984) diagrams the placement of the monocolon in figure 2. It can open a stanza or poem (see fig. 2a), close a stanza or poem (2b), mark a climax and divide a poem into stanzas as a refrain (2c).

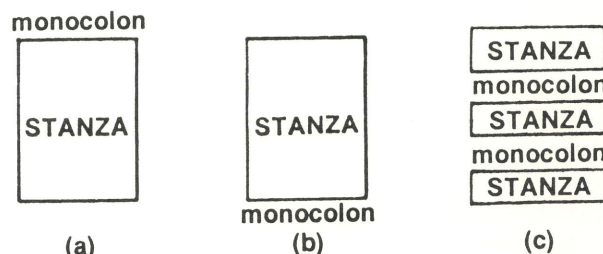


Fig. 2 - Monocolon Placement

1. Introductory Monocolons

Old Testament

Therefore, thus saith the Lord God:
"An adversary there shall be even round
about the land;
and he shall bring down thy strength
from thee,
and thy palaces shall be spoiled."
(Amos 3:11)

Book of Mormon

But it came to pass that I prayed unto the Lord, saying:
"O Lord, according to my faith
which is in thee,
Wilt thou deliver me from the hands
of my brethren;
Yea, even give me strength
that I may burst these bands
with which I am bound."
(1 Nephi 2:28)

2. Closing Monocolons

Old Testament

Why shouldest thou be as a man
astonished,
as a mighty man that cannot save?
Yet thou, O Lord, art in the midst
of us,
and we are called by thy name;
leave us not.
(Jeremiah 14:9)

In the following Book of Mormon example, the closing monocolon "closes out" the preceding chiasmic structure found in verses 15-16. This example is also used to illustrate the pentacolon.

Book of Mormon

A I, Nephi, do not **make a full account**
of the things which my father hath written;
B for he hath **written many things**
C which he saw in visions and in dreams;
B' and he also hath **written many things**
which he prophesied and spake unto his
children,
A' of which I shall not **make a full account**,
*But, I shall make an account of my
proceedings in my days.*
(1 Nephi 1:15-16)

3. Triple Synonym

A subtype of the monocolon is the triple synonym. It is composed of a set of three synonyms (or near-synonyms).

Old Testament

And thou shalt swear, The Lord liveth,
in *truth*, in *judgment*, and in *righteousness*.
(Jeremiah 4:2)

Book of Mormon

And they shall know that the Lord
is their *Savior* and their *Redeemer*,
the mighty one of Israel.
(1 Nephi 7:25)

Triple synonyms are used to portray a **progression of actions**:

Old Testament

O Come, let us *worship*, and *bow down*,
let us *kneel* before the Lord our maker.
(Psalm 95:6)

Book of Mormon

And it came to pass that he *pruned* it,
and *digged* about it and *nourished* it,
according to his word.
(Jacob 3:33)

Triple synonyms may be used to indicate a **listing**:

Old Testament

Behold, I will send you *corn*,
and *wine* and *oil*,
and ye shall be satisfied therewith; (Joel 2:19)

Book of Mormon

For he is the same *yesterday*, *today*
and *forever*.
(1 Nephi 3:27)

B. Tricolons

A tricolon has three lines of verse which are linked by subject matter and are usually found in parallel form. Tricolons can occur throughout sections of poetry without an obvious reason. However, their main function is to separate stanzas either at the beginning or at the end, or to mark a climax. A secondary function is to express merismus (a totality of idea expressed in abbreviated form, e.g. body and soul means "the whole person"). Many tricolons have never been classified so these will need to be studied further.

1. Parallel Patterns

A/A 'IA"

This pattern contains three parallel lines and often repeats a word, particle or root in all lines, thereby acting as a linking device (Gevirtz 1973). Also in this grouping are the word-triplet, triple rhetorical questions, triple similes, and triple number parallelism.

Old Testament

Hear ye this, O priests!
And *hearken*, ye House of Israel!
And *give ear*, O House of the King!
(Hosea 5:1)

Book of Mormon

Hearken diligently unto me,
And *remember* the words which I have spoken;
And *come* unto the Holy One of Israel.
(2 Nephi 6:101)

A/A 'IB

In this parallel pattern, only the first two lines are parallel. The third is linked by meaning or content.

Old Testament

Men *groan* from out of the city,
and the soul of the wounded *crieth* out.
Yet God layeth not folly to them.
(Job 24:12)

Book of Mormon

My soul *abhorreth sin*,
and my heart *delighteth* in *righteousness*,
And I will praise the holy name of my God.
(2 Nephi 6:98)

A/B/B'

In this more common type of tricolon, the obvious parallelism occurs in the last two lines.

Old Testament

Ephraim is smitten,
their root is *dried up*,
they shall *bear no fruit*.
(Hosea 9:16)

Book of Mormon

My God hath been my support;
He hath *led* me through mine
afflictions in the wilderness;
and he hath *preserved* me upon
the waters of the great deep.

(2 Nephi 3:35)

Additional Pattern

There is an additional pattern of both *A/A'/B* and *A/B/B'* in which the non-parallel line contains a word or element of each of the other lines, thereby making the bonding more powerful than usual.

Old Testament

Be ye afraid of the *sword*;
for wrath bringeth the *punishments*
of the *sword*,
that ye may know there is a *judgment*.

(Job 19:29)

This Old Testament example is not as clearly representative as the following one from the Book of Mormon. In the Book of Mormon example, the bonding is clearly more powerful because of the repetition of the words, "light" and "life." In this instance, this example from the Book of Mormon is far superior to the two identified in Watson: Job 19:29, 28:3.

Book of Mormon

He is the *light*, and the *life* of the world;
yea, a *light* that is endless,
that can never be darkened;
yea, and also a *life* which is endless,
that there can be no more death.

(Mosiah 8:82)

2. Chiastic Tricolons (ABA)

This pattern can be described as a unit comprised of two chiastic or parallel lines *AA* separated by an isolated line. The two outer lines may be identical *ABA* or not *ABA'*. The Old Testament example is the *ABA* pattern and the Book of Mormon *ABA'*.

Old Testament

A The right hand of the Lord doeth valiantly!
B The right hand of the Lord is exalted.
A The right hand of the Lord doeth valiantly!
(Psalm 118:15-16)

Book of Mormon

A I have charity for the Jew:
B I say Jew, because I mean them
from whence I came.
A' I also have charity for the Gentiles.
(2 Nephi 15:9)

3. Structural Tricolons (ABC)

The structural tricolon *ABC* is a set of three lines in which no parallelism occurs but the lines are linked in other ways (e.g., succession of connected thoughts or actions).

Old Testament

Exalt the Lord our God
and worship at his holy hill,
for the Lord our God is holy.

(Psalm 99:9)

Book of Mormon

I have repented of my sins
and have been redeemed of the Lord;
behold, I am born of the Spirit.

(Mosiah 11:186)

C. ABBA Quatrain

A quatrain is a four-line strophe which is an independent unit within a stanza or a poem. Sometimes it is difficult to decide if a set of four consecutive lines is a quatrain or just a tricolon (three lines) preceded or followed by a monocolon (one line). Almost any repeated thought, action or sequence can be used to make up a quatrain.

The *ABBA* quatrain is the easiest to locate. The keywords in the first two lines are identical or nearly identical to the keywords in the last two lines but in reverse order. The repeated words may be identical or parallel in meaning. In the following Old Testament example, near-identical keywords are shown:

Old Testament

A I shall not *die*, but live,
B and declare the works of the *Lord*
B the *Lord* hath chastened me sore;
A but he hath not given me over unto *death*.
(Psalm 118:17-18)

In the following Book of Mormon example, identical keywords (or word-pairs) are used:

Book of Mormon

A And while the *angel* spake these *words*,
B I beheld and saw that the *seed* of my
brethren
B did contend against my *seed*,
A according to the *word* of the *angel*.
(1 Nephi 3:128)

D. Pentacolon

A five-line strophe is called a pentacolon. It can be divided into two types – chiastic and non-chiastic structures. The chiastic structure can be symbolized as *ABCBA* or *AABCC*. Non-chiastic pentacolons do not occur as frequently and have not been classified. Examples of chiastic *ABCBA* pentacolons are as follows:

Old Testament

A For my *thoughts* are not your *thoughts*,
B neither are your *ways* my *ways*
C for as the heavens are higher
than the earth,
B' so are my *ways* higher than your *ways*,
A' and my *thoughts* than your *thoughts*.
(Isaiah 55:8-9)

Book of Mormon

A I, Nephi, do not *make a full account*
of the things which my father hath written;
B for he hath *written many things*
C which he saw in visions and in dreams;
B' and he also hath *written many things*,
which he prophesied and spake unto his
children,
A' of which I shall not *make a full account*.
(1 Nephi 1:15-16)

E. Hexacolon

The longer the strophic pattern, the fewer examples occur. The hexacolon is a six-line strophe which contains chiasmus *ABCCBA* or its variants *ABCCBD* and non-chiastic structures. The following are examples of *ABCCBA* chiastic structure:

Old Testament

A Make the *heart* of this people fat,
B and make their *ears* heavy,
C and shut their *eyes*,
C' lest they see with their *eyes*
B' and hear with their *ears*,
A' and understand with their *hearts*. . .
(Isaiah 6:10)

Book of Mormon

A I *spake* unto them saying,
B Behold ye are mine elder *brethren*,
C And how is it that ye
are so *hard in your hearts*,
C' and so *blind in your minds*,
B' That ye have need that I, your
younger *brother*,
A' should *speak* unto you.
(1 Nephi 2:14)

F. Octocolon

The eight-line strophe is called an octocolon. These can be chiastic or non-chiastic. The following are examples of chiastic octocolons:

Old Testament

A And he shall take the *cedar wood*,
and the *hyssop*, and the *scarlet*,
B and the *living bird*,
C and dip them in the *blood* of
the slain *bird*, and in the
running water,
D and sprinkle the *house* seven times:
D' And he shall cleanse the *house*
C' with the *blood* of the *bird*,
and with the *running water*,
B' and with the *living bird*,
A' and with the *cedar wood*, and with
the *hyssop*, and with the *scarlet*.
(Leviticus 14:51-52)

Book of Mormon

A Yea, having had a great *knowledge*,
of the goodness and the mysteries
of God,
B therefore, I make a *record* of my
proceedings in my days;
C yea, I make a record in the *language*
of my father,
D which consists of the learning of
the Jews
C' and the *language* of the Egyptians.
B' And I know that the *record*
which I make is true;
and I make it with mine own hand;
A' and I make it according to my *knowledge*.
(1 Nephi 1:1-2)

Conclusion

Whenever I read the Book of Mormon, I marvel at its Hebraic structure and thrill at how many poetic examples I find. For instance, within the first three verses alone, we have two beautifully developed chiastic structures. Within the first chapter, we find at least fifteen other chiastic examples. Although my analysis of the first chapter of First Nephi has not been completed, I have found more than forty-six other poetic examples within its 174 verses. As more Biblical scholarly research is done, the overwhelming evidence continues to support the authenticity of this ancient record.

We realize that it would not have been humanly

possible for Joseph Smith, a twenty-four-year-old, uneducated man to produce this marvelous Hebrew manuscript in less than three working months. We know that he was unaware that the book contained Hebraisms and Hebrew poetry.

We are just now opening the door to an understanding of the Book of Mormon as an impressive example of Hebraic artistry. Our knowledge in this field will increase with further research.

I believe that one of the most profound, tangible evidences we have today of the validity of the Book of Mormon is its linguistic structure. □

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JOY

comes in witnessing about the Book of Mormon



A testimony by Helen Ultican

*Sometimes the opportunity
to witness comes with the
turn of a single word in
conversation.*

My desire over the years has been to witness to others about the truthfulness of the Book of Mormon. However, there has been a problem.

As a young girl I was extremely shy. I've overcome some of my shyness but it is still difficult for me to meet new people. So how could I talk to strangers about the Book of Mormon?

Something Ray Treat said in one of his classes gave me an idea of how I could witness. He said, "Start witnessing among our own people; there are many Saints out there who are not aware of the recent developments with the Book of Mormon." Also he said that for every Book of Mormon believer in the world there are 10,000 unbelievers. "So prepare for witnessing to the unbelievers by sharing the new things you have learned with those who already profess to believe in the Book of Mormon."

It was as though a light bulb turned on in my mind - I could do that!

I got ready by laying in a supply of materials - copies of the Jade Book (*Recent Book of Mormon Developments*), copies of the sample page of the *Study Book of Mormon* and additional copies of the *Zarahemla Record*.

The opportunities to witness were soon presented to me and it has been exciting trying to explain to friends and acquaintances about the recent developments of the Book of Mormon. I discovered that many persons who live outside the Independence area do not know about these materials.

For instance, while we were visiting away from home recently, we were given the chance to talk to an entire congregation of people about the Book of Mormon. We were given the

Wednesday evening prayer service time on a hot night in June in a building without air conditioning. Since we didn't know for sure about this opportunity until 9:30 the evening before, I spent a restless night talking to the Lord in prayer. I asked him how to present the material and prayed that his Spirit would direct Tom and me.

In spite of the hot weather, we had about fifty people in attendance. We proceeded to tell them about the Book of Mormon in the way the Lord had directed me, i.e., first telling about the work of the Zarahemla Research Foundation and the current projects on which they are working. The presentation of the *Study Book of Mormon* material interested many of the people. Then we discussed the eleven recent developments from the Jade Book. Tom made a brief presentation on Hebraisms and I followed with the ten other developments. One hour was not nearly enough time to do all of this but we did the best we could. Many people were interested and asked where they could obtain the Jade Book and where they would be able to get the *Study Book of Mormon* and other related materials when they become available. We were filled with joy that evening by the response of the people.

I continue to watch for opportunities for further witnessing and sometimes those opportunities come with the turn of a single word in conversation.

I urge you to launch out in faith in a similar venture. I can testify that the Lord will magnify your talents and bless you greatly. Witnessing about the Book of Mormon will give you joy.

Thanks, Ray, for giving me the push I needed!

Hebrew Poetry Brings

A NEW UNDERSTANDING OF

JOY

A testimony by Shirley R. Heater

The dictionary definition of joy is “a glad feeling” but I have learned that real joy comes from knowing Christ.

I teach an adult Book of Mormon class in my congregation. About the time the last *Record* arrived, my class had begun reviewing the background leading up to Alma's parable of the seed (Alma 16:152-173). My intention was to quickly review the events of Korihor (a type for antichrist), and then Alma's mission to the Zoramites, both serving to expand our understanding of Alma's purpose in sharing this parable.

However, after reading the article by Angela Crowell, “Hebrew Poetry in the Book of Mormon,” I began to notice the repetition of certain words and phrases as I studied the first part of the 16th chapter of Alma. By the time I reached Alma's prayer (beginning in verse 102) in which he expresses great sorrow and affliction over the iniquity of the Zoramites, it was obvious from the abundance of repetitive words and phrases that it was rich in poetic style.

Even though the Book of Alma was abridged by Mormon from the large plates of Nephi, there are

large sections which Mormon has included directly from Alma's writings. These are easy to identify because Alma speaks in the first person. In turn, Alma had included in his record direct quotes such as the words of Korihor and Zenos.

I decided the best way to identify the poetic types in this passage was to arrange the prose into poetic verse and highlight repeated words or phrases with colored markers. I was thrilled when, after rearranging Alma's prayer (my attempts are not considered to be totally accurate, but close enough to the natural flow to be able to see the underlying structure), a pattern began to emerge. Not only was the pattern exciting, but the message thrilled me even more.

Alma supplicates the Lord, employing a type of repetition identified as repeated alternate parallelism. In this example, he repeats his petition three successive times in the same order. The key words from verses 109-114 are as follows:

- (a) strength
- (b) bear infirmities
- (c) wickedness
- (d) comfort soul in Christ
- (a) strength
- (b) suffer afflictions
- (c) iniquity
- (d) comfort souls in Christ
- (a) strength
- (b) bear afflictions
- (c) iniquities
- (d) in Christ

After Alma concludes his prayer, Mormon continues with his abridgment, relating to us that Alma's prayer was answered “because he prayed in faith” (v. 120). Interestingly, Mormon follows the same order as Alma in sharing the results of the prayer, but omits the third point (wickedness/iniquity) in the sequence.

And the Lord provided for them
That they should hunger not,
Neither should they thirst;
Yea, and he also gave them

- (a) **strength,**
 - That they should (b) **suffer no manner of afflictions,**
 - Save it were (d) **swallowed up in the joy of Christ.**
- (Verse 119, emphasis added)

I saw for the first time that it was Mormon's last phrase which explained *how* Alma and his brethren received strength: it was the joy of Christ which swallowed up their afflictions! This was the means by which their souls were comforted in Christ. In other words, I understood that Mormon was saying that the joy of Christ absorbed, or picked up the weight or burden which Alma and his brethren carried and exchanged it for joy which became their strength. Had it not been for the striking way Alma formed his prayer, I would have missed Mormon's information.

Alma was greatly influenced by this experience and states in two additional places the teaching exemplified here, which is even greater confirmation of the importance of this principle. In verse 184, Alma quotes the words of Zenos: "And it is because of thy Son that thou hast been thus merciful to me; therefore I will cry unto thee in all mine *afflictions*,

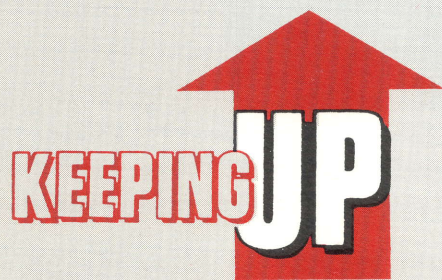
for *in thee* is my *joy*, . . ." Alma's identification with Zenos' words apparently comes from his own experience. Alma reiterates this principle again when he says to the Zoramites: "And then may God grant unto you that your *burdens* may be light, through the *joy of his Son*. . ." (v. 200).

It was a tremendous insight for me to see that it was in the joy of Christ that Alma and his brethren received strength. Even though I was familiar with Nehemiah 8:10, "for the joy of the Lord is your strength," it wasn't until my discovery in Alma using Hebrew poetry that I began to understand this thrilling teaching. The joy of Christ was a viable force in that it "swallowed up" Alma's sorrowful heart, his infirmities, pain, afflictions and sufferings over the wickedness and iniquity of the Zoramites; and he and his brethren were strengthened.

My understanding of the famous Book of Mormon scripture on

joy—" . . . men are, that they might have joy" (2 N 1:115)—has also been quickened in a fresh way. The dictionary definition of joy is "a glad feeling" but I have learned that real joy comes from knowing Christ. This means Christ is with us in all situations and circumstances, and he is our strength and joy. With Christ, we can " . . . count it all joy when we fall into many afflictions" (James 1:2). This points out to me the importance of getting my definitions of words from the scriptures.

I share this testimony in the hope that it will encourage you to apply, in your own scripture study, the information contained in Angela Crowell's articles on Hebrew poetry, including Part 2 in this issue. It is my prayer that, as you become familiar with the examples given, you will begin to recognize some of the poetic patterns in other passages of scriptures, and thus gain even greater insights into the writer's meaning. The results are exciting! □



Chinese Script Computerized

Until recently the ancient Chinese writing system had defied modern technology. The complicated, hieroglyphic style of the characters (radicals) seemingly made it impossible to transfer to typewriters or computers. Other Asian countries which also use the character system of writing have either abandoned it or attempted to modify it.

Newsweek for August 18, 1986, reported that after years of effort, engineers have been able to devise word processors that will accommodate the characters. This breakthrough has "clinched it

for the survival of the Chinese characters," according to linguist Takao Suzuaki of Keio University in Tokyo.

Takao Suzuaki comments further, " . . . in the last decade, researchers in Asia and the United States have cracked the Chinese computer puzzle. They have designed some 500 systems that allow word processors to accommodate characters at speeds averaging about 60 per minute."

One popular system features 24 keys, each representing several Chinese-character components. A programmer can build characters from the roots up. Another method, the "three-corner method," divides the ideograms (characters) into three parts, each assigned a two-digit number. Using a numerical key pad, the operator can compose an ideogram with just six keystrokes. Still another company has devised a word processor which doesn't use a keyboard. Characters are written on a pressure-sensitive square and a machine records them at the rate of

15 per second with 99.5 percent accuracy.

While this technological breakthrough has great implications for the economic and cultural life of Asia, it is obvious that the preservation of the characters has even greater spiritual implications. In the book *Discovery of Genesis*, C. H. Kang and Ethel R. Nelson related how many of the original meanings of the characters were taken from the Book of Genesis. This means that the originators of the Chinese characters around 2500 B.C. had a knowledge of the story of creation (see *Recent Book of Mormon Developments* p. 49). It appears that this knowledge came from the Book of Remembrance which was carried to China by the Jaredites.

We may well conclude that it is the will of God that these characters are preserved, even in the age of computer technology, so that the Chinese people may discover their Book of Mormon heritage in the ancient characters of their language.

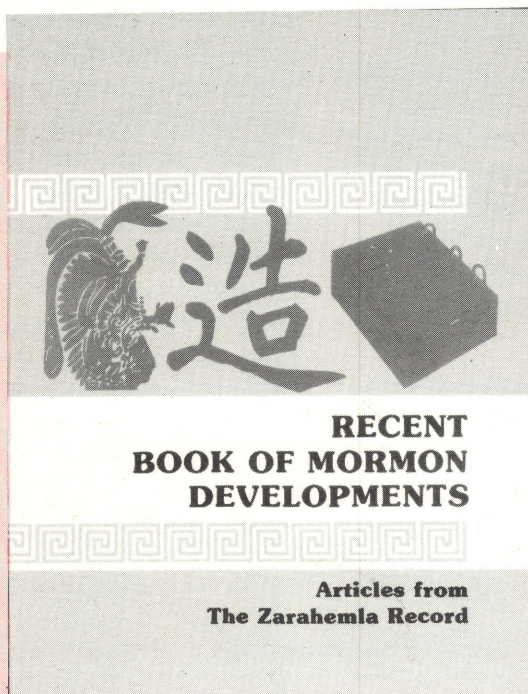
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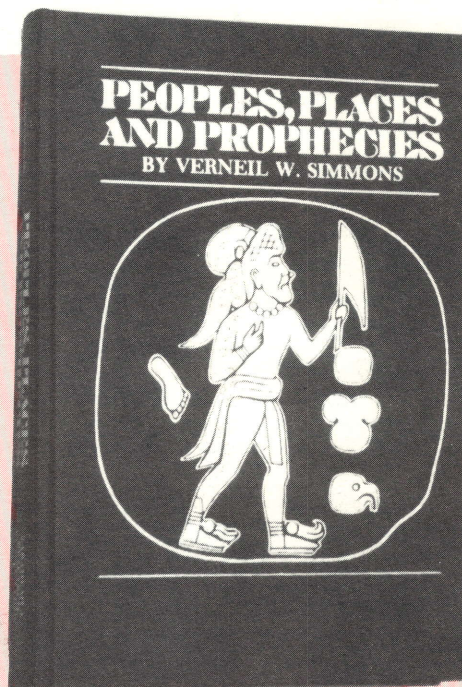
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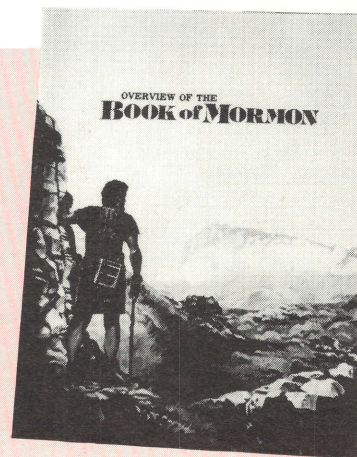


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