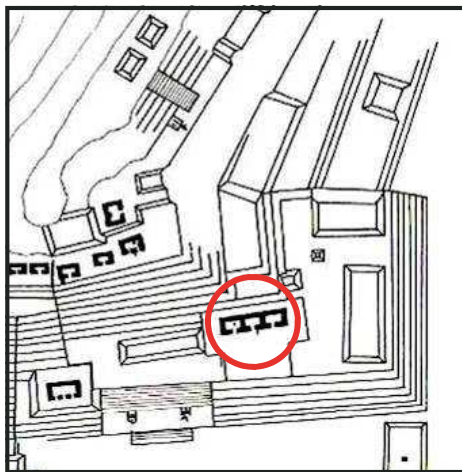


Ammonite Fingerprints

By David B. Brown

The latest expedition to Belize this summer held a hope for connections between Bonampak (City of Melek) and the Land of Jerushon (Belize). The murals at Bonampak seem to accurately illustrate the story of the converted Lamanites who began their conversion process under King Lamoni, then moved from their Lamanite cities to the Land of Jerushon. All of this being alluded to in the murals, we were hoping to find something linking the ancient Belizean cities with Bonampak.



Bonampak site drawing with mural rooms indicated.

Bonampak is best known for its colorful and very detailed murals. In the mid-twentieth century a building with three rooms and murals were found completely intact. It was an incredible find and the story it tells seems to parallel the introduction of four missionaries (Sons of Mosiah) who come into the land and bring a belief system that changes everything. This is the theme of the first mural room.

Change never happens easily and especially when the gospel causes men of power to completely change direction. The second mural room chronicles the turmoil of the changes throughout the various levels of the kingdom. This culminates in the beheading of a young man who we believe is King Anti-Nephi-Lehi. That is the climax of the story told in the second room.

The third room is the conquering of good over evil. It is the establishment of the missionary efforts in seven cities, and it demonstrates the move of those remnants to the city of Bonampak. We therefore established the Maya ancient city of Bonampak as the Book of Mormon City of Melek. And, through a combination of geographical clues from the Book of Mormon and archaeological clues from Lamanai, we had

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The Maya Legal System

By Terry Scott

It is interesting to speculate how the Maya civil law was structured. Certainly we would be able to better understand their cultural values if we were able to determine what they considered most important to their social structure by discovering their concept of crime and punishment.

Information about Maya law and their legal system is hampered by a lack of source material. The Maya culture had peaked before the Spanish arrived. The Spanish further obfuscated things by destroying all the Maya manuscripts and codices they could find. The few sources left came from the Dresden, Madrid and Paris codices that somehow survived the Spanish purge. A few books were written by Maya scribes after the Spanish came, these include the Popul Vuh (Book of the Community) and the Books of Chilam Balam (books of the Jaguar Shaman).

Here are a few things we have been able to ascertain. The **Halach Uinic** (Mayan governor) and his council issued

laws for the people to follow. The **Batab** (senior official or judge) was responsible for seeing that the laws were enforced. Court was held in a **Popilna** (public meeting building) and witnesses were questioned under oath. Evidence suggests that the involved parties were represented by a spokesman (attorney?)

The Batab would listen to the testimonies of the witnesses, decide whether the crime was deliberate or accidental and consider any special circumstances of the case. After the appropriate punishment was decided upon there was no appeal. The victim

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Fingerprints of the Ammonites *continued*

determined that Lamanai and other Belizean Maya cities were what comprised the Book of Mormon Land of Jershon. But, how do we connect Jershon with Bonampak?

In preparation for the trip, we extensively reviewed the Bonampak Murals in an effort to commit to memory the images and symbols used in the murals we expected to find in the artifacts in Belize. We did find connections, but not in the way we anticipated. The correlation came in the similarity of architectural design and function.

The mural building at Bonampak is a uniquely designed structure. The three rooms have large benches that do not allow you to walk all the way to the wall. You enter and stand in the middle of the room, but you can't move to the ends or the corners due to the bench built into the walls. This same design concept is found throughout many of the structures we visited in Belize, but those designs are not found in Yaxchilan, Palenque, Chinkultic or other Nephite/Mulekite sites in Mesoamerica where glyph writing seems to be predominate. These designs are unique to Belize, the Yucatan and Bonampak. Why?

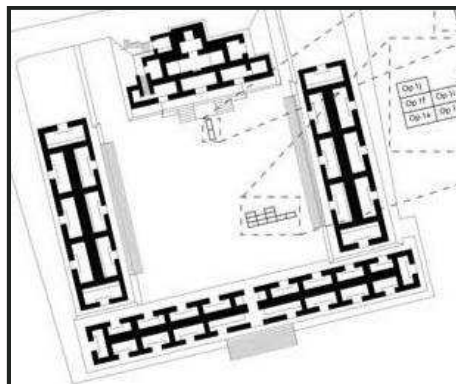
Many Book of Mormon descriptions of the culture indicate that it was the Nephites (Northern Highland Maya) who had written language. When King Mosiah moved to Zarahemla (from Chinkultic to Yaxchilan) he brought with him the Brass Plates and other records that were copied and distributed, then language was taught to the Mulekites. As the influence of Yaxchilan increases, we see language begin to spread throughout the Lowland Maya culture. This is the Book of Mormon event where the Mulekites are taught the language of the Nephites.

But, the Lamanites are not a written language culture either. They are described as being lazy and indolent hunters. The point is that the Lamanite culture is not literate. How then do they communicate the story of the gospel once it is adopted as a part of their culture? Pictures paint a thousand words, or so the saying goes. Murals become the way that the gospel story is conveyed in the same way Sunday schools use flannel boards to tell stories. Is this the reason why we have the exquisite murals at Bonampak? By the time the converted Lamanites moved to Bonampak were the techniques

of story telling with pictures refined over a generation to the point that it was part of their cultural history and identity. So even though they had learned the written language of the Maya glyph system, they also erected a historical record of their heritage and told their story through pictures. Thus, we have the Ammonite fingerprint provided at Bonampak. How does this translate to Jershon?

When King Lamoni moved the City of Ishmael and were followed by other cities into Jershon, how did they convey to their followers the fine points of the gospel on a grand cultural scale? How about through sacred learning centers? Regional temples. This is what we find at many of the major sites in Belize. Row after row of small mural rooms line the steps and mounds around temples. Imagine that each room has a priest assigned to verbally convey the story that is illustrated on the wall. Each scene layered with images that express a message going as deep as the one learning is willing to be taught. Some pass through and capture only the superficial aspects of the mural, while others spend hours capturing every little detail and nuance of the artists comprehension of the gospel.

These instructional temples are found at Lamanai, Altun Ha, Caracol, Xunantunich, and El Pilar. No one builds rooms in these sequences and numbers without a functional reason. What was



Plaza A at Xunantunich demonstrates a stairway rising up on the north side of the main plaza. These stairs lead to 9 doorways through which is an inner courtyard and three large rooms in the structure on the north end of the inner plaza. This seems to allude to spiritual rebirth (9) and the glories (3).

the function of these rooms? While we have no indication of surviving murals at these sites, we do have room sizes, doorways, and benches similar to the mural rooms at Bonampak. Much like the San Bartolo Murals, if you display the story of Creation, the Garden of Eden, the fall of man, the prophecy of Messianic birth, death and resurrection, and the establishment of a church, then you have reasons for multiple rooms within the sacred temple structure. But, it is not only the mural room design that tells us they had a belief system that was looking to the afterlife. Caracol is the key to understanding their purposes for this design.

The Caana Temple at Caracol is massive and thankfully it was mostly intact when it was excavated because it tells specifics of their belief system



Caana is the name of the largest temple found in Caracol. The name Caana means "Sky Place." This is an appropriate name considering what it represents.

through the use of architectural design and numerology. Being placed on the north side of the main plaza at Caracol, Caana means "Sky Place." This name is especially important as we look into the specifics of what is symbolized here.

To climb Caana, you start by ascending five steps to a small plaza. The number five alludes to our physical journey through the five senses therefore by climbing the five steps we have entered into physical life. From this platform we then ascend twenty-four steps to a level where there are thirteen doorways. The twenty-four steps are actually two sets of twelve-alluding perhaps to the belief system that has two sets of twelve disciples; twelve in the Old World and twelve in the New World, or twenty-four elders as John the Revelator recites. The thirteen doorways allude to the totality of the Hebrew Tribes and the number of annual cycles of the Moon. Therefore, at the top

Continued on Page 3

The Maya Legal System *continued*

could pardon the guilty, reducing or eliminating punishment depending on the crime. If the accused was found guilty, the **Tupiles** (law enforcement) carried out the punishment immediately. Sometimes they were held in a cage or prison if they were awaiting death.

“... who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people, before the Judges. Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skillful in their profession. Alma 8:21-22

The major crimes of murder, rape, arson, treason etc. were punishable by death. The punishment for an accidental death was to provide some form of monetary restitution to the victim’s family. All minor crimes required restitution. Nobles found guilty of a crime were tattooed with a symbol of their crime.

Adultery was a crime punishable by death for a man if the woman was married. The guilty woman was shamed in public and her husband could leave her and remarry. A death sentence could be commuted if the injured husband of the adulteress or murder victim’s family par-

“Now there was no lawyer, nor judge, nor high priest, that could have power to condemn any one to death, save their condemnation was signed by the governor of the land.” 3rd Nephi 3:27

doned him. Instead they would have to pay the restitution demanded of him and could also be sentenced to slavery.

A person found guilty of a major crime could also see their family sentenced to slavery. If a minor was found guilty of a serious crime he would become a slave. Crimes of theft required restitution and/or temporary enslavement. Home invasions with injury to persons or property damage were also punishable by death.

Contracts were made by all parties drinking **Balche’** (a mild alcoholic drink from tree bark and honey) in front of witnesses. Anyone who could not pay their debts became slaves of those they owed money to. A debt would be passed onto the families of the debtor if he died.

Maya men married around age 20, Maya women married from age 16 to age 20. They could not marry if they had the same surname. The groom’s family was required to provide some form of dowry to the bride’s family. For the first 6 to 7 years the newlyweds lived with the bride’s parents and the groom had to work for the

bride’s family. They then built a home next to the husbands parents and lived there the rest of their lives. Divorces usually occurred when one spouse was infertile or failed their family responsibilities. When one spouse died the other was required to wait a year before remarrying.

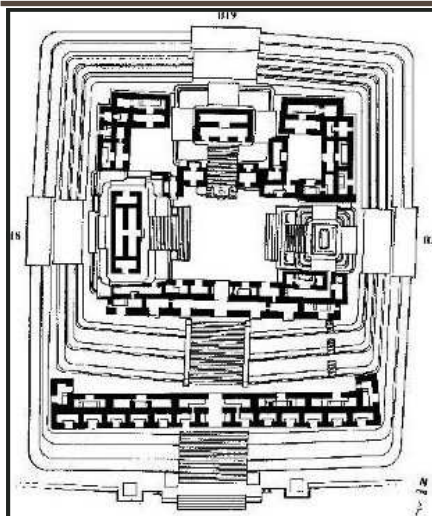
Property was usually passed down within the family as well as their profession or title. If the husband died, his property and/or position went to his brother or other close male relative. Women could not own property but could inherit debt or slavery. If the father of young children died, a trustee was appointed to manage any property, often a relative.

What is interesting to note here is how the system described by the Texas University researchers seems to correlate with both Hebrew values systems and the systems described in the Book of Mormon. Certainly this is yet another area of research that may help to draw parallels between the Mesoamerican social structure and the social/civil values described in our sacred spiritual record of the Nephites.

Source

University of Texas School of Law –
Tarlton Law Library
http://tarlton.law.utexas.edu/exhibits/aztec/maya_social.html

Ammonite Fingerprints *continued*



Caana is the largest structure at Caracol and it demonstrates the spiritual journey as one makes decisions of what doors to pass through, eventually reaching the “Sky Place” or heaven.

of the twenty-four steps is a doorway that leads to Israel and the orb that reflects light into our night. It is the belief system of the Hebrews and their Messiah. At this level are several mural rooms both on the plaza side of the doorway, and then on the opposite side after you have passed through the doorway. Therefore, you receive teaching before you enter the door and then again after you have passed through. But, there is more climbing.

Another thirty steps higher brings you to a level with seven doorways. The numerological value of thirty deals with teaching, the heart, and it is represented by the Hebrew letter Lamed, which has a crook reaching upward to heaven. The seven doorways allude to completion; seven days of the week, seven days of creation, seven sabbatical years, seven years of plenty, seven years of famine—these all

illustrate completion of cycles and it is the number that is the total of four and three. Four being the representation of our physical world and three being the representation of the spiritual world. So, these doorways represent the completion of our walk through the physical world after our spiritual rebirth and refinement—this is the doorway of physical death. Again, many of these doorways are actually rooms that are designed with benches and are similar in size and function as the Bonampak Mural rooms. Instruction must therefore be necessary before we pass through this doorway into the upper courtyard. As we pass through the center doorway of the seven doors, we enter into the upper courtyard, around which are three large pyramid structures, but they are not all the same size—they are all

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May Journey to Jalapa de Diaz *By Tim Brown*

In May five members of the Hill Cumorah Expedition Team ventured to Mexico. The purpose of the trip was two-fold; 1) to take badly needed children's clothes to Jalapa de Diaz and surrounding communities, and 2) to strengthen our bonds with several families and civil authorities that has been developed over the years. When we make our plans for what we want to accomplish, we always try to have definitive goals we think need to be addressed. What we know from past experience, God has things He wants to share in ways we never imagined. So it was with this trip.

There were two teams, the driving team consisting of Carol Brown, Tim Brown and Joni Glandon and the flying team of Mike Brown and Frank Stribling. We met up at Teotihuacán (pyramids of the Sun and Moon near Mexico City). We planned to visit the site and take detailed pictures for research. We knew of a tunnel project at the Temple of Quetzalcoatl that was in the process of being excavated. We started our tour of the site at the Temple. As we were walking toward the Temple we saw Sergio, a close friend of Neil's and he called us over to the tunnel area. He shared his excitement of the project and invited the whole team to descend the stairs to look into the tunnel. What an unbelievable honor to see into the past as it was being uncovered. This was no small thing. People other than the researchers don't get to go into restricted areas. This was definitely God's hand at work and we all recognized it. After spending most of the day at the site we left for Puebla for food and sleep.

The drive from Puebla to Tuxtepec usually takes a little over five hours, not so on this trip. Due to an accident, reportedly twenty five cars plus large trucks, the *autopista* was totally shut down and we were in the middle of it all. It was by extremely intelligent and skillful maneuvering and blessing from on High we were able to reverse course via the shoulder of the road. We made our way to an alternate route and headed for the southern mountain pass. Instead of five hours it took us over nine with numberless hairpin turns, fog and rain. The next day we met up with Sergio who was our interpreter last year. Sergio was so impressed with us that he brought his nine year old son Joshua with him this year. Joshua was

learning English and Sergio thought this would be a good opportunity for his son to try his wings, so to speak. Joshua rode with the drivers and his dad with the flyers. We kept in contact with FRS radios. Joshua was very shy at first, but Joni showed him her camera and he started to open up. By the end of the day he had come out of his shell and was totally enjoying the experience.

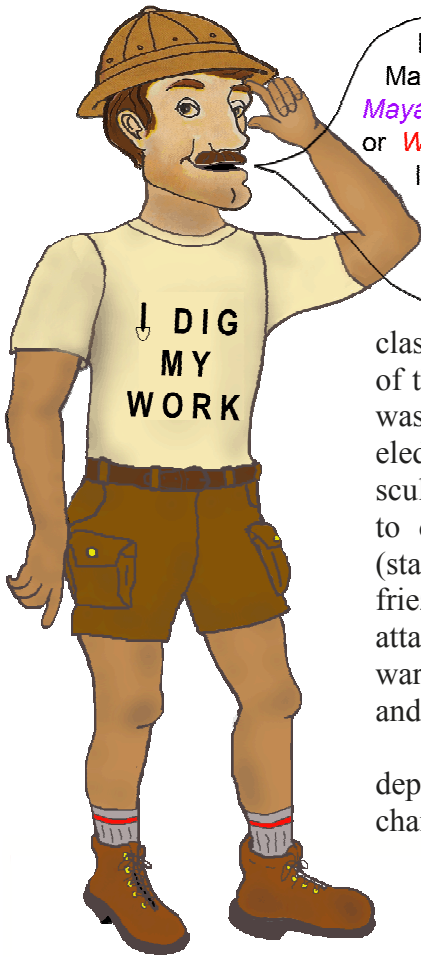
Our first stop was in Jalapa at the Mayor's house to leave a portion of our clothes with Felipe his wife. The Mayor was away but wanted us to stay and have fish with them when he came home. Our schedule was too tight so we made plans for a fish breakfast the next day. The next clothes drop was across the river at Santo Domingo del Rio. Years before we had befriended a lady named Rocio and had left clothes with her for the community. The bonds made in past years were so strong, she asked Mike to be her son's Godfather. Mike is supposed to go back for the baptism (blessing) this fall or whenever we return. The children came from everywhere. They crawled in the car and the trailer thoroughly enjoying themselves. We said our goodbyes and went back across the river to Moises house. We made our final clothes delivery at Moises' house. We were treated with fresh coconut milk and coconut meat cut fresh from the tree. We played with Moises' nieces, Maria and Juanita. Isabel his aunt had several items she made to sell so the ladies wheeled and dealed and purchased items to take home.

The last stop before heading back to Tuxtepec was at the home of Don Juan Ignacio. Some 40 years ago his father showed Neil Steede a stela on the side of Cerro Rabon (Hill Cumorah). We wanted to get permission to look at it the next day. While visiting with Don Juan, it was conveyed to us that his wife Maria had had a stroke and had some issues as a result. Moises testified to Don Juan about his aunt who was healed by our prayers and the spirit we carried. After discussion we were asked to pray for her. Several family members and neighbors gathered into the small room while Mike and Frank laid their hands on her and prayed. The room was filled with God's Spirit and love. Several had tears even though they didn't

understand English. His Spirit transcends language. Again, God's Hand was guiding the events of the day. We made arrangements to climb the hill the next day with Don Juan as our guide. We went back to Tuxtepec for much needed nourishment. We went to Sergio's favorite restaurant, tacos al pastor and soda, great stuff! When we went to settle our financial obligations with Sergio, he didn't want any pay for the day. This is a testament to the spirit which all felt during the day's activities. We appreciated his help and insisted he take our offering with much thanks. The Lord is working with him in surprising ways. The relationship we share is much greater than just friends.

Have you ever had fish for breakfast? Bacon and eggs would have been my choice but it was not to be. We picked up Felipe and her daughter and went for breakfast. Most of our crew opted out, but Frank Stribling and I were the brave ones. When the fish came, it was a surprise. There was head, eyes and scales all staring at us. It was deep fried and to my delight, delicious. The hill was calling so we wished Felipe well and headed for Don Juan's. We were told it had been clear cut around the stela so we didn't take the usual precautions of long sleeves and such. It of course was overgrown jungle, nothing had been cleared. The day was hot and humid. When we came down we were ready for the air conditioned car. The team went to Jalapa to visit Catalina's parents. Her father had an extensive foot injury and her mother had blood pressure that could send a man to the moon. After cleaning and dressing his foot we asked if we could pray for him. Frank and I administered to him and then left them money for blood pressure medicine. The day was waning so we headed back to Tuxtepec.

The final leg of our journey was to Cacaxtla, a site just outside of Puebla. Joni took at least a couple thousand pictures. We went back to the Central Square for shopping and dinner. It was a great evening. There aren't words to express how humbled we feel. We were blessed beyond measure with his Spirit, with new friends and relationships, with protection and safety in multiple situations. Thank you for your prayers and support. God is using us to make a difference in the communities that will one day be transformed by the "discovery" of Mormon's library.



Let me think... If I were a Maya... what would I like to be. A *Maya Leader* or *Priest* or *Merchant* or *Warrior* or *Farmer* or *Craftsman*? I am sure I would **NOT** like to be a *Slave* or *Prisoner of War*. There were many different roles in every Ancient Maya City.

Each person in a Maya city had their own role. Some cities were governed by a king, other cities by a High Priest. The people in Maya cities were divided into

classes. The important families were called nobles, either members of the King's family or descendants of important people. Business was carried out by merchants, or shop keeps and traders, who traveled to other cities to buy and sell their goods. The Artisans were sculpturers, painters and plasterers that used chisel, brush or stucco to decorate their city. They were responsible for carving stela (statues) and glyphs from stone, or painting murals or plastering friezes on the buildings. The warriors defended their cities from attack. Many of the population were farmers or slaves captured in wars with other cities. The farmers raised food for the whole city and the prisoners did the hard manual labor.

Figures 1, 2 & 3 show pictures or carvings from museums depicting the various roles of Maya citizenry. Figure 4 implies the changing roles of the Maya from times of peace to times of war.



Figure 1

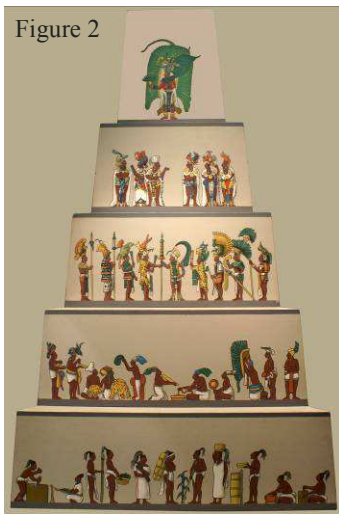


Figure 2



Figure 3



Maya Social Heirarchy

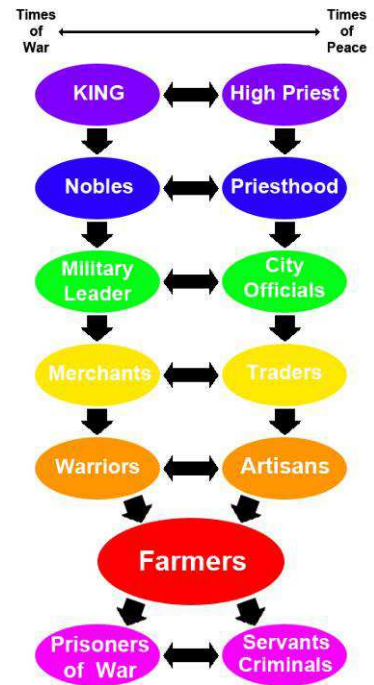


Figure 4

Relationship between Maya society and War or Peace

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

WORD SEARCH

Find and circle
 the Mayan Society
 words listed below:

- ARTISAN
- CITY OFFICIAL
- CRIMINAL
- FARMER
- HIGHPRIEST
- KING
- MERCHANT
- MILITARY LEADER
- NOBLE
- PRIESTHOOD
- PRISONER
- SERVANT
- TRADER
- WARRIOR

Match the categories with the city roles

Place one or more category letters beside
 each role to help describe what they do.

ROLES

- _____ ARTISANS
- _____ CRIMINALS
- _____ HIGH PRIESTS
- _____ KINGS

CITY OFFICIALS

- _____ PRIESTHOOD
- _____ WARRIORS
- _____ SERVANTS
- _____ TRADERS

CATEGORIES

- B for Business
- F for War
- L for leaders
- R for Religious
- W for workers

NOBLES

- _____ MERCHANTS
- _____ PRISONERS
- _____ WARLORD
- _____ FARMERS

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 - <http://ngm.nationalgeographic.com/2007/08/maya-rise-fall/map-interactive>
 - <http://www.digonsite.com/drDIG/mesoamerica/15.html>
 - <http://www.smm.org/sln/ma/index.html>
 - <http://archaeology.la.asu.edu/teo/>
- For questions e-mail me at tscott75@sbcglobal.net

Encounter at Teotihuacán—A Special Time and Place *by Frank Stribling*

It was a chance to see the “Hill”, something I thought I would never do. This would be one of those opportunities I would not want to miss. Our trip was scheduled to commence May 12th right after Mother’s Day. Shortly before that a decision was made to make a side trip to Teotihuacan on the way to Hill Cumorah. Since Joanie and I had never been to Teotihuacan, a two hour meeting was arranged to educate us about that site where visitors from all around the world come to see the single largest archaeological site in the Americas where the Pyramid of the Sun is located.



Members of the May Expedition to Jalapa de Diaz pose in front of the Pyramid of the Sun. Joanie Glandon, Mike Brown, Frank Stribling, Carol Brown and Tim Brown.

Five members of the Hill Cumorah Expedition Team made the trip. They were Mike Brown, Tim Brown and his wife Carol, Joanie Glandon and I. Mike and I flew into Mexico City while the others drove a truck and pulled a trailer loaded with clothing for distribution to our dear friends at Jalapa de Diaz near what we believe is Hill Cumorah.

At 3:30 AM Tuesday morning when I was driving to Mike’s house to meet him for the flight, memories from our Guatemala trip the previous year flooded my mind. I had an expectation that this trip would be very special. Would I see something, or hear something that would pierce my soul? I couldn’t wait to see the hill. I knew that I would be touched and moved by God’s Spirit, however I did not know when or more important where.

Mike and I met the others at Teotihuacan late Tuesday afternoon and we all checked in at the hotel. After unpacking we drove around the site seeing the Pyramids of the Sun, Moon and Quetzalcoatl from a distance. After dinner we returned to the hotel for devotions and much needed sleep.

Morning came quickly with breakfast being served at 8:30 AM. Again we drove around the site with Joanie photographing as much as possible before we parked and made entry. We began our tour with lots of walking and picture taking.

As usual in my travels with groups I wander off or lag behind. A person from our group saw me and told me to come quickly to where the Mexican archaeologist, Sergio, was because he wanted to show our group something. Because of Neil’s long-term relationship with him, this gentleman was eager to share with us some recently acquired information. This indeed was an honor because this work area was not open to the general public. After introductions and greetings were made, Sergio said, “We have found something spectacular.”

The word “spectacular” hit me like a jolt of electricity. Instantly I experienced an intense, consuming emotion conveyed by an external powerful force like a strong wind that brought me to tears. Before being invited to descend to the tunnel, Sergio spoke to us briefly about their archeological endeavors. Being surprised and fearful of displaying any outward emotion, I made sure I was the last one to take the recently constructed stairs leading down to the level of the tunnel. Being unusually cool that morning and during the first part of our trip, I was wearing a light jacket. About the second level of the stairs I was again feeling that strong emotion accompanied by heat or better described as a “hot flash.” I became so physically warm I had to immediately remove my jacket. Again I was made aware by the Spirit that we were in a

very special, sacred place. Also I became aware of the dedication, purpose and love that those over several centuries had displayed in the construction of the Pyramids at Teotihuacan which loudly speak to those generations that follow of what great accomplishments can be made when a society embraces the love of Quetzalcoatl, the Christ.

We all made it to the bottom at the level of the tunnel after climbing down a long ladder. We were permitted to look into the tunnel running beneath the Pyramid of Quetzalcoatl! After ascending to ground level Sergio used his computer to show us an overview of the project.

I wish to express my appreciation and thanks to Sergio and his group who were so kind and generous in sharing with us their progress at the site. We wish them well and give them our support as they continue their exploration. In respect to Sergio, I will leave the details of our visit in the tunnel to others when the time is deemed appropriate. Will they find additional evidence of kings, or treasure, or more importantly—evidence of a people so moved and touched by the Spirit of God that they could do no less than to share their encounter at Teotihuacan? The future is exciting and the Lord has yet more light and truth to spread forth from His Word.

Experiences of the Spirit are important in our life whether they are intense and consuming, or that of a quiet voice, or inspiration received when needed to accomplish a task or solve a problem. At times they happen when we are not prepared or least expect them. Other times they happen when we stretch our faith in expectancy, being open to whatever will occur.

Thanks to Tim who asked me to make an account of my experience at Teotihuacán. I seldom have written about my experiences, however, as a result of a strong confirmation of the Spirit, it was the correct thing to do.

**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.

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Ammonite Fingerprints *continued*

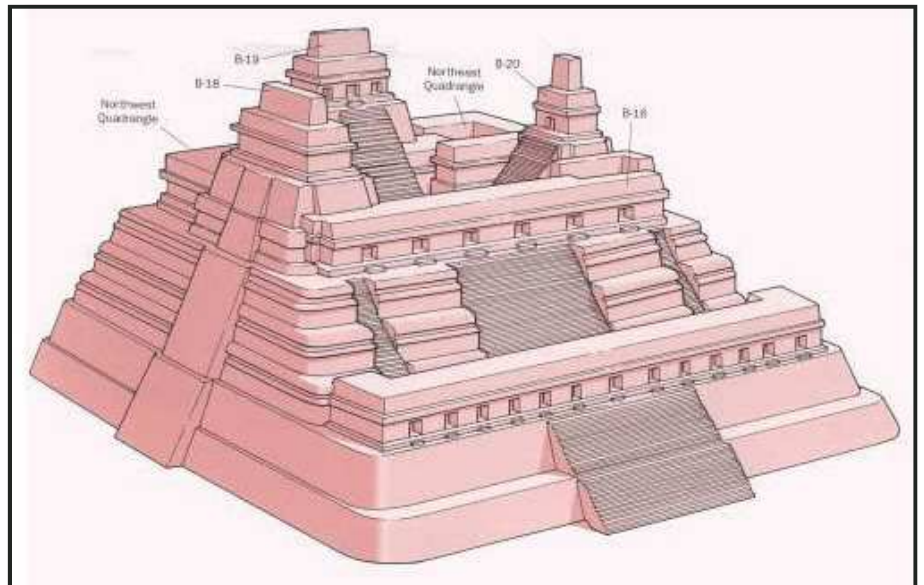
different. The one on the right is the smallest, the one on the left is a little taller and definitely wider, but the one straight ahead is the grandest. There are thirty-three steps to the top of the tallest pyramid. These are symbolic of the three glories alluded to by the Apostle Paul and again by latter-day scripture. It is the teletial, terrestrial, and celestial glories, and there are a series of rooms surrounding this area which were probably used to provide further explanation of the afterlife. This structure truly explains the "Sky Place" and how to ascend to it through the doorways of spiritual birth and physical death.

This same basic concept can be found at all of the sites previously mentioned, but each one is unique in the specifics of their design. The gospel apparently came alive in these cities, and each city was vested in demonstrating their belief in a manner that was unique to their sub-culture.

These structures were built by a people dedicated to illustrating their belief system and letting that testimony of their belief reach beyond their time to the generations of today. They embedded that belief in

designs that tell stories. We are blessed to have found a way to unlock the messages they embedded and the Book of

Mormon spiritual history is the very mechanism that resurrects their voices from the dust.



This illustration of Caana gives an indication of the grandeur of the structure. However, there is an error in that the artist only shows six doors at the top when in fact there are seven. The mural room design is the fingerprint that ties the structures at Bonampak with the multiple temple structures throughout Belize and it helps to solidify this as the Land of Jerushon.