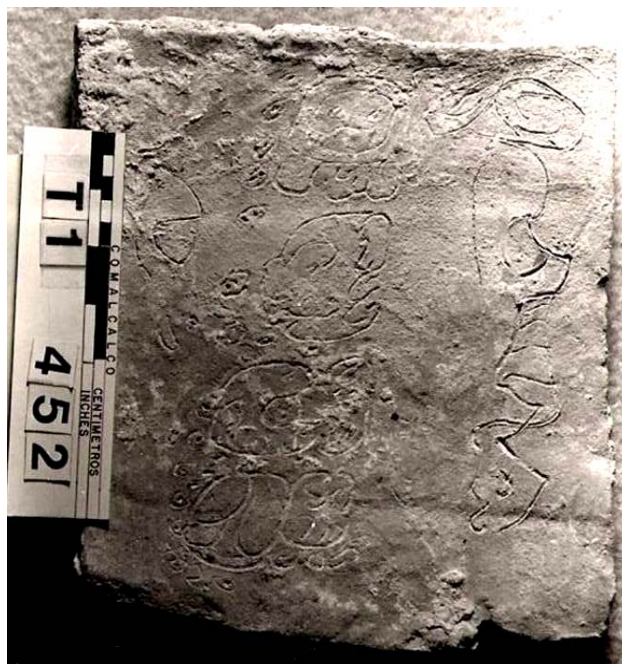


## Context of the “2012 Brick”

By Neil Steede © 2012

On February 17, 2012 the History International Channel (H2) aired a new episode of Ancient Aliens that featured an inscribed brick from Comalcalco known as catalogue number T1-452. The attention given to this artifact I call the “2012 Brick” centers around the Mayan calendar date that correlates with another Mayan inscription found on Tortuguero Monument 6 which states that December 21, 2012 will bring significant changes when the present Mayan long count calendar ends. The Comalcalco inscription is being advertised as a second reference to the same date and thereby provides validation to the significance of the apparent prophecies related with the end of the Mayan long count calendar. I have made a close examination of the brick inscription and



its context. It is my opinion that while the inscription does not directly imply the year 2012 it does imply a future date. The importance and significance of this inscription

depends on the perspective applied to its purpose as well as its context.

The brick catalogue number T1-452 was assigned by an archaeologist

*Continued on Page 2*

## Appreciating the Three Witnesses

By Chris Scott

It has been 182 years this month since the Book of Mormon was first published. In the front of that book is a testimony signed by three witnesses; Oliver Cowdery, David Whitmer, and Martin Harris.

The three witnesses left us a powerful testimony describing their experience of seeing and handling the plates from which the Book of Mormon was translated. To add a sense of integrity to their testimonies that are written they also led exemplary lives. If the three witnesses had to live up to the mission statements and core values that are part of our current church structure they could

certainly pass the test. The quality of their lives and the values that they displayed gives credence to and lend support for the veracity of the Book of Mormon and it is with a deep sense of gratitude that I include in this article the testimony of the three witnesses as published at the beginning of the that book.

When I was in Bible School as a young girl, I made a church seal out of plaster. Somehow is became broken into four parts. Not having enough time in the week to make another one, the women in charge of crafts glued it back together and put a cardboard backing on it,

spray painted it and I took it home and displayed it proudly for a reminder of the importance of the church in my life. This broken church seal reminds me of the history of our church. The organization has been fractured and splintered many times in 182 years. A certain amount of doubt might

*Continued on Page 4*

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# Context of the “2012 Brick” *continued*

named Salazar who excavated it sometime during the 1975-1981 Comalcalco excavations in Tabasco, Mexico.<sup>1</sup> This brick was apparently found on the eastern face of Temple #1. With information garnered from newer excavations we know that the original location of this specific brick was more than likely either in the roof of the temple on top of Comalcalco's main pyramid or it was part of the roof of the Flat-topped Tomb. This suspicion is further substantiated in more recent excavation by the present-day archeologist of the site Ricardo Armijas and his overall findings of numerous Comalcalco Temples. Armijas has now worked at Comalcalco for more than twenty years and according to him the inscribed bricks were placed in a semi-organized fashion inside the construction walls.<sup>2</sup> That order is very significant when one considers the text of brick T1-452 as the context provides some clarity for the brick's message.

A partial translation of brick T1-452 is provided on my website; [www.earlysites.org](http://www.earlysites.org). In that article I report that the text of the brick as translated by Erik Boot is stating that on “4 Ajaaw, 3 Uniiw, he/she/it arrived Balaam Yokie (?..fire).” The two date glyphs do indicate the same series as the glyphs in the Tortuguero Monument 6 dating sequence, but the Comalcalco inscription stops short of giving the long count placement of these two date glyphs therefore it could be any number of different dates within the 5,000 year plus long count calendar. Erik Boot, the epigrapher who researched and translated this brick states clearly that it is a past tense inscription and that it does not refer to the 2012 end of calendar event.<sup>3</sup>

At the end of the article I conclude that the Comalcalco Brick inscription seems to have a Christian connotation. This should not be surprising. It has long been considered that there is heavy Christian connotation in Mayan mythology<sup>4</sup> and since the discovery of the San Bartolo Murals that theory is now becoming accepted fact. Under the supposition that a Christian connotation should be considered with the text of T1-452 its location is then significant in the contextual reading of that brick text.

Armijas has determined that all of the inscribed bricks of Comalcalco<sup>5</sup> were originally located within the walls and

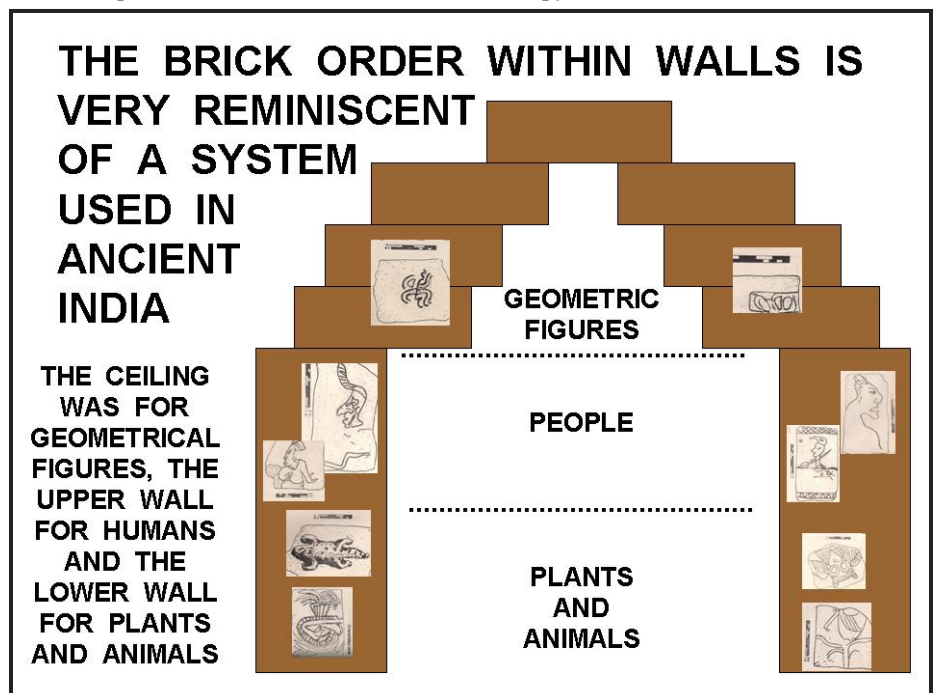
ceilings of the Comalcalco constructions and were used as any other construction brick; they were covered with mortar and were thus “buried” within the construction with no visible clues as to their existence. However, Armijas has discovered that these inscribed bricks were not randomly placed in Comalcalco construction. It appears they were divided into at least three classes of inscriptions; those portraying plants and animals in the lower three feet of wall constructions; those portraying humans in the upper three feet of the wall constructions; and inscriptions of geometrical designs and/or writing located in the ceilings and roofs of the construction. Brick T1-452 falls into this third class of inscribed brick. Therefore, one may assume that brick T1-452 was originally located in a roof. The only roofs in the location where it was found are the roof of Temple #1 or the roof of the Flat-topped Tomb on the east face of the pyramid. The possibilities strongly imply that brick T1-452 was originally part of Temple #1 located on the apex of the Great Pyramid of Comalcalco.

The apex of Temple #1 should have had fifty times the bulk of material that existed in the roof of the Flat-topped Tomb. Simply the gross mathematics implies that the roof of Temple #1 is where brick T1-452 was originally placed. However, after consideration of the inscription context it does force one

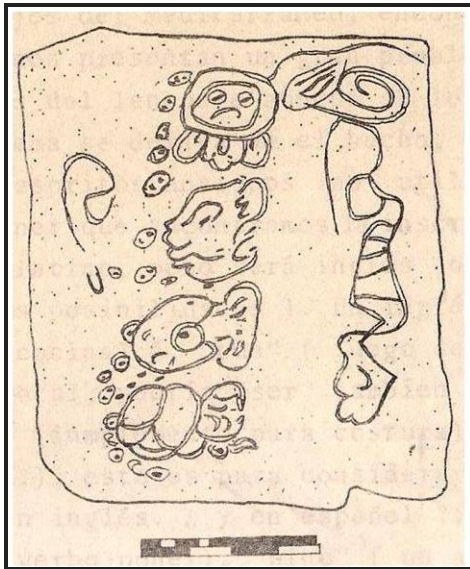
to question if the brick is more related to a “personal” testimony of the person in the tomb. The other possibility is that it references a more general testimony of the populace who built Comalcalco Temple #1. This question merits discussion from the standpoint of asking, “How should we interpret the perspective of the culture and the reason for this construction?” That is to say, was the culture at Comalcalco generally Christian in its beliefs or is brick T1-452 an expression of a single believer that was in the Flat-topped Tomb? The answer to this could resonate to change our understanding of the entire Comalcalco complex or even the late Classical Maya civilization in general. But, before this question can be addressed I should present some explanation concerning the Flat-topped Tomb.

At this time no evidence of the Flat-topped Tomb remains at the site, but there is irrevocable evidence of its existence. Franz Blom<sup>6</sup> clearly demonstrates the location of this Flat-topped Tomb immediately below the floor of Temple #1. However, Salazar had found a second tomb (apparently identical to the first) just in front of it and slightly further down the face of the pyramid. Salazar made no publication on this second tomb before he died. That second tomb was exactly where the infamous “Salazar Pit” is located today.

Because the Salazar pit was dug into the pyramid, no remains of this second



## Context of the “2012 Brick” *continued*



Comalcalco “2012 Brick” with Mayan hieroglyphs on left and a new form of symbolic script on the right

Flat-topped Tomb can be found. Its existence can only be surmised from two clues. First, photos of it are found among some of Blom’s archived photographs at Tulane University.<sup>7</sup> One of those photographs shows the face of the pyramid upon which Temple #1 sits. One can readily see that some type of construction existed where the Salazar Pit is now located. The second piece of evidence is more elusive and closer to disappearing totally within the next few years. Upon interviewing several of the common laborers who worked with Salazar, I found that they tell of the tomb he excavated at that location and they recall several things found within that tomb. Those tales are most interesting.<sup>8</sup> Nevertheless, they must be considered as an indicator and if other inscriptions (in particular the third molded hieroglyphic brick) were found within the tomb then brick T1-452 fits well with its contents.

Unfortunately, all we have is what most archeologists would believe to be non-evidence for most archaeologists would never think of questioning the integrity of a fellow scholar. Yet, examples of problems with Salazar’s excavations and his reports are more common than I would like to admit.<sup>9</sup> While it is still a possibility that T1-452 is from that tomb, it is far more likely that it originated from the roof of Temple #1. This being the working assumption causes me

to consider the implications. Was the culture of Comalcalco or the political leadership of Comalcalco in agreement with the text on this brick which seems to be closely tied to the inscription found on Monument 6 of Tortuguero?<sup>10</sup> The largest difference from the Tortuguero inscription is that the T1-452 inscription only implies the return of *Balaam Yokie* a second time and not on a specific date.

This small insight is not surprising as most Mayan epigraphers already accept that Tortuguero and Comalcalco were closely related. What will be far more significant is if the general culture accepted the T1-452 inscription. This seems to imply a much greater Christian oriented population than previously supposed,<sup>11</sup> however as I previously stated in the original catalogue publication,<sup>12</sup> “there is a huge jigsaw puzzle of Christian inscriptions.” In the future, inscriptions stating such things as “Jesus, Savior” and “Jesus was here” will be found among the bricks awaiting translation. The question remains as to how the Mesoamerican epigraphic community deals with those and other such inscriptions. Will they be actively and efficiently translated or will they be ignored for another thirty years?

### Footnotes:

1. Steede, Neil; “A Partial Translation of the Comalcalco Brick T1-452” [www.earlysites.org](http://www.earlysites.org).
2. Armijas, Ricardo, personal communication.
3. Boot, Erik; [The Comalcalco Brick, Photograph and New Analysis](#).
4. Kelley, David, personal communication.
5. There are three inscribed bricks which are exceptions to this rule. Those bricks carry longer-than-normal inscriptions in Maya hieroglyphs and were buried ceremoniously on Temple #1’s eastern face.
6. Blom, Franz; [Tribus y Templos](#), pg 156, Instituto Nacional Indigenista, INAH, 1926.
7. Tulane University, New Orleans, Louisiana, USA.
8. These tales include several things such as finding a third inscribed hieroglyphic brick within that tomb as opposed to it having been found in a ceremonial pit as the other two were. And more than one of the reports state

that two inscribed scepters were also found. Those scepters have disappeared. Yet since I discovered their report included in more than three separate interviews, I take those reports very seriously. If true the implications are more than damaging to the reputation of Salazar. The reports state that the scepters had the appearance of gold. If so, then is it plausible that Salazar actually excavated the pit to erase all evidence of the tomb’s existence? And even if this is so, would Salazar have done this action to cover up the discovery of gold or to cover up the discovery of scripts found within the tomb? It is reported that both scepters were inscribed. Upon requesting the laborers to draw what they remembered of that script I received three different renditions. While all three renditions varied, it is interesting that all three did carry similarities to Berber script (Lybian).

9. Though the public is unaware of the following facts, they can be confirmed by Ricardo Armijas, resident archaeologist of Comalcalco. 1) All of the brick construction evident today on the sides of the Comalcalco Pyramid should not be there. Only the flat surfaces of the pyramid were originally covered in brick while the slopes were covered with stucco only. Salazar “padded” his expenditures by reconstructing the pyramid’s slopes in brick. 2) Salazar apparently invented the existence of several monuments he claimed to have found at the site. Those monuments eventually came to be replicated in *gloriettas* (traffic circles) around the state capital of Villahermosa. They have since been removed since no trace of the monuments in question has ever been found. These two incidents alone indicate that Salazar was less than totally honest.
10. See “A Partial Translation of Comalcalco Brick T1-452”, [www.earlysites.org](http://www.earlysites.org)
11. Not surprising considering David Kelley’s analysis of the San Bartolo Murals. See footnote at [www.earlysites.org](http://www.earlysites.org)
12. Steede, Neil; [The Preliminary Catalogue of the Comalcalco Bricks](#), ESRS, PO Box 4175, Independence, MO 64050



## *The Testimony of the Three Witnesses*

*Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.*<sup>1</sup>

begin to creep into our faith journey with history that is so fractured. But one of the positive things that stand out for me in our faith movement is the testimony of the three witnesses.

Since we are limited in space I would like to focus on just one of the witnesses, David Whitmer. There are four areas that will be covered in this article. First is an example of the persecutions that he endured. Second is the idea that being disenfranchised from the church strengthened his testimony. The third point covered will talk about his life and the values that he lived by, and the fourth is the fact that he never denied his testimony.

One example of the persecution that he bore was an incident that happened in 1833 at the public square in Independence, Missouri. This incident included around 500 armed men that insisted that he repudiate his testimony of the Book of Mormon. "When the mob again assembled they went to the houses of several of the leading Mormons. And taking Isaac Morley, David Whitmer, and others, they

*told them to bid their families farewell, for they would never see them again. Then driving them at the point of the bayonet to the public square, they stripped and tarred and feathered them, amidst menaces and insults. The commanding officer then called twelve of his men. And ordering them to cock their guns and present them at the prisoners' breasts, and to be ready to fire when he gave the word, he addressed the prisoners, threatening them with instant death unless they denied the Book of Mormon and confessed it to be a fraud; at the same time adding that if they did so, they might enjoy the privileges of citizens. David Whitmer, hereupon, lifted up his hands and bore witness that the Book of Mormon was the Word of God. The mob then let them go."*<sup>2</sup>

The most extensive personal account of the incident was related to James H. Hart: "The testimony I gave to that mob made them fear and tremble, and I escaped from them. One gentleman, a doctor, an unbeliever, told me afterwards that the bold and fearless testimony borne

*on that occasion and the fear that seemed to take hold of the mob had made him a believer in the Book of Mormon."*<sup>3</sup>

Besides the persecutions that went on during the Jackson County period of church history, there was also the matter of being excommunicated from the Mormon Church. All three witnesses were excommunicated and had the opportunity to turn against Joseph Smith and their testimony of the Book of Mormon. It would have been the perfect opportunity to expose Joseph as a fraud. Instead they continued to support the coming forth of Book of Mormon and testify that it was authentic. One incident recorded after David Whitmer was excommunicated took place soon after he moved to Richmond Missouri. In David's words;

*"When I came to Richmond, General Parks.....pressed me and my team into service, and I was forced to go and drive a wagon load of baggage to Far West. I told them if I had to go I would take no gun. They said 'all right'; and I took no gun." A reporter recorded David's recollection of the heroic sequel: "During the melee that followed he was handed a musket by the soldiery and ordered to shoot Joseph Smith, but threw the musket down, declaring he 'would not harm the Lord's anointed.'"<sup>4</sup>*

David settled in Richmond, Missouri after his excommunication from the Mormon Church. He lived a life of quality and service to his community. He was not afraid of confrontation and stood up to danger when his principles were challenged. During the time period of the civil war David risked his life in an open declaration in support of the Union and Abraham Lincoln. At a meeting where the majority of residents began to frame resolutions requiring non-secessionists to leave the county as told by an unidentified Ray County resident: "At this point in the proceedings David Whitmer arose, walked to the platform, and delivered a short but very telling speech. He stated that no resolutions or threats would cause him to run away. He declared that he was a citizen of the United States, and should remain such. He proposed to live or die under the old flag. If anyone desired to shoot him, then was a good time. The resolutions were not passed, the meeting adjourned to a given day, but did not convene."<sup>5</sup>

# Adventures In Scriptures

Issue 10

2012

## Zeniff's Story

Zeniff was a Nephite from Zarahemla. Zeniff was very fortunate because he was educated in the written language of the Nephites and was familiar with the Land of Nephi. He was sent on a great adventure to live among the Lamanites to spy out their weaknesses. The Nephite army wanted to retake the Land of Nephi from the Lamanites because it had been their land in the past. While Zeniff was living among the Lamanites he discovered that his motives had changed toward them. He found that they were not so different from his own people, the Nephites. There was goodness in them. Zeniff decided to convince his people to make a treaty with the Lamanites instead of warring with them.

Zeniff reported back what he had learned about the Lamanites. This led to quarrels and struggles among the Nephite army because they could not all agree what to do. The leader of the Nephite army had motives that were fed by prejudice and fear of the Lamanites. He wanted to destroy all the Lamanites. Zeniff did not agree and the leader ordered that Zeniff be slain. Zeniff's friends defended him and there was much blood shed and many men killed. Zeniff was spared and returned to the Land of Zarahemla.

Later Zeniff being a man that had a lot of initiative led a group of Nephites to the Land of Nephi. He made a treaty with the Lamanite King and rebuilt a city. The people lived in peace with the Lamanites for several years.

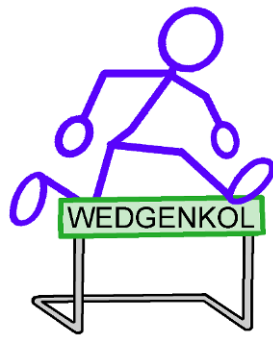
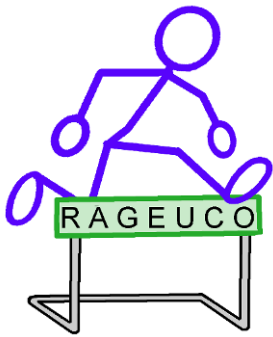
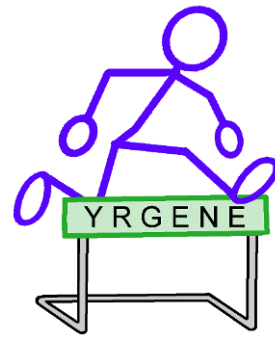
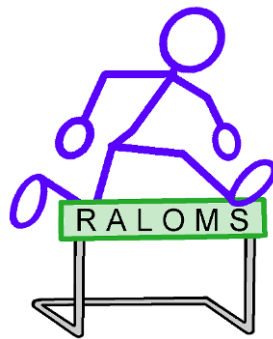
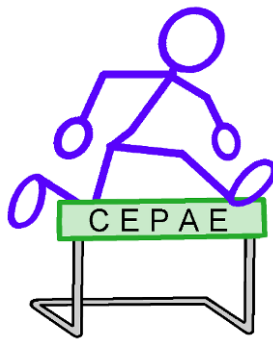
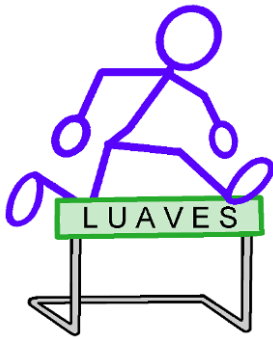
Based on Mosiah 6:1-12

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

Find the hidden words in the Word Search Puzzle to the left.

- ADVENTURE
- DEFENDED
- EDUCATED
- FEAR
- FORTUNATE
- FRIENDS
- GOODNESS
- INITIATIVE
- LAMANITES
- MOTIVES
- NEPHITE
- PEACE
- PREJUDICE
- QUARRELS
- STRUGGLES
- TREATY
- ZARAHEMLA
- ZENIFF

Help Zeniff gain his goals by unscrambling the words on each hurdle he must overcome.



(hint: if the scrambled word is too hard look at the bottom of the page)

### Zeniff overcomes problems to do the right thing

Use the figure key at the bottom and use the numbers to find the missing letters and find out what the hidden scripture says.

13 18 17    6 11 8 25 15 20    10 17 7 22 8 25 6 15 5    16 18  
 18 17 21 10 21 18 20    22 17    10    21 8 8 20    12 10 25 6 18  
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 14 11 18 22 4    8 23 17    26 4 18 18    23 22 15 15    D&C 58:6d

J	Q	Z	R	Y	S	X	O	K	A	H	C	M	T	L	B	N	E	V	D	G	I	W	P	U	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

1. values    2. peace    3. morals    4. energy    5. courage    6. leader    7. knowledge    8. prayer



## Appreciating the Three Witnesses *continued*

David Whitmer owned a livery stable and was honest, upright, and successful in his business dealings. He was involved in the community serving on fair boards, winning competitions, along with his wife, and participated in many public meetings. "As early as 1858 he was nominated for city councilman, a position that he held several times. He was elected to fill the unexpired term of mayor in 1867-68, during which he sponsored several practical programs."<sup>6</sup>

Upon his death in 1888 the *Richmond Democrat* reported "No man ever lived here, who had among our people, more friends and fewer enemies. Honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end."<sup>7</sup>

David Whitmer was the most extensively interviewed witness of the three and never denied the testimony. He always gave a very positive affirming testimony each time he was interviewed. Some days at great inconvenience, because he had many practical responsibilities, he gave 15 to 20 interviews. "He said that thousands came to inquire, and

*over fifty of these conversations are reported in reasonable detail in contemporary diaries, letters, and newspapers, supplemented by later recollections. This examination and cross-examination of the reports furnishes a detailed historical record. Most contain questions that one would direct to the witness, and his specific and positive answers. So today's investigator can test David Whitmer's convictions almost as well as the visitor of the past century who talked with him personally."*<sup>8</sup>

One example of an interview is as follows: *Joe Johnson, of the Missouri Plattsburg Democrat, an astute political analyst, was profoundly affected by the inner conviction of the witness. While describing the vision, David's cold symptoms diminished, "his form straightened," and with "evidently no studied effort" but with "strangely eloquent" tones, he described the vision and "the divine presence." The seasoned Missouri newspaperman classified what he heard as far more than an oddity: "Skeptics may laugh and scoff if they will, but no man can listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly con-*

*vinced that he has heard an honest man tell what he honestly believes to be true."*<sup>9</sup>

I am very thankful for the gift of their testimonies. They add and lend credence to the authenticity of the Book of Mormon, which I believe is true. It is a book that testifies and teaches of Christ. There is no better way than to pattern our lives after the teachings of the Living Christ.

The three witnesses never denied their testimony. More information can be found in the book "Investigating the Book of Mormon Witnesses" which can be purchased on-line.

### Footnotes

<sup>1</sup> Found in the Introduction to the Book of Mormon.

<sup>2</sup> Investigating the Book of Mormon Witnesses, Richard Lloyd Anderson p.83.

<sup>3</sup> Ibid. p.84.

<sup>4</sup> Ibid. p.70.

<sup>5</sup> Ibid. p.71.

<sup>6</sup> Ibid. p.72.

<sup>7</sup> Ibid. p.77.

<sup>8</sup> Ibid. p.79.

<sup>9</sup> Ibid. p. 89.

## Book of Mormon VCS at Buckner By David B. Brown

The Buckner Community of Christ congregation is sponsoring a Book of Mormon Vacation Church School this summer to be held July 30th through August 5th at the Buckner Congregation, 1001 Sibley Street in Buckner, Missouri. The event will begin at 5:45 PM each evening with a light sandwich dinner and then moving into classes and activities to be completed by 8:40 PM.

"We took a look at the strengths of the membership of our congregation and determined that we had several who were very strong in Book of Mormon research,



so we determined to take advantage of that strength and develop a Vacation Church School program around it," said program director Terry Scott.

The classes will be geared for children from pre-school to 6th grade. Each evening will focus on a specific character from the Book of Mormon who was instrumental in performing God's work. Lehi & Nephi, King Benjamin, Alma, Captain Moroni and Christ will be the themes covered. The evening schedule will have lessons, crafts and music to support the characteristics of the people we are studying. The event will be completed with a 10:30 AM Sunday Service focusing on the activities experienced during the week.

Interested parties from all Book of Mormon faiths are invited to come and be a part of

this week-long event. Please contact Terry Scott at [tscott75@sbcglobal.net](mailto:tscott75@sbcglobal.net) or David Brown at [dbb92558@yahoo.com](mailto:dbb92558@yahoo.com) to make arrangements for attendance so they are properly staffed.



*These are artistic renditions of what the library at Cumorah might look like with the records that are hinted to be stored there.*

**We're on the web at  
www.hceti.org**

*The Hill Cumorah Expedition Team, Inc is a Missouri not-for-profit corporation dedicated to the study, research and dissemination of information as it pertains to the Book of Mormon. Our primary focus is to research and assemble archaeological and other related information to help establish the historical feasibility of the Book of Mormon.*

**HILL CUMORAH EXPEDITION TEAM, INC**

***Searching for Truth***

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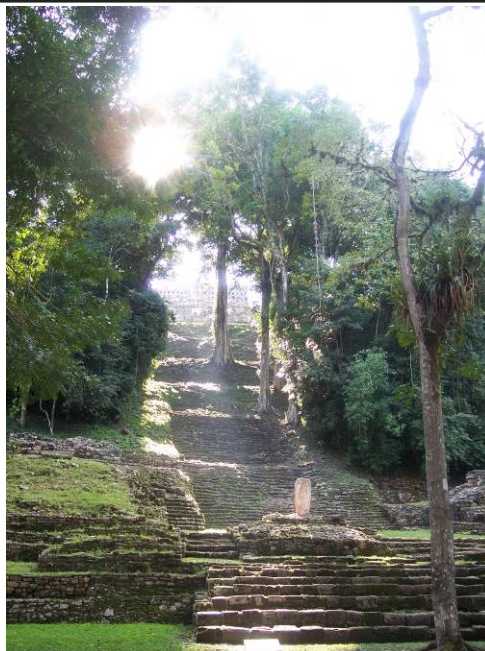
Children's Page by Terry and Chris Scott

Photographs provided by:  
David Brown and Neil Steede.

## 2012 Spring Expedition Planned By David B. Brown

The Hill Cumorah Expedition Team has finalized planning for their Spring Expedition. This trip will take the group of nine members to Teotihuacan, San Andres Tuxtla, La Venta, Comalcalco, Palenque, Yaxchilan, Bonampak, Chinkultic, Tenam Puente, Comitán and Tuxtla Gutierrez. This expedition is focusing on further development of theories that place the City Bountiful at Palenque, Zarahemla at Yaxchilan and the City of Nephi at Chinkultic.

One of the continual issues we have with dating is the problem with the GMT correlation that places the inscriptions for these major locations almost 800 years after Book of Mormon timelines. Additionally, there are instances of several C-14 studies done in the lowlands that give very different readings within the same strata period. One working theory we have to account for dating anomalies in the Mesoamerican region has to do with the real possibility of a radioactive vol-



*The Grand Hieroglyphic Stairway # 3 at Yaxchilan which we believe to be Zarahemla*

cano at the time of the Great Destruction. If one of the highland volcanoes emitted a large amount of radioactivity then it would skew C-14 dating results in areas that would have been "downwind" from those events. Therefore, we are visiting research libraries in both Comitán and Tuxtla Gutierrez to search for geological reports that might hint radioactivity in ancient volcanoes. If we are able to find geological reports on those events then we are better able to substantiate the theory and begin establishing the dating to timelines that are more accurate and provide a better fit for Book of Mormon events. This should also force a shift to the calendar correlation that is more accurate as well.

The team will be leaving on April 13<sup>th</sup> and is scheduled to return on April 27<sup>th</sup>. As always, your continued support in prayer is what keeps us safe and provides us success in the collection of materials we need to further these efforts.