

# GLYPH

Notes

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## “Nice Chiasmus!”

By Sherrie Kline Smith

*While leafing through the Southwest Airlines in-flight magazine Spirit on my way to Florida, the words “Nice chiasmus!” jumped out at me.*

The illustration with these words (not shown here) is a sepia drawing of a person in sandals, draped in a Roman toga, holding a scroll. The head on top of the drawing, however, is a photo of Warren Buffett, one of the most successful investors in the world. Next to this graphic is a cartoon dialogue bubble with the words “Nice chiasmus!”

The article, “Word It Like Warren” has the subtitle “Think Mr. Buffett is plainspoken? Listen closer and hear a rhetorical master.” The crux of the article is that you can make your thoughts and words more memorable by using certain figures of speech. “The right words, arranged perfectly, leave a lasting impression in an audience’s brain. And what are the techniques to create this magic?” asks the author Jay Heinrichs (2009). “Figures of speech.”

Heinrichs enumerates some of these figures of speech such as analogy, hyperbole, rhetorical question, etc., but “the biggest problem with figures is that most of them come with Greek names as their official labels.... It’s the techniques that count, not the names.” The author comments that “really smart people use them instinctively.” That includes Warren Buffet, who is a “wizard at figures, the rhetorical as well as the business kind.”

Buffett writes an investors newsletter, and in that newsletter he places his words in such a way that people remember them. Here are a couple examples of his use of chiasmus.

A timely investor is one who’s **fearful** when others are **greedy** and **greedy** only when others are **fearful**.

It’s far better to buy a **wonderful company** at a **fair price** than a **fair company** at a **wonderful price**.



The Greek word for Christ—Kristos (ΧΡΙΣΤΟΣ)—begins with chi (X) like chiasmus. The second letter rho, P, sounds like an R. The combination of these (chi + rho) is an early symbol for Christianity. Some examples of the Chi Rho may be found in illuminated manuscripts from the Middle Ages. An illuminated manuscript refers to a manuscript in which the text has been supplemented by the addition of decoration, such as elaborate decorated initials, borders, and miniature illustrations. This Stockholm Codex Aureus (A.D. 750) is in the Stockholm Royal Library and contains the first four books of the New Testament—Matthew, Mark, Luke, and John. Its name, “Codex Aureus” or “Golden Book,” derives from its liberal use of gold leaf in its decorations.



The Book of Mormon is an authentic, ancient document, and its earliest authors brilliantly crafted their text with complex chiasms.

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## Chiasmus (Cont. from Page 1)

Another example Heinrichs gives is President Kennedy's well known statement "Ask not what **your country** can do for **you**; ask what **you** can do for **your country**."

Chiasmus is a way of saying something and then repeating it backwards in a mirror image. It also can be described as inverted parallelism. The author of the article in *Spirit* calls it the criss-cross figure forming an X.<sup>1</sup> The Greek letter *chi* is an X in the Greek alphabet. "The word itself comes from the Greek word *khiasmos* [chiasmus], meaning "crossing." *Khiasmos*, in turn, is derived from the Greek word *khiazein*, meaning "to mark with an X" (<http://www.drmary.com/chiasmus/definition.shtml>).

The ancient writers of the Scriptures employed this technique beautifully. The Book of Mormon is full of chiasmus. Here are some familiar ones.

The **Jews** shall have the words of the **Nephites**, and the **Nephites** shall have the words of the **Jews** (2 Nephi 12:71).

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

There's nothing new here for readers of *glyph notes*. Many of us have been aware of this literary device since the early 1980s.<sup>2</sup> One reason for this article is to reiterate that because something is written or said in a criss-cross figure or chiasmus *doesn't mean it is scripture*. Ancient Greek and Roman writers used it, as have many poets and statesmen, for example Shakespeare, Byron, Lincoln, and J.F. Kennedy. And Warren Buffett.

Having made that point, I want to emphasize that this does not diminish the tremendous witness the presence of chiasmus provides to show that The Book of Mormon is an authentic, ancient document, and that Joseph Smith was not the author, but the translator by the "gift and power of God." It was *ancient* literature, beginning with the earliest writing in the world, Sumerian/Akkadian, that employed chiasmus, not just in the "couplet" or two clauses of inverted thought but also structurally in whole epics, chapters, or books (when referring to Biblical or religious writings).

In the "Preface" to *Chiasmus in Antiquity*, David Noel Freedman wrote:

Scholars now recognize chiasms beyond the simple type described above [the reversal of the order of words in balancing clauses or phrases], chiasms which involve passages of verse or prose ranging in length from a few sentences to hundreds of thousands of words. This more complex form of chiasm is not merely grammatical but structural or intentional; *it systematically serves to concentrate the reader's or hearer's interest on the central expression* (emphasis added, Freedman 1999:7).

In other words, chiasmus can be much more than a snappy and memorable criss-cross figure of speech made by Buffett and others. The well-structured and extremely complex chiasmic patterns found in the Holy Scriptures and The Book of Mormon focus attention on the central thought or expression. For instance, in The Book of Mormon, King Benjamin's entire proclamation is "a seven-part inverted system" (Welch 1999:202), and imbedded within this complete chiasm are other chiasms, like the central focus of the speech which is the need for atonement. (See Fig. 1.)

Among others, The Book of Ruth in the Holy Scriptures is completely chiasmic. "The book is a superb gem of chiasmic composition. Chiasmus in the Scroll of Ruth reaches to many levels, and this overall mastery of literary techniques, in the mind of this author, bespeaks a relatively early date for the book's composition" (Radday 1999:71). For some simple Bible examples, see Fig. 2 on page 3.

Interestingly, LDS scholar John Welch, who first brought the concept of chiasmus to the attention of

Fig. 1 **The Book of Mormon**

### 1 Nephi 7:3-4

- A** Behold, they were made manifest unto the **prophet**,
- B** by the voice of the **Spirit**:
- B** For by the **Spirit**
- A** are all things made known unto the **prophets**....

### Mosiah 1:118-120 based on Welch (1999:203)

- A** Except they **humble** themselves,
- B** and become as little **children**,
- C** and believe that salvation comes through the **atonement of Christ**;
- D** For the **natural man**
- E** is an enemy to **God**,
- F** and **has been**, from the fall of Adam,
- F** and **will be**, forever and ever;
- E** Unless he yields to the **Holy Spirit**
- D** and putteth off the **natural man**,
- C** and becometh a saint, through the **atonement of Christ**,
- B** and becometh as a **child**,
- A** submissive, meek, **humble**, patient, full of love....

1 See <http://www.drmary.com/chiasmus/definition.shtml> for an explanation of how to create the "X."

2 See "Another Ancient Pattern: Chiasmic Structure in The Book of Mormon," by Raymond C. Treat, first published in *The Zarahemla Record* (Summer and Fall 1982:8-12) and subsequently reprinted in *Recent Book of Mormon Developments* (1:64-68). If you would like a more extensive list of sources about chiasmus, send us a request (PSI, P.O. Box 477, Independence, MO 64051) or email [sksmith2@gmail.com](mailto:sksmith2@gmail.com).

Latter Day Saints, observed that “the occurrence of chiasmus in the last sections of the Book of Mormon diminishes significantly.” He suggested some reasons for this and concluded, “but whatever the reason[,] the

contrast between the last third of the Book of Mormon and its earlier sections is rather marked, which in and of itself is rather remarkable, given that Joseph Smith’s influence as translator is a constant factor throughout” (Welch 1999:208).

“But whatever the reason” for the diminishing chiasmus, it appears that its usage was not lost to the descendants of the people in The Book of Mormon. Chiasmus has been noted in the Maya inscriptions and even in early colonial native documents like the *Popol Vuh* and *The Annals of the Cakchiquels* (Christensen 1988 and 2003). As decipherment of Maya hieroglyphs progressed through the late 1970s, ’80s, and ’90s, several scholars began to recognize that the inscriptions incorporated couplets and then later noted the use of chiasmus.

Pioneers in examining the literary aspects of the inscriptions (as opposed to merely deciphering the glyphs) were Nicholas Hopkins and his wife Kathryn Josserand. One of their first works highlighting narratives found in the inscriptions was “The Narrative Structure of Hieroglyphic Texts at Palenque” from the *Sixth Palenque Round Table 1986* (Josserand 1991:12-31). In reference to the Tablet of 96 Glyphs, Josserand noted that “the formal structure of this last sentence is chiasmic, producing a ‘mirror image’ of parallel constructions, of the A-B-B’-A’ pattern (De Long 1986)”

*Cont. on Page 4*

**Fig. 2 Holy Scriptures**

Isaiah 6:10 (See also Matthew 13:12-17)

- A** Make the **heart** of this people fat,
- B** and make their **ears** heavy,
- C** and shut their **eyes**;
- C** lest they see with their **eyes**,
- B** and hear with their **ears**,
- A** and understand with their **hearts**, and convert, and be healed.


1 John 3:9


- A** Whosoever is **born of God**
- B** doth not **continue in sin**;
- C** for the Spirit of God remaineth in him;
- B** and he cannot **continue in sin**,
- A** because he is **born of God**....
















L. J. Hooge, author of the *Biblical Chiasmus* blog, shares his opinion of examples of chiasmus in the Bible. Searching the Internet will also bring up others. <http://biblicalchiasmus.wordpress.com>


**Fig. 3 Maya Inscriptions**


Quirigua Monument 3/Stela C — East Side Inscription - Creation Text (ca. A.D. 740)

**A1**  creation/date of beginning

**B1**  3 stones were set

<b>C1</b>					
	placed, set	stone	gods	place	throne
<b>C2</b>					
	placed, set	stone	god	place	throne
<b>C3</b>					
	and it came to pass	stone placed, set	god	throne	place

**B2**  at the 3-stone place (heaven)

**A2**  date these activities ended

*Based on handout from Nicholas Hopkins at the Thirteenth Annual Maya Weekend at the University of Pennsylvania, April 1995*





Patricia Beebe

Found in the rubble at the foot of the Palace Tower at Palenque, the Tablet of 96 Glyphs incorporates, according to Nick Hopkins and Kathryn Josserand, chiasmus in the last "sentence" of the tablet, i.e. the last two columns of the inscription. The scribe engraved the inscription, generally considered one of the most beautiful of Maya inscriptions, around A.D. 783.

## Chiasmus (Cont. from Page 3)

(Josserand 1991:27).<sup>3</sup> In a 1995 workshop called "Poetry of the Inscriptions," they stated that "almost all the stone engravings employ the couplet or chiastic structure" (Smith 1995:3). (See Fig. 3 on page 3 and photo and caption upper left on this page. For more insight about the use of chiasmus in modern-day Mayan speech, see the photo caption below left.)

Initially, few Maya scholars embraced this concept. Recently, however, that has begun to change. Originally called Maya Hieroglyphic Workshop, the Maya Meetings sponsored by the University of Texas-Austin that began in the 1970s explored and promoted deciphering the glyphs. As success came, the workshop began to include lectures about the Maya. For the first time in more than 30 years of its existence, the 2012 Maya Meetings workshop began to examine and study Maya writings as literature. The 2012 workshop was called "Beyond the Glyphs: Ancient Maya Inscriptions as Literature." (How I wish I could have been there! But I was unable to attend that year.)

In A.D. 1701 a catholic priest found the original sixteenth-century Popol Vuh manuscript in this small church at Chichicastenango, Guatemala. The Maya use repetition or couplets in their formal speeches and prayers. In their workbook for Maya hieroglyphic workshops, Josserand and Hopkins discuss these types of prayers and provide some examples. "Sometimes the pattern of repetition is like a mirror inversion ABCB A. This is called a chiasmic structure, or 'nested couplets.' If this repetitive pairing of lines sound somehow familiar, it may be because couplets are not exactly alien to our poetic tradition, as we can see in this excerpt from Psalm 29." After quoting the Psalm and discussing it, they continue, "It is apparent that the language from which this text is translated had a couplet rhyming tradition like that of the Maya"



(Josserand and Hopkins 2011:18). We could reverse that and say the Maya have a literary tradition like those who composed the Old Testament!



Lyle Smith (both photos)

Much of the impetus for this awakening of the glyphs as literature, in my opinion, stems from the publication of Allen Christensen's new translation of the *Popol Vuh*. In the introductory text, Christensen explains the poetic nature of the *Popol Vuh*, observing that it "is not only the most important highland Maya text in terms of its historical and mythological content, [but] it is also a sublime work of literature, composed in rich and elegant poetry" (Christensen 2003:42). He identifies several poetic devices saying that "the most common arrangement" is the parallel couplet. Among the many different types of parallelisms within the document is chiasmus.

This arrangement tends to focus attention on the central elements, thus asserting their importance. It is a rather common poetic form in sixteenth century Maya literature, particularly in the Guatemalan highlands, however, none of the known documents composed after 1580 contain passages of chiasmus (Christensen 2003:46).

See Fig. 4 on page 5 for an example of chiasmus in the *Popol Vuh*.

So what have we discovered in this abbreviated exploration of chiasmus? First, used simply in a couplet, chiasmus carries a punch and is memorable. It has been employed variously throughout history, but its presence does not imply it is scripture. (See *Chiasmus Bibliography* with a chapter written by Welch defining criteria necessary to identify chiasmus.) Second, chiasmus using

<sup>3</sup> At this same Sixth Palenque Roundtable, Richard A. De Long, former professor at Graceland College and member of the Foundation for Research on Ancient America (FRAA), presented a paper "Chiasmus in Mesoamerican Writing." His impetus for the paper originated because of John Welch's work with chiasmus. See Robert F. Smith's paper "Assessing the Broad Impact of Jack Welch's Discovery of Chiasmus in the Book of Mormon" published in *Journal of Book of Mormon Studies* 16:68-73, 98-99 (2007) and online at <http://tinyurl.com/bajv8pv>.

Fig. 4 **Maya Colonial Documents**

The *Popol Vuh* (A.D. 16<sup>th</sup> century)

"The account of the first creation is arranged as a single, large chiasm"  
(Christensen 2003:47).

- A Creation begun with a **declaration of the first words** concerning creation
- B The **sky** is in suspense and the **earth is submerged in water**
- C The creation is to be under the direction if **Its Heart Sky**
- D The **creation** of all things begun
- E The creation of **earth**
- F The creation of **mountains**
- G The **division of the waters** into branches
- G "Merely **divided** then existed **waters**,"
- F "Then were revealed great **mountains**."
- E "Thus its creation **earth** this,"
- D "Then it was **created** by the"
- C "**Its Heart Sky**, [who first conceived the creation]"
- B "It was set apart the **sky**, it was set apart also **earth within water**,"
- A "Thus its **conception** this, when they thought, when they pondered."


not only words but concepts in longer and sometimes lengthy prose or poetry is intentional with the usual intent to focus attention on the central thought. Only highly skilled authors can achieve this level of complexity. Third, this type of chiasmus is found primarily in ancient documents, especially in the Bible and The Book of Mormon. "It fell out of use, however, and in modern times[,] the existence of chiasms in ancient literature was only recognized by a few scholars in the 18th and 19th centuries" (<http://www.conservapedia.com/Chiasmus>). And fourth, its presence in many Maya inscriptions and the later *Popol Vuh* adds to other evidences that the Maya are descendants of the Nephites and Lamanites.

What does this study reveal about Joseph Smith's role in bringing forth The Book of Mormon? Welch sums it up this way.

No one seriously contends that Joseph Smith or anyone associated with him knew or could have known of chiasmus or had the training to discover this principle for himself. The evidence is overwhelming against such a claim. And even if he had known in theory of chiasmus, there would still have remained the formidable task of composing the well-balanced, meaningful chiastic structures (combined with other structures unknown or unanalyzed in his time) which are found in precisely those portions of the Book of Mormon in which one would logically and historically expect to find them. Accomplishing all of this would have been an especially imposing task, since the Book of Mormon was Joseph Smith's first work, which, at age 24, he dictated without notes mostly inside of six months and rarely revised the only draft which the manuscript ever saw (Welch 1999:208).

Our study also supports the inference for a literal translation as opposed to a conceptual translation.

"What, then, can we say of these things?" [as Roy Weldon would ask]. The Book of Mormon is an authentic, ancient document, and its earliest authors brilliantly



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crafted their text with complex chiasms. Joseph Smith truly did literally translate the record "by the gift and power of God." Nice chiasmus, Joseph!

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# GLYPH *Quotes* *Suffer none of these things to enter into your heart...*

By Eric English

—3 Nephi 5:78

If I were to ask if you remember a man named Steve Irwin, most would undoubtedly respond, “Who?” However, if I asked if you remember Steve Irwin the Crocodile Hunter, you would probably recall the famous TV personality who used to wrestle with large reptiles. I used to occasionally watch his show and thought that he was truly crazy.

The world was shocked to hear of his tragic death in 2006. We were stunned, not that he died, for he faced tremendous dangers on a daily basis, but rather by the way that he died. He was killed in a freak accident in the ocean. He accidentally swam above a very large stingray who reacted by raising his large barbed spine and piercing Irwin in the chest. Who would have thought that the great Crocodile Hunter would go in this fashion? If ever we expected him to have a great injury we would have thought that it would have been his leg, his hand, or maybe his head—but no, it was his heart!

The scripture in 3 Nephi 5:78, along with many others, gives us some very wise counsel.


Behold, I give you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

As men and women, we are made to want to share our hearts; we are made to connect. Unfortunately, we listen to the lies of this world, and we give our hearts to things that we should not. We give ourselves to careers and to pursuits of wealth, of fame, or of pleasure. We allow things into our lives that we are counseled against.

This commandment given by the Lord to the Nephites applies to all of us and tells us that we are to watch what we allow into our hearts. We are to guard our hearts.

Samson is a perfect example of a violation of this counsel. He was called of God and given a supernatural gift. Yet, just like Steve Irwin, he did not guard his heart. He was tempted by Delilah and eventually succumbed. Judges 16:17 tells us that after numerous requests from her to know the source of his great strength that “he told her all his heart.”

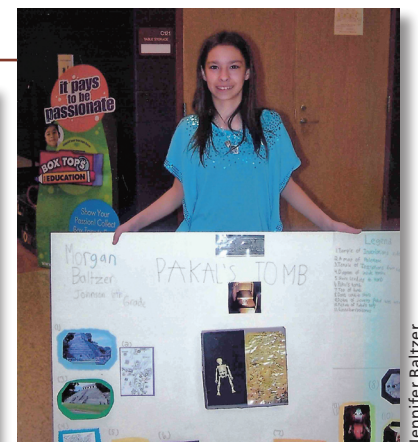
God’s word offers us a lot of advice about how to guard our hearts. Let me offer one analogy from The Book of Mormon. In Alma 22:1-6 is a detailed description of fortifications that Moroni caused to be built to guard Nephite cities from the attacks of the Lamanites. Consider the five points of their fortifications and how it might apply to our efforts to guard our hearts. First were the “heaps of earth.” We need to dig out sin and replace it with a firm foundation in God’s word. Second were the “works of timbers.” We can build a hedge of protection by erecting basic Christian disciplines in our life. Third was the “frame of pickets” symbolizing the smaller habits we are counseled to develop such as watching our thoughts, making a covenant with our eyes, and minding our tongue. Fourth were the “towers.” We need to see things from God’s perspective and not our limited one. Finally the “places of security” symbolize God’s encouragement to find His peace in this world. *“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus”* (Philippians 4:7).

Guard your heart. 

## Attention Students of All Ages!

Whether you attend a public school, university, private school, or you are homeschooled, don’t forget Pre-Columbian Studies Institute (PSI) if you have projects or assignments about any aspect of the cultures from Mesoamerica (most of Mexico, Belize, Guatemala, El Salvador, and Honduras). We not only have knowledgeable members who can help you, but we also have resources such as photographs, workshop materials, and specialized books, that are not available unless you live near one of the large universities that have programs in the study of Mesoamerica.

Perhaps you simply want to learn more on your own. We can guide you to the best resources in the study of the Maya,



Jennifer Baltzer

Morgan proudly shows off her Social Studies project with her teacher “Mr. Z,” as he’s called by the students. It’s difficult to see in the photograph, but Morgan made the sarcophagus “lid” moveable, just like the real one, and put drawings of the rim inscription along its edges. She told PSI, “When Mr. Z saw my project he was so impressed that he said he’d have to find a way to give extra credit!” She was one happy gal!! Morgan, daughter of Ron and Jennifer Baltzer of Lee’s Summit, Missouri, attends Sunset Valley Elementary School.

Olmec, various writing systems, and much more. And we can give presentations or talks to classes or groups of homeschoolers.

For instance, not long ago a friend of ours contacted us about a social studies assignment her 12-year old daughter was given. The assignment was to create a project about some aspect of Maya culture. Our editor met with them to find out the details of the assignment and to share some photographs with the daughter. In the conversation, it became apparent that she already knew about Palenque's King Pakal, so she decided to make the Temple of Inscriptions at Palenque her project. This gave us the direction needed to pull many things together for her. When they met again to go over the material, the initial idea of building a model of the Temple of Inscriptions was changed to making a replica of the sarcophagus.

Material on the World Wide Web is deceptive. While it makes quickly available information that previously would take hours, days, and months to locate, it also contains some material that is simply wrong. Consulting with someone who knows how to discern what is and what is not to be trusted when it comes to learning about Mesoamerica and its cultures from the Internet would be a good step for the student of any age. We at PSI can provide that guidance. Below is listed a few websites that have a wealth of trusted and reliable information along with a couple suggestions for anyone wanting a general overview of the cultures and area.

Lyle L. Smith, President  
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## RECOMMENDED RESOURCES

### General Websites

Some websites apply to a specific archaeological project, but they are not included here.

Foundation for the Advancement of Mesoamerican Studies, Inc. (FAMSI)  
<http://www.famsi.org/index.html>

Mesoweb: An Exploration of Mesoamerican Cultures  
<http://www.mesoweb.com/>

Wayeb: European Association of Mayanists  
<http://www.wayeb.org/>

### Overviews

Coe, Michael D.

*The Maya*, 8th ed. Thames and Hudson, 2011. Coe's book is the best succinct overview of the Maya. It's interesting to follow all the editions to see the changes in understanding that have been made. Coe had some controversial material about Old World connections in the sixth edition that he removed from the seventh edition.

Diehl, Richard A.

*The Olmecs: America's First Civilization*. London: Thames and Hudson, 2004.

Coe, Michael D. and Rex Koontz

*Mexico: From the Olmecs to the Aztecs*, 6<sup>th</sup> ed. London: Thames and Hudson, 2008.

## LEARN TO READ THE GLYPHS

### Books

Coe, Michael D.

*Breaking the Maya Code*, rev. ed. New York: Thames and Hudson, 1999. If you're interested in the hieroglyphs, you'll find this a fairly easy to understand history of how "it came to pass." The movie based on this book, though, is excellent. It's available on DVD from Night Fire Films.  
<http://tinyurl.com/bpk77sl>

Coe, Michael D. and Mark Van Stone

*Reading the Maya Glyphs*, 2<sup>nd</sup> ed. New York: Thames and Hudson, 2005.

Montgomery, John

*How to Read Maya Hieroglyphs*. New York: Hippocrene Books, Inc., 2002.

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*Introduction to Maya Hieroglyphs*, 2011.

They update the workbook regularly.

[http://www.wayeb.org/resourceslinks/wayeb\\_workbook.php](http://www.wayeb.org/resourceslinks/wayeb_workbook.php)

Josserand, J. Kathryn and Nicholas A. Hopkins

*Workbook for a Short Course on Maya Hieroglyphic Writing*, 2nd ed., 2011.

<http://www.famsi.org/mayawriting/hopkins/index.html> 

## A Threefold Cord Is Not Quickly Broken

**I**n Ecclesiastes 4:9-12 we find these verses,

Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him two shall withstand him; and a threefold cord is not quickly broken.

Clearly this scripture speaks to the benefit of

working together and to the strength and the support we can provide each other. You may not have looked at *glyph notes* and Pre-Columbian Studies Institute (PSI) in this way, but that is what we are doing—forming a threefold cord.

Recently PSI received a letter from a reader who asked that we remove her from the mailing list because she lost her source of income and was no longer able to pay for her subscription. She didn't want to keep her subscription without paying because she was

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*Nice Chiasmus!*

*Glyph Quotes*

*Attention Students of All Ages!*

*A Threefold Cord Is Not  
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## Threefold Cord *(Cont. from Page 7)*

concerned that it would take away from others receiving *glyph notes*. Together, all the readers of *glyph notes*, those who are able to donate to perpetuate this good work, and the PSI volunteers form a threefold cord that is not quickly broken. Contributions from others help send to those who want to receive *glyph notes* but can't afford it. For nearly 20 years (since 1994) PSI has published evidences to strengthen our testimony of The Book of Mormon and the fullness of the gospel of our Lord and Savior Jesus Christ contained within it.

During that period of time, thankfully, PSI has struggled only a few years when income dropped below expenses. Our supporters always rallied to the cause. Words cannot express enough our appreciation to all who have joined with PSI in sharing exciting insights and correlations to The Book of Mormon through its newsletter, *glyph notes*. Thank you.

This past year has been one of those low income years; expenses for publication and mailing exceeded contributions by \$3,300. However, I am pleased to report that contributions

have begun to increase since the beginning of 2013. But, we need you, as we hope that the trend will continue.

About 97% of the funds contributed go toward publishing *glyph notes*. All of us working with PSI are volunteers who strive to provide you with current information. Much has been accomplished this way. Our research activities—classes, seminars, and workshops—as well as subscriptions to magazines, reports, and purchases of new archaeology books are all paid with personal funds, not PSI funds.

If you have not already done so, won't you please take a moment to update your subscription to the newsletter now? A self-addressed envelope is provided in this issue for your convenience. If you are able, please include a little extra for those who may be facing difficult times and are unable to subscribe.

Exciting discoveries which bear correlations to the events and people of The Book of Mormon are surfacing at an increased speed. PSI doesn't want you to miss the opportunity to be among the first to know.

Ted Combs, PSI Treasurer 