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Published several times a year by THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY at Brigham Young University, Provo, Utah, for the dissemination among its members of information on new discoveries in archaeology throwing light on the origins of civilization in the Old and New Worlds, on the earliest periods of recorded history in the two hemispheres, and on the important historical claims of the Hebrew-Christian and Latter-day Saint scriptures; also news of the Society and its members and of the B.Y.U. department of archaeology and anthropology, of which the Society is an affiliated organization. Included are papers read at the Society's and Department's annual symposia on the archaeology of the Scriptures. All views expressed in this newsletter are those of the author of the contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription is by membership in the Society, which also includes subscription to other publications.

116.0 TWENTY YEARS OF THE SEHA. Eight persons met in the Heber J. Grant Building at Brigham Young University on April 18, 1949. Dr. M. Wells Jakeman, chairman of the newly-founded Department of Archaeology, conducted the meeting. The recorder entitled her minutes "Organization of Archaeological Society" and noted that the previously-prepared constitution was adopted unanimously.

In addition to Dr. Jakeman the following were present: Irene Briggs (Woodford), Allen J. Doty, H. Thayne Johnson, Rhoda Lewis (Behunin), Donna Loveless (Bascom), Clifford L. McCall, and Bruce W. Warren.

Irene was elected president; Thayne, vice-president; Donna, secretary-treasurer; Allen, corresponding secretary; and Rhoda, recorder.

With this brief action in 1949, the University Archaeological Society (since 1965 the Society for Early Historic Archaeology; see Newsletter, 95.0) came into being, with its chief field of interest the archaeology of the Hebrew-Christian and Latter-day Saint scriptures. Its twentieth anniversary in 1969 has been chosen as the theme for the present issue of the *Newsletter and Proceedings*.

116.1 SYMPOSIUM DRAWS CROWD OF TWO HUNDRED. Approximately 200 persons attended the Society's "Nineteenth Annual Symposium on the Archaeology of the Scriptures," held on the BYU campus on October 18 (Newsletter, 115.3).

This figure indicates the highest attendance at any recent symposium and is approximately double that of most such meetings of the past several years.

The papers read at the morning session of the Symposium were: "Book of Abraham Research, 1969," by Jay M. Todd; "The Use of Mnemonic Devices in Oral Traditions, as Exemplified by the Book of Abraham and the Hor Sensen Papyrus," by John A.

Tvedtnes; "Inferences from Blood Group Studies Concerning Genetic Connections Between Polynesia and America," by G. Albin Matson; "Methods of Modern Archaeological Research in the Yucatan Peninsula," by Ray T. Matheny; and "Excavations at the Peter Whitmer Home, Fayette, New York" by Dale L. Berge.

Afternoon papers were: "Joseph Smith and the Ancient Mound Builders of Eastern North America," by John H. Wittorf; "The Anthon Transcript and Native American Scripts," by Carl Hugh Jones; "Which



Dr. Paul R. Cheesman, SEHA general officer, examines the only remaining Kinderhook Plate, on loan from the Chicago Historical Society. Photograph courtesy of BYU News Bureau.

Is the Way? An Initial Reply to Dee F. Green, 'Book of Mormon Archaeology: The Myths and the Alternatives,'" by M. Wells Jakeman; and "Tell It Like It Was: The True History of Archaeology at Brigham Young University," by Ross T. Christensen.

Dr. Sidney B. Sperry gave a brief address of welcome, while Dr. Clark S. Knowlton, symposium chairman, delivered the concluding remarks. Dr. Paul R. Cheesman as a special luncheon speaker addressed the Symposium on "The Present Status of Research on the Kinderhook Plates."

A featured evening presentation was "Tracing the Phoenicians Across the Mediterranean," during which Dr. Christensen showed 80 color transparencies and reported his recent sabbatical field research (Newsletter, 111.0, 115.2).

Special exhibits outside the Madsen Recital Hall, Harris Fine Arts Center, where the Symposium was held, included:

1. The one remaining Kinderhook Plate still known to exist, on loan from the Chicago Historical

Society (Newsletter, 84.21, 85.02).

2. Jewelry, pottery, lamps, and implements from ancient Mizpah (Tel en Nasbeh), located about eight miles north of Jerusalem—on loan from the Palestine Institute, Pacific School of Religion, Berkeley, California. (This collection is now at the BYU Museum of Archaeology and Ethnology, Maeser Building, where it will remain on exhibit until about November 1.)

3. Photographic enlargements of excavations and personalities of the first BYU Annual Field School in Archaeology, held last summer in Montezuma Canyon, southeastern Utah (see below, 116.5).

Dr. Knowlton, SEHA vice-president and professor of sociology at the University of Utah, served as director and general chairman of the event. Assisting him as committee members were Dr. Cheesman, Dr. Christensen, Dr. Jakeman, Dr. Welby W. Ricks, Dr. Sperry, and Mrs. Claudia V. Stillman.

Selected papers delivered at the Symposium will be published from time to time in the *Newsletter and Proceedings*.

116.2 THE PIONEER WORK OF M. WELLS JAKEMAN: AN EDITORIAL. The founding of the Society and its first 20 years of existence are tied more closely to the name of M. Wells Jakeman than to any other. The article which follows therefore has to do particularly with his training and the role he has played in developing the BYU program of archaeology, including the SEHA.

The *Newsletter and Proceedings* has never before reprinted one of its own articles. The following, however—an early statement by the present editor—could scarcely be improved upon in 1969 as an account of the qualifications which Dr. Jakeman brought to the task of building the BYU archaeology program and his record up to the time it was written. It was first printed in Newsletter 37, dated September 5, 1956, when he had just been replaced as Society president and elected an Honorary Member ("elective Life Member" under the present constitution; see Article IV, Section 3).

After founding the University Archaeological Society and directing its affairs for more than seven years, Dr. M. Wells Jakeman has been released [1956] from his presidency and elected an Honorary Member of the Society by a grateful membership (Newsletter, 37.02). It is now time to review his record and evaluate the extent of his contribution.

ACADEMIC TRAINING

Dr. Jakeman's undergraduate study was done at the University of Utah, where he majored in history [with a minor in Latin and classes also in anthropology, and graduated in 1931 *magna cum laude* with the Bachelor of Arts degree]. At the University of Southern California, in 1931-32, he earned the Master of Arts degree in history, with specialization in ancient history and Near Eastern - biblical archaeology. He then transferred to the University of California, at

Berkeley, where he did further postgraduate work in ancient history and Near Eastern archaeology, the latter in the field of cuneiform studies or Assyriology.

At this point his interest was challenged by the Book of Mormon claim that the ancient civilizations of the New World were of Near Eastern origin. He therefore decided to undertake an extensive test of this claim on the basis of his Near Eastern training. This entailed changing his field of specialization to ancient American studies, particularly the early chronicled history and archaeology of Mexico and Central America, which is the area of the earliest high civilizations of the New World, those apparently dealt with in the Book of Mormon. This required, besides further classes in history, archaeology, and anthropology, years of study in the famed Bancroft Library and travel and study in Mexico. In 1938 the University of California awarded him the Doctor of Philosophy degree.



Dr. Jakeman.

His doctoral dissertation was written on the ancient history of the Mayas. The early Indian and Spanish chronicles [of Mexico and Central America], the source materials for this study, are largely documentary, hence the sort of material with which historians deal. But the subject matter, [the history and culture of] an ancient native people of the New World, is the sort with which archaeologists and anthropologists deal. Hence, in mastering the field of his doctoral dissertation, Dr. Jakeman was obliged to master not only historical but also archaeological and anthropological methods, and in particular the field of American archaeology and anthropology.

To our knowledge Dr. Jakeman was the first Latter-day Saint ever to earn a doctor's degree in history with specialization in the ancient American field. He also appears to have been the second to take the master's degree in the Near Eastern field (the first being Dr. Sidney B. Sperry, University of Chicago, 1926).

FOUNDED ITZAN SOCIETY

In October, 1938, Dr. Jakeman and other students of archaeology in California founded the Itzan

Society, the aim of which was to investigate "the origins, . . . history, and religion" of the "civilized pyramid-building peoples of ancient America," particularly the Mayas and [other ancient peoples of Mexico and Central America]. Two issues of a *Bulletin* were published with Dr. Jakeman as editor. World War II dispersed its members and the Itzan Society was disbanded, but Dr. Jakeman has since then felt this early organization to have been the forerunner of the UAS.

There followed a period of additional Middle American research including field work in Mexico and Central America and studies in important libraries and museums of eastern United States. Some of the results are contained in his scholarly book, *The Origins and History of the Mayas* (Los Angeles, 1945).

INTRODUCED ARCHAEOLOGY AT BYU

In 1946, Dr. Jakeman was named by Pres. Howard S. McDonald of Brigham Young University—on the recommendation of the late Dr. John A. Widtsoe and others—to fill the newly-created chair of archaeology (Newsletter, 33.1). On December 17, a regular academic Department of Archaeology was established and Dr. Jakeman appointed chairman.

In our opinion, no better selection could have been made. Not only was Dr. Jakeman trained in the [subject matter] of Near Eastern and American archaeology and related studies (those especially involved by the great historical claims of the Scriptures), but had also acquired a mastery of archaeological, historiographic, and anthropological theory and method. In addition to all this, he was a solidly-grounded Latter-day Saint and a deep student of the scriptures upon which his faith was built.

[To the present date, 1956], about 4,500 students have passed through classes offered by the BYU Department of Archaeology, many of them taught by Dr. Jakeman himself.

ARRANGED PURCHASE

Coincident with the founding of its Department of Archaeology in 1946, BYU purchased the famous William Gates Collection of Early Middle American Literature. This . . . is believed to contain 98% of all known early manuscripts in the native Indian languages of Mexico and Central America. Its possession gives BYU the opportunity of becoming one of the world's leading research centers in such problems as the decipherment of the Maya hieroglyphics. Dr. Jakeman evaluated the collection and served as the agent for BYU in negotiating the purchase.

FOUNDED UAS

On April 18, 1949, Dr. Jakeman and seven of his students met in the archaeology office at BYU and founded the University Archaeological Society (Newsletter, 34.1). After seven years, the Society now claims a membership of some 500 archaeology enthusiasts located throughout the world, including six chapters in the United States and Mexico.

Five issues of the *Bulletin of the University Archaeological Society*, containing 17 separate articles, several written by Dr. Jakeman himself, have come out under his editorship. Of particular significance was his article in Bulletin 4, March, 1953, entitled, "An Unusual Tree-of-Life Sculpture From Ancient Central America." We have called this sculpture "... the most direct and striking evidence in support of the Book of Mormon which has yet come forth from the science of archaeology." It has been said that future generations may come to regard it as "the Rosetta Stone of New World archaeology." The sculpture was discovered by a Smithsonian expedition at Izapa, southern Mexico, but it remained for Dr. Jakeman to discover that it represented Lehi's vision of the Tree of Life (1 Nephi 8).

Thirty-seven issues of the *UAS Newsletter* have appeared under his watchful eye as president of the Society, with a number of its articles also written by him.

The first issue of the Society's "Special Publications," a 347-page book entitled *Discovering the Past*, an introductory text to the science of archaeology, was edited and published by him (Newsletter, 19.3).

Three important publications in the Middle American field, the first three numbers of the "Brigham Young University Publications in Archaeology and Early History," have been issued by the Department of Archaeology under Dr. Jakeman's authorship or editorship (Newsletter, 30.3).

It was Dr. Jakeman who founded the Annual Symposium on the Archaeology of the Scriptures in 1947. Nine symposia have been held to date [1956] at which numerous significant papers have been read. In addition, a considerable number of important contributions have been delivered before the Society's Spring or Fall Round-Tables, usually held in Salt Lake City, which were also instituted by him. Dr. Jakeman himself read many of these papers.

HEADED EXPEDITIONS

In 1948, 1954, and 1956, Dr. Jakeman headed BYU expeditions to Central America which have uncovered highly important evidence on the location

of Book of Mormon cities, particularly Bountiful and Zarahemla (see especially his articles in Bulletin 3, August, 1952, and Newsletter 22, August 23, 1954). These investigations were undertaken in a most difficult terrain and in part at his personal expense.

PIONEER

Dr. Jakeman retires from the presidency of the UAS with the Society on a more solid footing than ever before. Archaeology has now become an established academic subject at BYU and is widely recognized as an approach of great potentiality with which to study the scriptural foundations of the Latter-day Saint faith. The essential geographic and historical framework of the Book of Mormon has now been identified in American archaeology to the satisfaction of leading students of the subject. A number of enthusiastic university students are now following their leader to a professional career in the field. Book of Mormon archaeology has now become a recognized and valid scholarly discipline among informed persons [though not among most members of the archaeological profession, who are generally uninformed as to the historical claims of the Book of Mormon and the possibilities of archaeology as a means of checking them. Ed.]

There is probably no other person who could have accomplished what Dr. M. Wells Jakeman has accomplished. It is altogether fitting, therefore, as he leaves his active leadership of the UAS, that the Society should bestow upon him its highest recognition by declaring him an Honorary Member and that he should take his place with other pioneers which the Society has so honored: Dr. John A. Widtsoe, Dr. Sidney B. Sperry, Dr. Howard S. McDonald, and Asa S. Kienke.

ADDENDUM: A PARTIAL BIBLIOGRAPHY OF M. WELLS JAKEMAN TO DATE (1969), IN FIELDS OF ARCHAEOLOGY, ANCIENT HISTORY, AND ANTHROPOLOGY

(General)

- 1954 *Discovering the Past; Introductory Readings and Visual Studies in Archaeology*. Arr. and ed. Provo, Utah. xii, 347 pp.; 389 illus.
- 1957 *The Races of Man; Readings in Archaeology, Physical Anthropology, and Ethnology*. With Special Attention to the Problem of the Racial Classification of the Ancient Peoples of the Bible and the American Indians, According Mainly to the Evidence of Archaeology (Skeletal Remains and Ancient Art Representations). Arr. and ed. Provo, Utah. vii, 231 pp.

(In Near-Eastern and Especially Mesopotamian and Biblical Studies)

- 1935 "Recent Light from Cuneiform Tablets," *The Deseret News, Church Section*, June 22, 1935, pp. 3, 7.
- 1959 "'The Flood,' the 'Tower of Babel,' and Other Studies; an Important New Series in the Field of Biblical Archaeology," *UAS Newsletter*, No. 56 (February 11, 1959), pp. 1-3. (Bibliographic note and partial review; reprinted, somewhat revised and enlarged, in Ross T. Christensen, ed., *Progress in Archaeology; an Anthology*, 1963, pp. 12-16)

(In Americanist and Especially Mesoamerican and Book of Mormon Studies)

- 1938 "Present Trends in Maya Research," *The Deseret News, Church Section*, August 27, 1938, pp. 1, 7-8.
- 1940 "Who Were the Mayas?," *The Improvement Era*, February, 1940, pp. 78-79, 117, 119-120. (Reprinted in *A Book of Mormon Treasury; Selections from the Pages of The Improvement Era*, Salt Lake City, Utah, 1959, pp. 157-166)
- 1940 *A Map of the New World at the Close of the Native or Pre-Columbian Age* (Showing the Location of the Principal Nations and Tribes and their Political Territories, Cities, Populations, Racial Types, Languages, and Cultures, According to the Latest Findings of American Historical and Anthropological Research). 2 x 3 ft., on heavy paper. Los Angeles.
- 1943 "The Time Perspective in Ancient Mexico and Central America," *The Improvement Era*, August, 1943, pp. 470-471, 504-505.
- 1945 *The Origins and History of the Mayas; Introductory Investigations*. Los Angeles. xxv, 203 pp.; 10 pls.
A "most excellent and scholarly" work.—Sylvanus G. Morley, Carnegie Institution of Washington, letter of July 3, 1945.
- 1946 "The Identity of the Itzas," *American Antiquity*, Vol. 12, pp. 127-130.
- 1947 *The Ancient Middle-American Calendar System; its Origin and Development*. (Brigham Young University, Publications in Archaeology and Early History, Mesoamerican Series, No. 1). Provo, Utah. v, 36 pp.

"In many ways [this paper] seems to me the most useful presentation of [the Maya calendar system] that has ever appeared and should be

very useful for advanced classes in Middle American archaeology."—Alfred V. Kidder, Carnegie Institution of Washington, letter of January 31, 1956.

- 1952 "An Archaeological Reconnaissance of the Xicalango Area of Western Campeche, Mexico," *Bulletin of the University Archaeological Society*, Provo, Utah, No. 3, pp. 16-44.
- 1952 *The "Historical Recollections" of Gaspar Antonio Chi; an Early Source-account of Ancient Yucatan*. Ed. and trans. (Brigham Young University, Publications in Archaeology and Early History, Mesoamerican Series, No. 3). Provo, Utah. iii, 45 pp.

"This work contains important data for knowledge of Maya religion and customs."—Review in *Tlatoani* (a Mexican journal of Mesoamerican studies), Vol. 1 (1952), p. 91.

"A classic of its kind."—H. B. Nicholson, University of California at Los Angeles, letter of November 20, 1955.

- 1953 "An Unusual Tree-of-Life Sculpture from Ancient Central America," *Bulletin of the University Archaeological Society*, Provo, Utah, No. 4, pp. 26-49. (Analysis and interpretation of Stela 5, Izapa)

"I was surprised and glad to see [this] article on the Izapa stela. I too have thought that this piece is exceptionally significant in the matter of Old World relationships."—Gordon F. Ekholm, American Museum of Natural History, personal letter.

- 1954 "The *Relacion de Motul*; a Sixteenth-century Account of Some of the History, Customs, and Religious Beliefs of the Ancient Mayas," ed. and trans., *ibid.*, No. 5, pp. 22-29.
- 1954 "The Book of Mormon Civilizations in Space and Time," *UAS Newsletter*, Provo, Utah, No. 22 (August 23, 1954), pp. 1-2. (Reprinted, revised and enlarged, in Ross T. Christensen, ed., *Progress in Archaeology; an Anthology*, 1963, pp. 81-88)
- 1954 "Progress of Archaeology in Book-of-Mormon Lands," *ibid.*, pp. 2-4. (Reprinted, somewhat revised, under the title "The Main Challenge of the Book of Mormon to Archaeology; and a Summary of Archaeological Research to Date - Giving a Preliminary Test of Book-of-Mormon Claims," in Ross T. Christensen, ed., *Progress in Archaeology; an Anthology*, 1963, pp. 99-103)

- 1954 "The City of Bountiful Found?," *ibid.*, pp. 4-6. (Reprinted, somewhat revised and enlarged, in Ross T. Christensen, ed., *Progress in Archaeology; an Anthology*, 1963, pp. 178-181)

- 1957 "Review of Hugh Nibley, *An Approach to the Book of Mormon*," *ibid.*, No. 40 (March 30, 1957), pp. 1-11. (Some further views on Book of Mormon geography and archaeology)
- 1957 "Recent Progress in Deciphering the Ancient Maya Hieroglyphs," *ibid.*, No. 44 (September 27, 1957), pp. 2-4.
- 1958 *The Complex "Tree-of-Life" Carving on Izapa Stela 5; a Reanalysis and Partial Interpretation*. (Brigham Young University, Publications in Archaeology and Early History, Mesoamerican Series, No. 4). Provo, Utah. vii, 47 pp.; 11 figs. (A more detailed study of this sculpture than the 1953 article [see above], designed for the archaeological profession)

"The subject of this monograph is a stone monument designated as Stela 5 uncovered at the site of Izapa in southern Chiapas, Mexico. Since its discovery some years ago there have been numerous efforts to interpret the particularly unique tableau etched in low relief on its surface. In the present work Dr. Jakeman offers the most detailed and reasonable analysis thus far published, and his conclusions regarding possible analogies between the Izapa stela and similar representations found in the Old World—always a controversial though undeniably tempting area of speculation—are presented with refreshing objectivity." —Charles Gallenkamp, review in *Science of Man*, Vol. 1, No. 2 (February, 1961), p. 63.

"For those who have not seen this publication, and that will likely be most people, this may come as a surprise. This is Mormon archaeology at its best, scientifically presented with little or no advocacy. Some people may be disturbed by Jakeman's parallels between certain New and Old World elements, but he is very cautious, and after all the parallels are there. Recommended." —Carl B. Compton, review in *The Interamerican* (a newsletter), Vol. 7, No. 7 (July-October, 1960), p. 5.

- 1958 *Stela 5, Izapa, Chiapas, Mexico; a Major Archaeological Discovery of the New World*. Detailed Commentary on the Carving. Provo, Utah. 88 pp.; 8 pls. (An analysis and interpretation of this sculpture and its comparison with the Lehi tree-of-life story in the Book of Mormon, for Latter-day Saint readers)

"For myself, strictly as a personal opinion and speaking as one who has no special competence to judge in this field, and also as a non-Mormon, I rather incline to Dr. Jakeman's

side. Leaving the question aside of the identification with the incident in 1 Nephi 8, the whole stela seems extremely Middle Eastern in all its aspects, so much so that I wonder how and why it is that more notice has not been taken of the highly non-Mayan beards and turbans on the figures." —Andrew E. Rothovius, secretary of the New England Antiquities Research Association, in a letter, 1968.

"These findings are breathtaking in their implication and deserve the attention of all archaeologists." —Charles Sloca, dean of the faculty at Parsons College, in a letter, to the editor of the international Protestant periodical, *Christianity Today*, 1964.

- 1961 "The BYU-UAS Middle-American Expedition of 1961," *UAS Newsletter*, Provo, Utah, No. 75 (May 26, 1961), pp. 3-7. Co-authored with Ray T. Matheny. (Reprinted with title altered as above in Ross T. Christensen, ed., *Progress in Archaeology; an Anthology*, 1963, pp. 184-191).
- 1961 "Izapa Stela 5 and the Book of Mormon," *The Instructor*, December, 1961, pp. 410-411, 427.
- 1964 "A Possible Remnant of the Nephites in Ancient Yucatan," *Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures* (a Brigham Young University extension publication), Provo, Utah, pp. 110-119 and fold. map.
- 1967 "Stela 5, Izapa, as 'the Lehi Tree-of-Life Stone'; a Reply to Recent Attacks," *Newsletter and Proceedings of the SEHA*, No. 104 (November 29, 1967), pp. 2-11.

116.3 ADDITIONAL REFERENCES. On the Society's 20th anniversary members may find useful further reading about the activities, history, and purposes of the present BYU program in archaeology. A number of additional titles follow:

1. *Newsletter and Proceedings of the SEHA* (formerly *UAS Newsletter*), 22.03, 33.1, 44.00, 44.03, 47.0, 48.0, 54.4, 56.0, 56.2, 56.31, 59.2, 64.0, 66.09, 69.1, 89.1, 89.2, 100.1, No. 102 (see "Explanatory Notes" at the end of the Society constitution appended to this issue), and 110.0.

2. *Some Views on Archaeology and its Role at Brigham Young University* (SEHA Miscellaneous Papers, No. 19, 1960). By Dr. Christensen.

3. *Progress in Archaeology*, pp. 1-4.

4. *Department of Archaeology, Brigham Young University*, (The Messenger, Vol. 23, No. 5), 1948. By Dr. Jakeman.

5. Various extension publications, Brigham Young University. See *Book of Mormon Institute*,

paper by Dr. Christensen; *Papers of the Thirteenth Annual Symposium on the Archaeology of the Scriptures*, articles by Dr. Crockett and Dr. Jakeman; *Papers of the Fourteenth Annual Symposium*, article by Dr. Christensen; *Papers of the Fifteenth Annual Symposium*, articles by Dr. McDonald and Dr. Kirkham.

6. *Deseret News, Church Section*, issues of March 27, 1948; April 12, 1958; and July 29, 1961.

7. *Improvement Era*, February, 1950.

116.4 ROUNDTABLE ON NEW-WORLD ARCHAEOLOGY. Three articles appeared in the summer, 1969, issue of *Dialogue: A Journal of Mormon Thought* (Vol. 4, No. 2, pp. 63-94) under the collective title, "Roundtable: The Prospects for New World Archaeology."

Two of these articles, those of Dr. Cyrus H. Gordon and Dr. John L. Sorenson, should have a profound influence for good on Americanist scholarship. The *Newsletter and Proceedings* is happy to make mention of them in its 20th anniversary issue. Each of them is briefly reviewed below (116.50, 116.51).

(The remaining article, "Book of Mormon Archaeology: The Myths and the Alternatives," is from the pen of Dee F. Green. It was reviewed briefly in papers read at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, October 18, by Drs. Jakeman and Christensen [see above, 116.1]. One of these reviews - actually a reply to Mr. Green's argument that Book of Mormon archaeology is a myth - is scheduled for publication in the next issue of the *Newsletter and Proceedings*, and the other is being considered for the winter issue of *BYU Studies: A Voice for the Community of LDS Scholars*.)

116.40 *Dr. Gordon's Article.* The first contribution to this "roundtable," entitled "Toward a History of Ancient America," pp. 64-71, was written by Dr. Cyrus H. Gordon, chairman of the Department of Mediterranean Studies of Brandeis University, Waltham, Massachusetts. Although Dr. Gordon has had archaeological field experience in the Near East, he is primarily a philologist, his specialized training having covered classical, Semitic, and Indo-Iranian languages and culture. He is known for his identification of the ancient Cretan "Linear A" script as Semitic. In 1968 his life's work entered a new phase when he proved that a Phoenician inscription found in 1872 in Brazil is genuine (Newsletter, 111.01). This is the first clearcut demonstration of a contact of the ancient Near East with the New World that can be assigned to a specific source and date: Sidon, 531 BC.

Dr. Gordon has long believed that there is somehow a fundamental linkage between the early high

civilizations of the New World and those of the Near East. "The thesis of this article is that pre-Columbian America was not isolated from the rest of the world, but for thousands of years had been in contact with the Eastern Hemisphere. At times the contacts were sustained and strong, at other times in abeyance, but the process over the millenia was creative. The interrelationships of Old and New World cultures make it possible to begin outlining the ancient history of America, and to process the scripts of America for decipherment by using Old World scripts as opening wedges..." (p. 65).

Dr. Gordon's article is a brilliant statement, which should have a considerable effect upon future Americanist studies. It is important to note, incidentally, that he is not trained as an Americanist; nor is he an anthropologist, nor even a social scientist. He is a *humanist*. Perhaps one can see from this some of the reasons why the BYU Department of Archaeology was set up the way it was in the first place: regarding archaeology as essentially one of the humanities (even though it also partakes of some of the characteristics of the social sciences), thus facilitating the New World - Old World comparative approach to the problem of native American origins (cf. Newsletter, 56.2, 69.1, 100.1).

116.41 *Dr. Sorenson's Article.* The last of the three roundtable articles, "Ancient America and the Book of Mormon Revisited," pp. 80-94, is from the pen of Dr. John L. Sorenson of General Research Corporation of Santa Barbara, California. The editors of *Dialogue* tell us he was "trained in anthropology at UCLA and then taught at Brigham Young University before joining" the corporation.

What the editors do not mention is that Dr. Sorenson had previously been trained in archaeology at BYU before ever going to the University of California at Los Angeles. He first came to BYU as an undergraduate student about 1948 and graduated with the BS degree in 1951 and the MA in 1952, both from the Department of Archaeology (Newsletter, 9.5).

In his student days he served as president of the Campus Chapter of the SEHA (then the UAS), general secretary-treasurer of the Society, and editor of the Newsletter during its first seven issues, 1951-52. He also served as a graduate assistant, 1951-53, and was then appointed to a faculty position in the Department of Archaeology, which he held until 1955. It was only then that he entered UCLA to continue his training toward the doctorate—this time in anthropology. (Newsletter, 16.2, 26.5, 29.44.) What the editors refer to when they say he taught at BYU is his *second* faculty position here—which was in the Department of Sociology and Anthropology, not the Department of Archaeology.

Dr. Sorenson's paper was first presented at the Annual Meeting of the Society for American Archaeology held at Santa Fe, New Mexico, in May, 1968, (Newsletter, 111.01). He then summarized it for *Dialogue* readers and interpreted for them some of the salient points of the original technical paper (the full report is scheduled to appear next year). It is a second excellent statement, along with Dr. Gordon's, on the problem of transoceanic contacts between the ancient Near East and the New World. As far as it goes it is a lucid and convincing presentation of the BYU position.

It is important to note in this connection that although Dr. Sorenson may have perfected his present study during the years since he left the Department of Archaeology in 1955, the foundations were laid as a student and faculty member at BYU prior to that date. Some of his earlier culture-trait comparisons between the New World and the Old, which he later amplified into the present *Dialogue* article, were reported at the Society's annual symposia and roundtables, appeared in the Newsletter from 1952 to 1954 (4.4, 6.3, 21.00; cf. also 17.2), and were later reprinted in *Progress in Archaeology* (pp. 108, 118-119, 147-149; cf. also p. 112).

Dr. Sorenson's paper is by all odds the most sophisticated and comprehensive listing of New World - Old World trait comparisons to appear to date. One hundred and forty specific correspondences occupying more than seven pages of fine print are included. His work is much more than a mere listing, however, for he emphasizes concepts rather than "traits" as such, and concentrates on "the value area of culture where the most arbitrary and complex concepts lie." Moreover, he groups his concepts together under 21 major headings that comprise cohesive units which are thereby doubly convincing.

In his concluding paragraphs Dr. Sorenson declares that many of the concepts in his long list are core elements of the civilizations of both the ancient Near East and Mesoamerica ("by no means were they peripheral"—p. 92); and concludes that "... it is difficult to see how the fundamental conclusion can be challenged that to a significant degree Mesoamerican civilization had roots in the Near East" (p. 93).

The next logical step would be to localize the correspondences into precise units of time and space, a step which he has made no attempt to take in this article, however. But despite this omission it is a very valuable paper. What must be said of Dr. Gordon's contribution must also be said of Dr. Sorenson's: following its publication the world of Americanist studies will never again be the same.

One statement in Dr. Sorenson's paper with which we must take exception is contained in the

opening paragraphs wherein he refers (p. 80) to the "discordant dialogue" which has existed for some time between secular scholarship and LDS studies of archaeology. He refers to non-LDS scholars who have challenged the traditional view of hemispheric isolation but then adds (p. 81) that "the Mormon contribution to study of this problem has been trivial."

It is true that the LDS accomplishment has been less than it might have been, from the standpoint of most *non-LDS* scholars (who generally will not read anything mentioning the Book of Mormon); but perhaps not so small in the way of actually developing the case for the tabooed volume. It is difficult to see how Dr. Sorenson could have spent from 1948 to 1955 with the BYU Department of Archaeology and still not only call the LDS contribution "trivial" but also fail even to mention in his paper his alma mater and its part in these developments. Perhaps no further comment is necessary than merely to point out his own article—the one now under review. Certainly this is not "trivial," and just as certainly the BYU background out of which it developed is not "trivial."

116.5 FIRST BYU FIELD SCHOOL. Seventeen students returned to the campus late in August from 10 weeks spent in the first BYU "Annual Field School in Archaeology" (Newsletter, 111.12).

Dr. Ray T. Matheny, assistant professor of anthropology and archaeology at BYU, with a staff of five, organized and directed the school. Larry D. Davis and Judith G. Connor, graduate student assistants, each headed one of two groups into which the class was divided. James Walker of the BYU Photo Studio gave instruction in technical photography.

The class was set up in Montezuma Canyon in southeastern Utah. Class members lived in tents and reconnoitered seven large Anasazi (Basket Maker-Pueblo) villages nearby (cf. Newsletter, 98.60). Two of the sites, dating between c.700 and c.1300 AD, were actually excavated by the two groups. A rigorous daily schedule included excavation, followed later in the day by washing, labelling, drawing, photographing, and packing artifacts. Evenings were occupied with archaeology lectures. Important nearby ruins such as those of Betatakin and Mesa Verde were visited on Saturdays.

It is planned to continue the Annual Field School as a regular summer offering under the BYU archaeology program.

An exhibit of large photographs of the field school, by Mr. Walker, was featured at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, held on October 18 (see above, 116.1).

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