



QUETZAL CODEX



A New Beginning

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Summer 2012 completes our eighth year since Quetzal Archaeology was organized. In Hebrew the number eight is associated with new beginnings and that's just what we've been experiencing here at Quetzal Archaeology. In March, Ray Treat, our dear friend and brother in Christ—as well as my mentor and my “boss” for those fifteen years at Zarahemla Research Foundation (ZRF)—along with his wife Jean, made the decision to merge Zarahemla with Quetzal Archaeology!

It has been our desire these past few years to be a blessing to Ray as changes have occurred in his life. Throughout 2009 we relocated the Zarahemla library, collection of artifacts and files to our office as stewards and caretakers. Two display cases—one of Mesoamerican artifacts and the other of the manuscripts and RCE—were installed at the Museum/Gallery. Since the merger, we moved and inventoried fourteen pallets of ZRF materials and were delighted to find quantities of some items that we thought might be nearing depletion. This means we won't have to do any reprints immediately.

The ZRF website www.restoredcovenant.org is still active and has temporarily been updated for ordering ZRF materials from Quetzal Archaeology until we complete the new Quetzal website development and online store. The focus of our website is not only to provide resources for those who already believe in The Book of Mormon, but to make available in a neutral setting introductory information for anyone curious to know what it's all about. Our awareness also includes the need to present The Book of Mormon on the level with the Bible—not as a replacement, but as the inspired word of God which confirms and supports the Bible, bearing witness to the divinity of Jesus Christ, the Son of God, and His gospel for these Last Days in preparation for the Restoration of the House of Israel.

Ray and Jean Treat have been members of our Quetzal Archaeology Board these recent years, and together we move forward with anticipation and expectation for what the Lord has on the horizon. It is with overwhelming dependence on the Lord that we accept the responsibility to not only *preserve, protect* and *promote* The Book of Mormon work accomplished over more than thirty years, but to *prepare* for the next phase of the Lord's work that lies ahead. As we work on blending Quetzal Archaeology and Zarahemla, our joy is full that we will be able to participate in this process together.

Another new beginning needs to be mentioned as well: In this issue is our final installment of the four-part series, “Discovering the Lost Worlds of The Book of Mormon.” This updated series (the condensed version was originally published in *glyph notes* May/June 2010) culminates with the latest research which recognizes “a new beginning” or new approach to the origins of the Maya. As knowledge of the earlier Preclassic period has increased, we are seeing a “new revolution” generating new theories, coming even closer to the prime time for Book of Mormon history! 

—SRH

All Book of Mormon references throughout are from the Restored Covenant Edition (RCE) (© 1999 Zarahemla Research Foundation) unless otherwise noted. [LDS in brackets.]

the

ZARACHEMLA RESEARCH FOUNDATION

story

Raymond C Treat with Shirley R Heater



A LETTER OF INTRODUCTION FROM VERNEIL SIMMONS IN THE SUMMER OF 1978 WAS HOW I FIRST “MET” RAY AND MARY LEE TREAT. They were preparing to launch their publication *Zarahemla Record* which, of course, definitely interested me. The letter arrived as I was in the midst of packing to move from Independence, Missouri, to Columbia to attend the University of Missouri that fall in pursuit of my archaeology degree. Later that fall, I returned to Independence for a meeting of the Foundation for Research on Ancient American (I served on the FRAA Board as secretary to Thelona Stevens). There in the refreshment line, standing right in front of me, were the Treats, whom I met for the first time face-to-face! They had just moved to Independence!

Thus began our friendship and our shared goal of dedication to *The Book of Mormon*.

In 1978, Zarahemla Research Foundation (ZRF) was only three years old. Over the years since, many of us have heard bits and pieces of the story. It is my privilege to share with you some details that may be new to you and thus portray a more complete picture of the people behind the organization.

In March 2012, after thirty-seven years, Zarahemla Research Foundation merged with Quetzal Archaeology. Looking back over nearly four decades (and more) gives us the opportunity to know more about Ray and Mary Lee Treat and their dedication to *The Book of Mormon*. Part of their story is my story in our association of thirty-four years. Part of it is in Ray’s own words from an unfinished testimony he wrote in 1980 titled: “My Testimony—The Message of Archaeology 1830-1980” (edited from an unfinished and unpublished manuscript on file).

Ray:

I was born and raised in Wisconsin on the family cranberry marsh. After graduation I attended the University of Wisconsin, Madison, receiving a BS in Naval Science in 1956. For the next three years I served in the US Marine Corps as an officer and then returned to my family’s cranberry marsh as Manager of R C Treat¹ Cranberry, Inc. This is where my Book of Mormon testimony begins.

January is the ideal month for sanding, a process of preparing for the growth of cranberries. We have to first encase the cranberries in ice. During a cold spell in December, the marshes are flooded so that the water covers the tops of the vines. The water is then shut off and the process stops until the water freezes solid to the top of the soil in the bed. Outlet gates are then opened and the water is drawn off into the ditches surrounding the beds. The ice protects the cranberries from the minus-twenty degree temperatures by acting as a warm blanket.

My job was working on the sand spreader. This is a two-man job so my father hired Jim Schorr, a local farm boy to help. We did not know that he was a priest in the Reorganized Church of Jesus Christ of Latter Day Saints in Sparta, the county seat for Monroe County. To accomplish the sanding we had a half-yard

¹ The company is named after his father, Raymond Chelcie Treat, Ray’s middle name is Clark after his great-grandfather, Clark Robbins, who began the family legacy, followed by Ray’s grandfather, Royal Clark.



Harvest time with mechanical picker at the Treat family cranberry marsh, early 1900s.

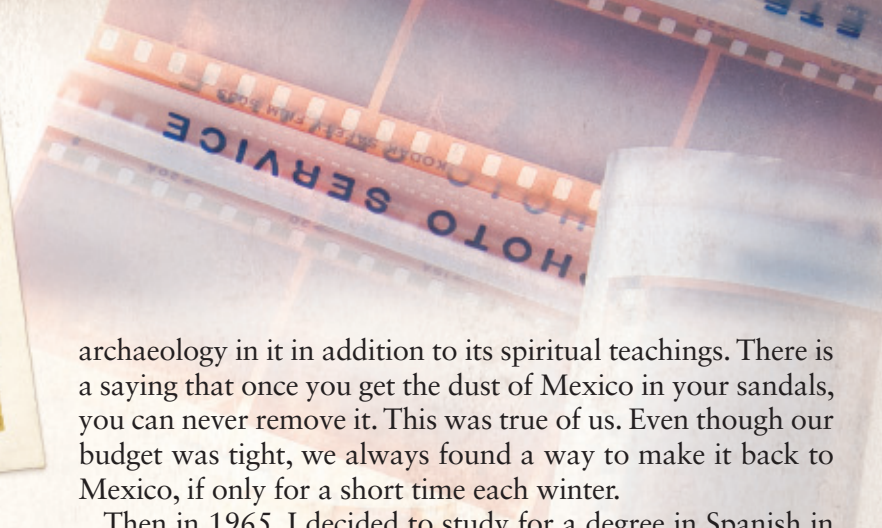
shovel and four dump trucks. The sand pit was a mile from the marsh. After the fourth truck finished unloading, there would be a ten-minute wait before the next load. After a few days, Jim told me that he had a book he wanted me to read. The next day, he brought the book and gave it to me. It was *The Book of Mormon*. He said it was the story of the Indians. I had never seen *The Book of Mormon* before. All I knew was that Mormons lived in Utah, were connected with polygamy and had *The Book of Mormon*.

I ran my car out on the ice so that I could read the book whenever a ten-minute wait came. I also took the book home and read it every spare minute I had. I even took it to bed and read myself to sleep. In four days I read two-thirds of the book. I think the sanding job ended about this time and I stopped reading the book for two or three months. Then I started again and finished it. Elder Victor Lakowaska showed me the “Go Ye and Teach” slide series in May of 1960 at the home of Jim Schorr. I was baptized on May 25, 1960 at the age of 26 and ordained an elder in 1963. Subsequently, I served as a pastor and held several district offices.

At church I met my future wife, Mary Lee Brockman, who was a music teacher², and we were married the following year in June 1961. A short time later, my wife expressed an interest in seeing the ruins in Mexico. My response was that it did not do any good to see the ruins if you did not know what you were looking at. However, I was only partly right. To actually see these ancient sites strengthens one’s desire to find out about them and their significance to *The Book of Mormon*. As a result, Mary Lee and I began to read every book we could get our hands on dealing with Mexico, past and present, in preparation for a trip early in 1963. We did not tell anyone what we were doing. Then in December 1962, we attended a prayer service in which we were spoken to by the Spirit and told to continue in what we were doing. We were the only ones who knew what this meant, so it was a testimony to us that we were on the right track and were not wasting our time.

Our trip to Mexico was very enlightening. For the first time we were challenged to study *The Book of Mormon* for the

² Many may remember Mary Lee’s gift of music through piano and organ, as well as her leading hymn singing throughout her years of church service.



archaeology in it in addition to its spiritual teachings. There is a saying that once you get the dust of Mexico in your sandals, you can never remove it. This was true of us. Even though our budget was tight, we always found a way to make it back to Mexico, if only for a short time each winter.

Then in 1965, I decided to study for a degree in Spanish in order to get a job as a teacher in case the bottom ever fell out of the cranberry market. I was all set to enroll at Graceland when I found out one of the requirements for this degree was at least six weeks of school in a Spanish-speaking country. I decided to satisfy this requirement first in order to get a head start on my Spanish degree.

In January 1966, I enrolled at the University of the Americas, then located in Mexico City. This school was on the quarter system and the ten-week winter quarter was quickly over. I found out that archaeologists could also earn a living as teachers. I realized then that I was really interested in archaeology but did not think it was possible to obtain a job in the field. My view of archaeology was that there was room in the world for only a handful of archaeologists to make a living and that most of them were Englishmen in pith helmets trudging through the sands of Egypt! With the help of Wayne Simmons, who was under church appointment in Mexico City at that time, we decided to stay an extra quarter and change my major from Spanish to archaeology.

During the 1966 season, I participated in excavations at Pueblo Perdido in the Valley of Mexico. We returned in the fall of 1967 for two full years of schooling. As part of one of our classes in archaeology, we conducted an archaeological survey of the campus area before any construction began. In 1968 this included excavations at Mirador, Chiapas, Mexico, and an ethnographic study of the Ocuiltec Indians in the State of Mexico. I completed my Master’s Degree (Cum Laude) in Anthropology in 1969 with my Master’s Thesis *Excavations at Vistahermosa, Chiapas, Mexico*. This was the last class to graduate from the Mexico City campus of the University of the Americas. The University is now located on part of the famous archaeological site of Cholula, near the colonial city of Puebla.

One of our most rewarding testimonies in Mexico occurred during this time. In March 1968, we were returning to Mexico City from archaeological fieldwork in Chiapas when we had two flat tires, about fifteen minutes apart. This occurred about fifty miles south of the city of Oaxaca. As a result of this delay, we had the opportunity to become acquainted with one of the men operating the “green jeep” in the area. The green jeeps are provided by the government to help stranded motorists. To make a long story short, this far-from-chance

meeting eventually led to the baptism of this man and his family. He is now an elder residing in Oaxaca. He made the statement from the beginning of this experience that the two flat tires were not a coincidence. We know that they were not, for they turned out to be the Lord's way of reaching this good brother. We also know that there are many others that the Lord wants to reach in the "Lamanite lands" in preparation for the time when the fullness of the gospel will sweep throughout the lands.

Following another period on the cranberry marsh, I returned to school and completed class work for a PhD at Arizona State University. Mary Lee also completed nearly all the class work for a degree in Anthropology. During that time I had the opportunity to conduct excavations at Vistahermosa, Chiapas, Mexico, as principle investigator for the New World Archaeology Foundation (NWA) (see figures 1, 2, 3a and 3b). In 1974, I presented a professional paper "Sub-Refuse Deposits at Vistahermosa" at the International Congress of Americanists in Mexico City. During the next three years, I spent two seasons conducting an archaeological survey in Maricopa County, Arizona, followed by classification of Preclassic ceramics at a laboratory in San Cristobal (Chiapas) for NWA; the report on the work at Vistahermosa was published in 1986 (Treat 1986, see figure 4).


Exposure to the archaeological literature has been very rewarding. As I have continued to study, it becomes more and more clear that the pattern set forth in The Book of Mormon is being duplicated by the findings of Mesoamerican archaeology.—Ray 



Fig. 1. Ray at Vistahermosa in front of what's left of Mound 1 after excavation.



Fig. 2. Mary Lee looking for artifacts at Vistahermosa.



Fig. 3a & 3b. Ray organizing sherds in lab at Bodega, Tuxtla.



Ray and Mary Lee, along with the help and encouragement of Wayne and Verneil Simmons, organized Zarahemla Research Foundation in 1975. When Ray inherited the family cranberry

marsh, it was sold to Ocean Spray and his inheritance dedicated to promote The Book of Mormon. Ray has devoted his life to Book of Mormon work and sharing his knowledge of its covenant message. Various publications of ZRF are shown on pages 5 and 6. Mary Lee passed away in 1994. Ray and his wife Jean serve on Quetzal's board as they see his vision of The Book of Mormon continue to unfold, preparing for the future. "Some gave all ..."

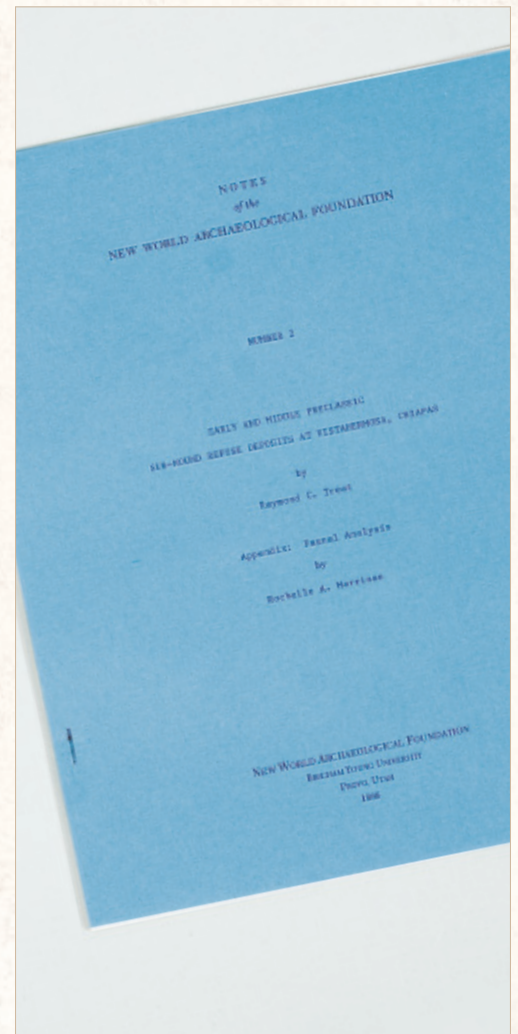


Fig. 4. Ray's Vistahermosa report by NWA, 1986.

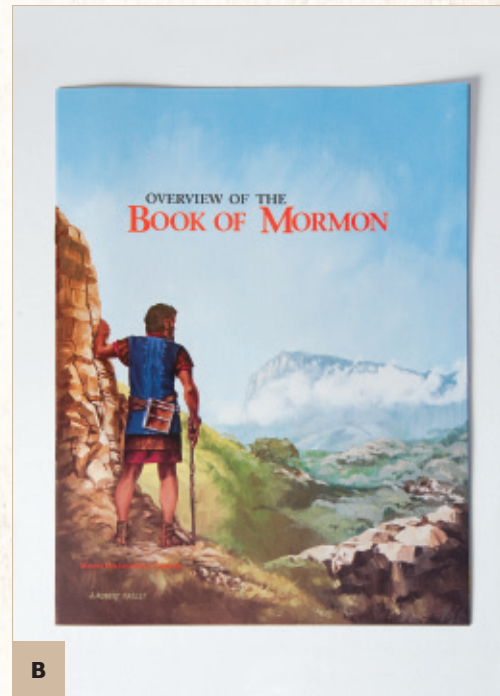
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Please visit www.QuetzalArchaeology.org for more information.

PUBLICATIONS BY ZARAHEMLA RESEARCH FOUNDATION:



A



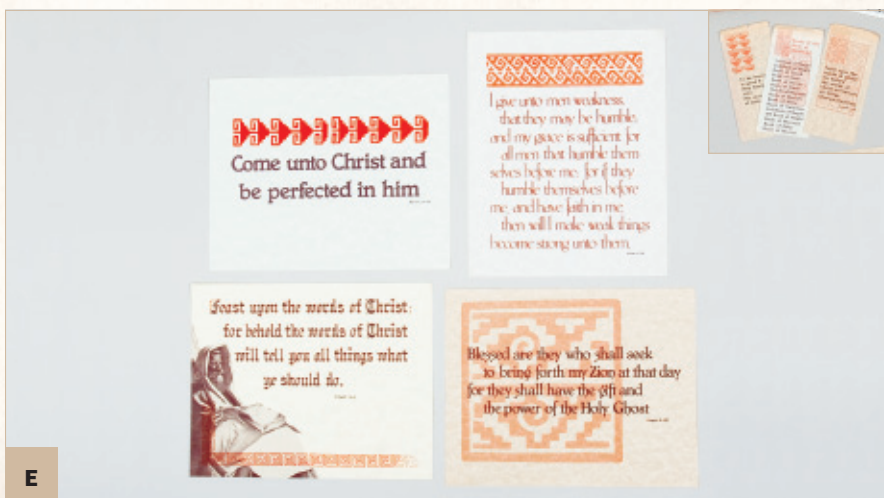
B



C



D



E

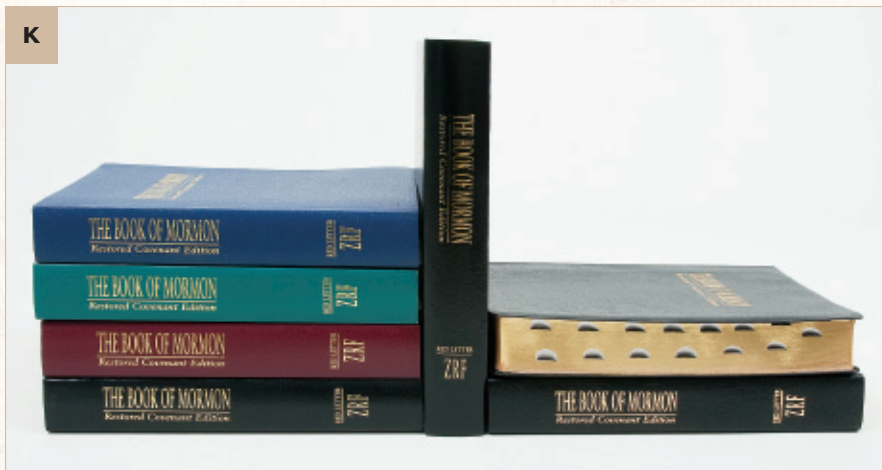


F

A: The Zarahemla Record, 69 issues published from 1978 to 1993
B: Overview of the Book of Mormon (1980, revised 1991)
C: Book of Mormon prints and postcards from original paintings by J Robert Farley
D: Cumorah! game by Dana Simmons (1980)
E: Scripture Posters and Bookmarks (1980)
F: Ancient Mesoamerica, map by Ralph Lesh (1980)

PUBLICATIONS BY ZARHEMLA RESEARCH FOUNDATION: (continued)

- G:** People, Places & Prophecies by Verneil Simmons. 2nd Ed. 1981; 3rd Ed. Revised & Enlarged 1986. Holy One of Israel by Verneil Simmons (1919)
- H:** Recent Book of Mormon Developments Vol 1 1984; Vol 2 1992 [reprints of articles from The Zarahemla Record]
- I:** First Nephi: Study Book of Mormon (1988)
- J:** Survey of the Covenants and Principles in the Book of Mormon. An 8-tape set with handout (1991).
- K:** The Book of Mormon: Restored Covenant Edition (1999)
- L:** A Comparison of The Book of Mormon Manuscripts & Editions (2000); The Book of Mormon Chapter & Verse: RLDS-LDS Conversion Table (2000)



VITA

Schooling (VITA) and Publications

University of Wisconsin, Madison, BS (Naval Science) 1956.
 University of the Americas, Mexico City, MA Cum Laude (Anthropology) 1969.
 University of Wisconsin, Graduate Studies.
 Arizona State University, PhD class work completed (except for Dissertation).

Field work & Laboratory Research

Excavations at Pueblo Perdido, Valley of Mexico, 1966.
 Ethnography Study, Ocuiltec Indians, State of Mexico, 1968.
 Excavations at Mirador, Chiapas, Mexico, 1968.
 Excavations at Vistahermosa, Chiapas, Mexico, principle investigator for the New World Archaeological Foundation, 1974.

Archaeological survey, Maricopa County, Arizona, 1975, 1976.
 Classification of Preclassic Ceramics, laboratory, San Cristobal, Chiapas, Mexico, New World Archaeological Foundation, 1977.

Master's Thesis

Excavations at Vistahermosa, Chiapas, Mexico, June 1969, University of the Americas, Mexico, D.F., Mexico.

Professional papers

Sub-Refuse Deposits at Vistahermosa, Chiapas, Mexico, given at the International Congress of Americanists, Mexico City, 1974.
 Early and Middle Preclassic Sub-Mound Refuse Deposits at Vistahermosa, Chiapas. Notes of the New World Archaeological Foundation, Number 2, Brigham Young University, Provo, Utah, 1986.

DISCOVERING THE LOST WORLDS OF THE BOOK OF MORMON: SIXTY YEARS OF PROGRESS! PART 4

Shirley R Heater

THUS FAR IN THIS SERIES WE HAVE SEEN MAJOR, DRAMATIC NEW ARCHAEOLOGICAL EVIDENCES WHICH HAVE OVERTURNED previously held views that differed with *The Book of Mormon*. Old ideas began to topple: We now know that high populations in densely populated cities existed instead of vacant ceremonial centers, warfare was the norm instead of peaceful astronomer priests, and intensive agricultural methods were utilized for the large populations instead of the slash-and-burn method formerly thought to be the primary system for raising food crops. We have seen that radiocarbon dating was responsible for extending the history of the Mesoamerican civilizations to early dates, paralleling *The Book of Mormon* time periods. In this fourth and final installment, we review accumulating evidences that link directly with *The Book of Mormon*—cultural fingerprints in the form of linguistics, ceramics and other complexities. Taken together, this complete series portrays a growing and significant correlation with Mesoamerica as the locale where the events in *The Book of Mormon* took place. In fact, the professional archaeological revolution that began more than sixty years ago is continuing today as new evidences converge, further matching and strengthening the historical testimony of *The Book of Mormon*.

Archaeology

MORE MATCHING CULTURAL FINGERPRINTS

Literate After All

In the heels of the breakthroughs in radiocarbon dating, which began to resolve the timeline issues, another storm was brewing over the Maya hieroglyphs. For decades, the historical nature and composition of the glyphs had been dismissed, mainly by J Eric S Thompson who ruled by going “for the jugular” against any differing views (Coe 1992:123-144). Progress was stymied until a forward-thinking Russian, Yuri Knorosov, steeped in Old World languages, took the position that the Maya hieroglyphs were based on the same Old World system:

Up to the present time, some specialists have held to the view that on the American continent before the European colonization, there was not writing in the true sense of that word. The various systems of writing ... were regarded as pictographic or ideographic. However, it is now known with certainty that the civilized peoples of ancient America ... had hieroglyphic writing of the same type as that of the Old World, of China, Egypt, Sumeria, and so forth (Knorosov 1958:284).

Knorosov went on to say that “Maya writing has no rival on the American continent. ... Until the hieroglyphic texts are studied, it will be impossible to study fully the civilization of the ancient Maya” (1958:286). His translations and ideas were met with extreme resistance, although eventually embraced as being on the right track. However, Thompson continued to deny any Old World connection and asserted that the Maya system “came from an entirely indigenous development” (Schele and Freidel 1990:52).

The inkling of historicity was confirmed with Heinrich Berlin’s recognition of glyphs on the sarcophagus at Palenque

(discovered by Alberto Ruz) as “names of the ancestors of the individuals buried in this spectacular Late Classic tomb,” as well as Emblem Glyphs or place names for eight Maya cities (Coe 1992:177-178). Berlin’s 1958 paper included the dual Emblem Glyph for Yaxchilan (see figure 1a), one identified as “Muluc” (Marcus 1976:76; cf. to Mulek in *The Book of Mormon*) and catalogued T-511 (often linked with “water”) in Thompson’s *A Catalog of Maya Hieroglyphs* (1962:110-111). Readers will recognize the association of Muluc with Yaxchilan as a possible candidate for *The Book of Mormon* city Zarahemla (Simmons and Treat 1984). Interestingly, secular archaeologists of late are backing away from this translation (one wonders why? perhaps to distance it from *The Book of Mormon*?). For instance, Sharer (2006:138) ignores T-511 (Muluc) and only mentions its paired T-562 glyph “split sky.” Most recently the T-511 sign is referred to as *yej* as a term for ‘mouth’ or ‘teeth,’ with no mention of “Muluc” (Tedlock 2010:97-98). Not so easily ignored is the day sign “muluc” (below; one of twenty)



Fig. 1a. Yaxchilan Double Emblem Glyph—“Muluc” is the lower left component with a circle in the center.



Fig. 1b. Day sign “Muluc.” Left, from de Landa’s *Relación de las Cosas de Yucatan*; middle, the *Madrid Codex*; and right, as found in the inscriptions. Note the consistent core element with the circle in the center. After Coe 1992:102.

recorded by Bishop Diego de Landa in the 16th Century and found in the Madrid Codex and the inscriptions (Coe 1992:102).

Another well-known hieroglyphic translation in the 1980s is “and it came to pass,” heralded by believers as a strong connection to the writing style found in both The Book of Mormon as well as the Bible. It is one of the most frequently used Hebraisms in The Book of Mormon (Crowell 1992:4; see figure 2). In recent years, this hieroglyphic translation, too, has undergone a change, switching to the phrase “it happened” (in my opinion, for the same reason Muluc has been downgraded). But the Hebrew word *vayehee* (va = and) can also be translated “it happened.” According to “J. A. Weingreen’s *A Practical Grammar for Classical Hebrew*, the author comments concerning the meaning of this phrase, ‘This, rather than implying a continuation with what has preceded, has little more force (when translated) than ‘now it happened’” (Crowell 1992:5). So, it seems, little is gained by altering the translated phrase!

Overall, a number of glyphs have been translated that have a unique connection to The Book of Mormon in addition to “muluc” and “it came to pass.” The name of a Maya king K’inich Laman Ek’ of Motul de San Jose (a site south of Tikal) (Grube 2000:156) may be a memory of Lehi’s son for whom the Lamanite protagonists are called and which also reminds us of the Maya site of Lamanai, one of a few where the original name is known.

Translation of the glyphs is not the whole story. We must include the pattern or style of writing as well. In 1967, a young LDS missionary serving in Germany learned of Biblical chiasmus at a lecture on the New Testament. Jack Welch went on to discover this pattern in The Book of Mormon, resulting in an article “Chiasmus in the Book of Mormon” in *BYU Studies* in 1969. It was also the subject of his 1970 Master’s Thesis and in the introduction to the 1981 volume *Chiasmus in Antiquity* (Welch 1999), which also included a chapter on this subject. This was a landmark publication, with The Book of Mormon included along with worldwide scholars of the Hebrew Bible, Sumero-Akkadian, Ugaritic, Aramaic and Talmudic-Aggadic (Welch 1999; 2007; Smith 2007).

Chiasmus is only the beginning of the internal revelations of a Hebraic literary style within The Book of Mormon. Subsequent studies have spotlighted numerous simple as well as complex forms (e.g., Crowell 1992:4-30). Remarkably, Dr Richard A DeLong (then a professor at Graceland College in Lamoni, Iowa, and member of The Foundation for Research on Ancient America–FRAA) presented a paper “Chiasmus in Mesoamerican Writing” at a Palenque Roundtable in 1986. The late Kathryn Josserand, along with her husband Nicholas Hopkins, credit DeLong for influencing the direction of their hieroglyphic decipherment and recognition of the chiasmic structure in Maya writing (Smith 2007). A new translation of the *Popol Vuh* (written, according to Allen Christenson, by anonymous native authors in the 16th Century who “refer to themselves only as ‘we’”) is “a sublime work of literature, composed of rich and elegant poetry” (Christenson 2007:35,

42; see also Christenson 2004) that highlights many poetic forms, including chiasmus, other numerous types of parallelisms and parallel lines (from two to six). *Popol Vuh* themes of creation, birth, death and resurrection have been traced to the Preclassic sites of San Bartolo and El Mirador. In addition, V Garth Norman’s work at Izapa, Stela 5, has revealed a chiasmic or mirror-image structure, also with subjects of creation and resurrection—an even earlier tie to the *Popol Vuh* themes (as well as Old World geometric measurements) (Norman 2003:740-744). Once considered influenced by Spanish priests, the themes and poetic forms linked to the Preclassic era confirm that the *Popol Vuh* has genuine ancient roots.

Most recently, Dennis Tedlock has pointed out that Maya literature is not only in the form of parallel verse and recurrent patterns. In a present-day interaction with a priest-shaman in Guatemala, when Tedlock asked a simple non-poetic question, the response was composed in poetry. In other words, the answer revealed the ability “to improvise long runs of parallel verse without the aid of writing ... in the course of conversations, including interviews conducted by field workers” (Tedlock 2010:2-3). This “thought and speech process” has also recently been discovered in The Book of Mormon and was reported in the first issue of *Quetzal Codex* (Walker 2010-2011:2-4).

Although some scholars claim that 80% of the glyphs have been “read,” this applies primarily to the Classic-period Maya glyphs. Earlier glyphs are still virtually undecipherable, such as Preclassic Maya (for example, at San Bartolo), engravings on the Tuxtla Statuette and La Mojarra Mixe-Zoque (these latter forms are often referred to as Isthmian or Epi-Olmec; some attempts to decipher these scripts have not been completely accepted; see figure 3). As more work takes place digging deeper into earlier periods and as more earlier texts accumulate, we will watch with interest for developments in this area.

The Dynamics Of Ceramics

This overview would not be complete without touching on two examples from archaeology that also dramatically fit The Book of Mormon account.

Mosiah and the people of Nephi were led by the Lord from the Land of Nephi (highlands of Guatemala) down into the Land of Zarahemla (lowlands of Peten and surroundings) about 200 BC. Prior to 200 BC, archaeological evidences in these two areas are distinctly different. Occupants of the northern lowlands are identified as Mamom (Mulekite), with a specific art style and figurines. South, in the highlands of Guatemala, the Chicanel (Nephite) culture developed independently. Then about 200 BC, the Chicanel replaced the Mamom in the northern lowlands which created a change in architecture and a cessation of figurines, indicative of a new religion. This change in the archaeological record suggests “that



Fig. 2. “and it came to pass” in Hebrew and the basic glyph (Scott 2002:218).

lowland Maya culture was a result of a union and blending—an *amalgamation* of two regional cultures (i.e. Nephites and Mulekites)” which parallels The Book of Mormon account (Scott 2002:121, italics in original). Most recently, this idea was offered (and is expanded in the next section below):

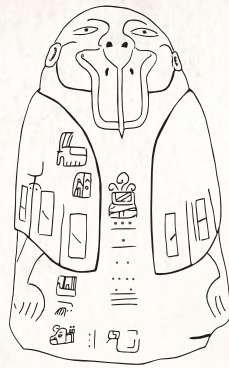


Fig. 3. *Tuxtla Statuette*, Veracruz, Mexico. One of the earliest examples of glyphs in the Epi-Olmec or Isthmian script.

... far from being a primitive ancestor of the more evolved Classic period, the Preclassic period produced the first *amalgamation* of complex social norms, interactions, and production of material representations of the sort we normally associate with the greatest civilizations in world history (emphasis added; Estrada-Belli 2011:1-2).

Evidences of a second migration event in The Book of Mormon have also been identified. After a group of Lamanites (Anti-Nephi-Lehis who became known as the people of Ammon) were converted, they were relocated about 76 BC from their homeland in the Land of Nephi to the Land of Jershon (Alma 15:22-29 [27:21-26]). Later, converted Zoramites also arrived in Jershon and the people of Ammon subsequently moved to the Land of Melek. This made it possible for the Nephites and the converted Zoramites to contend with the invading Lamanites and dissident Zoramites (Alma 16:254 [35:13]). At the site of Chalchuapa, El Salvador, a distinct pottery has been found which was named Aguacate Orange (dating around 100 BC). Almost directly north in Belize, a pottery style was independently found which was named Floral Park. It wasn't until a conference in Guatemala City in 1965 that the two pottery collections were recognized as being “so close that individual sherds ... can barely be distinguished one from another” (Sharer and Gifford 1970:446). See figure 4. The story gets even better when this same pottery type is found at Dos Pilas, Seibal and Aguateca (which may be evidence for Ammonites relocating to the Land of Melek) (Scott 2002:154-155). These evidences from archaeology are useful in pinpointing and confirming the location of the lands referred to in The Book of Mormon!

The Latest Revolution: “Mother Culture” Vs. Distinct Origins

Throughout this series of articles, as well as the initial shorter version (Heater 2010), we have presented colossal changes which have documented the toppling of the old archaeological system, shifting to a totally new understanding of Mesoamerican history. These new archaeological views are more consistent with Book of Mormon requirements, converging or bringing archaeology closer to The Book of Mormon (Treat 1984a, 1984b). Radiocarbon dating soundly overturned the old view that the Olmec (i.e., Jaredites) were contemporary with or even later than the Maya (Nephites, Lamanites and

Mulekites). The antiquity of the Olmec culture was revealed to be about 2,000 years before the Classic Maya (AD 300). This led some to theorize that the Olmec had evolved into the Maya culture, that the origins of the Maya “could somehow be traced back to the Olmec [a process referred to as ‘cultural evolution’]. ... This idea was later known as ‘Olmec as the Mother Culture of Mesoamerica’ (Coe 1966) and it is still supported by some scholars today (Clark and Pye 2000; Coe 2005; Diehl 2004)” (Estrada-Belli 2011: 33).

Diehl points out that the Olmec were proclaimed as

America’s First Civilization and Mesoamerica’s Mother Culture, the template for all later civilizations in Mexico and Central America. While not every archaeologist agrees with Coe, ... the mounting evidence in favor of it has convinced almost everyone but the most die-hard opponents (Diehl 2004:12).

But new evidence presented by Estrada-Belli is challenging the status quo. Rather than the Olmec being a “mother culture,” their development is now viewed as distinct. Not only is this earlier civilization distinct from the Maya, but the theory of origins is unfolding that the Maya originated in *two* distinct areas—the northern lowlands (Guatemala Peten, Belize and the Yucatan) as well as the southern highlands



Fig. 4. Archaeologists confirm that a people—makers of a distinctive orange pottery—migrated from El Salvador to the lowlands of Belize sometime after 140 BC (Scott 2002: Plate 1).

(Guatemala, El Salvador). Estrada-Belli's observations at El Mirador were "shocking" to him. He realized that the site of Cival was even earlier than El Mirador "although [El Mirador was] earlier than any Classic Maya city." He concluded that this fact "had an important story to tell" and that "research on the Preclassic Maya is the new frontier and cutting edge of Mesoamerican archaeology today" (Estrada-Belli 2011:xiv).

Recently, another claim to Maya origins was made in a National Geographic television special titled "Quest for the Lost Maya" (premiered March 2012). The program presented "startling evidence of a forgotten Mayan society in the

Yucatán." The claim was made that *this* was the answer to Maya origins, in competition with the Guatemala highlands theory. With all the other evidence, particularly the history of the occupation of this area, it does add to the big picture.

For Book of Mormon believers, these new ideas about three distinct origins of Mesoamerican civilizations strongly reflect the three groups brought to the New World whose stories are told within its pages.

A new paradigm-in-process is replacing the old. We are now in the midst of a "new revolution"!


How can I write a "normal" conclusion which, according to

CONCLUSIONS: A FUTURE OF EXPECTATIONS

writing guidelines, should summarize and neatly tie up the points that have been made? As I look over the progress of the last 60-plus years, and the new shift regarding three distinct civilizations in Mesoamerica, I'm finding it difficult to restrain my enthusiasm for these breakthroughs—if I were standing before you presenting this material, I would not—could not, restrain my excitement! Nor, admittedly, can I do so here. In the above review of the story of the unfolding evidences over the past decades, I have not included an exhaustive listing of all that has been discovered and may, in fact, have omitted something someone else might think should be here.

We *will* see evidences continue to accumulate in linguistic studies and with more focus archaeologically on the Preclassic period. We will also see the future expansion of Maya studies by the Maya themselves. And we look forward to more insights relating to the growing together of the Bible and Book of Mormon and an awareness of its purpose and prophecies yet to be fulfilled in these Last Days. While the message is spiritual, the archaeological evidences are temporal, thus confirming the validity of the record as historical, but being mindful that all things are spiritual. Ultimately, the purposes and message of The Book of Mormon will go forth to the Lamanites, specifically to restore to them the knowledge of what the Lord

has done for their fathers, "that they may know the covenants of the Lord, that they are not cast off forever" (Title Page).

I firmly believe the confirming evidences required by The Book of Mormon account have been provided as part of the Lord's timing in preparation for greater things yet to come, and, by comparison, are actually the *lesser* of what He has in store (see 3 Nephi 12:1-5 [26:6-11]). The scriptures promise that many things are available as we exercise faith. Hebrews 11:1 says that "faith is the assurance of things hoped for, the evidence of things not seen." From the vantage point of 182 years since The Book of Mormon was published, the "unseen" evidences that our faith has hoped for have become "seen." The Book of Mormon is taking its place as a testimony of Jesus Christ alongside the Bible. The promises and prophecies within The Book of Mormon reveal that there are many records yet to come forth—the Plates of Brass, Mormon's library with both Nephite and Jaredite records, as well as other writings spoken of in First Nephi 3:249-251 [14:26-27] and Second Nephi 12:64-72 [29:10-13], including the words of the lost tribes of Israel, as well as the testimony of others, and perhaps the most revered and anticipated—the sealed vision of the brother of Jared. The best is yet to come! 

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TRAVELING IN MESOAMERICA (continued from page 12)

Each site is covered in its own chapter of the *LDS Guides*. The layout is quite nice and easy to follow with three components—first, the main part of each chapter presents background on the site based on known archaeological information, which is enhanced by two side-bars: a personal “travel diary,” “How We Got There” and “Book of Mormon Comparisons.”

Their photographs are stunning and site details give a person a preview of what to look for. The book concludes with some general observations, a timeline chart of the various sites visited, with a comparison to The Book of Mormon timeline.



Fig. 6. Riding down the Usumacinta on a lanca. Left side: Lyle Smith, Dennis Heater, (Rita Miller), Deb Hendrickson; Right side: Sherrie Smith, Shirley Heater, Tom DeBarthe, Ron Miller, Brooke Miller, Marshall Rein.

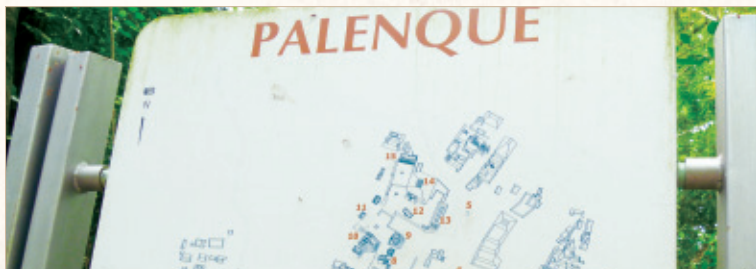


Fig. 7. Site map of Palenque.

Also interesting and useful is a listing of site emblem glyphs, as well as a pronunciation guide.

If there is one shortcoming, it is the lack of site maps which show each location in detail (see figure 7). Having a site map in advance is useful so you can check out a place before you get there and be guided through the site. As we discovered, some sites are spread out and it's easy to lose track of where you are in relation to the entrance!

These two guides are highly recommended resources for your next trip. If you are not making a trip anytime soon, or even if you are an “armchair” traveler, travel “vicariously” on this personal adventure as if “you are there”! —SRH



Fig. 8. Shirley Heater with author Daniel Johnson in October 2012 at the Book of Mormon Archaeology Forum Conference in Salt Lake City.

To purchase these books: <http://www.ldsguide.blogspot.com/>
 This blogspot has articles as well as book information.

An LDS Guide to Mesoamerica (hardback), 170 pp, can be purchased from the publisher Cedar Fort, Amazon and Barnes & Noble, as well as Borders. The *LDS Guide to the Yucatan* is available as an ebook for download at Cedar Fort in PDF or the kindle edition at Amazon.com.

TRAVELING IN MESOAMERICA

Traveling in Mesoamerica was a dream trip for several in our small tour group—the first and perhaps only time for most of us. We were privileged to have Lyle and Sherrie Smith as our guides. (See figure 1.)

As part of our preparation Sherrie provided an itinerary with reading suggestions for each site we planned to visit. In addition, I had just acquired *An LDS Guide to Mesoamerica* by Daniel Johnson, Jared Cooper and Derek Gasser. I also learned that a second volume, *An LDS Guide to the Yucatan*, was in preparation. The first volume covers sites in the Guatemala Highlands and Lowlands, Honduras and Mexico. Of all the sites covered, we planned to visit only two in Mexico—Yaxchilan and Palenque. The rest of the sites on our tour were in the Yucatan area, which would be included in their second volume. Much to my surprise and pleasure, Daniel was gracious to provide in PDF form prepublication chapters from this second volume for those specific sites on our itinerary which allowed us to print them out in advance. (See figures 2-4.)

The two volumes by Daniel and his friends, which are presented from their perspective as travelers, were a breath of fresh air! There are many guidebooks to Mesoamerica, some general, others site specific. The ones we have in our library vary from including interesting details to very short summaries, sometimes with black and white and/or colorful photos. These “official” guidebooks are generally impersonal.

In the *LDS Guides*, the first and second chapters discuss “Why Go To Mesoamerica?” or “The Yucatan?” and “The Book’s Purpose.” The why covers what was not known in 1830 and how this began to change with the publication of John Lloyd Stephens’ *Incidents of Travel in Central America* (1841) and *Incidents of Travel in Yucatan* (1843). As a result, with the advent and progress of archaeological research and its accompanying “evidences,” a Mesoamerican setting could be seen as meeting all major Book of Mormon requirements. A review of the ancient people, locations and time periods thus becomes helpful in deciding where a traveler might choose to visit. The authors’ selection of sites included a search for examples of the “it came to pass” Mayan hieroglyph, and they were surprisingly pleased to learn that this glyph “could be found almost everywhere we found Maya writing.”

Journey along with them as they discover many similarities to The Book of Mormon that they had not found mentioned in many LDS books and articles. Their stated purpose is to share their discoveries, theories and travel adventures for the average layperson. Accordingly, their experiences cover such subjects as lodging (hotels, huts and tent camping), on-the-ground travel such as driving an SUV, riding in a “little” van (“filled with as many people as would fit”), traveling by taxi, bus and river in a *lancha* (a 15-foot, narrow canoe-type boat; see figures 5 & 6), food safety (“keep away from tap water” and take “plenty of bottled water with you”—something which we found essential as well) and some caveats.

(continued on page 11)



Fig. 1. Tour Group. Front row left to right: Deb Henderson, Rita Miller, Shirley Heater, Sherrie Smith, Tom DeBarthe. Back row: Dennis Heater, Ron Miller, Brooke Miller, Jose (bus driver), Marshall Rein, Lyle Smith.

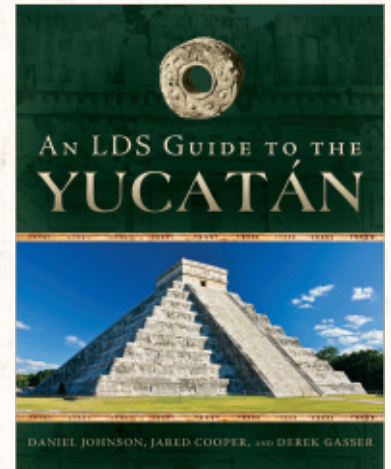
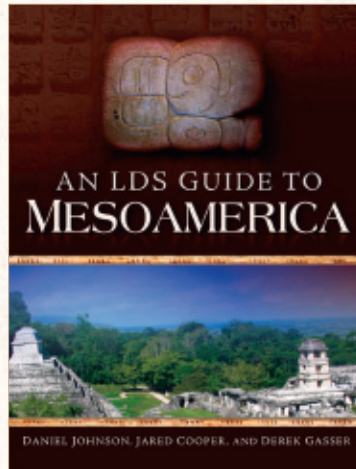


Fig. 2. An LDS Guide to Mesoamerica. Fig. 3. An LDS Guide to Yucatan.



Fig. 4. Authors Derek Gasser, Jared Cooper and Daniel Johnson.



Fig. 5. Lanchas on the Usumacinta River at Yaxchilan landing.