



Ten More Amazing Discoveries, George Potter, Cedar Fort, Inc., 2005.

From the back cover of the book:

Renowned Book of Mormon explorer George Potter continues to wander the sands of the Middle

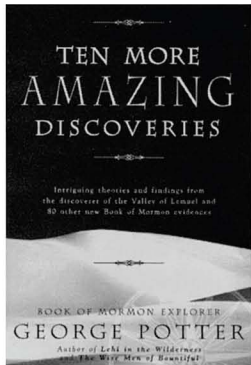
East because, in his words, 'I must'. The latest result, Ten More Amazing Discoveries, makes us grateful that he does.

Drawing upon years of research, study, and travel, he offers geographical support for Joseph Smith's assertion that the ancient Garden of

Eden was located in the New World, not in the Old World. He offers a new, exciting theory on the landing site of Noah's Ark. He shows how Bible scholarship supports the authorship of the Book of Mormon. And he takes us in search of the 'real' Mount Sinai and the trail of the Exodus.

'Are these amazing discoveries?' asked the author. 'To me they are pearls of truth that bring to life the sacred scriptures and confirm our faith.'

In Ten More Amazing Discoveries, George Potter takes us on a journey that, in the end, strengthens our testimonies with new insights into the Bible, the authenticity of the Book of Mormon, and the dealings of God with his children, both ancient and modern.



## Review of Ten More Amazing Discoveries by George Potter (2005)

### "Linguistic Footprints of Lehi"

By Glenn A. Scott

This small 146-page booklet contains ten articles on various scriptural subjects from the Bible and The Book of Mormon. Two of the chapters should be of particular interest to Book of Mormon readers. The theories of Potter are not necessarily those of PSI or the reviewer.

The first article is titled "Linguistic Footprints of Lehi," by Bruce Santucci. It is based on travels in Arabia where he found geographical and historical evidence of a people known as *Lihyanites*, or the People of *Lihy*, whom he equates with The Book of Mormon prophet, Lehi.

Santucci's rationale is that as Lehi and his followers traveled through northwest Arabia between 600 and 592 B.C., he spread the gospel of the One True God and so impressed the people of a tribe called Dedanites that they changed their name to the people of *Lihy*, or *Lihyanites*.

Richard Wellington, co-author of *Lehi in the Wilderness*, believes that Lehi spent several months or more at the ancient city of Dedan working and teaching to earn enough to continue the next leg of the families' journey.

Lynn and Hope Hilton, co-authors of *Discovering Lehi*, first brought the *Lihyanites* to the notice of Book of Mormon readers, noting that the people of *Lihy* came to power in northwest Arabia shortly after the prophet Lehi and his followers passed through that area. Old tribal maps show that the *Lihyanites* were a well-established tribe in the area east of Makkah during the lifetime of the prophet Mohammed. (See More Vindications of The Book of Mormon p. 5).

The Saudi Arabian Ministry of Antiquities and Museums notes that, "*Lihyanites* ruled the area between the Red Sea on the west and Domat al Jandal on the east, for about 500 years, ending with the rise of the Nabateans around 200 B.C."

Some Jewish historians believe that the *Lihyanites* were descended from Abraham through the Dedanites (Genesis 25: 1-3).

Professor Michael MacDonald, Oxford University, has showed that the language of the Dedanites and of the *Lihyanites* is identical, which would indicate that they were the same people who simply changed their name. Whoever *Lihy* was, he certainly made a deep impression on the Dedanites for them to name themselves after him (and significantly to do so shortly after the prophet Lehi and his followers passed through their area).

The modern name of the ancient city of Dedan is al-Ula. The name of *Lihy* is recorded in stone throughout the Ula Valley indicating that the name continued in the lineage of the *Lihyanite* kings. At Tayca on a black obelisk is inscribed "*Fadju Shahro bin Lihyan, son of the king of Lihyan.*"

The main Frankincense Trail led southeast from old Dedan. About 15 miles south is the town of *al-Lihin* (plural of *Lihy* in Arabic). In Arabic, consonants take precedence over vowels; therefore, *Lihy* (or *Lehi*) could be spelled Lahi, Lhy, or even Liyyah.

About 18 miles north of Madinah, on the edge of a rich agricultural area is another linguistic footprint of Lehi – *Jabal Lihayyan* or *Mount Lihayyan*.

And yet another is found 15-20 miles south of Madinah deep in a forbidding lava field—a hilly area called *Hujayyat al Lihyan*. It is a mystery why *Lihy* (or *Lehi*)

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### Ten More Amazing Discoveries

From page 1.

would even try to cross such an area, especially with women and children. Maybe this was a time when Lehi forgot to consult the Liahona and was forced to turn back to the main trail which runs along the eastern edge of the lava field and leads to the town of Taif. (Alma 17:71 [37:38-42]).

About 6 miles southeast of Taif there is a turnoff which leads to a town called Ghazal in a long valley called *Wadi Liyyah*. The next stop on the Frankincense Trail is Bishah which is outside the *Lihyanite* territory.

It is interesting that the Hiltons discovered that the *Lihyanites* also used the personal name of *Nafy* (Nephi ?), which appears on a 3rd or 4th century B.C. tomb near al-Ula. Also in 2004 Santucci found a *Lihyanite* inscription in the al-Ula valley which included the name *Sam*. The National Museum of Saudi Arabia in a joint Internet address with the Smithsonian Institute also lists another *Lihyanite* inscription which includes the name *Sam*.

It would be absurd to suggest that Joseph Smith, Jr. who had only a 4th grade education could have known about the obscure *Lihyanites*, let alone that they also used the personal names of *Nafy* and *Sam*. Indeed no westerner ever visited the land of the *Lihyanites* until 1876.

In ancient times the Oasis of al-Ula was called al-Ala or "God is the most knowledgeable," which certainly agrees with Nephi's statement, "the Lord knoweth all things" (1 Nephi 2: 100), and Lehi's words, "In the wisdom of Him that knoweth all things" (2 Nephi 1: 114).

Of course there is no direct proof that the Arabian *Lihy* and The Book of Mormon Lehi were the same person or that there was any connection between them. But,

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there is scarcely any other way to pronounce *Lihy* except (lee-high), and that together with *Nafy* and *Sam* plus the coincidence of the same territory and even the right dates is certainly amazing and strangely compelling.

### "Bible Scholarship Supports Book of Mormon Scholarship"

In this chapter, George Potter proposes to use a controversial methodology called Documentary Hypothesis (or Higher Criticism) to support Book of Mormon scholarship. He states that this methodology utilizing linguistics, archaeology, and history is widely used in both Christian and Jewish seminaries. And, in spite of its controversial history, he believes that The Book of Mormon can stand up to this kind of investigation. He feels Higher Criticism offers a more unbiased, objective and sectarian test than is usually offered Book of Mormon supporters. The author points out that while it might seem that he supports higher criticism of the Bible, which he does not, he does feel that deductive inquiry and empirical research can be useful.

To minimize such concerns he quotes extensively from a third-party book, *Who Wrote the Bible* by Richard Friedman, as representative of the best higher criticism. Potter observes "If the finest biblical scholarship provides evidence that would help place the original author (Nephi) in the world of Palestine between 922 and 586 B.C., it would be naïve for critics to argue that anyone could have written this book in New York in the 1800's."

LDS scholar Janne Sjodahl cites 1 Nephi 1:2 as an example of how higher criticism can tie Nephi to the ancient world.

It is certain that if this verse had been penned by a modern imposter, he would not have written "the language of my father" but rather "Hebrew." But Nephi did not know the language he was writing in by that name. Therefore, that this expression was used is unmistakable evidence of genuineness.

A basic premise of higher criticism as applied to the Bible is that there is evidence that different versions of the Books of Moses existed during the time period in which the brass plates would have been inscribed. Friedman explains:

There is evidence that the first five Books of Moses were compiled by combining four different source documents into one continuous history. The document associated with the divine name Jehovah (Yahweh) is called "J." The document referring to deity as God (Elohim) is called "E." The third document containing a legal section and priestly matters is called "P." And the source found only in the Book of Deuteronomy is called "D."

Of interest to the authorship test is that the brass plates contained a *version* of the Books of Moses. Thus we can presume that the writing style on the brass plates is also found in The Book of Mormon.

The Book of Mormon says that its first author (Nephi) and his family resided at Jerusalem in the days of Jeremiah, and that he got the brass plates from Laban, both of whom were descendants of Manasseh, one of the tribes that made up the northern Kingdom of Israel.

Nephi provided an itemized list of the documents contained on the brass plates. The evidence provided by Documentary Hypothesis for versions J, E, P and D correlates remarkably well with what Nephi found on the brass plates.

1. The brass plates contained the five books of Moses which compares with the combined versions of J and E found in the biblical Pentateuch. The brass plates also contained the fifth book, called version D.
2. The brass plates contained "a record of the Jews" which compares with version J, the version whose authors came from the Kingdom of Judah.
3. The brass plates also included a separate collection of the words of the holy prophets, which compares with version E, whose authors, like Nephi, came from the tribes that formed the Kingdom of Israel.
4. However, Nephi described no entries on the brass plates equivalent to the priestly version P.

We get a consistent series of clues that version E was written by someone concerned with Israel, and that version J was written by someone concerned with Judah.

Does The Book of Mormon support the theory that there once existed different versions of the Books of Moses in each of the two kingdoms? The answer is clearly yes!

*Continued on page 3.*



## Ten More Amazing Discoveries

From page 2.

In fact, The Book of Mormon distinguishes between the two records by tribal origin, more so than any other ancient record. Nephi and the brass plates had their roots in the Kingdom of Israel, the source of the E version.

The Book of Mormon goes so far as to explain how a version on the brass plates (presumably version E) is different from the modern Bible, which is based on the Torah.

The book which thou beholdest is a record of the Jews...and it also containeth many of the prophecies of the holy prophets, and it is a record like unto the engravings which are on the plates of brass, *save there are not so many* (1 Nephi 3:163, emphasis added).

The brass plates collection of the prophecies of the holy prophets can be assumed to be a record of their tribal version of the Books of Moses, or version E.

Friedman writes:

They (E and D) both place greater emphasis on the role of the prophets. Biblical scholars have concluded that version E was written by authors from the northern kingdom.

That conclusion not only supports authorship claims of The Book of Mormon, but also explains how Laban came to be guardian of the brass plates.

Nephi, living at Jerusalem, must have been aware of version P, of which he did not approve, for he wrote: "For I, Nephi, have not taught them (his people in the New World) many things concerning the manner of the Jews; for their works were works of darkness" (2 Nephi 11:3). Thus, Nephi explains that the Jewish version differed from the Israel version on the brass plates. The latter version contained more prophecies and emphasized the prophets.

Nephi wrote of his father telling the family of prophecies made by their ancestor, Joseph of Egypt, presumably from the E version because of the special treatment of Joseph. Those prophecies found in The Book of Mormon are not found in the Hebrew Bible.

Friedman writes that the stories invoking the name God (Elohim) include the names of the tribes of Israel, whereas the stories that invoke the name Jehovah (Yahweh) are from the tribes of Reuben, Simeon, Levi and Judah.

Nephi, being from one of the tribes of Israel, would have been taught religious

terms by the priests of Israel and from his father. So, if Nephi had used the name Jehovah (that being the terminology of Judah), that would give reason to question the authenticity of The Book of Mormon, which refers to deity as "God" 1,339 times (the terminology of Nephi's tribe), whereas the title "Jehovah" is found only twice, once in a quotation from Isaiah, the other in the last sentence from Moroni where he was clearly referring to Christ rather than to the Heavenly Father.

How does The Book of Mormon show a bias toward the northern kingdom? A good example is its reference to the brass serpent that Moses raised in the desert. That icon is mentioned in the E version and in The Book of Mormon, but it does not appear in the J version. The opposite is true of the Ark of the Covenant, an important icon of the Temple and, therefore, of the Kingdom of Judah. The Ark is mentioned in the J version but in neither the E version nor The Book of Mormon.

Is there anything in The Book of Mormon that would explain such a bias? Yes, Nephi was aware of the long-standing enmity between the two kingdoms. He wrote "Manasseh, Ephraim, they together shall be against Judah" (2 Nephi 9:81); and, "Let us go up against Judah and vex it" (2 Nephi 9:19).

Friedman presumes that the authors of the E version were probably priests from Shiloh, the religious center of the northern kingdom. The priests of Shiloh claimed lineal descent from Moses, whereas the priests of Judah claimed their descent from Aaron. Documentary Hypothesis suggests that the E version emphasizes Moses as its hero whereas Aaron is shown in an unfavorable light. The name Moses is recorded 63 times in The Book of Mormon. Aaron is not mentioned.

During the period from 922 to 586 B.C. Palestine was more a group of autonomous tribes than two unified nations. The rivalry between the kingdoms centered on which tribe had the birthright covenant with God. The northern kingdom claimed it through Ephraim (Genesis 48:8-22), while Judah claimed it through David (Genesis 49:8-10).

The Book of Mormon mentions Judah, son of Jacob, only twice while Joseph is mentioned 31 times through ten chapters, including 4 times regarding God's promises to Joseph, whereas it emphasizes the conditionality of God's promise to Judah

(Genesis 12:77-78).

The E and J versions also differ on the commandment forbidding idols. The J version prohibits only graven images (Exodus 20:4) suggested as a criticism of the golden calf set up by Jereboam in sanctuaries in Israel; while the E version prohibits both graven and molten images (Isaiah 42:17) perhaps in criticism of the golden cherubs and the bulls supporting the Molten Sea at the temple of Jerusalem.

Friedman suggests that Jeremiah may have been descended from the priests of Shiloh in Israel (who fled south to Judah before the fall of the northern kingdom to the Assyrians) for Jeremiah is the only prophet to mention the brass serpent that Moses raised in the desert and which was kept as an icon in Israel for many years. That story is found only in the E version. Jeremiah is also the only prophet to refer to Samuel the priest, prophet and judge from Shiloh.

Potter suggests that the P version, with its priestly laws and codes, was not found on the brass plates. He feels it unlikely that Laban or any Israelite would have considered them sacred scripture. Certainly The Book of Mormon contains no such body of laws or codes. In fact, Jeremiah was critical of the legal part of version P, believing that it lessened the importance of the prophets and that it promoted centralized worship at the Temple in Jerusalem. Prophets and prophecies were the core beliefs of Lehi and Nephi. The stated reason why Lehi was sent back to Jerusalem for the brass plates was to have the words of the prophets (1 Nephi 1:83).

Finally, Friedman suggests that the fifth Book of Moses, Deuteronomy, was probably not among the original Books of Moses (but added later), probably dictated to Baruch by Jeremiah sometime before 622 B.C. when it was found in the Temple. If that is true, had Nephi claimed to have seen the five Books of Moses twenty years earlier, current higher criticism could have dismissed The Book of Mormon as a fraud. However, just the opposite is true because Nephi left Jerusalem with the brass plates containing all five Books of Moses after 622 B.C., when the manuscript of Deuteronomy was found and before 586 B.C. when Jerusalem was destroyed by the Babylonians. Historical evidence of Deuteronomy's authorship was not known in 1829 when Joseph Smith, Jr. was translating the plates of The Book of Mormon.



4 **glyph** notes**More Vindications of The Book of Mormon**

By Jennifer Raffety

**W**hen I requested baptism in my late teens, I did so with the understanding that I did not accept The Book of Mormon. I did not have any agenda to convince others of its worthlessness; I simply was not interested in the book. However, through the gentle promptings of the Holy Spirit (and the info-mercials of a somewhat over-eager husband), within ten years, I had wholly embraced the truth and validity of the book.

Critics from the beginning have discounted The Book of Mormon, yet cannot prove it false. Actually, there is ample evidence that indicates The Book of Mormon is entirely possible. Through the years as I have read long passages in the first five chapters of 1 Nephi, I always wondered, "Surely there is evidence of Lehi's passage in the Old World from Jerusalem to the land they called Bountiful." Yes, surely there is! I would like to share just a few of these findings in relationship to Lehi's "Old World" journey.

From reading Nephi's account as recorded in 1 Nephi 2:27 to 5:173, there are numerous things one would look for to support his account of their journey in the Old World. This article will be entirely too short to address all of the more obvious points; so I will limit myself to these five: 1) the path itself (difficult terrain and/or multiplicity of paths, thus the need for the Liahona; the availability of water/accommodations), 2) area of broken bow which would include no game small enough to obtain with stones and sling and appropriate wood to make a new bow, 3) Nahom (already named), 4) Bountiful, and 5) wild beasts capable of devouring a human.

In Nephi's account, he never uses the word "desert". Rather, he uses the word "wilderness" more than 60 times. This reference might seem strange until an older dictionary is consulted.

-a desert, a tract of land or region uncultivated or uninhabited by human beings, whether forest or wide barren plain; in the United States, applied only to forests;

-in the scriptures, applied frequently to deserts of Saudi Arabia (Websters 1828 dictionary)

Peoples native to the Middle East have traveled in and through the Arabian

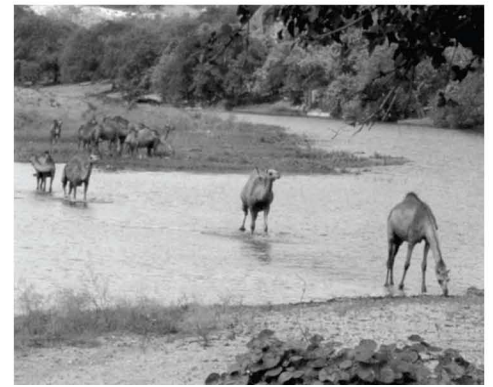
Peninsula for centuries. There are major and minor well-established routes in and through this region. Many of these routes are dry stream beds (called wadis) which provide a sand-cushioned roadway during the dry season, easily discernible to the traveler.

Using these trails is similar to the Oregon Trail experience across the plains and mountains of the western United States; there are major resting spots (such as Independence Rock, Soda Springs, Fort Laramie or the Dalles), which provide opportunity to obtain water, fuel and game. Between these major spots, the trail can widen considerably. So it is with these desert trails in the Arabian Peninsula.

These routes would need water and need it on a consistent basis. There are water holes spaced between 18 and 25 miles apart (only one approximately 60.6 miles) along these major and minor routes. A camel travels approximately 20 miles in 6 hours and is well suited to the climate and water restrictions. Six hours would be a good day's travel in the desert whether on camel back or afoot. While The Book of Mormon never mentions camels or beasts of burden, this doesn't rule out their use by Lehi and his group, as the camel and donkey were both common modes of transportation in the desert and in Israel and they still are today. The Old Testament has over 50 references to camels, and they are specifically mentioned as animals used for desert travel (i.e. Isaiah 60:6 and Esther 8:10).

Nephi mentions the tent as their desert abode 14 times during this time frame. Considering the wealth of Lehi, these could have been purchased just before their journey. Nephi does not mention the need for procuring these needed items; his account simply states "... and [he] took nothing with him, save it were his family, and provisions, and tents, and he departed into the wilderness." Possibly Lehi was a merchant, well acquainted with desert travel and desert life, thus already in possession of needed tents. Ishmael as well could have been a merchant, well acquainted with desert travel and desert life. Possibly Lehi's sons, as well, were being schooled in the business to become merchants (such as Lehi and Sons, Company, founded 625 BC?). This might account for Laman's and Lemuel's strong opposition to leaving their

Photo Credit: Don Beebe



Salalah, Dhufar, in Oman has water, honey-bees, flowers, metal ore, large trees, mountains and animal life.

wealth and journeying across the desert to places unknown.

There is and was a well traveled south-southeast route along the Red Sea coast. It does change direction at one point and turn eastward. This route is the Frankincense Trail. This trail was a major desert highway utilized by those employed in the frankincense trade. The frankincense trade practiced a middleman approach that kept the travel details of the east-west companies from the travelers of the north-south companies and vice versa. This added security to their 'corner on the market' so to speak. This also kept parts of the trail secret from everyone except those in power of the frankincense trade.

Similar to a pioneer family's purchase of a guide book (*The Oregon Trail* by Francis Parkman) or the employment of a trail guide for travel on the Oregon Trail, possibly one of the purposes for the Liahona was to guide Lehi and his company in ways that would avoid danger (from those wishing to keep the details of the Frankincense Trail in secrecy and/or from extreme physical want, such as lack of game or vegetation (1 Nephi 5:18). If Lehi was a merchant and acquainted with desert travel, most likely he was not acquainted with the entire Frankincense Trail. It is very likely that, as a merchant, he would have traveled from Jerusalem several days' journey to a spot very near the Red Sea to procure his merchandise, as this area is a cross-roads for merchants from the southwest, west, northeast and southeast. And, if his sons were indeed being schooled in the business by him, they, too, would be familiar with the route and thus be able to travel back to Jerusalem alone twice for the brass plates and the family of Ishmael (1 Nephi 1:29-33, 60-62 and 2:8-11).

*Continued on page 5.*



## More Vindications

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Nephi specifically mentions the name of the place where Ishmael died and was buried “. . . which was called Nahom” (1 Nephi 5:44). Nephi also mentions that at this point their travelings changed from a south-southeast direction to an easterly direction (1 Nephi 5:16, 18, 55). Is there such a place at such a spot on the trail with a place name of Nahom or something very similar?

There is a named place at or near the turning of the Frankincense Trail called Nah'm, North Yemen. It is a very small village today, most large maps do not show it. To find its general location, draw a line west from Ma'rib and a line northeast from San'a, where their intersect is the approximate location of Nah'm, North Yemen.

Shortly after their departure, Nephi mentions wild beasts capable of devouring a man (1 Nephi 2:27). Job 39:15, Psalm 80:13 and Hosea 13:8 allude to the general idea of a wild beast destroying property and/or persons. In our country, this description could be a bear or a mountain lion without specifically mentioning the beast's name. Were there and are there still such beasts in the areas where Lehi and his entourage traveled. In the central areas of the eastern Red Sea coast, there are beasts the locals call a black hyena. These beasts are twice the size of a dog and villagers fear them more than lions because they are known to come into a native's hut and carry away a child to devour in the desert. They

are fully capable of killing (and devouring) a man.

Nephi gives many explicit details about geography when he recounts the breaking of his steel bow and the making of a new wooden bow (1 Nephi 5:22-38). Assuming that Nephi's extreme physical strength was not the cause of the broken bow, rust seems the likely culprit. Is there a place in the general vicinity of western Saudi Arabia with these specific details? The area north of Jiddah has dreadful weather—a combination of sand, salt, terrible heat and humidity; these weather conditions could cause a steel bow to rust and break and a wooden bow to lose its spring. Pomegranate and nab trees grow nearby, both of which are excellent for making a bow. Also, there are mountains nearby.

Finally, at the last point of the journey in the Old World, a place which they called Bountiful (1 Nephi 5:67), Nephi's astonishing recount includes such things as wild honey and much fruit (verse 62), water, ore for tools (verse 72), timbers (verses 168-173), mountains (verse 68) and location on the sea (verse 64). In 1830, this description must have sounded fantastic and beyond belief. There was little known about the Arabian Peninsula, other than the vast deserts it contained and the nomadic tribes who lived there. Is there such a place on the peninsula that even vaguely resembles this description?

Salalah, Dhufar, in Oman has water, honeybees, flowers, metal ore, large trees, mountains and animal life. It also have

many fruits and vegetables, such as limes, oranges, dates, bananas, grapes, citrons, apricots, coconuts, beans, cabbage, spinach, carrots, squash, papaya, sugar cane, figs, radishes, tomatoes, cucumbers, green pepper, eggplants, onions, pomegranates, melons, etc. It also has the frankincense tree.

Salalah and the surrounding area is so verdant during the rainy seasons (mid-June to mid-September) that many tourists choose to visit then as a respite from the extreme heat of other parts of Oman. Photos taken of the area during the rainy season resemble those of the Northwest (with palm trees) or parts of the Gulf coast (with mountains). Yes, surely there is evidence of Lehi's passage in the Old World to the New World.

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## A Call to the Faithful

Tend to the sick and the weak  
For as you do unto them, You do unto me.  
For charity, love and affection  
Is what will bring my people to perfection.

Cease to have strife with one another  
See all mankind as your sisters and brothers  
Spread my gospel to all that will hear  
To relieve the world of all of its tears.

Fall on your knees together and alone.  
Help carry your brother's burdens as if they were your own.  
Forgive each other your sins and your strife  
As Jesus has forgiven yours, to help bring you eternal life.

Jill Beebe Resch

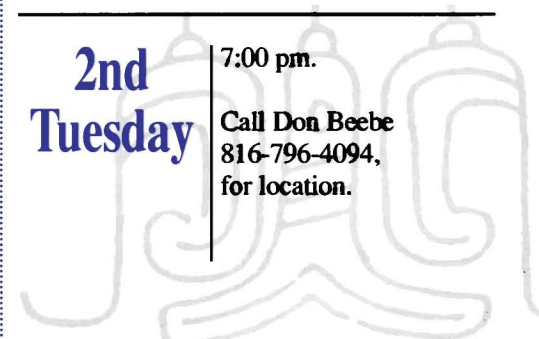
## glyph calendar

MAY - JUNE

2nd  
Tuesday

7:00 pm.

Call Don Beebe  
816-796-4094,  
for location.





6 *glyph notes*

## The Ancient Maya as Seen from Space!

**I**t's a jungle out there! Ancient ruins can be just a few feet away and yet totally obscured from sight by the thick overgrowth of centuries. From the air, only the tops of pyramids protrude above the dense rain forest of Guatemala. But "space age" archaeologists are changing this!

In 2004, archaeologist William Saturno (University of New Hampshire) and a team of NASA scientists tested the latest satellite technology to penetrate the dense jungle in the greater area around San Bartolo in northern Guatemala. We reported in *glyph notes* (November/December 2004 and January/February 2005) on the symposium on this site and Saturno's unprecedented 2001 discovery of the oldest intact murals in the Maya area. At those meetings, we also first learned of his initial test results identifying color variations of plant material in satellite images. They were seeing a contrast of dark trees and foliage with lighter areas. Using the satellite images<sup>1</sup>, they walked into the jungle and found previously unknown ancient Maya settlements that exactly matched the lighter areas in the images! They concluded that this was not mere coincidence. What was causing the vegetation signature?

A simplified explanation relates to the latest satellite photography, which captures the highest resolution in both visible and near-infrared spectrums to one meter scale. The "signature" of ancient habitation becomes obvious in the color variations of the vegetation, not apparent on the ground to the naked eye. The cause of these variations is directly linked to the excavated limestone and lime plaster used by the Maya in building their structures. As they deteriorated and leached into the soils, the chemical makeup was apparently altered, contributing to the type of foliage growing as well as nutritional differences in trees. A change in the environment was created, providing a fingerprint of past civilization visible today from space.

Last month (March 2006), William Saturno reported at the Maya Meetings in Austin, Texas, that new areas of the San

Bartolo site were subsequently explored using satellite imagery. A large number of structures were discovered east (from the mural group) across the arroyo, on top of the hill, greatly expanding San Bartolo proper. Additional satellite photos shown at

the Maya Meetings showed the telltale coloration of the ancient Maya occupation throughout a larger area, helping to place the site in context with the region.

The results at San Bartolo are only part of the story. NASA announced in February 2006 that

following the initial field test at San Bartolo in 2004, expanded application of this technology has resulted in the discovery of numerous Maya ruins from space around Tikal and Palenque. NASA continues its commitment to revisit Guatemala each year through 2009 under a Space Act Agreement with the University of New Hampshire, with the support of the Guatemala Institute of Anthropology and History, and the Department of Pre-Hispanic Monuments.

We look forward to even more astounding results when you realize that other than major sites, most of the areas have not even been explored on the ground. This carries profound implications for an overall view of Maya settlement patterns, identifying both small and large areas, as well as those not used by the Maya—all without cutting down trees. The potential for this technology is truly explosive!

Shirley R. Heater

<sup>1</sup> Remote sensing and satellite imaging is not new.

As early as the 1960s aircraft photos were used to reveal crop stress and predict corn blight. I worked at Lockheed/NASA in Houston in the 1970s in the Data Bank Department which housed thousands of these remote sensing photos. And since that time, we've all seen photos of polluted rivers and lakes exposed in multi-color satellite images. In archaeology, photos of raised fields in the Maya area also revealed the use of intensive agriculture! Tom Sever, NASA archaeologist, has been using satellite imagery to monitor changes in the Peten jungle since the 1980s and recognized the potential for identifying archaeological sites and features.



The next issue  
of *glyph notes*  
will focus  
on the Maya Meetings  
in Austin, Texas,  
"The Palenque Mythology:  
Old Gods  
and New Readings."  
(See Clips this issue)



## the Joy line as shared with Joy Muir

Prince Akumaobi served as the pastor of a Methodist church for two years. One day in a dream, he saw himself in a large congregation and he seemed so small—like a baby in the church. He watched as three men approached the altar saying they wanted to bring someone into the priesthood. Then he heard his name being called, “Prince Akumaobi, you are called into the office.” He replied, “NO!” He saw himself running away with two men grabbing his arm and taking him back to the church. They took him to the altar, poured oil on his head and prayed for him.

He had the same dream the next two days. The third time in his dream he was taken to the altar again, only this time he was aware of a man he could not see because of the brightness around him. The personage told him he had been called to work for Him and that He would be with him always. He was told his work would be in Nigeria as well as the world in general. Then oil was poured on his head and he

was told there was a much greater work for him to do.

Six months later, in another dream, God showed him a small congregation. He was told that this is where he would glorify His name. He was told that he should be baptized at this place. He replied that he was already baptized, but the voice told him he needed to be baptized again. The next Sunday he found the small church pictured in his dream. When he walked into the church, one of the men up front told him to join them because they knew he was a man of God. He was baptized the next week by Hensley Mbanso.

Prince was told by someone that there was a book in this new church he had joined that was a secret book and also an evil book. After inquiring about this, he was told by others the book was not secret and was called The Book of Mormon and that it was a second witness of Jesus Christ. He was given a Book of Mormon and recognized that it was a holy book. He placed the

book on a table and when the man who told him it was evil saw it, he told Prince to remove the book! Prince told him what the book was about, but the man insisted it was evil.

Prince decided to go to the Lord in prayer about the book. He asked God if the book was really from Him. In October 1999 while Prince was sleeping, he saw himself in the wilderness. He then saw the Lord who said to Prince, “Do you want to know about The Book of Mormon?” He said, “Yes.” He was told to look and he saw an angel. The angel told him that he was the angel that visited Joseph Smith, and that The Book of Mormon is a Holy Scripture and that it is a second witness that Jesus Christ is Lord. The angel said his name was Moroni and that Prince would be used to proclaim about this book to the world.

Prince and his wife, Chinomsa live in a village suburb of Umuahia, Albia State, Nigeria. They are expecting their first child in September.

## glyph clips

◆ In celebration of the 30th year of the Maya Meetings at the University of Texas - Austin, the theme of the weekend workshop was The Palenque Mythology: Old Gods and New Readings. When the meetings began in 1976, initiated by the late charismatic art historian Linda Schele, the theme that year was also about Palenque inscriptions. Since 1976, much new knowledge has come forth and great advancements have been made in the reading of the hieroglyphs.

In 2005, David Stuart came to UT from the Peabody Museum at Harvard to become the director of Mesoamerican studies, including this yearly forum of glyph workshops and lectures.

The format changed this year. Instead of having the “long” workshop following the weekend presentations, it was held the three days prior, from Tuesday through Thursday. Friday focused on a series of eight lectures given by those

working in the field, and their presentations included the very latest information—even including new stuff found the day before the presentation! (Material provided to the presenter from someone else working in the field via the wonderful new invention of digital images over the Internet!)

George Stuart, prior head of the archaeology department of the National Geographic Society, along with Kenneth Garrett, a National Geographic staff photographer gave the Friday evening special keynote address. Dr. Stuart humorously reminisced about how he got started in Maya archaeology and subsequent years of exploration.

Several PSI members and friends attended: Dr. Richard deLong from California, Shirley and Dennis Heater from Oak Grove, Missouri, Cliff Herod from Dallas, Texas, and Lyle and Sherrie Smith, Grain Valley, Missouri. Shirley, Lyle, and Sherrie, who have all attended

the weekend workshop in prior years, went to the long workshop for the first time. Peter Mathews directed the introductory glyph workshop where Shirley and Lyle worked on one of the hieroglyphic panels from Palenque’s Temple of Inscriptions. Sherrie worked in the intermediate workshop led by Marc Zender deciphering and translating a hieroglyphic stairway at Dos Pilas. This was so fruitful and productive, as well as a lot fun, that they would love to do it again next year.

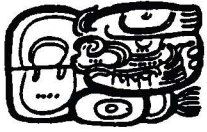
Your contributions to PSI enable members to attend important conferences or workshops such as these. It is the best way to keep up to date on what’s happening archaeologically, linguistically, and epigraphically in Mesoamerican studies. They in turn share with *glyph note* readers the latest news from the field.

Sherrie Kline Smith



# glyph quotes

“...I know that my Redeemer liveth....” — Job 19:25



By Clyde Noren

**T**he life and ministry of Jesus Christ has had a greater affect upon western civilization than any other event in the history of mankind. The climetic event in the life of our Lord Jesus Christ was His resurrection and miraculous reappearance afterwards as recorded in the Holy Scriptures in Acts 1:3. This return of Jesus brought many of the followers at that time to profess that, “I know that my Redeemer lives.”

The first testimonials of our Lord’s resurrection are found in the 24th chapter of Luke and the 20th chapter of John. Mary Magdalene, Joanna and Mary, the mother of James, had come to the sepulcher for the purpose of anointing the body of Jesus with spices. The women informed Peter and John of the empty tomb. These two disciples upon their arrival at the tomb observed that the tomb was empty and the burial clothes and napkin were set aside. The napkin that had covered Jesus’ face had been folded or wrapped according to Jewish custom. It was at this point that John, specifically, knew that Jesus had risen.

The events of the crucifixion and resurrection of Jesus resulted in the observance of a period of worship called Easter.

According to Willeston Walker, writing in A History of the Christian Church, the first celebration of Easter occurred in 154 or 155 AD. Since that time, the Easter observance has become an important event in the Christian worship experience, reaffirming their convictions and testimonies with, “I know that my Redeemer lives.”

Job’s conviction was an early beacon of hope and assurance when he said, “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.” (Job 19:25)

Joseph Smith, Jr. and Sidney Rigdon in 1832 bore this same conviction when they stated in the Doctrine and Covenants, “This is the testimony, last of all, which we have of Him, that He lives.”

The final and convincing testimony of Jesus’ resurrection is recorded in Acts 1:3 when He was seen by His apostles and other believers during a period of forty days. Jesus also saw His sheep which were not of that fold and spent time in Mesoamerica ministering to His followers there, according to scriptures in The Book of Mormon. (3 Nephi, 5th Chap.)

Total belief in the resurrection has a great impact upon our faith. It brings assurance to our souls of being united with Jesus in a spiritual bond linked with Him forever. Such deep faith brings strength in the time of our trials, surrounds our living environment with His love, and points the way to eternal life.

*“This is the testimony, last of all,*

*which we have of Him, that He lives.”*

The Easter season is a time for all

believers to strengthen their testimony that our Redeemer lives. Such assurance has been expressed in the hymn, “I Know That My Redeemer Lives” credited to Charles Burney and Samuel Medley. The hymn contains this important promise for His followers, “He lives my mansion to prepare; He lives to bring me safely there.”

Yes, Jesus Lives!

*“Believe in God;  
believe that he is....”  
(Mosiah 2:13)*

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