

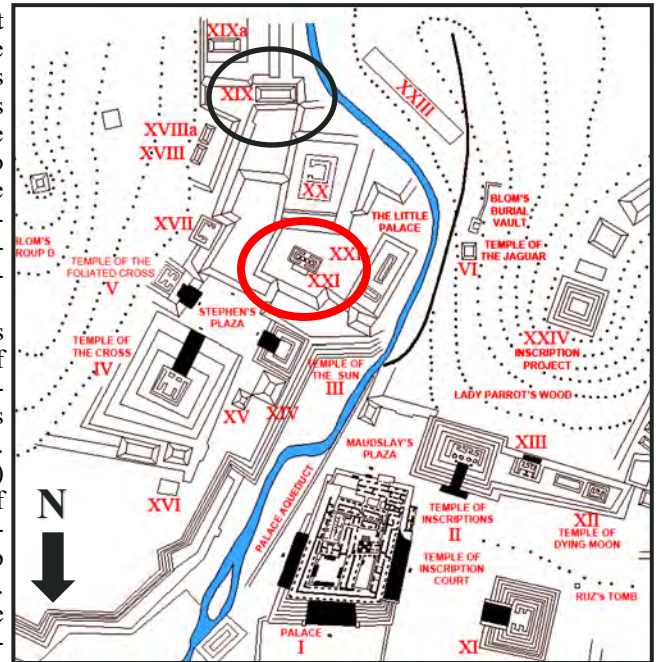
Temple XXI at Palenque

By David B. Brown © 2017

The various temples at Palenque continue to provide us with information that is timely and moral teachings that are foundational to the gospel. Temple XXI is no different than others we have researched in the Cross Complex, except that its illustration is provided in the negative aspect.

Temple XXI (red circle) is located in the collection of temples at the southern, upward slope of the Cross Complex (see illustration). Temple XIX (black circle) has several carved images of Christ as the bringer of salvation and of His rulership over the people of Palenque. It testifies that He was the central figure of their religious belief. It also demonstrates that the Magi (Three Wisemen) were in fact Maya and that when a believer becomes aware of this story, then they are commissioned to become missionaries of salvation.

Following clockwise we come to Tem-



ple XX which has an empty tomb in the base of its mound structure. This temple implies the empty tomb that awaits those who believe in the resurrection power of Jesus Christ.

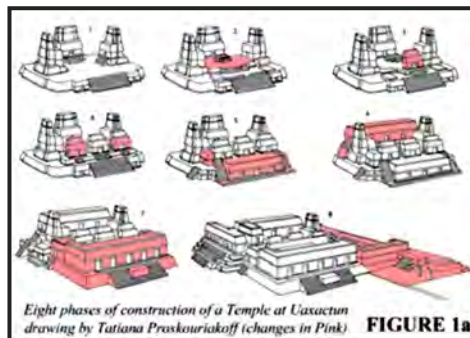
Then we come to Temple XXI which

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Mayan Construction

By Terry Scott © 2017

The Maya spent years building their cities; in fact, it took several lifetimes to build these cities and in many cases these cities never stopped construction. They often added to existing buildings (Figure 1a) or covered them with larger structures. (Figure 1b & 1c) Some cities were very large, covering several miles. (Figures 2a & 2b) They did not just build pyramids; they built all kinds of structures. (Figure 3)



Construction of each building required a large work force, including stone masons, stone carriers, wood cutters, water carriers and rope makers. They used large quantities of stone and cement for each building. They also needed many logs and rope for scaffolding (Figures 4a¹ & 4b) that was needed to build higher than a man could reach.

Concrete required large quantities of limestone, wood and a blast furnace or kiln to reach temperatures of 2600° to 2900° F creating a chemical reaction turning limestone into calcium silicate or ce-

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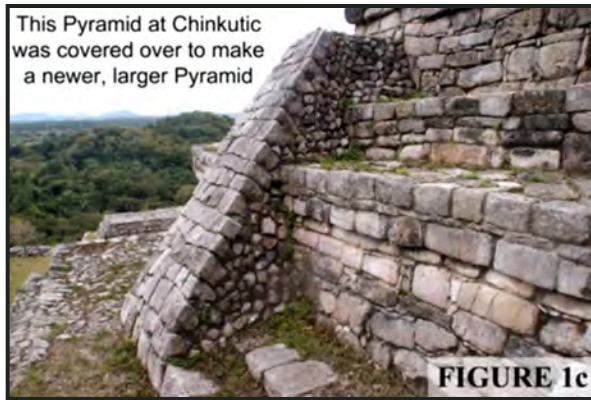
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Mayan Construction *continued*



FIGURE 1b

the Pyramid at Choluta was covered over several times with larger Pyramids (Today there is a Catholic church built on top of it)



This Pyramid at Chinkutic was covered over to make a newer, larger Pyramid

FIGURE 1c

that was not exceeded for a millennium. They were taller than the Leaning Tower of Pisa, which topped out in 1319 at 193.27 feet, and the world's first sky scraper, constructed in Chicago in 1885 with a height of 185 feet."¹

One question that has come up many times by Mayan experts, critics and enthusiasts alike is; why did they not use the true arch, like the

Romans, in their construction? They were advanced in so many engineering technics, so why not use the arch? According to James O'Kon¹, the true arch needed a form to be built under the arch for the stones to rest on until the arch was completed. The arch also needed lateral support, or walls next to the arch, to keep it from spreading outward and collapsing. Even when several arches were next to each other, the outer arches had to be next to solid walls to keep from spreading. The Maya version of a corbelled arch did not

ment². It required 5 tons of wood to make 1 ton of cement.²
The Maya invention of hydraulic cement and the construction of cast in place concrete structures enabled the Maya to build their great high-rise cities...The grand buildings towering over the rain-forest, the infrastructure of the large cities, water reservoirs, paved roads and long span bridges were made possible through the use of cast in place concrete in unique structures constructed by

Romans, in their construction? They were advanced in so many engineering technics, so why not use the arch? According to James O'Kon¹, the true arch needed a form to be built under the arch for the stones to rest on until the arch was completed. The arch also needed lateral support, or walls next to the arch, to keep it from spreading outward and collapsing. Even when several arches were next to each other, the outer arches had to be next to solid walls to keep from spreading. The Maya version of a corbelled arch did not

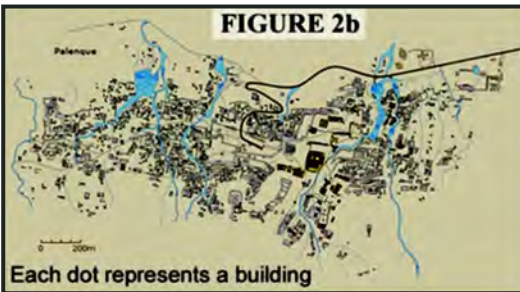


FIGURE 2b

Each dot represents a building



FIGURE 2a



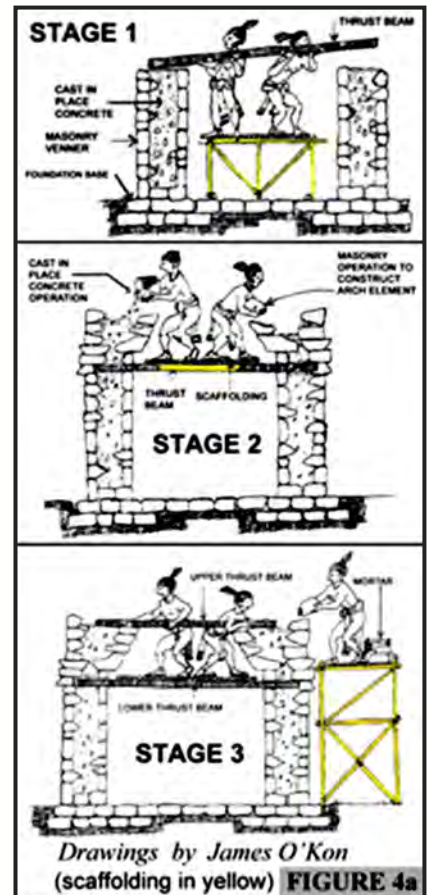
FIGURE 3

*creative Maya engineers.*³

The use of a tumpline or strap around the carrier's forehead and the load, allowed Mayan workers to transport a load equal to their own weight. (Figure 5¹)

The exterior stones were chiseled smooth while the interior stones were left rough, mixed with cement and used as fill. (Figure 6) The buildings were often covered with plaster and then painted. (Figure 7) They sometimes created elaborate designs or scenes called friezes with the plaster. (Figure 8) Or they would use small cut stones to form complex designs or pictures within the walls. (Figure 9)

"Maya pyramid structures rose to heights of more than 230 feet, a height

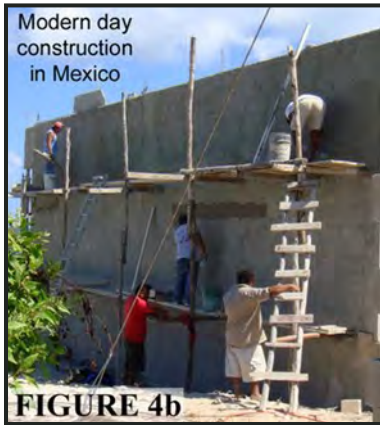


STAGE 1

STAGE 2

STAGE 3

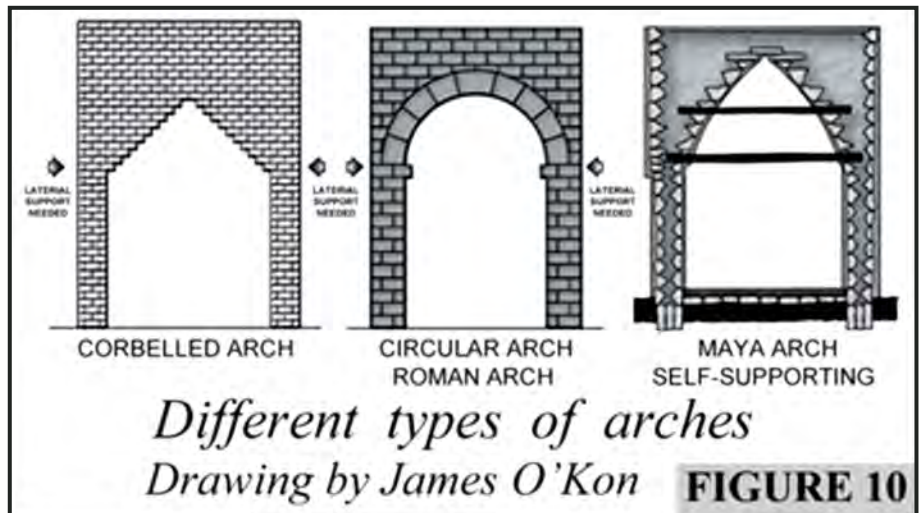
Drawings by James O'Kon (scaffolding in yellow) **FIGURE 4a**



‘self-supporting arch’. (Figure 10¹) Again we find the Maya using the best engineering technics for their purposes.

Most Maya residents lived in wood or stick huts with thatched or grass roofs, (Figure 11) but the nobles and merchants that could afford it, built houses of stone. Note that some houses had stone foundations and were even covered with plaster. (Figure 12)

Some authorities believe that the heavy use of wood needed to make cement, wood for homes and clearing land for farming deforested much of northern Yucatan in the middle to late



need a form to support it while being constructed; it was formed by placing one stone on top of each other with a slight overhang, stair stepping upward. A lateral beam or “thrust beam” placed at the beginning of the arch, and again half way up, held the arch together during and after construction. This allowed their corbelled arch to be used in a hallway or long room without the need for lateral or side support, because their arch was a

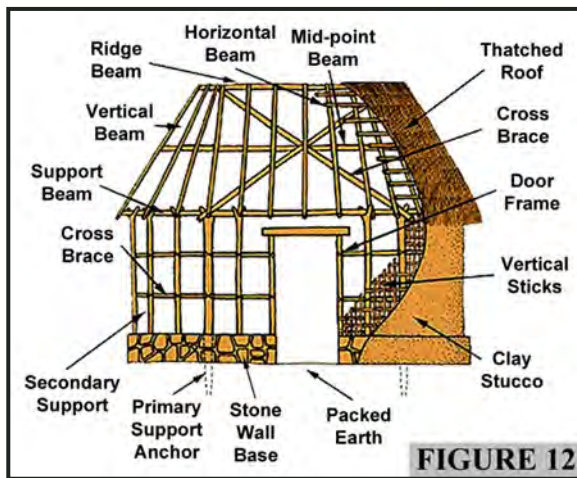
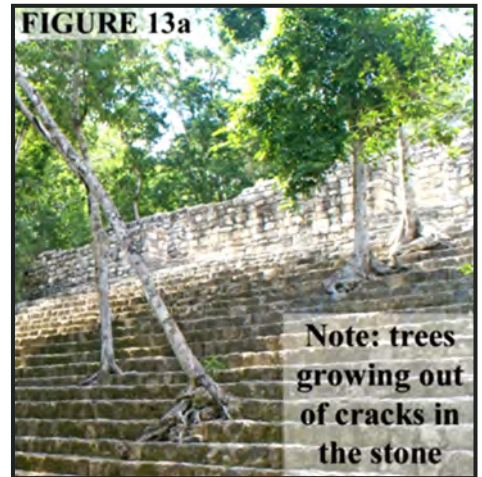
classic period; leading to reduced rainfall, soil erosion and drought⁴.

The drier climate has helped preserve many Mayan sites for us today. While in the rain forest areas the jungle continues to try and reclaim many Mayan sites. (Figures 13a & 13b) Many Mayan sites are still lost to us today because the jungle has reclaimed them.

Whenever you see a uniform,

Continued on Page 4

Exploring Maya Numbers *Continued*



square based hill from the road, (Figure 14) you can be sure it probably is a Pyramid reclaimed by nature. Many excavated sites have large parts of their cities still to be uncovered. The more we discover about the Maya, the more advanced they seem to have been.

Footnotes:

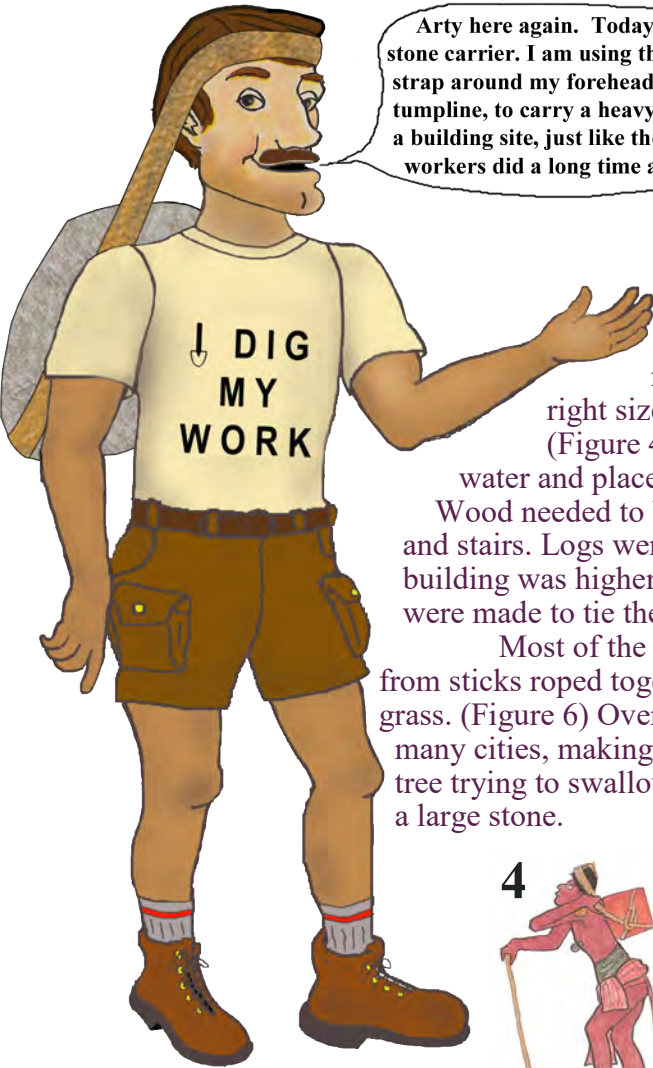
¹O'Kon, James A, *The Lost Secrets of Maya Technology: Chapter 7 Towers in the Forest*, The Career Press, Pompton Plains, NJ, 2012.

²<http://www.theoldexplorer.com/index.php/maya-technology/cement>

³<https://leonidemartintinblog.wordpress.com/2016/04/24/maya-cement-the-glue-of-great-cities/>

⁴<http://www.pnas.org/content/109/35/13908.full>





Arty here again. Today I am a stone carrier. I am using this leather strap around my forehead, called a tumpline, to carry a heavy stone to a building site, just like the Maya workers did a long time ago.

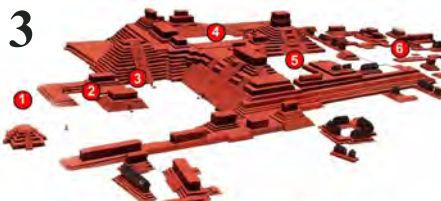
Maya Building Construction

The Maya built very large (Figure 1) and sometimes very fancy buildings (Figure 2) out of stone and cement. As each city grew, they continued to build. (Figure 3)

Construction of each building required many workers. Stones needed to be cut to the right size and carried to the site using tumplines. (Figure 4)

Cement powder needed to be mixed with water and placed between each stone to hold them together. Wood needed to be cut into logs to support ceilings, doorways and stairs. Logs were also used for scaffolding, needed when the building was higher than a worker could reach. (Figure 5) Ropes were made to tie the logs together.

Most of the people lived in wood huts with walls made from sticks roped together and roofs mad from many layers of grass. (Figure 6) Over time, trees and weeds have grown over many cities, making it hard for us to see them. (Figure 7) shows a tree trying to swallow a large stone.



1. Main Group
2. Ballcourt
3. Hieroglyphic Stairway
4. East Court
5. West Court
6. Cemetery Group



S	N	J	D	E	J	R	E	R	X	V	D	S	R	W
I	G	H	W	T	N	N	O	L	T	J	L	C	R	I
D	W	N	N	Q	I	P	Z	Y	J	Y	O	C	R	K
Y	T	W	I	L	E	Z	R	J	D	J	F	I	L	M
M	H	L	P	D	U	H	V	H	Y	N	F	T	D	M
N	C	M	O	F	L	M	C	N	L	C	A	I	L	G
E	U	S	E	G	M	I	D	O	O	W	C	E	R	N
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M	N	R	J	B	R	T	C	S	X	E	L	Z	S	J
C	E	T	U	H	A	B	S	G	Z	F	M	X	U	Q
J	K	U	Q	W	R	U	Z	H	A	M	I	E	D	G
S	P	X	I	O	D	O	V	N	T	A	N	N	N	P
W	O	R	K	E	R	S	C	Q	L	Y	H	G	E	T
P	T	B	J	N	Z	Y	E	G	R	A	L	Z	D	W

WORD SEARCH

Find and circle the words from the story:

- BUILDINGS**
- CEMENT**
- CITIES**
- FANCY**
- HUTS**
- LARGE**
- LOGS**
- MAYA**
- ROPE**
- SCAFFOLD**
- STONE**
- TREES**
- TUMPLINE**
- WATER**
- WOOD**
- WORKERS**

List the building materials from the article

From the list at below, list in the correct order, the tasks to make a building

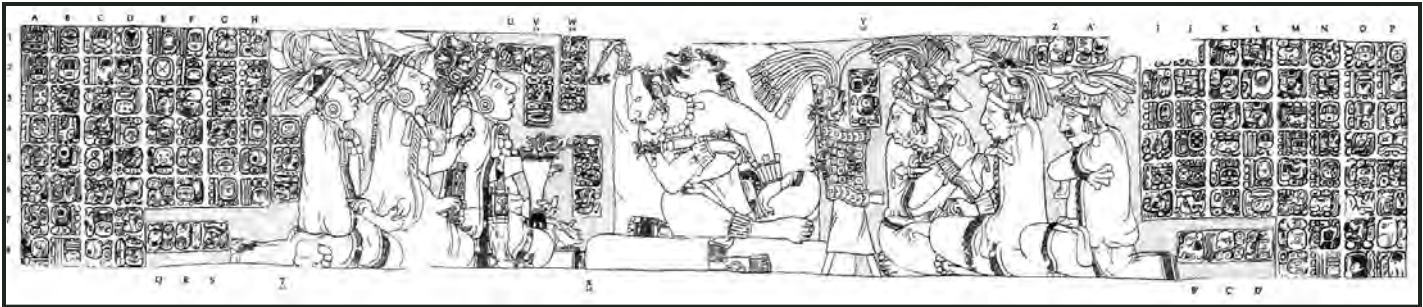
1. _____ carry stone
2. _____ mix cement
3. _____ place stone
4. _____ build scaffold
5. _____ carry logs
6. _____ cut stone
7. _____ cut wood

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 - <http://www.smm.org/sln/ma/index.html>
 - <http://archaeology.la.asu.edu/teo/>
- For questions e-mail me at tscott75@sbcglobal.net

Temple XXI at Palenque *Continued*

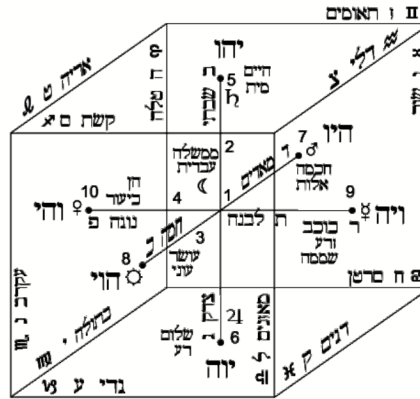


provides a carving to teach us the critical lesson of keeping our eyes on Jesus.

There are seven (7) total figures on the Temple XIX panel that has Christ as the central figure. Seven is the number of completion and implies the full Cube of Space where all three geometrical axes are included; birth to death (east to west), knowledge to faith (south to north), and Man with God (Earth to Heaven). Seven are the number of points represented in the Cube of Space because there is one point at each end of an axis (6), and then one where they all intersect for a total of seven. At Temple XIX, the Earth to Heaven axis is the central theme.

The Temple XXI panel provides a different story. There are only five figures represented here. The number five implies two axes that are the Earthly plane of birth to death (east to west) and knowledge to faith (south to north). There is no Earth to Heaven axis here because there are only five points represented in the two axes; one at each end of the two axes (4) and one where they intersect. The theme of this panel is the condition of interaction on the Earthly plane.

On the Temple XXI panel we notice that Christ is the figure in the center. He is sitting on a throne and he wears a Quetzalcoatl necklace that has a bird



beak on one end and a serpent tail on the other. Christ is looking for someone to pay attention to him while He offers a stingray spine object that is the Mayan symbol for self-sacrifice; He is hoping someone will demonstrate humility.

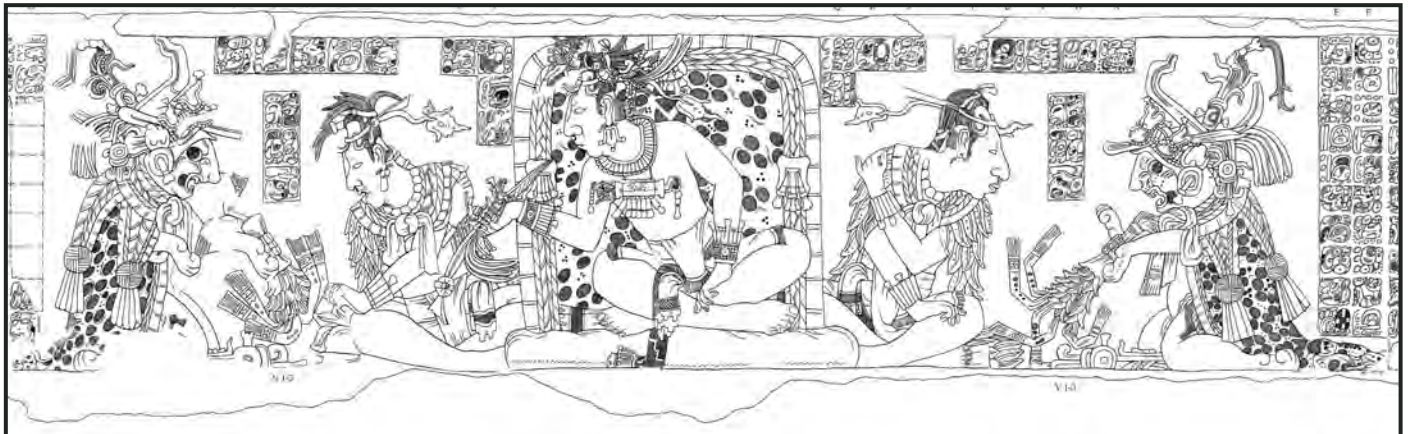
There are two priests illustrated, one on either side of the Christ figure. They are identified as priests because of their feathers and their robes, and there is a blossoming water lily to symbolize a full knowledge of how to be purified. These priests have a knowledge of what type of follower they are supposed to be.

However, notice that neither priest is paying attention to Christ. Both are being distracted. The priest on the left is looking at the feather and textile object being displayed on the ground to his

right. He cannot see the face of the one who is distracting him because the glyphs are blocking his view. All he sees are the five tendrils and the feline paw holding it. This needs to be examined further.

The far left figure is a deceiver. He has a rat head, but his paws are feline. He is attempting to be portrayed as something he is not. He has the head of a rat which indicates selfishness and disease. But, he is trying to appear to be a powerful leader such as the jaguar. And, because the glyphs are what is preventing the honest revelation of who is behind the distraction, it may be indicating that the perception of the "word" is part of the problem. Also, notice that the five-tendrils item is made of feathers and textiles. Quetzal feathers are symbols of spiritual knowledge, but these are mixed with a man-made woven cloth to imply that this spiritual knowledge is not pure; it is woven with manmade material. This implies that there is an unholy mixture of human influence in this object. And, again, the number of tendrils is five which reaffirms the Earthly plane existence that does not connect Earth to Heaven.

The priest on the left has his right arm hidden under his left arm. This indicates that his faithfulness is to himself. His left hand is touching the dis-



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Temple XXI at Palenque *Continued*

tracting object to indicate that he has “a hand in it.” Notice that his heart is covered and we cannot discern the condition of his heart. The Christ figure at the center is imploring this priest’s attention to accept the stingray spine and take on humility, but to no avail.

The priest on the right has only minor variations of the one on the left. The one on the right does not have quetzal feathers on the head, although he does have the blossoming lily flower. This indicates that he is not professing to believe in spiritual things, but he does have a full knowledge of how to live a pure life. His right hand is placed on his leg to indicate that his faithfulness is to his own power on the Earthly plane, and he does not have a hand in the distraction taking place as he is not touching it. However, his focus is distracted none-the-less and he is not paying attention to Christ. The five-tendrill distraction of the Earthly plane is keeping him from looking the other direction to recognize other humans, or the Christ who is the connection of Earth to Heaven. Note that both priests are looking down. If they are looking down, that means they are focusing on

the lower aspects of human life and not to aspects that tend to lift humanity to higher spiritual realms. By not focusing on the Christ, they do not acknowledge each other, and each becomes isolated as their vision of their world falls lower and lower toward the earthly things.

We believe this panel illustrates the story of the Nephites and the Lamanites at the time when the Golden Age came to an end. The pride of the culture began to return as cultural subsets began to take upon them the names of their ancestors; division and isolation again had a place among them. They began to lose faith in the mystical aspects of the Three Nephites and their spiritual enlightenment began to dim. Mormon tells us that the Nephites had become just as blood-thirsty and warring as the Lamanites—there was no innocence and purity to be found.

This is the challenge which our ancient brothers and sisters have etched in stone and placed before us. Will we follow in their same footsteps and allow the deceiver to distract and separate us? Will we allow ourselves to

become focused on the lower aspects of living with only a vision of what lies here on the Earthly plane? Will we allow the manmade woven mixtures of spirituality to work on our pride and tempt us to believe that we have all of the truth while no one else does? As a human race, we are very, very close to this same chapter being repeated yet again unless we resolve that it will not happen in our generation. But, how can we stop this nearly inevitable decline? They have provided us the answer!

By focusing on Jesus!!

If we will accept the offering of humility and self-sacrifice that Jesus gives; if we will acknowledge that we do not have all the answers; if we will acknowledge that He works with all of His children; if we will acknowledge that the Restoration is one of the important movements of the latter-day, but **not the only** important movement; if we will put our eyes upon Jesus and honor those who do the same, then our destiny can be, and will be, different. We only have to be thankful for the message from our ancient brothers and sisters, and take that message to heart!