

GLYPH

Notes

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Friends of the Maya

Recently we became aware of a website for Friends of the Maya (www.friendsofthemaya.com.) This group helps provide funds so selected Mayas can attend hieroglyphic workshops to learn more about their heritage by learning how to read the glyphs. Be careful not to confuse them with another organization, Friends of the Maya Foundation, which has a similar name and will show up on a web search.

We at PSI find these efforts to make the Maya acquainted with the hieroglyphs and their own history truly inspiring. The Friends "mission" page says it so well that we are publishing it here in total (with permission from Bruce Love) so those who do not have access to the Internet can become acquainted with these exciting developments. Those who saw the movie, *Breaking the Maya Code*, will



Diane Strampe

recognize some of the history about how this came about.

MISSION

The Maya people are on fire to re-discover their past and we are here to help.

Friends of the Maya supports indigenous Maya leaders who are thirsting to learn ancient hieroglyphic writing and the calendar. With financial aid from FoM, our Maya colleagues attend workshops and conferences in the US, Europe, and Latin America to gain the latest insights from foreign researchers. They combine these with ancient teachings from their own elders and spread this knowledge to the Maya-speaking communities. Friends of the Maya supports these efforts.

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Friends of the Maya (cont. from page 1)

HISTORY

FIRST GLYPH WORKSHOPS FOR MAYAS

In June 1987, a group of North American academic linguists were meeting in Antigua for their ninth annual workshop on Maya linguistics, organized and sponsored by the Proyecto Lingüístico Francisco Marroquín. The participants included a number of indigenous Maya linguists-in-training.

Kathryn Josserand presented a paper titled “Tipos de material literario y modos de presentación.” The paper discussed various ways of presenting native texts, including the multi-line format preferred by linguists, poetic structuring, comic trips, live theater, and even hieroglyphic inscriptions.

After her presentation, some Maya students approached her and commented that she had apparently been able to read the hieroglyphic inscriptions, and she told them “Yes,” we could now read much of the texts. They responded that they wanted to learn to read the Maya hieroglyphic writing.

An excursion to Copán was planned for that Sunday, but the next day, Saturday, was free, and Kathryn suggested that she and her husband, Nick Hopkins, could hold a one-day workshop for those interested. Having just done a workshop at the Casa de la Cultura in San Cristóbal de Las Casas, Chiapas, they had materials in Spanish at hand. Saturday, some 30 Mayas arrived, interested indeed, and received an introduction to the glyphs, including a detailed reading of the Palenque Temple of the Cross inscriptions, including a historical panel that relates a series of births of rulers.

When Kathryn asked the students if they could see what was going on, one of them replied “Es un registro de nacimientos! Esta es nuestra historia!” (It is a record of births! This is our history!). Several then commented “We always knew we had a history, but it has been kept from us.” They fervently wanted more.

Kathryn and Nick reminded the students they were all going to Copán the next day, and the leading presenter of glyph workshops, Linda Schele, would be there and would give the group a guided tour of the site. They suggested the Mayas talk to Linda about future instruction.

Sunday, after the guided tour, Nick and Kathryn met with Linda at the Hotel Marina and introduced her to Martín Chacach and Narciso Cojti’, then among the leaders of the Maya linguists. They asked her to come to Antigua and give them a glyph workshop. Linda replied that she was supposed to be in Copán, where she had

a Fullbright scholarship to Honduras. They argued she had an obligation to the Maya Nation, not to Honduras. She agreed only on the condition that Kathryn and Nick would leave their work in San Cristobal, Chiapas, to help her out, since her Spanish was limited. All agreed.

Nora England, then a linguist at PLFM, translated a workbook supplied by Linda and organized an introductory glyph workshop to be held in one of the ruined churches in Antigua. Some weeks later (July 20-22, 1987), Kathryn Josserand, Nick Hopkins and Linda Schele held forth in front of more than two dozen indigenous Maya students! The students represented seven Maya languages and five Guatemalan institutions (Kaqchikel, Q’eqchi’, Mam, Tz’utujil, Ixil, Popti’ and Ch’orti’; PLFM, PRONEBI, IGED, CIRMA, and ILV).

The great success of this endeavor made Linda realize how much she enjoyed working with the Maya, and she returned periodically over the years, as did Kathryn, Nick, Nikolai Grube and others, to teach workshops, often organized by Nora.

To our knowledge, these were the first glyph workshops organized specifically for Maya attendees.

BIRTH OF FRIENDS OF THE MAYA

After 1987, Linda Schele, one of the great catalysts of all time for instilling enthusiasm in Maya studies, began to bring indigenous Maya students and scholars to her famous Maya Meetings in Texas, held annually in Austin since 1977. She and Nikolai Grube also extended their workshops to Valladolid, Yucatán.

In 2004, Sue Glenn and a handful of Maya Meeting attendees realized that the participation of Maya colleagues was an ad hoc arrangement from one year to the next and was in no way formalized or institutionalized. Under Sue’s leadership, arrangements were made to ensure at least some participation in the 2005 meetings.

At that session, in 2005, Sue spearheaded a concerted effort, involving a greater number of people, to formalize support for bringing more Maya colleagues to Texas. That year marks the birth date of Friends of the Maya. By 2006 we were able to sponsor ten Maya attendees from Mexico and Guatemala and to help others with invitations that aided their visa application process. In 2007, we sponsored twelve attendees. 2008 was our high point in numbers sponsored, thirteen attended that year.

The year 2009 marked a watershed event at the




Barbra Jordison

Maya Meetings in Texas. Eight of our sponsored attendees presented their own papers to the general audience in a special session lasting an entire afternoon. With simultaneous translation provided from Spanish to English, one after another Maya scholar transfixed the largely English-speaking audience with their PowerPoint presentations, personal style, and academic erudition. At the end of the afternoon, everyone present knew they had witness an event of historic proportions.

In 2010 the scene is shifting to Guatemala, as the Maya Meetings begin their new life of alternating annually between Antigua and Austin, and Friends of the Maya is likewise shifting its focus. In our history, our main thrust has been to sponsor transportation and lodging for attendees at the Austin meetings. We will continue to do so, bringing thirteen

Maya colleagues to the Antigua meetings in 2010, but we will also begin supporting Maya glyph workshops taught by the Maya themselves. We will keep you posted of these exciting developments in our blog (please click “news.”).

I hope this summary of our history captures some of the excitement and thrill of accomplishment that we all feel. If any of you who are reading this care to contribute more details, especially if you have historical photos, please send them to me personally, Bruce Love, President of Friends of the Maya (see “contact”) so that we can keep a historical archive of this important organization.

Contributions can be mailed to Al Meador, Friends of the Maya, 2042 Windbrook Dr. SE, Palm Bay, FL 32909. 

GLYPH *Quotes*

All things have been done in the wisdom of him who knoweth all things.

—2 Nephi 1:14

By Sherrie Kline Smith


For many years it has been my practice to read through The Book of Mormon, beginning to end, at least once a year. Usually I try to do it just prior to going on one of the tours that my husband Lyle and I have led for over 23 years. As you can image, that copy of the book is fairly well marked—passages I want to remember, cross references, etc.

Several months ago, in The Book of Mormon Sunday school class, Connie Smith called our attention to this verse, “All things have been done in the wisdom of him who knoweth all things” (2 Nephi 1:14). Through all the years of reading The Book of Mormon, the beauty of this simple statement had escaped me. Perhaps it’s not to be wondered at—this scripture is “buried” among some of the most famous passages quoted from the book, like “there is an opposition in all things” (2 Nephi 1:81), or “Adam fell that men might be; and men are, that they might have joy” (2 Nephi 1:15).

These are part of Lehi’s blessing to his son Jacob and includes some of the most profound principles about the gospel, like the gift of agency, the fall of man, salvation,

fall of Satan, creation, and more. So it’s not surprising that I had overlooked this counsel to Jacob. In fact, it’s the verse just prior to “Adam fell that men might be; and men are, that they might have joy.” As a rule, this is the passage most remembered.

But since that Sunday school class, I have found this simple statement profound. When something doesn’t turn out the way I have prayed for, I repeat to myself, “All things have been done in the wisdom of him who knoweth all things.” If something happens in the family that I don’t understand, I remind myself, “All things have been done in the wisdom of him who knoweth all things.” When things don’t go as hoped for at work, I tell myself, “All things have been done in the wisdom of him who knoweth all things.”

This passage has become a “rod of iron” for me these past months. It alleviates my distress, calms my soul, and strengthens my faith that God knows best. Even though I would wish for something different, I have to acknowledge that “All things have been done in the wisdom of him who knoweth all things.” 



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“All things have been done in the wisdom of him who knoweth all things”...
has become a rod of iron for me these past months. It alleviates my distress, calms my soul, and strengthens my faith that God knows best.*

Relevancy of Book of Mormon Today to All—Part 2

By Eric B. Scott

This second portion continues an edited version of a paper presented by Eric Scott at the Book of Mormon Roundtable in November 2009.

Is The Book of Mormon relevant today and, if so, to whom is it relevant? I have put together various sources to support my contention that it is relevant today and it is relevant to all. Sources are referenced by the author and page number. Any unreferenced comments may be attributed to me. [Ed. Note: Permission granted by Rich Rupe to use the quotes from his book.]

More Plain and Precious Truths

“Jesus is God, the eternal Father. ‘It must needs be that the Gentiles be convinced also, that Jesus is the Christ, the Eternal God; and that he manifested himself unto all those who believe in him, by the power of the Holy Ghost; Yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs and wonders, among the children of men, according to their faith’ (2 Nephi 11:78-79)” (Rupe 2009:58).

Purpose of Life and Plan of Salvation (Rupe 2009:59-60)

‘Adam fell that men might be; and men are, that they might have joy’ (2 Nephi 1:115) . . . If one believes that our ultimate destiny is one of joy, then that must mean that God is a good God and that he can be trusted with our cares and concerns. [There is] no clearer, succinct picture . . . available detailing the purpose of life and God’s plan of salvation than that picture painted in the Book of Mormon.... [T]he following is a summary of God’s plan of life as given to Jacob [the brother of Nephi]:

God is holy and no unclean thing can dwell in His presence.

Because of God’s love and a desire to have an intimate relationship with His creation, He gave man his agency.

In order to exercise this gift of agency, there must be a choice or ‘an opposition in all things.’

Because of Adam’s fall, a way was prepared from the foundation of the world that redemption should come through the sacrifice of God’s son. This salvation would come through faith on his name to those who repent with a ‘broken heart and a contrite spirit...and to none else can the ends of the law be answered.’

Lehi explained that ‘if there was no law, there is no sin; if there is no sin, there is no righteousness; if there is no righteousness, there is no happiness; if there is no righteousness nor happiness, there is no punishment or 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)” (Rupe 2009:60). [Ed. Note: Quoted as is from Rupe, not as in *The Book of Mormon*.]

“The Book of Mormon restores many covenants of the Lord ... and makes the Lord’s covenants to the House of Israel understood” (Rupe 2009:64). Lehi’s seed are remnants of the House of Israel and subject to the covenants God made with their father Abraham that in his seed all the kindreds of the earth would be blessed (1 Nephi 4:29), that his seed would be gathered to the land of their inheritance in this land which would be a new Jerusalem (3 Nephi 9:58), that his seed would not be destroyed (2 Nephi 6:105) and that they would come to a full knowledge of the fullness of Christ’s gospel (1 Nephi 4:16-19).

“It provides us with the words of the baptismal prayer, along with instructions concerning the meaning and proper mode of baptism [Mosiah 9:44-45] . . . and of confirmation (Moroni 2). It preserves from ancient times the very words of the sacrament prayers (Moroni 4 -5 [Moroni 4 & 5]).... It also teaches the necessity of priesthood authority and the manner of ordination (see e.g., Moroni 3)” (Rupe 2009:64).

Conclusions

“(T)he Book of Mormon says . . . how we live our lives and ultimately WHO WE ARE determines what eternity will be like for us” (Rupe 2009:142, emphasis in original).

The Book of Mormon isn't just about having another testimony of Christ, it isn't just about individuals being saved... Salvation is about righteous people, not just a righteous person.



Book of Mormon “Scriptures strike a balance between God’s Justice and the attributes of a fair and loving God with a purpose of redeeming His Creation” (Rupe 2009:143).

“Within the pages of the Book of Mormon prophet after prophet testifies of the profoundness of the Creation, the Fall and the Atonement of Jesus Christ.... Other important principles and ordinances of the gospel are clarified as well. The book’s teachings on faith, repentance, baptism, enduring to the end, the sacrament, the gift of the Holy Ghost, the plan of salvation, the universal resurrection, and the judgment of God are doctrinal diamonds” (Top 1999:226).

“The Book of Mormon isn’t just about having another testimony of Christ, it isn’t just about individuals being saved as it is to play a much more critical role for God as the fulfillment of a promise he made with Abraham, Enoch, Noah and others to bring their posterity to an understanding of the truth of their true Messiah. Salvation is about righteous people, not just a righteous person” (Rupe 2009:5).

“Verneil Simmons equates the fullness of the gospel with the everlasting covenant: Enoch taught the salvation of the individual by the sacrifice of the Only Begotten, who was to come in the meridian of time, and he also taught the need to gather together in a holy city. His city was eventually taken unto God and it became the symbol, the prototype, of what the Kingdom of God on earth should be. The gospel of Christ is twofold: (1) to offer personal salvation to every soul, that each might be redeemed from the fall; and (2) to offer them corporate salvation that they might live in the Kingdom with the Lord on earth. This represents the fullness of the gospel – or the two sides of the coin” (Rupe 2009:127).

“Our very salvation depends upon knowing and responding to God’s word: ‘All men must come to him (Christ) or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb. And the words of the Lamb shall be made known in the records of thy seed (Book of Mormon), as well as in the records of the twelve apostles of the Lamb. Wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth” (1 Nephi 3:193-197; Rupe 2009:43).

“The Book of Mormon has often been referred to as a ‘second witness’ of Christ; consequently, any data supporting its veracity would also support the basic message of the Bible and the admonition of Ezekiel 37:16-17 stating that the books are to be joined and used as one” (Rupe 2009:45).

“To truly understand the Bible in all its complexities can be a lifetime endeavor and necessitate the purchase of many versions along with appropriate dictionaries concordances and commentaries.... [I]t is undeniably difficult for the average person to comprehend.... Thelona Stevens says: ‘The simplicity of the Book of Mormon language as it is translated into English has brought forth

comment by some because of the lack of beauty that is found in Biblical writings, but the great humility and simplicity of the language is a joy to the average student of the book, who fervently thanks God for his planning, directing, and protecting of these records so pregnant with truths for the salvation of mankind, even thanking him that the language has been kept simple for our simple understanding, and that so few errors have crept in to reduce our knowledge and appreciation of this great record” (Rupe 2009:53).

“Selected Book of Mormon scriptures . . . testify that from time-to-time, God communicates directly to humans through inspired dreams, visions, angelic messengers, tongues and prophecy. Matters of revelation as revealed in the Book of Mormon are not limited to doctrinal or universal subject matter. Frequently, revelatory experiences concern admonition, confrontation, praise, military strategy and mundane human situations. [Terry] Givens states that the Book of Mormon insists that **‘revelation is the province of everyman.... That may well be the Book of Mormon’s most significant and revolutionary - as well as controversial - contribution to religious thinking’**” (Rupe 2009:153, emphasis in original).

Warnings and Promises

“Wo be unto him that shall say, we have received the word of God, and we need no more of the word of God, for we have enough. For behold, thus saith the Lord God: I will give unto the children of men line upon line precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; For unto him that receiveth, I will give more: and from them that shall say, We have enough, shall be taken away even that which they have” (2 Nephi 12:35-38).

“Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works; Yea, wo unto him that shall deny the revelations of the Lord, and that shall say, The Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost” (3 Nephi 13:58-59).

“For those, both in and out of the church that would blithely dismiss the Book of Mormon and its message, please consider the following words of warning:

‘Wherefore, all things which are good comes of God... But, behold, that which is of God invites and entices to good continually; wherefore, everything which invites and entices to do good, and to love God, and to serve him is inspired of God. Wherefore take heed, my beloved brethren that you do not judge that which is evil to be of God or that which is good and of God to be of the devil. For the spirit of Christ is given to every man that he may know good from evil; wherefore I show to you the way to judge; for everything which invites to do good, and persuades to believe in Christ is sent forth by the power and gift of Christ” (Moroni 7:10-14; Rupe 2009:44).

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Honoring The Book of Mormon After 180 Years

By Shirley Heater

March 26, 2010, marks the 180th anniversary of the publication of *The Book of Mormon*—a day passing quietly by, unnoticed by most.

In 2009 the world honored Charles Darwin's 200th birthday and the 150th anniversary of the publication of the *Origin of the Species* with publications, television specials, conferences, exhibits, and special projects for school children. But what of The Book of Mormon's landmark occasion? For many the realization that 180 years have passed is startling! The last decades have been fraught with challenges in many areas of our lives—health, family, personal, spiritual, and economic, as well as in our church family. Sadly, life's difficulties for some can bring an overall trend toward less scripture reading and even fewer Book of Mormon classes.

My challenge to all of us, as caretakers and beneficiaries of this great gift, is to evaluate our commitment to The Book of Mormon. Let's consider ways in which we can honor this miracle book that we have, written as directed by God, preserved by His hand, given

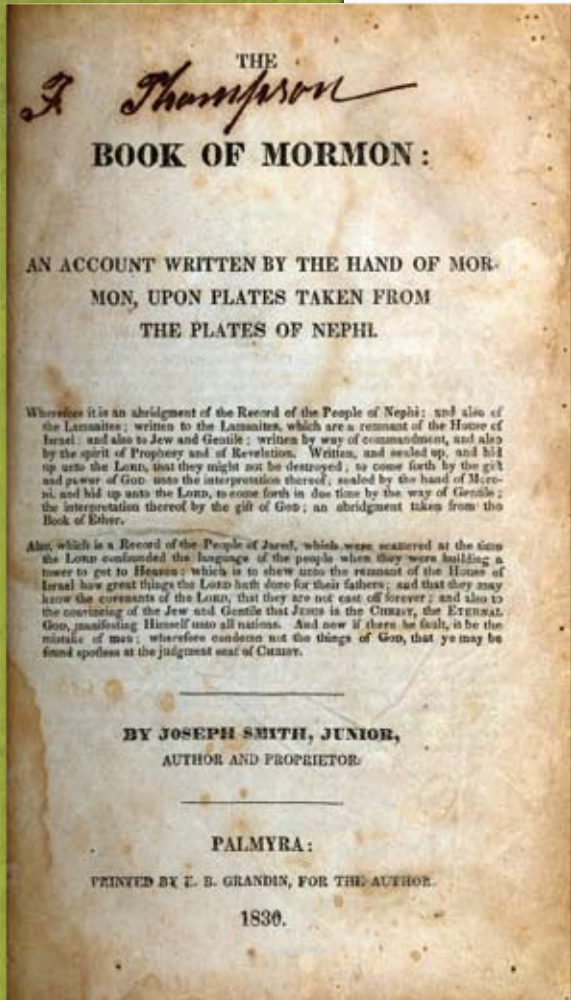
to a young, unschooled farm boy, and translated by the gift and power of God. There is no other book like it! And throughout the coming year, we have the opportunity to raise the banner in whatever circles we are in—like Chief Captain Moroni's title of liberty, remembering our God, our religion and freedom, our peace and our families.

Suggestions for ways to honor this book:

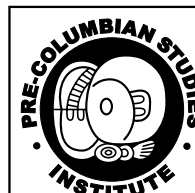
- First, make sure a copy of The Book of Mormon is close at hand and commit to reading it each day. A number of charts have been prepared to guide a complete reading of the book in a year.

- Share your own personal testimony of The Book of Mormon, or pray according to Moroni 10:4-5 that you might receive such a testimony.
- Reflect and consider why this book is important in the Restoration Movement, and in God's grand scheme of things, and why it is important to each of us personally, as well as our family members and friends.
- Consider creating a display at your branch or congregation of a reprint of the 1830 Book of Mormon with selected study materials.
- Remind children of the "birthday" of the first printing.
- If there is no class about The Book of Mormon where you are, suggest starting one, or even gather a small group in your home.
- Be creative and think of ways to make this 180th year significant—not just for this coming year only, but with a renewed commitment!

Happy 180th Birthday
Book of Mormon! 



Title page of the 1830 first edition printing of The Book of Mormon. This copy once belonged to F. Thompson and is now part of the Missouri Valley Special Collections department of the Kansas City Public Library.



GLYPH Notes

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Relevancy of Book of Mormon *(cont. from page 5)*

One of the purposes of The Book of Mormon, found in Ether 1:32-35, is to repeat the promise and warnings to the Jaredites and Nephites that whatsoever nation shall possess this land shall be blessed and prosper. They will be free from captivity and from every nation under heaven if they will but serve God and keep his commandments. Those who occupy this land of promise who will not serve God and keep his commandments will be swept off. This not only applied to the Jaredites and Nephites but also to us.

A promise is given in The Book of Mormon that one should, "Ask God, the eternal Father, in the name of Christ if these things are not true; And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the

truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things" (Moroni 10:4-5).

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GLYPH *Clips*

House from Time of Jesus Discovered in Nazareth

An Associated Press article reported on the discovery of a "humble dwelling" in Nazareth at the time of Jesus. The Church of the Annunciation, the traditional spot where Gabriel revealed to Mary that she would give birth to the Son of God, is within a few hundred feet of the excavation. At the time of Jesus, Nazareth was purported to be a small hamlet of 200 to 400 people. "Based on clay and chalk shards found at the site, the dwelling appeared to house a 'simple Jewish family'..." Jesus almost certainly knew the people who lived here.

The Kansas City Star, 22 December 2009, A16.

Also found at: <http://www.telegraph.co.uk/news/worldnews/middleeast/israel/6857889/House-dating-back-to-time-of-Jesus-is-discovered-in-Nazareth.html>

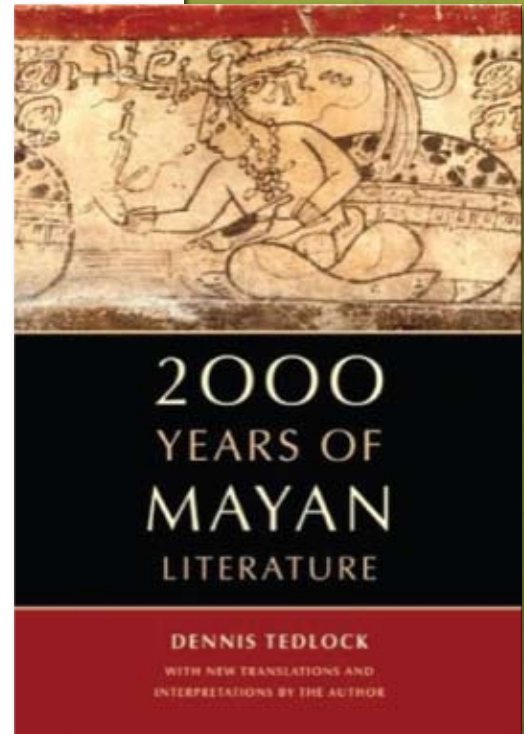
New Book by Dennis Tedlock *2000 Years of Mayan Literature*

(from Amazon.com Product Description)

"Mayan literature is among the oldest in the world, spanning an astonishing two millennia from deep pre-Columbian antiquity to the present day. Here, for the first time, is a fully illustrated survey, from the earliest hieroglyphic inscriptions to the works of later writers using the Roman alphabet. Dennis Tedlock—ethnographer, linguist, poet, and award-winning author—draws on decades of living and working among the Maya to assemble this groundbreaking book, which is the first to treat ancient Mayan texts as literature. Tedlock considers the texts chronologically. He establishes that women were among the ancient writers and challenges the idea that Mayan rulers claimed the status of gods. *2000 Years of Mayan Literature* expands our understanding and appreciation not only of Mayan literature but of indigenous American literature in its entirety."

408 pages, University of California Press; 1st edition, January 19, 2010, \$32.97.

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Calakmul Murals

In the November/December 2006 (vol. 13, no. 6) issue of *glyph notes*, we reported on the new murals discovered at Calakmul showing the “common” Maya at work. At that time, photos had not been released for the public. Now, one of them can be seen on the Live Science website where it reports, “It is the only known pre-Columbian artwork depicting ordinary Maya engaged in everyday activities, rather than serving the wealthy.” The building dates to around AD 700.

Posted on Live Science, 09 November 2009

<http://www.livescience.com/history/091110-maya-pyramid-painting.html>

and 07 March 2010

<http://www.livescience.com/history/ancient-mayan-murals-100306.html>



One corner of the painted Maya pyramid structure at Calakmul, Mexico. One layer of the mural must still be excavated.

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