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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.

144.0 SEHA BECOMES INDEPENDENT, MOVES TO LARGER QUARTERS. The Society for Early Historic Archaeology has become independent from the Brigham Young University Department of Anthropology and Archaeology and has moved its offices to new and larger quarters, according to Dr. Bruce W. Warren, SEHA president.

At a meeting held in August the SEHA Board of Trustees formally accepted several proposals made by Brigham Young University, most of them to take effect on September 1:

1. Organized in 1949 as an arm of the BYU Department of Archaeology, the Society is now dissociated from the Department and is no longer considered a part of it.

2. The offices of the Society have been moved from the Karl G. Maeser Memorial Building to Salmon House, located near the southeast entrance to the BYU campus. The present facility is much larger than the former offices.

3. The new mailing address of the Society, in effect since April (see *Newsl. and Proc.*, 143.4, p. 11), is:

Society for Early Historic Archaeology
P.O. Box 7488, University Station
Provo, Utah 84602

The former address (c/o Department of Anthropology and Archaeology, 140 MSRB, BYU) should no longer be used. For reasons of economy, however, the present supply of forms and envelopes will continue in use until it is exhausted.



Salmon House. Photo by Max C. Wilson.

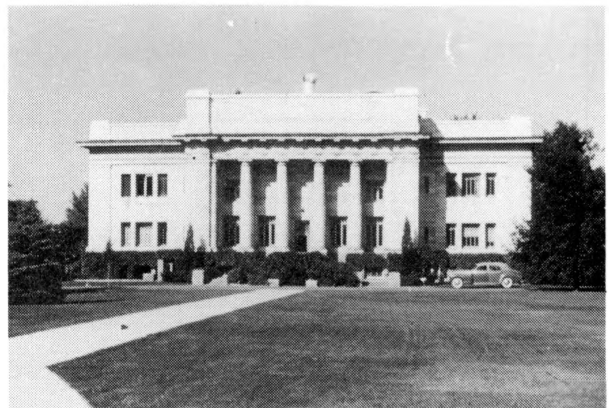


Salmon House on North Seventh East Street, Provo, present home of the Society. Note the huge new John A. Widtsoe Life Sciences Laboratory Building in the background to the right. Photo by Max C. Wilson.

4. With financial assistance from BYU, a faculty member has been retired from his teaching duties in the Department of Anthropology and Archaeology in order to devote more time to the Society. Ross T. Christensen has accepted this appointment. He will continue as secretary and treasurer of the Society and as editor of its *Newsletter and Proceedings*. His labors will be supervised by the officers and the Board of Trustees of the Society.

A self-sustaining organization, the SEHA has heretofore been served only by part-time office assistants, supervised part-time by a faculty member as one of his many duties.

Further information was presented on December 7 in an address delivered at the Twenty-eighth Annual Symposium on the Archaeology of the Scriptures ("A New Setting for the SEHA," by Ross T. Christensen). The address is published in full in this issue (see 144.1, below).



The Karl G. Maeser Memorial Building, home of the SEHA from 1961 to 1979.

144.1 **A NEW SETTING FOR THE SEHA.** By Ross T. Christensen. Opening address of the Twenty-eighth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on December 7 and 8, 1979. Revised and expanded.

SINCE THE FOUNDING of the Society for Early Historic Archaeology at Brigham Young University in 1949 a number of important changes in the situation in which it does its work have taken place. These came to a dramatic climax during the past year. Hence the title of this paper, "A New Setting for the SEHA."

It was with a desire to lay out these changes—this new setting—to the view of Society members, with such explanations as may best be given at this time, that the SEHA Board of Trustees directed me to prepare this address here this evening.

Briefly, what has happened over the year 1979, coming to a head in August, is that the Society has become independent of the Brigham Young University Department of Anthropology and Archaeology and has moved into new and larger quarters. (For further details see 144.0, above.)

I can explain only in part, however, what lies back of these developments. There are some questions to which perhaps no satisfactory answers can be given at this time. In some matters I have learned to trust in a Transcendent Wisdom which goes beyond the understanding of any of us, or all of us combined; and while the SEHA now finds itself in a new setting and facing new problems of uncertain solution, the work of this Transcendent Wisdom goes right ahead and will never be turned back. It is my hope that whatever may happen to the Society I, for my part, will continue to be involved in this greater work.

A GLANCE BACKWARD

In order to comprehend the Society's new setting we need first to know in what direction it is going. And in order to see where it is going, we must first glance back to where it has been. It is not my purpose to set forth a full history of the SEHA; this had been done before and need not be repeated here tonight (cf. *Newsl. and Proc.*, 100.1, 121.0). But do let me point your minds to a few highlights of the past which are significant in understanding the Society's original orientation and which can be touched upon rapidly.

To begin with, there was the Prophet Joseph Smith, with his evident interest in archaeology and its possibilities. Concerning ruins of the Classic Maya

civilization of Central America, then only recently revealed to the English-speaking world by John Lloyd Stephens and Frederick Catherwood, he wrote:

It affords [us Latter-day Saints] great joy to have the world assist us to so much proof, that even the most [in]credulous cannot doubt . . . The proof of the Nephites and Lamanites dwelling on this continent, according to the account in the Book of Mormon, is developing itself in a more satisfactory way than the most sanguine believer in that revelation could have anticipated. It certainly affords us a gratification that the world of mankind does not enjoy, to give publicity to such important developments of the remains and ruins of those mighty people. . . . It will be as it ever has been, the world will prove Joseph Smith a true prophet by circumstantial evidence, *in experimentis*, as they did Moses and Elijah. . . .

It is certainly a good thing . . . that the ruins of Zarahemla have been found where the Nephites left them: . . . We are not going to declare positively that the ruins of Quirigua are those of Zarahemla, but when the land and the stones and the books tell the story so plain, we are of the opinion . . . that the ruins of the city in question are . . . one of those referred to in the Book of Mormon.

. . . It will not be a bad plan to compare Mr. Stephens' ruined cities with those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one . . . (Editorials in *Times and Seasons*, Nauvoo, Illinois, 1842.)

What this amounts to is virtually a proposal to put the Book of Mormon to an archaeological test. In fact I have always considered Book of Mormon archaeology to have originated in 1842 with the series of editorials from which the above is extracted.

Incidentally, V. Garth Norman made reference to these same matters in his paper read at this rostrum at the Annual Symposium of a year ago ("Joseph Smith Speaks: Book of Mormon Archaeology and Geography—Their Relevance Today"; see *Newsl. and Proc.*, 143.2).

Then there was the 1900–02 expedition of Brigham Young Academy to Central and South America. The main motivation of those early explorers was their interest in Book of Mormon archaeology. (See *The Brigham Young Alumnus*, November–December, 1955, pp. 8–11; Ernest L. Wilkinson [ed.], *Brigham Young University: The First One Hundred Years*, Vol. 1, Chapt. 10, "In Search of Zarahemla: 1900–1902," pp. 289–329.)

There have been those all along who have realized the value of archaeology to the Scriptures, although others have said, "No, let's not bother with these 'external evidences'; they are not the real business of students of the Scriptures." Both these attitudes continue

to the present day, but there is no question of the alignment of the SEHA with Joseph Smith and other early leaders who could see the value of archaeology.

DEPARTMENT AND SOCIETY

In 1945 Howard S. McDonald became president of BYU. One of his first official acts, if not *the* first, was to create a chair of archaeology. About that time he had become aware of a young scholar, M. Wells Jakeman, who had only recently graduated from Berkeley with a doctorate in the field of ancient history and archaeology. Within a few months he arranged for Dr. Jakeman to occupy that chair. Soon thereafter, on December 17, 1946, a regular academic Department of Archaeology was created. Some two years later, on April 18, 1949, the University Archaeological Society (now the SEHA) came into being as a sort of adjunct or auxiliary to the Department. Then later the same year, the Department and the Society having gotten underway, President McDonald moved on to other activities and was afterwards replaced as president of BYU by Ernest L. Wilkinson.

What were the assignments given to the Department and the Society? Let me refresh your memory, although no doubt many of you already know these matters quite well. (These assignments, incidentally, from that day to this have never been abrogated or withdrawn by any official statement or public action of which I have any knowledge.)

The original duties of the Department were (1) to serve the BYU community and the LDS church and its members as a center for research and publication in the archaeology of the Scriptures, especially that of the Book of Mormon; and (2) to offer formal instruction in archaeology leading to academic degrees.

The Society was assigned to help by doing some things which a regular academic department might have difficulty dealing with directly: promoting research on scriptural archaeology and giving publicity on a non-technical level to discoveries in this field.

WORTH OF THE SOCIETY

Presiding over the 1946 meeting at which the Department was created was Dr. John A. Widtsoe, then of the executive committee of the BYU Board of Trustees. Also present were Howard S. McDonald, president of the University, Sidney B. Sperry, Francis W. Kirkham, and M. Wells Jakeman.

At the Fifteenth Annual Symposium on the Archaeology of the Scriptures, held in Salt Lake City in

1964, two of those five leaders, President McDonald and Dr. Kirkham, told of the importance they attached to the work of the Society, which had come into being shortly after the Department.

Dr. Kirkham spoke of events that had led to the employment of Dr. Jakeman in 1946:

I knew these things [concerning the Book of Mormon and the need for its study in the light of archaeology], so I was eager to have the archaeological society of the Church at Brigham Young University. I had talked to Dr. John A. Widtsoe about it; I had talked to many friends about it; and lo and behold, a young man by the name of Wells Jakeman dropped into Salt Lake City. I found out who he was and that he had his doctorate in this field and desired to do something about Book of Mormon archaeology. After getting acquainted with him I said, "I should like to take you down to Provo to see the president of Brigham Young University."

He said, "I'll go down some time."

I said, "No, you won't. You'll go down tomorrow. *We* are going down tomorrow." Isn't that right, Wells?

In my mind I can still see Dr. Kirkham at the Symposium turning around and asking, "Isn't that right, Wells?" And Dr. Jakeman, seated on the stand behind him, nodded agreement.

And so the next day he and I together went down and saw Brother Howard S. McDonald, University president.

From here on, why should I add anything to the story? I didn't have much to do with the actual establishment of the Society . . . , but I did know that Dr. Widtsoe and the others would go along with this great undertaking. (*Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures*, p. 7. BYU Extension Publications: Provo, 1964.)

President McDonald added the following, taken from his prepared statement, read *in absentia*:

Fifteen years ago the University Archaeological Society [now the SEHA] was organized with my wholehearted support. [Moreover,] it has been my pleasure to be an Honorary Member . . . since 1954 . . . I have read with deep interest of the studies which have been made during these years.

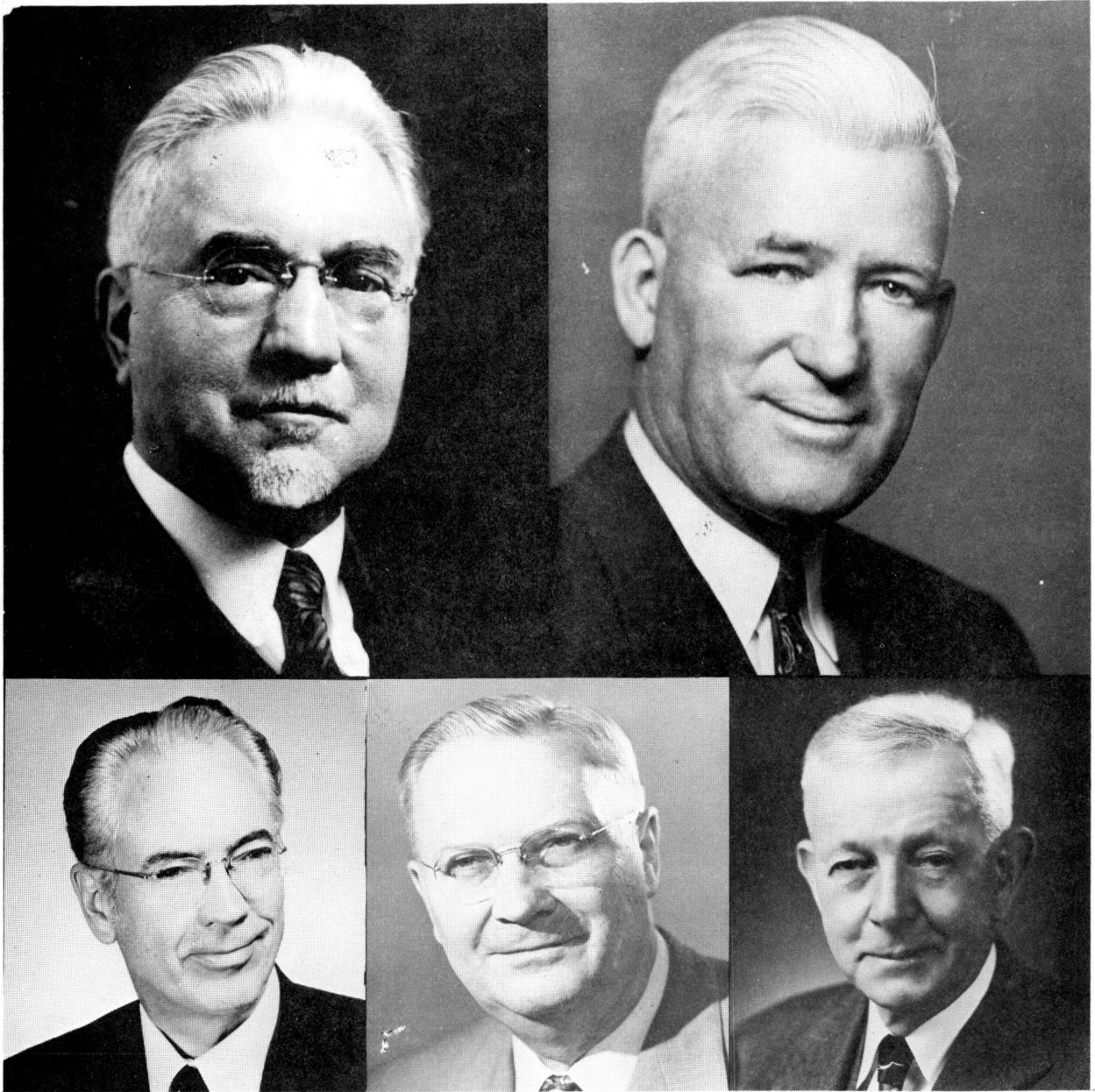
There is no question in my mind about the worth of the . . . Society. . . . Its studies of antiquities representing pre-Columbian cultures of North and South America have been most significant in furthering a knowledge of the great and noble peoples who have lived upon these continents. . . .

It is glorious to know . . . where ancestors of the American Indians originated. But there are many facts about their history and culture which have not yet been revealed.

Here is the great mission of the . . . Society. It is your responsibility to delve into every culture and every aspect which have been discovered, or which may be discovered, and seek the truth. . . .

May I urge you as students of scientific archaeology to search, explore, dig in the bowels of the earth to find the facts, the truth. Be most discreet in your interpretation of the data gathered, so that you do not become tabbed as "history twisters". . . .

May I urge you as students to be alert to every discovery made by others and [to] seek, yourselves, for new evidences . . . (Ibid., pp. 3-4.)



Founders of the Department of Archaeology at Brigham Young University, who attended the meeting of December 17, 1946. ABOVE: Elder John A. Widtsoe (left) and President Howard S. McDonald. BELOW (left to right): M. Wells Jakeman, Sidney B. Sperry, and Francis W. Kirkham.

CLOSER LOOK

At this point I should like to take a closer look at Dr. John A. Widtsoe, who was such a key figure in bringing the BYU archaeology program into being.

He was born in 1872, in a tiny hamlet on an island off the coast of Norway. His father died while he was still very young. Many of you know the story of Dr. Widtsoe, his widowed mother, and his younger broth-

er, only two months old at the death of their father, and of their joining the LDS church and coming to Zion (cf. John A. Widtsoe, *In The Gospel Net*; Bookcraft: Salt Lake City, 1966, 3rd ed.).

John A. grew up in Logan, Utah, and attended Brigham Young College (not to be confused with Brigham Young Academy, later Brigham Young University, at Provo; BYC existed between 1877 and 1926; cf. Arnold K. Garr, *A History of Brigham Young*

College, ms., Logan, 1973).

From there he continued his education at Harvard University, where he earned the bachelor's degree in chemistry. He then married and went abroad to earn the master's degree and the doctorate from the University of Goettingen in Germany. He thereafter specialized in soil chemistry and eventually became an internationally recognized authority on irrigation and dry farming. He served as professor of chemistry at the Utah State Agricultural College (now Utah State University), also in Logan, 1895–1905. (T. Earl Pardoe, *The Sons of Brigham*, pp. 501–505; BYU Alumni Association: Provo, 1969.)

In my research I have found a very interesting document dating to this period of time: “A Suggestive Study of Book of Mormon Geography,” by Joel Ricks, *Brigham Young College Bulletin*, Vol. 3, No. 2 (Logan, December, 1904), 19 pp. According to this source (p. 1) there was organized in Logan on November 15, 1902, a group known as the Society of American Archaeology. And one of the three members of the executive committee was none other than John A. Widtsoe, then 30 years of age!

(Don't anyone tell the savants of that august body, the Society for American Archaeology, which came into existence a generation later, in 1935, about this! Don't anyone tell them they chose almost the same name as an old Mormon organization had taken in the year 1902, changing only one word, the preposition; i.e. “for” in place of “of”.)

In 1905 Dr. Widtsoe entered the service of BYU in Provo for two years. Here, he was brilliantly successful as the principal of its School of Agriculture. He afterwards remembered those two years as a precious experience.

In 1907 Dr. Widtsoe was invited back to the USAC in Logan, and before the year was over he was made the president. He remained in that position until 1916, at which time he became in turn president of the University of Utah in Salt Lake City. There he served until 1921, when he was called as a member of the Council of the Twelve Apostles of the LDS church. (Pardoe, loc. cit.)

Dr. Widtsoe was a scientist and loved science. Many of you have read such works of his as *Rational Theology*, *In Search of Truth*, and *Joseph Smith as a Scientist*.

About 1936 Dr. Widtsoe gave expression to his archaeological interest by co-authoring, with Franklin S. Harris, Jr., the volume *Seven Claims of the Book of Mormon* (Zion's Printing and Publishing Co.: Independence, c.1937). (Incidentally, Dr. Harris later became president of the SEHA. Now living at Rockville,

Utah, he serves the Society as an advisor to its Board of Trustees. Cf. *News. and Proc.*, 131.3.)

In 1938 a group of archaeology enthusiasts in southern California founded the Itzan Society in order to investigate the origins, history, and religions of the “civilized pyramid-building peoples of ancient America.” This group was active until World War II dispersed its members. Dr. Jakeman has told me that Dr. Widtsoe was in contact with the group and was well acquainted with what was going on. Since then, Dr. Jakeman has considered this early society to be in fact the forerunner of the SEHA. Prominent among its members were such later leaders of the SEHA as Dr. Jakeman himself, Thomas Stuart Ferguson, and Franklin S. Harris, Jr. (Cf. *News. and Proc.*, 116.2, p. 3.)

Under date of January 15, 1952, Josie Thelin recorded in the minutes of the BYU Campus Chapter of the Society that a discussion was held evaluating the Fifth Annual Symposium on the Archaeology of the Scriptures, which had been held the preceding month, then noted that a letter from Dr. Widtsoe, commending the Department and the Society on this event, was read.

Dr. Widtsoe's life-long leadership in higher education in the state of Utah, as well as in the LDS church, gave him unique qualifications to evaluate the mission of Brigham Young University. In 1952, at 80 years of age, he published his autobiography, *In a Sunlit Land* (Deseret News Press: Salt Lake City). On pp. 94–97, he reflects upon the “valued interlude”—his “two happy years” spent at BYU, 1905–07—and expounds his convictions of its great destiny of world leadership and how it should prepare to reach that destiny:

It should set up academic units to study, assemble, investigate, teach and publish . . . [in] the following fields . . . : (1) wise and successful government . . . ; (2) happy family life . . . ; (3) health producing nutrition . . . ; [and] (4) American archaeology to substantiate the claims of the Book of Mormon. . .

The four [fields] enumerated are of special importance. . . [They] have the right to be heard and taught in terms of man's accumulated knowledge and the Lord's revelations. The world is pleading for such guidance in these and other matters within the possession of the Church.

Such deliberate organization and effort would enable the BYU to give service of tremendous value to mankind. Gradually, fearless, intelligent, well organized teaching of these subjects will not only win general academic acclaim but also the respect and praise from people everywhere of any faith, land or station. The consequent blessing to our own people would be incalculable. . . . BYU must become earth's greatest university.

Later in 1952, the very year of the publication of his autobiography, Dr. Widtsoe's long and noble life came to an end. Alfred L. Bush of the *Newsletter* staff wrote:

HONORARY MEMBER DIES. The [SEHA] notes with regret the passing on November 29 of Dr. John Andreas Widtsoe, member of the LDS Council of Twelve, distinguished educator and scientist, and Honorary Member of the Society since February, 1950. With the death of Elder Widtsoe, there comes to an end a career full of achievement and devoted to the service of mankind. Long interested in the application of archaeology to the Scriptures, he played a vital part in the establishment of the Department of Archaeology at BYU in 1946. He assisted in the purchase of the Gates Collection of Middle American linguistic documents and has always been ready to lend his support, both to the Department and the Society. Members everywhere experience a feeling of loss and concurrent praise for his outstanding service. (*UAS Newsl.*, 9.3.)

The following year the faculty of the BYU Department of Archaeology instituted the "John A. Widtsoe Memorial Award." A cash prize was presented annually to the author of the best BYU student paper in the field of archaeology. The winners were:

1953: Irene Briggs Woodford, *The Tree of Life Symbol; Its Significance in Ancient American Religion*. (Condensation published in *Bulletin of the University Archaeological Society*, No. 4, 1953, pp. 1-18.)

1954: John L. Sorenson, *Evidences of Cultural Contacts Between Polynesia and the Americas in Pre-Columbian Times*. (Reviewed by Lawrence O. Anderson in *Progress in Archaeology*, pp. 218-219.)

1955: Gareth W. Lowe, "The Life Work of William E. Gates." (Condensation by Victor W. Purdy published in *Progress in Archaeology*, pp. 131-132.)

I mention all these things because I want you to realize that Dr. Widtsoe's interest in this field of Book of Mormon archaeology was not just a passing fancy. It was something he took seriously.

NEW SETTING

Thus, when the archaeology program was set up at Brigham Young University in 1945-49, it was done under the direction of, and along the lines envisioned by, Dr. John A. Widtsoe, and the details were worked out with his encouragement and suggestions. It was he, for example, who proposed a self-sustaining society financed by paid memberships. Both the Department and the Society were therefore brought into being under the highest level of authority, that of the BYU Board of Trustees. The original focus of interest was clearly the archaeology of the Scriptures, especially that of the Book of Mormon. Moreover, all that was done was done openly, in the full light of public knowledge.

It has long been the desire of SEHA leaders, if any important change was to be made, that it be done under the same high level of authority, i.e. that of the BYU Board of Trustees, and that it be given full pub-

lic acknowledgment. Nevertheless, over the years since Dr. Widtsoe's death in 1952, profound changes have indeed taken place but without much publicity. Perhaps it is expected that the Society itself will make the announcement, and tonight is no doubt a fitting occasion to do so.

In making a public announcement of this sort, however, certain cautions should be stated:

(1) The Society's immediate obligation is to its own members. Neither the University nor the Church is now asking it to serve them in its specialty. It would perhaps be out of line for it to claim to represent them in this manner at this time.

In leaving the Department, the Society apparently carries with it the original assignment in the archaeology of the Scriptures, or at least the freedom to develop this field. The Society is now released from its attachment to the Department as an affiliate or adjunct and is on its own, free to develop its own field on its own initiative and in its own way.

(2) The present Department of Anthropology and Archaeology continues to offer excellent classroom instruction in scriptural archaeology. Dr. Bruce W. Warren, SEHA president, is in fact involved in this program and can inform you more fully about it. (See also 144.7, below.)

(3) Despite what may appear to be the case, the University is giving the Society moral and financial support in developing its new role.

FUTURE TRACKS

Having looked briefly at the past of the BYU program in the archaeology of the Scriptures and having viewed a little of the process by which the SEHA seems to have become the principal heir of the original assignment in that field, we would do well now to consider for a moment the future of the Society. Its leaders cannot of course predict with certainty, but they can at least state what their intentions are.

In general they plan to follow the lead of those honored scholars who got the program underway in the first place, namely Drs. Widtsoe, McDonald, Jakeman, Sperry, and Kirkham. Their central interest will continue to be the archaeology of the Scriptures, that is, the Bible, the Book of Mormon, and the Pearl of Great Price. Thus, although the *setting* in which the Society finds itself has changed drastically, there is nothing new about the *direction* it will travel from this point on: it will no doubt go right ahead with the same aims and goals it has always had.

The structure of the organization, with its Board of Trustees and its president, vice-president, general

editor, and secretary-treasurer, will continue unchanged, as its leaders suppose. At least if there are to be changes they will be made according to the principles and rules that have guided the Society thus far.

The publication program will continue along present lines, although Society leaders hope for substantial improvement. (Incidentally, much of what the SEHA has published has been unique in the sense that it is impossible to obtain comparable material from any other source.)

The Annual Symposium on the Archaeology of the Scriptures will continue, although presumably without the collaboration of the BYU Department of Anthropology and Archaeology, as before. (In this connection it is gratifying to observe that the Symposium appears to be the oldest annual event, presented in numbered sequence, on the BYU campus.)

Actually, what has happened in the 30 years of its existence is that the Society and its members have virtually created a new discipline, or more strictly speaking have created a discipline within a discipline, i.e. the archaeology of the LDS Scriptures, especially the Book of Mormon, within the more general field of archaeology. (They do not claim credit, of course, for creating *biblical* archaeology, a discipline that has thrived in the Judeo-Christian world for over 100 years. In this case they can claim credit only for adding to it—through a publication program and an Annual Symposium—a special Latter-day Saint emphasis.)

It is well to note that the Society has generally paid its own way so far as any cash outlay is concerned, and it is the plan of its leaders to continue to do so.

Notwithstanding, they cheerfully acknowledge the help of Brigham Young University, which now makes the Society's continued activity possible. The fact is that the Society owes a great debt of gratitude to the University and will continue to work harmoniously with it. As I have said before, there were only one place on the face of the earth and only one time in history that such an organization as ours could have come into existence: on this campus during the presidency of Howard S. McDonald. Moreover, what has been accomplished to date could not have been done on any other campus in the world than that of BYU.

My friends, as far as I can see there is only one way for the Society to go: straight ahead in its own field; then let Brigham Young University, the LDS church, and any others who care to, come to it for help when they are ready. To step into the unknown is always an act of faith, but who can tell what magnificent vistas these steps may soon bring into view?

MILLENNIAL QUESTION

It is entirely possible that at some Millennial date the question may be asked, "What is the greatest single research contribution Brigham Young University has ever made?" And it is entirely possible that the only admissible answer to that question will be, "What it has done in the archaeology of the Scriptures." (I give you this answer only as my own opinion; no one else is bound by it.)

My kind friends, let me tell you that the last chapter of the SEHA story has not yet been written.

144.2 ANNUAL SYMPOSIUM HEARS VARIED PAPERS. By Ruth R. Christensen and Bruce W. Warren. Nine papers covering such varied topics as El Mirador, Guatemala, perhaps the earliest known big city in the New World; Ebla of pre-Abrahamic times in Syria; and Adam-ondi-Ahman of LDS church history, were presented at the Society's Twenty-eighth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University, Friday and Saturday, December 7 and 8, 1979.

Clark S. Knowlton, professor of sociology at the University of Utah, and A. Delbert Palmer, retired Canadian business leader recently awarded the master's degree in Latin American studies at BYU, served as co-chairmen of the event. Assisting them as committee members were Fred W. Nelson (local arrangements), Paul R. Cheesman (publicity), Bruce W. Warren (selection of papers), and Ross T. Christensen (sale of publications). Clayton Cook operated the audio-visual equipment.

The Guest Address was delivered by Ray T. Matheny, a BYU archaeologist who is currently engaged in a long-term project at El Mirador, Guatemala (see below).

Some 250 persons attended the Friday evening session, while about 225 were present Saturday morning. Admission was free.

"The Symposium Committee presented a brilliant slate of scholars, well chosen for their competency and the interest and timeliness of their subjects," said Mr. Palmer. "Some have called it one of the best symposiums they ever attended."

The Friday evening program opened with Mr. Palmer conducting. President Warren extended a brief welcome. Ross T. Christensen, SEHA trustee and secretary-treasurer, also editor of the *Newsletter and Proceedings*, spoke extemporaneously to the subject, A NEW SETTING FOR THE SEHA. He treated the founding and purpose of the Society, as well as some dramatic changes that have lately occurred. His

address is published in full in this issue (see 144.1, above).

The next paper, ADAM-ONDI-AHMAN EXCAVATIONS, by Glenna Nielsen, PhD candidate in anthropology at the University of Utah, and Clayton Cook, MS candidate in anthropology-archaeology at BYU, reported the 1979 season at a site in northwestern Missouri famous in LDS history. The expedition was jointly directed by Ray T. Matheny, professor of anthropology and archaeology, and LaMar C. Berrett, professor of church history and doctrine, both at BYU. Its purpose was to determine the location of the various cabins in the Mormon settlement of the 1830s.

As anticipated, almost everything of prehistoric interest at the site, such as "Adam's Altar," had been destroyed by tourists.

(A paper on the same site, based entirely on documentary sources, was read at the Annual Symposium in 1968 and published in the *Newsletter and Proceedings*, 113.0: John H. Wittorf, "An Historical Investigation of the Ruined 'Altars' at Adam-ondi-Ahman, Missouri." Ed.)

James R. Harris, associate professor of ancient scripture at BYU, spoke on ROCK ART, RITUAL, AND SYMBOLISM IN ANCIENT UTAH. Dr. Harris compared ancient Egyptian hieroglyphs with Utah Indian petroglyphs. If further research shows Egyptian ritual beliefs to have counterparts in native American folklore, this will make a startling contribution to studies of transoceanic contacts.

John M. Lundquist, PhD candidate in Near Eastern studies at the University of Michigan and student assistant to David Noel Freedman, editor of *The Biblical Archaeologist*, also an instructor in the BYU departments of Anthropology and Archaeology, and of Ancient Scripture, presented NEW DISCOVERIES AT EBLA, SYRIA. Mr. Lundquist has spent several seasons excavating in Syria. He has worked near the Euphrates River, also near the Yarmuk River, the political boundary between Syria and Jordan.

The discovery in 1975 of 15,000 inscribed clay tablets in an archive at Ebla more than 4,000 years old established that site as one of the most important of the ancient Near East. Of special interest to the Judeo-Christian world were early biblical names recorded on the tablets, indicating an ancestral Hebrew civilization several centuries older than any known to archaeology before the discovery.

Even more interest in the site has been generated by a controversy that has developed between Syrian Moslems and Judeo-Christian scholars: the latter see the Ebla evidence as extending the antecedents of the biblical patriarchs further back in time; the Moslems

see it as extending *Syrian* history. Since both Arabian and Jewish lines converge in Abraham, both groups appear to be correct, and the controversy is a minor one, political in nature.

(Mr. Lundquist delivered the Guest Address at the 1976 Annual Symposium on a similar subject; see *News. and Proc.*, 139.1. Ed.)

On Saturday morning Dr. Knowlton served as chairman. The following five papers were presented:

Ray T. Matheny, BYU professor of anthropology and archaeology, delivered the Guest Address, EL MIRADOR, GUATEMALA: AMERICA'S FIRST BIG CITY? El Mirador is probably the largest site yet excavated in Mesoamerica at which the Late Preclassic through the Early Classic periods are represented. If continued excavation confirms what now seems to be the case, then it may become recognized as the largest known Preclassic site in Mesoamerica and will no doubt shed a good deal of light on the Nephite period of the Book of Mormon (600 BC to AD 400).

Participating in the first field season in 1979 were 18 archaeologists and graduate students. At its conclusion, Dr. Matheny and five students presented a report before a meeting of government officials, other leaders, and the public in Guatemala City, that brought a standing ovation.

Co-director of the El Mirador project with Dr. Matheny is Dr. Bruce Dahlin, archaeologist of Catholic University, Washington, DC. At this writing the expedition has returned to the field for the 1980 season.

As well as excavating El Mirador, Dr. Matheny has done field work at a number of sites in the states of Chiapas and Campeche in Mexico; in the states of Utah, Missouri, and New York, in the United States; and at Tel Michal in Israel (cf. *News. and Proc.*, 75.0, 98.60, 116.5, 132.6, 132.7, 140.3; see also above, under Adam-ondi-Ahman).

(It was Ian Graham who drew El Mirador to the attention of the scholarly world in 1967 with his paper, "Archaeological Explorations in El Peten, Guatemala," Middle American Research Institute, Publication 33; Tulane University: New Orleans.)

Kirk Magleby, who holds the BA degree in Latin American studies from BYU and who has done research in the Peabody Museum at Harvard University, presented A SURVEY OF ANCIENT AMERICAN BEARDED FIGURES. Mr. Magleby has identified some 200 to 300 examples of bearded figures on artifacts of pottery and stone in Mesoamerica. Included are figurines in jade and depictions on carved stone monuments and Mixtec codices. He discussed the dis-

tribution of these figures in space and time and their implications for ethnic history.

Paul R. Cheesman, professor of ancient scripture and director of scripture studies in the Religious Study Center at BYU, told of **WRITING ON METAL PLATES IN BOTH THE OLD AND NEW WORLDS**. Readers of his recent article in the *Ensign* magazine (October, 1979, pp. 42–47) were gratified to see additional examples on the screen at the Symposium, as he demonstrated that writing on metal plates was known in early times in both Europe and Asia, as well as in ancient America.



Dr. Paul R. Cheesman.

(The subject of ancient inscribed plates of metal has been treated a number of times over the years at the Annual Symposium and in Society publications. See especially *News. and Proc.*, 108.2 and 129.4. Both these articles contain lists of previous articles and symposium papers. Ed.)

Diane E. Wirth of Danville, California, who holds the BA degree in art education from BYU, told about **THE SEVEN PRIMORDIAL TRIBES OF ANCIENT AMERICA**. Central to this theme is the native oral tradition, written down in Spanish and Nahuatl accounts during the Spanish Colonial period, that seven tribes once emerged from seven caves. This tradition is illustrated on native Aztec and Mixtec codices, and also on two carved stone monuments: One from the coast of Guatemala appears to depict the seven caves, while a stela from Tikal presents similar symbols. Mrs. Wirth pointed out parallels with the “seven lineages” of the Book of Mormon.

(Cf. “The Seven Lineages of Lehi,” *The New Era*, Vol. 5, No. 5 [May, 1975], pp. 40–41. Ed.)

The final paper was **IDENTIFYING BOOK OF MORMON CULTURE IN MESOAMERICAN ART**, by V. Garth Norman, MA in ancient scripture and candidate for the MS degree in anthropology-archaeology, both at Brigham Young University, also a trustee of the SEHA. The author identified the ancient culture emerging from investigations at the ruins of Izapa in southernmost Mexico as that of the Nephites and Lamanites of the Book of Mormon.

Mr. Norman has previously delivered six papers at the Annual Symposium on the Archaeology of the Scriptures and has presented papers on the archaeo-astronomy and cosmology of Izapa at three international conventions. He received travel and research grants from the SEHA in 1976 and 1978. (*News. and Proc.*, 140.2, 143.3.)

Each of the nine papers of this year’s symposium, except Dr. Christensen’s, was illustrated with color slides.

The editor states that the papers read at the Symposium will appear from time to time in forthcoming issues of the *Newsletter and Proceedings*.

144.3 ANNUAL MEETING ELECTS TRUSTEES. By Ruth R. Christensen. Twelve trustees were elected at the Annual Meeting of the SEHA, held at Brigham Young University, December 8, 1979, immediately following the Twenty-eighth Annual Symposium on the Archaeology of the Scriptures (see 144.2, above).

The main purpose of the Annual Meeting is to elect trustees to serve the Society for a one-year term of office. As directed by the Articles of Incorporation, the ballots are cast by the Research Patrons of the Society.

The voters re-elected the following 11 incumbents: Ross T. Christensen, M. Wells Jakeman, Clark S. Knowlton, Victor L. Ludlow, Fred W. Nelson, V. Garth Norman, A. Delbert Palmer, Esther P. Parks, Virgil V. Peterson, Welby W. Ricks, and Bruce W. Warren.

A former trustee who served from 1975 to 1978, Ruth R. Christensen, was re-elected after a one-year absence from the Board (cf. *News. and Proc.*, 138.4, 143.3).

The name of Robert W. Bass, SEHA trustee since 1972 and president, 1975–78, was withheld at the Annual Meeting because of his move to California. He had previously been named an advisor to the Board (see 144.4, below).

144.4 NAMED ADVISOR TO THE BOARD OF TRUSTEES. Robert W. Bass, a trustee and former president of the SEHA, was named an advisor to the Board of Trustees at a meeting of the Board held on December 5, 1979.

Dr. Bass, a Life Member of the Society, previously served briefly as an advisor in 1972. Also, from 1972 to 1979 he served as a trustee, from 1972 to 1975 as vice-president, and from 1975 to 1978 as president. He has taken part in the Annual Symposium on the Archaeology of the Scriptures a number of times. In 1976 he served as the symposium organizer and chairman. (*News. and Proc.*, 131.2, 138.4, 139.1.)

Dr. Bass is a professor of physics and astronomy at Brigham Young University and has been a leader in developing the topolotron and in studies of solar energy and celestial mechanics (*News. and Proc.*, 138.4). He is currently on leave from BYU, working as a consultant for Hughes Helicopters, a high technology firm located at Culver City, California.

The office of advisor to the SEHA Board of Trustees was created in 1971 in order to utilize the experience and expertise of scholars who in some cases reside at too great a distance to attend board meetings regularly (*News. and Proc.*, 131.3). Dr. Bass was released as a trustee at the Annual Meeting of the Society, held last December 8 (see above, 144.3), because of his residence in California.

Others now serving the Board as advisors are Franklin S. Harris, Jr., Rockville, Utah; Carl Hugh Jones, Lincoln, Nebraska; Curt H. Seemann, Hamburg, Germany; Lorenzo H. Snow, Hayward, California; John A. Tvedtnes, Jerusalem, Israel; and Joseph Eugene Vincent, Garden Grove, California.

144.5 REPRINTS MAILED TO SOCIETY MEMBERS. Copies of three articles on archaeological subjects were mailed to members of the SEHA in December as extra membership benefits.

The three papers, all reprinted from *Brigham Young University Studies* by arrangement with Charles D. Tate, Jr., editor, are:

(1) "The Jonathan Browning Site: An Example of Archaeology for Restoration in Nauvoo, Illinois," by Dale L. Berge. From the winter, 1979, issue (Vol. 19, No. 2, pp. 201-229). It is an expanded version of a paper read in 1978 at the Twenty-seventh Annual Symposium on the Archaeology of the Scriptures (see *News. and Proc.*, 143.2).

(2) "An Analysis of the Padilla Gold Plates," by Ray T. Matheny. From the fall, 1978, issue (Vol. 19, No. 1, pp. 21-40). This paper on a Mesoamerican subject was also read originally before the SEHA: in 1974

at the Twenty-fourth Annual Symposium (see *News. and Proc.*, 137.1).

(3) "The Fraudulent Archko Volume," by Richard Lloyd Anderson. From the autumn, 1974, issue (Vol. 15, No. 1, pp. 43-64). On a New Testament subject, this paper was written by a leading BYU authority in the field. Incidentally, Dr. Anderson served the SEHA from 1965 to 1974 as a trustee and from 1965 to 1968 as the vice-president (see *News. and Proc.*, 96.01, 137.3).

Extra copies of these reprints are available from the SEHA office, Box 7488, University Station, Provo, Utah 84602. The first price listed below is for Society members; the second is for non-members. Prices include postage.

1. Berge, on Nauvoo (29 pp.): \$.80; \$1.00.
2. Matheny, on the Padilla plates (20 pp.): \$.65; \$.80.
3. Anderson, on the Archko volume (22 pp.): \$.70; \$.85.

144.6 PALADIN-HOUSE LEAFLET ENCLOSED.

A two-volume anthology entitled *Science and Religion: Toward a More Useful Dialogue* has been published by Paladin House of Geneva, Illinois. Aimed at a Latter-day Saint audience, it contains important contributions to the archaeology of the Scriptures. By arrangement with the SEHA secretary and treasurer, a promotional leaflet with a detachable order form is enclosed with this mailing.

Thirty contributors to these volumes include geologists, astronomers, biologists, archaeologists, etc. At least six have had important connections with the SEHA:

Ray T. Matheny, professor of anthropology and archaeology at Brigham Young University, is one of the three editors of *Science and Religion*, the author of the final contribution to Volume 2, and a co-author of the editors' introduction.

In earlier years Dr. Matheny held office in the SEHA Campus Chapter (BYU), 1958-61, and was the assistant editor and later the editor of the *UAS Newsletter* (now *Newsletter and Proceedings of the SEHA*), 1960-62. He read papers before the Annual Symposium on the Archaeology of the Scriptures in 1972 and 1974 and delivered the Guest Address in 1979 (*News. and Proc.*, 132.8; see also 144.2 and 144.5, above).

Other editors of *Science and Religion* are Wilford M. Hess, professor of botany at BYU; and Donlu D. Thayer, editor, BYU-New World Archaeological Foundation.

Bruce W. Warren, assistant professor of anthropology and archaeology at BYU and currently the president of the SEHA, is the author of a double article in Volume 1 and of two papers in Volume 2.

Dr. Warren was one of eight founding members of the Society in 1949; served as a general officer, 1959-70; served as an advisor to the Board of Trustees, 1971-75; and has been a trustee since 1975. In 1953-54, and again in 1976-78, he served as editor of the *Newsletter and Proceedings* (131.3, 138.4).

He has been a frequent participant in the Annual Symposium and is widely known as an expert in the ceramics, chronicles, and codices of ancient Mesoamerica.

John L. Sorenson, chairman of the BYU Department of Anthropology and Archaeology since 1978, is the author of the first paper in Volume 1.

In his student days at BYU Dr. Sorenson served the Society as president of its Campus Chapter, as general secretary-treasurer, and as editor of the first seven issues of the *UAS Newsletter*. He has participated a number of times in the Annual Symposium (see especially his 1973 paper, "The Book of Mormon as a Mesoamerican Codex," *Newsl. and Proc.*, 139.0).

John A. Tvedtnes, a graduate student in Semitics and archaeology at Hebrew University and a well known tour guide in Jerusalem, also an advisor to the SEHA Board of Trustees, is the author of a long article in Volume 2.

In 1968, in a paper read at the Annual Symposium, Mr. Tvedtnes, in collaboration with Richley H. Crapo, achieved what many regard as the breakthrough in the decipherment of the recently rediscovered ancient Egyptian papyri that have been associated with the Book of Abraham (*Newsl. and Proc.*, 109.0). Several other contributions of his at the Annual Symposium include his "A Phonemic Analysis of Nephite and Jaredite Proper Names" (*Newsl. and Proc.*, 141.0).

Mr. Tvedtnes was appointed an advisor to the Board of Trustees in 1972. He is also currently serving

the *Newsletter and Proceedings* as a contributor of news and reviews covering the biblical-Near Eastern field (*Newsl. and Proc.*, 131.3, 143.4).

Evan I. DeBloois, district archaeologist of the US Forest Service, Ogden, wrote two papers on dating methods for Volume 1.

Mr. DeBloois served the *Newsletter and Proceedings* as an editorial assistant in 1965 and as the associate editor in 1967 (*Newsl. and Proc.*, 102.6).

Bernhart E. Johnson, archaeologist with the Bureau of Land Management at El Centro, California, is the author of a study of primitive technology in Volume 2.

Mr. Johnson read a paper at the Annual Symposium which was published by the SEHA in 1977 ("Israelite-Phoenician Commercial Relations and the Voyage of Mulek to the New World"; *Newsl. and Proc.*, 140.0).

Orders for *Science and Religion* should be sent directly to the publisher.

144.7 LEAFLET ON SCRIPTURAL-ARCHAEOLOGY CLASSES ALSO ENCLOSED. A flier describing several courses in biblical and Book of Mormon archaeology to be offered at Brigham Young University next fall is off the press, and a copy is enclosed with this mailing.

The sheet was prepared by the Department of Anthropology and Archaeology for campus distribution. At the request of John L. Sorenson, department chairman, a copy is also being sent to all SEHA members.

"Society members may consider the leaflet an invitation to register at BYU for any of the classes listed, if circumstances permit, and also to tell their friends about them," said Dr. Sorenson.

Further information and additional copies may be had by writing to: Department of Anthropology and Archaeology, 130 MSRB, BYU, Provo, Utah 84602. Class instruction begins on September 2. Since pre-registration is required, interested persons should write without delay.