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# U. A. S. NEWSLETTER

Number 59

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Published approximately every six weeks by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to disseminate knowledge of recent archaeological discoveries bearing on the Latter-day Saint scriptures; also of the archaeological activities and viewpoints of the Society and its members. Subscription by membership in the Society: three dollars per year; or Life Membership, fifty dollars. (Membership also includes subscription to other publications of the Society and of the BYU Department of Archaeology.)

**59.0 EXECUTIVE COMMITTEE PROPOSES CONSTITUTIONAL AMENDMENT.** An amendment to the UAS constitution which would require the election of officers at a triennial meeting of the Executive Committee, instead of by the Society membership at large, was agreed upon by Society leaders on June 9.

The Executive Committee, in a meeting held during the recent annual Leadership Week (see below 59.2), proposed the following amendment to the UAS constitution:

"Effective immediately, General Officers, Honorary Members, the President, and the Vice-President of the Society shall be elected by the majority vote of members of the Executive Committee and Research Patrons at a triennial election meeting presided over by the chairman of the Nominations Committee. Only those actually in attendance after due notification shall participate in this election."

The amendment, if ratified by the members, will effect a fundamental change in the internal organization of the Society. (At present, officers are elected by means of ballots which are distributed to all Society members and returned by mail.)

The Executive Committee consists of all general officers, together with the honorary president of the UAS Campus Chapter. This committee presides over Society activities in a policy-forming capacity. Present members are: Franklin S. Harris, Jr. (UAS president and committee chairman), Otto Done (vice-president), Ross T. Christensen (general secretary-treasurer), M. Wells Jakeman (general editor), John P. Dunford (honorary president of the Campus Chapter), Frank D. Holland, Francis W. Kirkham, Clark S. Knowlton, Welby W. Ricks, Lorenzo H. Snow, Robert K. Willardson, and W. Ernest Young. According to the present Society constitution, all amendments thereto are proposed by the Executive Committee.

The committee also discussed chapter affairs and heard reports on Society membership and finances and on publications now in preparation, at the meeting of June 9.

**59.1 SECRETARY EXPLAINS PROPOSED AMENDMENT.**

The following clarification and instructions on the constitutional amendment proposed by the Executive Committee (see above) have been prepared by the UAS general secretary-treasurer, Dr. Ross T. Christensen:

On November 21, 1955, amendments to the UAS constitution were adopted which lengthened the term of office of the president and vice-president from one to three years and made it possible to elect them by mail (Newsletter, 31.20). The first election under the 1955 amendments was held during the summer of 1956 (Newsletter, 36.0, 37.0). Dr. Franklin S. Harris, Jr., and Otto Done were elected to serve as president and vice-president, respectively, for a three-year term ending in 1959.

Before the Nominations Committee presents its slate of names for the 1959 election, however, the Executive Committee is now asking the UAS membership to consider changing their organization so as to make a Society-wide election unnecessary. The main advantage of this proposed new arrangement is that the triennial elections will be greatly streamlined. A more efficient selection of Society officers by those who are likely best to know the qualifications of the candidates will be made possible.

Another important aspect of the proposed amendment is that Research Patrons will be invited to vote on an equal footing with members of the Executive Committee. This privilege will be among the "special honors" which were voted for them when that membership category was created in 1955. Thus, any member may be active in the administrative affairs of the Society by becoming a Research Patron. (A Research Patron is a loyal member who contributes \$10 or more per year to the UAS Research Fund, in addition to his regular membership dues.)

Under the Society constitution, the general secretary-treasurer serves as chairman ex officio of the Nominations Committee and--if the proposed amendment is ratified--will therefore preside over the future triennial election meetings.

By order of the Executive Committee an official ballot containing the proposed amendment is attached

to this Newsletter. UAS members are requested to fill it in and mail it to Society headquarters. The ballot itself should not be signed. The envelope containing the ballot, however, should show the signature of the Society member in the upper left-hand corner. This is necessary in order to check against the record of eligible voters. Ballots should be mailed to: General Secretary-Treasurer, University Archaeological Society, c/o Department of Archaeology, Brigham Young University, Provo, Utah.

Voting will continue until August 15, 1959. All ballots received on or before that date will be included in the official count.

As an encouragement to eligible voters, the general secretary-treasurer, following August 15, will mail to each UAS member whose ballot has been received by that time, a 35 mm. duplicate color transparency selected from the collection of the 1958 BYU expedition. Either of two choices may be requested: "Preparing the Latex Mold of the Lehi Tree-of-Life Stone," or "The Ruins of Aguacatal from the Air." (See attached ballot for instructions.)

59.2 RECORD ATTENDANCE AT ARCHAEOLOGY TALKS DURING BYU LEADERSHIP WEEK. A total of approximately 1200 persons attended five lectures on archaeological subjects given before the 36th annual BYU Leadership Week, June 6-10.

Dr. M. Wells Jakeman, chairman of the BYU Department of Archaeology and decipherer of the Lehi Tree-of-Life Stone (Izapa Stela 5), lectured to a capacity audience on the features of that well-known Central American sculpture. Included were his identification of name-glyphs appearing above two of the six persons seated around the Tree, and their decipherment as recording names having the same meanings as the names Lehi and Nephi.

Dr. Ross T. Christensen, assistant professor of archaeology at BYU, gave four lectures under the series title, "The Story of Archaeology at BYU." The individual lectures were entitled "Joseph Smith to Benjamin Cluff, Jr.," "The Dawning of a New Day," "Lehi's Vision in Stone," and "Digging the Ruins of Bountiful."

Since Dr. Jakeman's study of the Izapa carving has already been published in full, his lecture is not reproduced in this Newsletter. The publication is "Stela 5, Izapa, Chiapas, Mexico: A Major Archaeological Discovery of the New World," which is Special Publications No. 2 of the University Archaeological Society. Copies were distributed to all UAS members in April. (The UAS general secretary-treasurer has announced that copies of Special Publications No. 2 will be distributed free of charge to all new members of the Society whose dues are received on or before September 1. The price to non-members remains \$2:00 per copy. --Ed.)

Dr. Christensen's lectures are abstracted below:

59.20 Joseph Smith to Benjamin Cluff, Jr.

An examination of events in the history of archaeology during the first half of the nineteenth century against the background of events in the life of Joseph Smith convinces one of the complete intellectual independence of the latter. Although deeply interested in discoveries pertaining to the ancient world that were made during his lifetime, it is not possible to show that he was influenced by any of them in writing the Book of Mormon or the Book of Abraham. Whatever New Eastern elements will be found in either of these writings could not have been obtained from the scholarship of his times.

Archaeological events of the first half of the nineteenth century may be woven into a single fabric with events in early LDS church history. Not that there was at that time any apparent connection between the two series of events; the significance appears only when they are examined after the century which has elapsed since then.

In 1799 the Rosetta Stone was discovered by one of Napoleon's soldiers. 1818 is the probable date for Antonio Lebolo's discovery of mummies in a "catacomb" at Thebes, in connection with one of which was later discovered the scroll of the book of Abraham. 1820 is the year of the prophet Joseph Smith's first vision. In 1822 Jean-François Champollion published an article in which he outlined the principles which later were to prove successful in deciphering Egyptian hieroglyphics.

In 1823 the Angel Moroni appeared to Joseph Smith for the first time. In that same year Lebolo is reported to have died in Trieste. In 1827 the plates of the Book of Mormon were delivered to Joseph Smith. In 1828 Martin Harris showed a transcript of characters copied from those plates to Professor Charles Anthon of Columbia University. Anthon certified to Harris that the translation was correct and in so doing laid claim to an ability to read ancient Near Eastern languages which simply did not exist at that time.

In 1829 Joseph Smith completed the translation of the Book of Mormon in 70 days. In 1830 it was published in Palmyra, New York, and the Church of Jesus Christ of Latter-day Saints was organized. In 1832 Champollion passed away.

In 1835 Michael Chandler, who had inherited a number of the Egyptian mummies excavated by Lebolo, brought some of them to Kirtland, Ohio. Joseph Smith identified a scroll found in connection with one of them as having been written by the Hebrew patriarch Abraham.

In 1836 the first volume of Champollion's Egyptian Grammar was published, and the LDS temple at Kirtland, Ohio, was dedicated. From that time on it was possible for serious scholars around the world to

study the advances in decipherment made by Champollion. It was not, however, until the 1920's that really adequate translations of Egyptian religious texts were published.

In 1838 Edward Robinson, an American professor of Hebrew, and his former student, Eli Smith, explored Palestine, correctly identifying a considerable number of archaeological sites with cities of the Old Testament. This was the beginning of scientific archaeology in the Holy Land.

In 1839-40 John Lloyd Stephens and Frederick Gatherwood explored Central America, discovering a considerable number of ancient Maya ruins. Their book, Incidents of Travel in Central America, Chiapas, and Yucatan, published in 1841, revealed the existence of that civilization to the modern world for the first time.

In 1842 the Book of Abraham, Joseph Smith's translation of the scroll found with one of the Egyptian mummies purchased from Michael Chandler, was first published. In 1843 Paul Emile Botta excavated the ruins of Khorsabad, which proved to be none other than the capital of Sargon II, the Assyrian emperor who had carried the Northern Kingdom of Israel away in the year 721 BC. This brilliant excavation began the discovery of the ancient Assyrian civilization to the modern world. In that same year, the American historian William H. Prescott published his Conquest of Mexico, which further focused attention on the advanced civilizations of ancient America.

In 1844 Joseph Smith was murdered by a mob with painted faces at a jail in Carthage, Illinois. In 1845 the English scholar Austen Henry Layard excavated ruins at Nimrud and shortly afterwards those of Kuyunjik, the latter of which proved to be Nineveh, one-time capital of the Assyrian empire. In 1846 Henry Rawlinson announced the decipherment of Old Persian, which was one of the three principal forms of ancient cuneiform writing he had found on the Rock of Behistun in Iran.

In 1848 Volume 9 of Lord Kingsborough's monumental work, Antiquities of Mexico, was published posthumously. This volume included writings of the early Aztec historian Fernando de Alva Ixtlilxochitl, which at several points contain remarkable parallels to the Book of Mormon. In 1851 the decipherment of Akkadian was announced, which was the language of the Babylonians and Assyrians.

Had Joseph Smith lived longer, the history of archaeology among the Latter-day Saint people may have been different. As it was, the people found themselves very much involved in making the desert "blossom as the rose," and their interest in ancient studies was put aside for a generation or more. However, in 1869, John W. Young, a son of President Brigham Young,

founded the Deseret Museum, an institution which continued to function until 1918.

On April 17, 1900, Benjamin Cluff, Jr., then president of the Brigham Young Academy, departed at the head of a scientific expedition to Central and South America which lasted until 1902. Its main purpose was to seek archaeological evidence bearing on the Book of Mormon. The reason for its limited success was doubtlessly the fact that American archaeology was at that time still in its infancy. (The lecturer is the author of an article appearing in the Brigham Young Alumnus, November-December, 1955, pp. 8-11, entitled "Y Archaeologists Explore Ancient Ruins in 1900 on the B. Y. Academy Expedition." Copies were distributed to UAS members in December, 1955, and are still available upon request from the general secretary-treasurer.)

By 1935 an era was about to come to a close. A number of Latter-day Saints had become interested in archaeology on an amateur basis. The first one ever to specialize in archaeology on a professional level was then in the midst of his graduate training. A new day of heightened interest in this field was about to dawn.

59.21 The Dawning of a New Day. Discoveries and researches in the field of American Indian origins have brought about a fundamental change in attitude on the part of Americanist scholars since 1935.

Although changes in attitude are difficult to evaluate, there is no question but that an important change has taken place--one which makes room for the Book of Mormon viewpoint. That is to say, the old-guard single-race and independent-inventionist theories which would account for the origin of advanced American Indian civilizations from the simple hunting cultures of early Bering Strait immigrants by means of a step-wise, evolutionary process covering many centuries of time, are being challenged by progressive students of the past quarter-century. Many of them are considering the possibility of the early advanced American civilizations having been directly influenced from Old World centers of civilization by means of trans-Pacific navigation. In fact, some of the more flexible specialists in the field have come to regard the Book of Mormon theory as a definite possibility that it is intellectually respectable to entertain.

During the same quarter-century Latter-day Saints have been preparing themselves to meet this challenge. In 1938 the first Latter-day Saint ever to earn a doctorate in the field of archaeology (M. Wells Jakeman) was graduated from the University of California. In 1946 a department of archaeology was established at Brigham Young University, and in 1949 the University Archaeological Society was founded as an adjunct of the department and an arm for disseminating popular

information bearing on the archaeology of the scriptures.

At Brigham Young University, archaeology is regarded not as a branch of anthropology but as an independent historical discipline. The various areas of the discipline, both historic and prehistoric are included, and an effort is made to give a comprehensive coverage of the entire field. Brigham Young University, in fact, is probably the only institution in the world where it is possible to obtain training in all the major areas of archaeology within a single department.

In addition to this comprehensive view of the whole science of archaeology, the department concentrates its interest on the archaeology of the Hebrew-Christian and LDS scriptures, particularly the Book of Mormon. In this setting only, in fact, is it feasible to effect a direct comparison of the early high civilizations of both hemispheres, which is the logical approach to the problem of making the archaeological test of the Book of Mormon. In addition to the decipherment of the Lehi Tree-of-Life Stone (see below, 59. 22) and the successful identification of Book of Mormon place-names (see below, 59. 23), BYU scholars may soon be in a position to add further contributions of great importance to both archaeology and the scriptures.

(For a more detailed summary of the archaeological events of the past quarter-century, see Newsletter, 21. 01.)

59. 22 Lehi's Vision in Stone. A most significant and striking trait-correspondence between the early high civilizations of the Near East and those of Mesoamerica is the Tree of Life motif. In her 1950 Master's degree thesis, Miss Irene Briggs (now Mrs. Woodford) made a study of this ancient motif of New World religious art, concluding that it was a special symbol of Quetzalcóatl or Itzamná, the "Fair God" or Life God of the Toltecs, Aztecs, and Mayas. (Mrs. Woodford's thesis is published in condensed form in No. 4 of the Bulletin of the University Archaeological Society, pages 1-18, BYU, 1953. Copies are still available from the UAS general secretary-treasurer at \$1; Society members, 50¢.)

Shortly after Mrs. Woodford's thesis was completed, a sculptural representation of the Tree of Life motif was discovered in southern Mexico which contained not only the usual elements, but also additional elements which make it practically certain that the sculptors responsible for the carving were acquainted with a particular account of the Tree of Life, that of the Book of Mormon prophet Lehi, as recorded in 1 Nephi 8. The story of the Lehi Tree-of-Life Stone--as this sculpture has come to be known--is as follows: The first known reference to it in published literature is in a booklet dating to 1939 (C. A. Culebro, Chiapas Prehistórico: Su Arqueología). Culebro indicates its prominence among the carvings of the ruins of Izapa in southern Chiapas and interprets

it as a portrayal of a market scene (Newsletter, 50. 7).

By 1941 this ruin had come to the attention of the Smithsonian Institution of Washington. In that year Dr. Matthew W. Stirling explored the ruins and noted the Tree of Life monument, which he labeled Stela 5. Two years later, in a Smithsonian publication, Dr. Stirling gave a detailed description of the stone, but made no effort to interpret its meaning (Stone Monuments of Southern Mexico, Bureau of American Ethnology, Bulletin 138, Washington, D. C., 1943).

In 1950 Mrs. Woodford's thesis on the Tree of Life theme was accepted by the Department of Archaeology. The next year, Dr. M. Wells Jakeman, department chairman, recognized the sculpture labeled by Stirling as Stela 5 as actually a portrayal of Lehi's vision as described in the Book of Mormon. In 1953 the University Archaeological Society, in its Bulletin, No. 4, published a condensation of the thesis, together with a preliminary study by Dr. Jakeman of Izapa Stela 5.

On the occasion of the Third Brigham Young University Archaeological Expedition to Middle America in 1954, Dr. Jakeman convinced the archaeological authorities of the Mexican government as to the singular importance of Stela 5 and arranged for its transfer to the National Museum at Mexico City for protection and to make it available for student and tourist inspection. The next year, the UAS took up a collection among its members to finance this operation (Newsletter, 28. 7, 29. 0, 30. 2). During the following years a genuine effort was made by the Mexican government, using UAS funds, to fulfill its part of the arrangement, but due to local resistance the stone has not so far been transferred.

By the closing months of 1957, when plans for the Fifth BYU Archaeological Expedition to Middle America were assuming their final form, efforts to remove Stela 5 had been temporarily abandoned. A substitute measure therefore became the first order of business of the 1958 expedition. On January 18, a latex (liquid rubber) mold of the Lehi Stone was obtained. A few days later, Dr. Welby W. Ricks had returned to the BYU campus with the mold. By June, an actual-size plaster cast of Stela 5 was on display at the Society's Eleventh Annual Symposium on the Archaeology of the Scriptures (Newsletter, 50. 01, 51. 3).

In April, 1959, the first copies of Dr. Jakeman's definitive study of Stela 5, including his identifications of the name-glyphs for Lehi and Nephi, were released to Society members (see above).

59. 23 Digging the Ruins of Bountiful. The city Bountiful of the Book of Mormon, an important walled city and military center of the first century BC and the place of appearance of the resurrected Christ to the surviving Nephites following the cataclysm

incident to his crucifixion, is a location of key importance in Book of Mormon geography. To discover its exact location should make it possible in turn to identify the river Sidon, locate the Nephite capital Zarahemla, and eventually work out the entire scheme of Book of Mormon geography.

Bountiful is one of the only two cities mentioned in the Nephite scripture, the name of which Joseph Smith translated instead of merely transliterated. This may have been for the purpose of providing a key for its identification, for there is found in the early Spanish chronicles mention of an ancient city in the southern Gulf Coast region called Tullan, "Place of Abundance," or Tulan, "Bountiful" (the latter being the Maya form of this name and exact English translation).

In 1948 Dr. M. Wells Jakeman, chairman of the BYU Department of Archaeology, located a ruined city now called Aguacatal in western Campeche, in the southern Gulf Coast region of Mexico, which exactly met the qualifications for identification as this city Bountiful of the Book of Mormon and the Chronicles. (Justification for locating Bountiful in this region depends upon a dovetailing of several lines of evidence: from the Book of Mormon, the Chronicles, archaeology, and topography.)

According to the Book of Mormon, Bountiful was located in the northern part of the "land southward" not far from the mouth of the principal river of the region, the Sidon. It was, moreover, surrounded by an earthen wall (Alma 53:3-5). The early Indian and Spanish chronicles specify that their city Bountiful was in the area immediately to the west of the Laguna de Términos, somewhere in the specific locality known as Xicalango. They also described this city as walled.

In the winter of 1958 the Fifth BYU Archaeological Expedition to Middle America, headed by the lecturer, had as its principal purpose further explorations at the ruins of Aguacatal. Among the exciting discoveries of the 1958 expedition was that of an earlier earthen wall than that found in 1948, surrounding a much larger area than was then known.

A detailed study of the nearly one ton of specimens obtained by the expedition is now underway (Newsletter, 56. 0). A large exhibit illustrating BYU expeditionary work at the ruins of Aguacatal, both in 1948 and 1958, may be viewed in the south hall of the Eyring Science Center.

(Brief reports of the 1958 expedition are contained in the Newsletter, 46. 0, 47. 0, and 48. 0. See Newsletter 22, August 23, 1954, for an extended discussion of Book of Mormon geography, especially as it relates to the identification of Bountiful. --Ed.)

**59.3 ARCHAEOLOGY DEPARTMENT GRADUATES THREE.** Three bachelor's degrees in archaeology were

granted by Brigham Young University at the June 5 commencement.

Carl Hugh Jones of Rock Springs, Wyoming, was awarded the BS degree. Mr. Jones was a member of the BYU archaeological expedition to the ruins of Aguacatal, southern Mexico, during the winter of 1958. He was also a student archaeologist and field assistant at excavations in South Dakota and Iowa under the Missouri River Basin Archaeological Salvage Project during the summers of 1956, 1957, and 1958 (Newsletter, 43. 73, 53. 53). At the present time he is a staff member of the Wetherill Mesa Archaeological Project in the Mesa Verde National Park.

Dee F. Green of Salt Lake City, who was awarded the BA degree, has been active in the affairs of the UAS Campus Chapter and has been its president (Newsletter, 19. 4). He has also been assistant editor, associate editor, production manager, and since October, 1958, editor, of the UAS Newsletter.

Claude Joel Sherry of Provo, Utah, graduated with the BA degree. He plans to continue his training in archaeology and anthropology, specializing in the Alaskan field.

**59.4 CAMPUS CHAPTER REPORTS.** Elections for the spring quarter officers of the Campus Chapter were held at BYU on April 1, 1959, at which time John P. Dunford of Portland, Oregon, was elected honorary president. Kristine Hansen of Corvallis, Oregon, was elected president. The vice-presidency went to Susan Lee Shrum of San Diego, California, and John A. Wilson of Caracas, Venezuela, was named secretary.

Members of the chapter participated in a cleaning project in connection with Brigham Young University's annual Y day. Held April 29, the project included cleaning the display cases in Room 205 of the Eyring Science Center, as well as setting up a new display case in that room containing material from recent excavations at Aguacatal.

On May 11, a film on field methods showing excavations at Point of Pines, Arizona, was shown to members of the chapter.

Otto Done, vice-president of the UAS and professional photographer specializing in archaeological subjects of Mexico and Central America, delivered an illustrated lecture, including a motion picture on Mexico, before the chapter on May 25. The movie and slides had an archaeological emphasis typifying Mr. Done's service to the UAS over the past several years.

**59.5 SOCIETY MEMBERS LECTURE IN SALT LAKE CITY.** Three members of the UAS will be lecturing at the first Annual Leadership Week in Salt Lake City.

Conducted by BYU Adult Education and Extension Services Salt Lake Center, the lectures will be held July 27 to 31.

Dr. Ross T. Christensen will repeat his series, "The Story of Archaeology at BYU" (see above 59. 2). The lectures will be given daily from 3:30 to 4:30 p. m. in Lodge D of the Utah Motor Lodge, 51 North West Temple. An evening series will also be given entitled, "Book of Mormon Archaeology" 8:15 to 9:15 p. m.

Dr. Sidney B. Sperry, Honorary Member, will lecture on "Our Book of Mormon," daily from 4:45 to 5:45 p. m. in Barratt Hall and will give another series from 9:30 to 10:30 p. m. on the "Prophets of Ancient Israel" in Lodge D.

Dr. James R. Clark, Society member and Pearl of Great Price authority, will give two series of lectures on the Pearl of Great Price. The first series, entitled "The Story of the Pearl of Great Price Through Sixty Centuries," will be held daily from 3:30 to 4:30 p. m. in Barratt Hall and the second entitled, "Doctrines of the Pearl of Great Price," from 9:30 to 10:30 p. m. in Lodge C.

Complete programs may be obtained from the BYU Adult Education Center at 200 North Main in Salt Lake City.

59. 6 SOCIETY MEMBER PUBLISHES. William G. McIntire, Assistant Professor of Anthropology and Geography at Louisiana State University and a member of the UAS has recently published a volume titled, Prehistoric Indian Settlements of the Changing Mississippi River Delta, 128 pp., \$5. 00.

This monograph considerably modifies previous theories about the time-sequence changes in the Mississippi River bed and attempts to discover more about prehistoric man in Louisiana. It will be of considerable interest to geologists, historians, and anthropologists as well as to archaeologists.

59. 7 A QUESTION FOR THE EDITOR. As a regular feature of the Newsletter, a selected question on an archaeological subject is answered either by the editor or by a guest contributor. Questions should be sent to: Editor, UAS Newsletter, Department of Archaeology, BYU, Provo, Utah.

59. 70 Ancient Maya Prophets and Prophecies. Sir: I have been told that the Mayas of Yucatan had prophets who could actually foretell the future. Is this really true? --BJB.

One of the most interesting features of ancient Maya religion was the emphasis placed upon prophets and prophecies. An early Spanish chronicler, Juan Molina Solis, was of the opinion that among the priests of the Maya the most popular were the chilams or prophets. They could foretell the future and had, besides, certain curative powers based on a knowledge of medicinal plants and their own sanctity.

"Los Libros de Chilám Balám," or The Books of the Prophet Balám, are the most famous examples of surviving Maya religious literature, and serve as the basis for most of what we know about the Maya prophets and prophecies. Important works of 16th century authors such as Antonio Chi and Diego de Landa must not be overlooked, however.

Prophecies among the Mayas may be divided into four classes. The first of these are the Day Prophecies, which are really closer to prognostication than to actual prophecy. They, for the most part, represent lucky or unlucky days and carry through with the prevalent spirit of foreboding and warning found among most Maya prophecies. To the lucky or unlucky days are often added some other characteristic such as: "in which death comes to man," "searching the forest for deer," "then comes our enemy Satan," "there will be cold weather," or "floods of water."

The second class of prophecies was the year prophecies, and a surprising number of them were unfavorable. They prophesied of drought, famine, pestilence, war, political upheavals, and the sacking of towns and captivity of their inhabitants.

Katun prophecies or 20-year-cycle prophecies were essentially historical in character and were based on the assumption that whatever occurred in the past during a certain katun will recur in the future during another katun of the same name. A katun of the same name recurred every 256 years, and consequently there is some difficulty in tracing these katuns and their respective time periods, especially since the prophecy and actual historical occurrence are closely related and often intermixed.

The fourth and most interesting of the prophecies are the special prophecies or predictions. These include such items as the return of Itzamná or Quetzalcóatl, and the end of the world. For the reader's interest the following prophecy of the end of the world, from the Book of Chilám Balám of Tizimín, is reproduced here:

"In the final day of misfortune, in the final day of tying up the bundle of 13 katuns on 4 Ahau, then the end of the world shall come and the katun of our fathers will ascend on high. These valleys of the earth shall come to an end. For those katuns there shall be no priests and no one who believes in his government without having doubts. They are broken, the omens.

"Thirteen Ahau is the 13th katun and they shall count it in Cabal. In the assemblage of people they shall open the sealed katun. At dusk they will smell the fragrance of flowers. Day shall be turned upside down. Their faces shall be disturbed. The genealogical tree shall descend. Stones shall descend and Heaven and Earth shall be universally consumed by fire. These are the words which must be spoken: The prophecies are a solemn trust from ancient times. They are the first new of events and a valuable warning of things to come." --DFG.