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SEHA Publications Committee: M. Wells Jakeman (chairman and general editor), Bruce W. Warren, Don E. Norton, Ross T. Christensen, Ruth R. Christensen.

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.

147.0 GEOGRAPHY IN BOOK OF MORMON ARCHAEOLOGY. By Ross T. Christensen, professor emeritus of archaeology and anthropology, Brigham Young University. Paper read at the Thirtieth Annual Symposium on the Archaeology of the Scriptures, held at BYU on September 26, 1981.

FOR MANY YEARS, QUESTIONS about the official position of the Church of Jesus Christ of Latter-day Saints with regard to the geography of the Book of Mormon have been asked. As far as I know, the LDS church has never taken any *official* position with regard to such matters. The only official position I know anything about is set forth in the eighth Article of Faith: "We believe . . . the Book of Mormon to be the word of God." Apparently anything that might go beyond that point is the prerogative of the individual student.

IN RETROSPECT

To put the matter into historical perspective we may go back to an editorial written in 1890. In that year, George Q. Cannon, then first counsellor in the LDS First Presidency, wrote:

There is a tendency, strongly manifested at the present time . . . to study the geography of the Book of Mormon. We have heard of numerous lectures, illustrated by suggestive maps. . . [but] the brethren who lecture . . . are not united in their conclusions. No two of them, so far as we

have learned, are agreed on all points, and in many cases the variations amount to tens of thousands of miles. . . .

The First Presidency have often been asked to prepare some suggestive map illustrative of Nephite geography, but have never consented to do so. Nor are we acquainted with any of the Twelve Apostles who would undertake such a task. The reason is, that without further information they are not prepared even to suggest. . . . Of course, there can be no harm result from the study of the geography of this continent at the time it was settled by the Nephites, drawing all the information possible from the record . . . But beyond this we do not think it necessary, at the present time, to go. (Cannon, 1890.)

Your name can appear in this spot—as a sponsor. Turn to the last article in this issue.

TWO DEVELOPMENTS

And why not go beyond that point in the year 1890? Simply because the pertinent fields of scholarship were not yet sufficiently developed, nor were

they to become so for some 50 years.

However, from a time beginning long before the 1890 editorial, many students had felt a need to work out the physical setting of the Nephite scripture. But none of these early students, however conscientious, had any notable success, because the necessary expertise was lacking. Yet it must be said to their credit that at least they sensed the *need* to work out this setting.

Looking back to the year 1890, one can see that two developments had to take place before any real progress could be made in Book of Mormon geography: (1) ancient American civilizations had to be discovered which matched those of the Book of Mormon in time; and (2) dedicated students, skilled in the study of both the Book of Mormon and Americanist archaeology, had to come forward.

Let us consider each of these developments in greater detail:

1. Twenty-one years were to go by after President Cannon's editorial before the Preclassic (or Formative) civilizations of Mesoamerica were even known to exist. These are the ones which correspond to those of the Book of Mormon in time, i.e. which range between somewhere near 2500 BC and AD 421. The first tangible evidence of this Preclassic stage of civilization was discovered by a young Mexican archaeologist, Manuel Gamio, during excavations at Atzacapotzalco in the Valley of Mexico in 1911 (Boas, 1911-12, 1913; Gamio, 1913). Thus the discovery of actual physical remains of Book-of-Mormon-period civilization was not made until 82 years following the translation of that book in 1829. What I am saying is that virtually all the archaeology practiced in ancient America before the year 1911 had been done at sites which *post-dated* the time-span of the Book of Mormon.

(Note, also, that the discovery was made 70 years *before* the present Annual Symposium. In other words, for 70 years we have had the opportunity to work with at least *some* evidence bearing on Book-of-Mormon-period civilizations in Mesoamerica.)

2. Latter-day Saints, for their part, eventually rose to the challenge. M. Wells Jakeman began his professional career in 1938. The BYU program in scientific Americanist archaeology got underway in 1946. The Society for Early Historic Archaeology was founded in 1949. During the generation that has gone by since then, thousands of students have taken classes in the BYU Department of Archaeology, many of whom are now prepared on a professional level, while much of the basic groundwork of publication in the field of Book of Mormon archaeology has been laid.

TIME TO GO AHEAD

Does the limitation proposed by President Cannon in 1890 still hold today? Surely, 91 years of archaeological discovery and academic preparation would make it possible to do more in 1981 than could have been accomplished in his day. Now is the time, it seems to me, to take up the pursuit of Book of Mormon geography in earnest.

Still, even in 1981, there is no "official" LDS position with regard to such matters, so far as I am aware, with the exception already noted of the eighth Article of Faith. Evidently, individual students are free to go ahead on their own. The results of their efforts will then stand or fall, depending on the merits of their respective scholarship.

MUST INCLUDE GEOGRAPHY

If archaeology has any value in connection with the study of the Book of Mormon, then certainly geography must be involved. Archaeology is a special kind of *history*, and time and space units are the blocks with which a historian builds. This is true of conventional history, of biography, of genealogy, or of any sort of historical discipline; it must be based upon *chronology* and *geography*.

Consider for a moment the genealogy upon which our temple work is based. We must have names, relationships, dates, and places. If we do not have information in these four categories, we may not perform the ordinances. Dates and places are essential.

Actually, archaeology has a good deal in common with genealogy. To be a historical discipline, archaeology has to be oriented in terms of *time* and *space*. Any study which lacks these elements is simply not archaeology. It may be some sort of antiquarianism, but it is not archaeology. As far as I can see, there is no such thing as archaeology without geography.

Archaeologists studying the Book of Mormon have been asked such questions as, "Why don't you stick to your own subject and leave geography alone?" But that is impossible. True, one can obtain great spiritual benefit from a study of the book without a correct understanding of the geographical framework of its ancient civilizations, but he cannot do Book of Mormon archaeology without it. One may as well try to practice astronomy without the use of mathematics.

TEHUANTEPEC CORRELATION

One outstanding result of studies in the field of Book of Mormon geography to date has been the gen-

eral acceptance of Mesoamerica—i.e. central and southern Mexico together with northern Central America, in other words the lands lying on either side of the Isthmus of Tehuantepec in southern Mexico—as the homeland of Book of Mormon peoples. That is to say, so far as I know nearly every serious student of that ancient record now considers the “narrow neck of land” to be Tehuantepec (once, no doubt, much narrower than at present)—this in preference to the “Panama correlation,” formerly widely accepted.

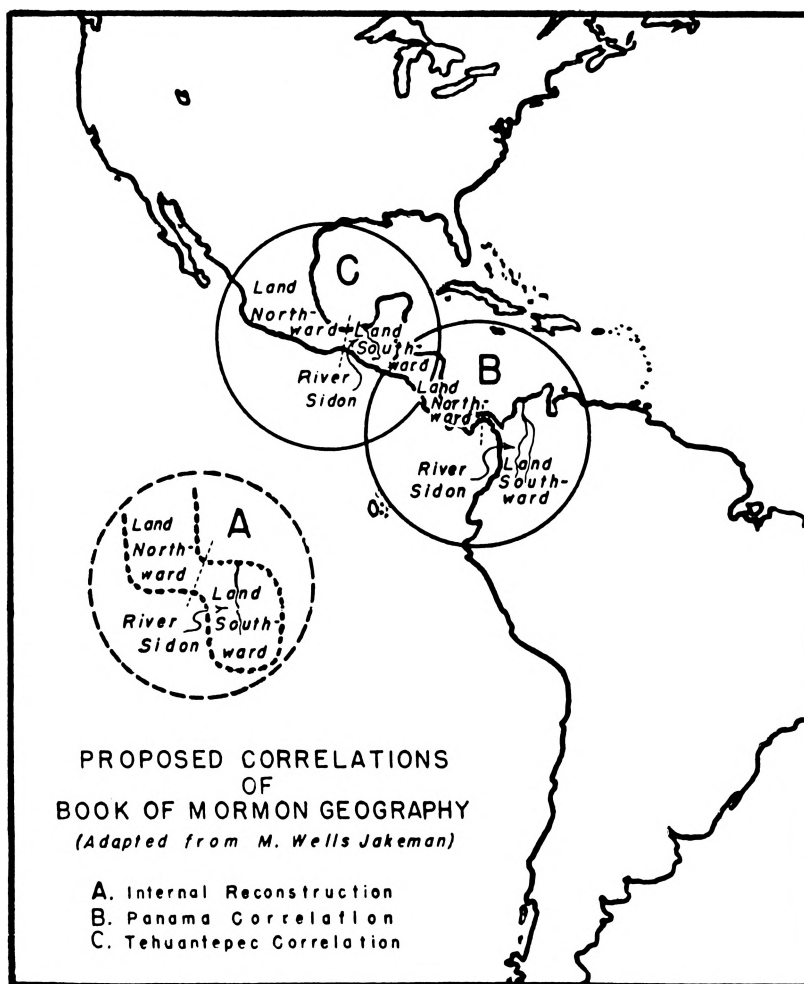
The Tehuantepec view, it should be noted, has been given serious consideration by at least some students of the Book of Mormon since as early as the mid-nineteenth century. The prophet Joseph Smith himself, in fact, appears to have favored this view, as shown by editorials appearing in 1842 in *Times and*

Seasons, of which he was then the editor. (*Newsl. and Proc.*, 144.1.)

This view of Book of Mormon geography, moreover, has also been held by Dr. Jakeman and other faculty members of the BYU Department of Archaeology since its founding in 1946 (cf. his essay in *Progress in Archaeology*, pp. 81–85).

Sidney B. Sperry announced his preference for the Tehuantepec view as early as 1960: at the Twelfth Annual Symposium on the Archaeology of the Scriptures (*UAS Newsl.*, 66.08). His evidence—primarily that of textual analysis—is more fully stated in his 1968 volume, *Book of Mormon Compendium* (see pp. 6, 447–451).

The Society’s photographic expedition to Mexico and Guatemala of December, 1977, undertaken by



M. Wells Jakeman’s internal reconstruction of Book of Mormon geography (A), together with the Panama Correlation (B) and the Tehuantepec Correlation (C)—the two most widely held views on the subject. From *Millennial Star*, London, October, 1952 (Vol. 114, No. 10, inside back cover). Adapted from a wall chart prepared by Dr. Jakeman and used for many years in his class lectures at BYU. Cf. *Progress in Archaeology*, pp. 81–85, 146.

David A. Palmer and Bruce W. Warren, was planned and carried out for the purpose of researching evidence on Book of Mormon geography as presupposed in the Tehuantepec correlation. The expedition was reported by Dr. Warren at the Annual Symposium of 1978 (*News. and Proc.*, 143.2), while a volume by Dr. Palmer which draws upon the findings of that expedition is just off the press (Palmer, 1981).

V. Garth Norman developed evidence in support of the Tehuantepec view in his paper read before the Annual Symposium of 1978 entitled "Joseph Smith Speaks: Book of Mormon Archaeology and Geography—Their Relevance Today" (*News. and Proc.*, 143.2).

ROLE OF THE SEHA

In the early years of the Society for Early Historic Archaeology, Book of Mormon geography was frequently discussed, both at the Annual Symposium and in Society publications. In 1956, for example, it was possible to say, "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" (*UAS News.*, 37.15; article from which statement is quoted, reprinted in *News. and Proc.*, 116.2).

Over the past 15 years, however, the Society has had less to say about the matter. The very word "geography" has been little used in its gatherings and publications, perhaps because the organization has been trying to please a larger public, some of whom have somehow associated the word with sub-standard scholarship.

But the situation has changed now. The Society is no longer closely tied to any other organization, and there seems to be no reason to hold back from pursuing this interest. The Society now appears, moreover, to be in a position as never before to take the lead in matters of this kind.

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147.1 THE HILL CUMORAH IN SOUTHERN MEXICO? A summary of *In Search of Cumorah: New Evidences for the Book of Mormon From Ancient Mexico*, by David A. Palmer (Horizon Publishers: P.O. Box 490, Bountiful, Utah 84010, 1981; 254 pp.; \$9.95). Summary by the author.

Most members of the SEHA have long been aware that the Hill Cumorah in the state of New York is not necessarily the hill spoken of by Mormon as the place where the last Jaredite and Nephite battles occurred. In fact, for more than three decades Professor M. Wells Jakeman and his associates and students at BYU have been researching geographies that place all Book of Mormon events in a restricted region surrounding the Isthmus of Tehuantepec (cf. above, 147.0). However, in spite of acceptance of the "two Cumorah" view by such scholars as Sidney B. Sperry, studies of Book of Mormon geography have not been well received in the LDS church at large, perhaps because of the prevailing tradition that there was just one such hill.

The author has set out to meet the Cumorah challenge head on, with the hope that a full discussion of the issue will improve receptivity toward studies by other scholars of Book of Mormon geography and archaeology in general. His thinking has been influenced by courses in the BYU archaeology department, considerable personal communication with the faculty, insights developed during the SEHA expedition of 1977 (reported at the Annual Symposium of 1978; see *News. and Proc.*, 143.2) and other trips to Mexico, and considerable research in some of the best Mesoamerican library collections in the United States.

The author points to a site on the Gulf Coast of Mexico among the Tuxtla Mountains as the location of the last battle and the repository of the Nephite library. He tests this theory, as well as the New York "one Cumorah" theory, by developing criteria based on quotations from the Book of Mormon itself—13 of them geographical and 15, archaeological-cultural—which must be met by any proposed location of Mormon's Cumorah.

The general archaeology of the eastern United States and the specific archaeology of western New York are discussed in evaluating the New York theory. According to William A. Ritchie, the leading expert in the archaeology of that state, the Palmyra area had no communities with over 500 inhabitants prior to AD 1100, while the cultural level before that date was one of simple hunting and fishing, without agriculture. Besides failing most archaeological criteria, the New York location fails many of the geographical ones as well.

The Hill Vigia in southern Mexico is next subjected to the same set of criteria and is found to meet them all. The author feels that this does not prove the correct hill has been identified but insists that any other candidate must also pass the same screening process. The Hill Vigia is surrounded by rivers and fountains which flow out of the hills from underground sources. Its vicinity is the ecological climax area of Mesoamerica, where two to three crops per year are grown. He suggests that the abundance of water aided food production in ancient times, which was related to the military advantage of numbers sought by General Mormon (cf. Morm. 6:4).

The hill is surrounded by ruin-mounds that date to both Jaredite and Nephite times. On the west are the ruins of Tres Zapotes, where Matthew W. Stirling found the monument with a Maya Long Count date of 31 BC (Goodman-Thompson-Martinez correlation). A layer of volcanic ash found there, and remains of eruptions in the Valley of Mexico and El Salvador, are examined and found to correlate, within experimental accuracy, to the destructions at the time of the Crucifixion.

With evidence that the Jaredites fought their last battle within their own heartland, the author finds this hill ideally located to correlate the Olmec civilization with the latter part of Jaredite history. The same hill is a point of contact with a newly arriving group, the Mulekites. The movements of the Mulekites past Cumorah and on to the land of Zarahemla are mapped out, based on chronicle accounts, archaeological data, and a few data provided by the Book of Mormon itself.

For many years, some have suggested that the city of Nephi is to be identified with Kaminaljuyu in Guatemala. The author has built on that hypothesis, using the latest published information from the Penn State University Kaminaljuyu Project and correlating Book of Mormon history of the city with the archaeological data, epoch by epoch. Moving northward, he relates chronicle accounts and archaeological data on the settlement at Teotihuacan with the Nephite northward migration of 55 BC (Al. 63:4).

The author ties the scant documentary information on the period after Christ's visit to archaeological data on the city of Teotihuacan, suggesting that it was a Nephite temple city. He speculates that it later became a center of apostasy and by AD 385 was no longer a "Nephite" city. As one of a number of possibilities, he postulates an alliance between Kaminaljuyu and Teotihuacan designed to forge a Mesoamerican empire. The Nephites, controlling the narrow neck, had to be eliminated for strategic reasons as well as because of hatred. This could account for Maya- and Teotihuacan-style ruins being built in the vicinity of the Hill Vigia just after the Nephite destruction, as well as the introduction of Teotihuacan styles into Kaminaljuyu around AD 400. Abandonment of most of the sites in the Central Depression of Chiapas in the AD 300-400 time-period is also discussed as evidence of the Nephite wars and retreat to Cumorah.

The book is not a general treatment of Book of Mormon geography but introduces enough of the basic concepts so that the specific geography of Cumorah can be understood in its context. It has 10 maps, which include most of the important Jaredite- and Nephite-period ruins thus far discovered. Most of the 50 photographs in the book were taken during the SEHA Mesoamerican expedition of 1977 (cf. *News. and Proc.*, 143.2).

147.2 BOARD ELECTS NEW OFFICERS. By Ruth R. Christensen and the editor. A new president and a new vice-president of the SEHA were elected at a meeting of the Board of Trustees held on June 27, 1981. **Virgil V. Peterson** of Salt Lake City will serve as president and **Esther Phelps Parks** of Kaysville as vice-president, both for a three-year term of office, 1981 to 1984.

President Peterson and Vice-president Parks replace **Bruce W. Warren**, president, and Mr. Peterson, vice-president, who have served in those offices, 1978 to 1981.

Dr. Warren, an assistant professor of anthropology at Brigham Young University, was one of eight founding members of the SEHA in 1949. He served as a general officer, 1959 to 1970, and as an advisor to the Board of Trustees, 1971 to 1975. He has been a trustee since 1975. In 1953-54, and again in 1976-78, he served as the editor of the *Newsletter and Proceedings*. He is the author or co-author of eight papers read before the Annual Symposium on the Archaeology of the Scriptures and is widely known as an expert in the ceramics, chronicles, and codices of an-

designated for the exclusive use of the SEHA—and with tax relief for themselves. The following is quoted from a promotional leaflet prepared under President Peterson's direction:

Goal for 1982. For more than 30 years the Society's work has been supported largely by membership fees. We think the time has come for a change.

A new opportunity has been arranged to make tax-exempt gifts to Brigham Young University earmarked for the exclusive use of the Society. Think what we could do with a generous response from those who want to see the publications come out faster! Transoceanic crossings, jade jaguars, new climate for Book of Mormon archaeology, Lehi Tree-of-Life Stone, ancient temple symbolism, Ur of the Chaldees, Turin Shroud! These and many other subjects are in our files awaiting their turn. Many of them, we think, will be of special value to Latter-day Saint missionaries and to seminaries and institutes.

Our goal for 1982 is \$50,000. Send your check to the Development Office, A-285 Smoot Building, BYU, Provo, Utah 84602, and ask that it be restricted to the use of the Society for Early Historic Archaeology. As soon as that office notifies us, we can move ahead.

Free Life-Membership. By the way, complimentary Life Memberships are waiting, to show the Society's appreciation to donors of substantial gifts.

ATTENDANCE, COMMITTEE MEMBERS

The Annual Symposium is a traditional gathering sponsored by the SEHA since 1949. It is an occasion for the sharing of research findings among Society members and their friends in the fields of its interest: the archaeology of the Bible, the Book of Mormon, and the Pearl of Great Price.

John A. Tvedtnes, Society trustee, served this year as General Chairman. Arthur M. Richardson, for many years president of Archaeology and History Associates of Salt Lake City (which until 1966 was the Salt Lake Chapter of the SEHA; see *UAS Newsl.*, 99.2), served as Honorary Chairman.

Mr. Tvedtnes and the following persons organized the proceedings as the Symposium Committee: William James Adams of Sandy, Clark S. Knowlton of Salt Lake City, Esther Phelps Parks of Kaysville, and Bruce W. Warren and Ross T. and Ruth R. Christensen of Orem.

Mrs. Parks is the recently elected SEHA vice-president (see above, 147.2). All other committee members, including the chairman, have read papers at the Annual Symposium in past years, while Drs. Knowl-

ton, Christensen, and Warren have each served as chairman (*Newsl. and Proc.*, 104.0, 123.1, 131.0, 135.1, 144.1, 144.2, 146.5).

Members of the Society and their partners, and also the general public, were admitted free of charge. More than 200 persons attended.

An article selected from among those presented at recent meetings of the Annual Symposium is usually featured in each issue of the *Newsletter and Proceedings*. The present issue carries Dr. Christensen's 1981 paper, "Geography in Book of Mormon Archaeology" (see above, 147.0).

Also, this year for the first time a newspaper and a short-wave radio station have arranged to carry selected symposium papers. The *LDS Church News*, a weekly section of the *Deseret News* of Salt Lake City, has requested copies of three of the papers to publish in condensed form in its Outstanding Speeches series. KBYU-FM (88.9 on the radio band) will broadcast on the following schedule: Dr. Hilton, January 5, 1982; Dr. Christensen, January 12; Messrs. Adams and Tvedtnes, January 19; and Mr. Tata and Dr. Peterson, January 26. All broadcasts are set for Tuesday evenings at 9:00.

PAPERS

A brief summary of each of the papers read at the 1981 Symposium follows:

Lynn M. Hilton, *THE HAND AS A CUP IN ANCIENT TEMPLE WORSHIP*. The burning of incense was a well known feature of temple worship in Old Testament times. At one point in the ceremonies the cupped hand was filled with frankincense. As shown in a number of Bible passages, golden "spoons," fashioned to show the hand in this attitude, were part of the sacred furnishings of both Moses' Tabernacle and later temples. Archaeological examples of such spoons are known in the sacred art of the ancient Near East, including Palestine, Egypt, Syria, Turkey, and Yemen. Similar artifacts are also illustrated in the art of ancient Mexico. The common religious background of the Near East and Mesoamerica, as implied in the Book of Mormon account, seems the most likely explanation of this parallelism.

Dr. Hilton is a former BYU faculty member and travel-study executive. At present, he is a business executive employed at Yanbo, Saudi Arabia, by the Holmes-Narver Company of Orange, California. His explorations have resulted in important evidence bearing on the tentative identification of Tomb 33 of the Necropolis of ancient Thebes as the find-spot of

the mummies which eventually resulted in the Book of Abraham—in 1963, collaborating with Ellis T. Rasmussen (*UAS Newsl.*, 87.0; *Newsl. and Proc.*, 124.1); also in the volume (co-authored with his wife) *In Search of Lehi's Trail* (Deseret Book Company, Salt Lake City, 1976). Dr. and Mrs. Hilton both participated in the Annual Symposium of 1978 (*Newsl. and Proc.*, 143.2).

Arthur M. Richardson, "ARCHAEOLOGY AND HISTORY ASSOCIATES" OF SALT LAKE CITY AND ITS HERITAGE FROM THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY. The author traced the historical background of Archaeology and History Associates, beginning with the Itzan Society of Los Angeles, founded in 1938, followed by its succeeding organization, the University Archaeological Society (now the Society for Early Historic Archaeology) at the BYU Department of Archaeology in 1949, the Salt Lake Chapter of the UAS in 1954, and finally the disbanding of chapter organizations in 1966 and the adoption of a new Society constitution the next year. (*UAS Newsl.*, 23.5, 99.2; *Newsl. and Proc.*, 102.0.)

At that time, members of the former Salt Lake Chapter reorganized themselves into an independent, incorporated group known as Archaeology and History Associates.

Mr. Richardson stressed "the great diversity," not only of the subject matter of their meetings and other activities, but also of their speakers and audiences. He invited those present at the Symposium also to attend the meetings of the AHA, which are held at the Senior Citizens' Recreation Center in Salt Lake City, at 8:00 p.m., on the second Friday of every month, except December, January, and February.

Mr. Richardson, owner of Progressive Personnel, an employment agency of Salt Lake City, has been a member of the SEHA since 1955, was active in the Salt Lake Chapter through its reorganization in 1966, and has been the president of Archaeology and History Associates for many years. He was the Honorary Chairman of the 1981 Annual Symposium (see above).

Ross T. Christensen, "GEOGRAPHY IN BOOK OF MORMON ARCHAEOLOGY." This paper is published in full in the present issue of the *Newsletter and Proceedings* (see above, 147.0).

William James Adams, Jr., HOW THE "PLAIN AND PRECIOUS PARTS" OF 1 NEPHI 13:28-29 BECAME LOST. Nephi prophesied of the "plain and precious things" that would be edited out of the Holy Writ before it reached the Gentiles, causing them to "stumble exceedingly." The author disagreed, both with those scholars who believe the Bible texts were passed down to modern times without change and

with others who hold that many unauthorized *additions* were made to the texts. In developing his view of a *third* alternative, he compared a variety of ancient Egyptian and Mesopotamian religious documents. A common tendency was revealed: instead of the texts having been expanded they are seen to have been gradually *reduced* in length, with some passages deleted altogether, in conformity with the ineptness and preconceptions of their copyists and editors.

Mr. Adams is a Semitic scholar, widely versed in Hebrew, Akkadian, and related languages. Formerly a faculty member at BYU and at Davis and Elkins College, West Virginia, he is presently a graduate student in the doctoral program of Middle East Studies (Hebrew) at the University of Utah.

John A. Tvedtnes, ARCHAEOLOGICAL EVIDENCES FOR THE GARDEN TOMB. The Church of the Holy Sepulchre, inside the north wall of Jerusalem, has been revered as the place of Jesus' crucifixion, burial, and resurrection ever since Helena, mother of the Roman emperor Constantine, built on the site early in the fourth century AD. In the nineteenth century, what some thought to be a more likely site came under consideration—outside the city wall near a formation in a cliff shaped like a human skull (Golgotha means skull; cf. John 19:17). Subsequently, a tomb was discovered close to the "skull." The author carefully reviewed the evidence and concluded that the spot now called the Garden Tomb, near St. Stephen's Church, Jerusalem, is "by far the most suitable candidate for the authentic tomb of Jesus Christ."

Mr. Tvedtnes, a linguist, archaeologist, tour guide, and lecturer, resided in Jerusalem, 1971-79. He is at present a candidate for the doctorate in Egyptian and Semitic languages at Hebrew University, Jerusalem, and an instructor at the BYU-Salt Lake Center for Continuing Education.

Giovanni Tata, THE SHROUD OF TURIN. A linen shroud showing a faint, life-size image of a male human body is called the Shroud of Turin after the city in northern Italy where it has been kept since 1578. It has been venerated by Christians everywhere as the burial cover of the crucified Jesus. At the Second International Congress of Sindonology (study of the Shroud), held in Turin in 1978, scientists had unlimited access to the relic for detailed examination. After presenting a brief history of the Shroud, Mr. Tata described its physical characteristics and listed some of the hypotheses that scientists have offered to explain the human likeness it contains. Although it is not at present certain that the image was left by the resurrected Christ himself, everything known about it

appears to meet the requirements such a burial cloth would need if it dated to the first century AD.

Mr. Tata, a native of Taranto, Italy, holds the bachelor's and master's degrees in archaeology from BYU. In 1980-81, he was a graduate student at the Institute of Archaeology, University of Turin, where he completed course work for the Doctor of Letters degree in classical and Egyptian archaeology. He has also completed classes for the Ph.D. in anthropology at the University of Utah, where he has studied under Dr. Philip C. Hammond. Since 1979, he has been a contributor on the staff of the *Newsletter and Proceedings*. (*Newsl. and Proc.*, 128.0, 143.4, 146.3.)

H. Donl Peterson, MEET ANTONIO LEBOLO AND MICHAEL H. CHANDLER. According to Joseph Smith's account of the early nineteenth-century discovery in ancient Egypt that eventually resulted in the Book of Abraham, the mummies and scrolls passed from Antonio Lebolo, the Piedmontese explorer, to his nephew, Michael H. Chandler of Dublin, Ireland. That there should have been a blood relationship between residents of two such widely separated countries has always seemed strange. However, strong circumstantial evidence now exists for believing that Chandler's wife, Frances F. Ludlow, was descended from the Lebolos and that her family name indeed was an Anglicized form of Lebolo.

Dr. Peterson, a professor of ancient scripture at BYU, has long researched the background of the Lebolo-Chandler collection of Egyptian antiquities. Included are investigations he made at Turin, Dublin, and London, 1980-81. For more than two years he has had at his office in the Joseph Smith Memorial Building one of the ancient Egyptian skulls which Chandler received from his Piedmontese uncle. It may still be viewed by arrangement. (*Newsl. and Proc.*, 146.2.)

J. Eugene Seach, THE DOCTRINE OF ETERNAL MARRIAGE AND THE BIBLICAL NUPTIAL MYSTERY. The cherubim in the temples of ancient Israel became symbols of the male and female principles of deity as suggested in the verse, "So God created man in his own image . . . male and female created he them" (Gen. 1:27). The author cited ancient Jewish and Christian writings showing that there was once an important tradition connected with the Jerusalem temple, linking human marriage with the divine pattern of male-female unity, as represented by the cherubim. This was long considered to be a necessary step in the attainment of eternal life.

Dr. Seach holds the Ph.D. degree in musicology and German literature, also a pharmacy degree, from the University of Utah and is currently carrying on a family advertising-specialty business in Salt Lake

City. He is preparing a volume setting forth in fuller detail his discoveries as summarized at the Symposium. In the meantime, copies of the author's 40-page typewritten paper on the subject are available free of cost. Send to Dr. J. Eugene Seach, 2756 East 3220 South, Salt Lake City, Utah 84109.

147.4 DR. RASMUSSEN RETURNS TO BOARD OF TRUSTEES. By Ruth R. Christensen and the editor. Ellis T. Rasmussen, recently retired as dean of Religious Instruction and professor of ancient scripture at Brigham Young University, was elected to the SEHA Board of Trustees a second time at the Society's Annual Business Meeting, held on September 26, 1981, immediately following the Thirtieth Annual Symposium on the Archaeology of the Scriptures (see above, 147.3).

Dr. Rasmussen received the BS and MA degrees from BYU in 1942 and 1951, followed by the Ph.D. in 1967 from BYU in collaboration with Dropsie College for Hebrew and Cognate Languages, Philadelphia. (*Newsl. and Proc.*, 131.3, 138.4.)

He joined the Society in 1949 as one of its earliest members. He served as chairman of the Annual Symposium both in 1972 and 1973, and as honorary chairman in 1978. He became an advisor to the Board of Trustees in 1972, then, from 1973 to 1978, served as a member of the Board. In 1975-76, he served as Society vice-president. His term of office as a trustee came to an end in 1978 because of the pressure of his



Dr. Ellis T. Rasmussen. Photograph by Dr. Paul R. Cheesman.

duties as dean of Religious Instruction at BYU. (*News. and Proc.*, 131.3, 132.2, 138.4, 139.2, 143.2, 143.3.)

Dr. Rasmussen collaborated with Lynn M. Hilton in 1963 in an exploration of Tomb 33 among the private tombs of ancient Thebes; this resulted in its tentative identification as the find-spot of the Egyptian antiquities connected with the Book of Abraham (*UAS Newsl.*, 87.0; *News. and Proc.*, 131.3, 138.4).

He considers his greatest professional accomplishment to be his work in cross-referencing the King James Bible with the other Latter-day scriptures, and in the compilation of the Topical Guide, the Bible Dictionary, and other items in the appendix of the LDS publication of the Scriptures.

147.5 NEWS NOTES ON SEHA TRUSTEES. A. Delbert Palmer, SEHA trustee whose missionary service was noted in a recent issue of the *Newsletter and Proceedings* (145.7), has been transferred from Brazil to Chile.

In Chile, the southernmost republic of the South American continent, Mr. Palmer now presides over operations of the Church of Jesus Christ of Latter-day Saints as a regional representative, with headquarters at Santiago. His son David is the author of *In Search of Cumorah*, a newly published work on Book of Mormon geography (see above, 147.1).

V. Garth Norman of American Fork, member of the SEHA since 1960 and trustee since 1978, was awarded a second master's degree—this time in archaeology—at BYU in December, 1980. His thesis is titled *Astronomical Orientations of Izapa Sculptures*.

(His first master's degree was awarded by the BYU Department of Ancient Scripture in 1974. Thesis title: *Izapa Sculpture*.)

Mr. Norman has delivered no fewer than eight papers before the Annual Symposium on the Archaeology of the Scriptures. (*News. and Proc.*, 143.3, 144.2, 146.5.)

John A. Tvedtnes, SEHA trustee who organized the Society's 1981 Annual Symposium on the Archaeology of the Scriptures as general chairman (see above, 147.3), delivered an invited paper on June 5, 1981, at an international gathering in Jerusalem: "Baptism for the Dead: The Coptic Rationale." The symposium was held at the L. A. Mayer Memorial Institute for Islamic Art. A related event was the official opening of a new Coptic exposition at the museum on June 3.

Mr. Tvedtnes was one of two participants from the United States. Others were from Germany, Belgium, and Israel. The published proceedings will be

edited by Professor Bezalel Narkiss of Hebrew University.

Mr. Tvedtnes is also the author of a brief contribution that appeared in the April issue of the *Journal of Near Eastern Studies* (Vol. 40, No. 2, pp. 139-140): "The Origin of the Name 'Syria.'" He derives the name from the Egyptian word for Hurrians, via the Greek.

147.6 NAMED TO NEWSLETTER AND PROCEEDINGS STAFF. Benjamin Urrutia of Guayaquil, Ecuador, has been appointed to the staff of the *Newsletter and Proceedings of the SEHA* as a contributor, according to M. Wells Jakeman, SEHA general editor.

Mr. Urrutia earned the Bachelor of Science degree at Brigham Young University in 1972 and has been a graduate student at the University of California, San Diego. He is currently a graduate student in anthropology, with a partial assistantship, at the State University of New York, Albany.

Mr. Urrutia read papers before the Annual Symposium on the Archaeology of the Scriptures in 1972 and 1977 and has made various contributions to the *Newsletter and Proceedings*, including an article in the present issue (126.2, 131.8, 132.0, 141.3, 145.2; 147.8, below). He has also published in *American Anthropologist*, *Man: The Journal of the Royal Anthropological Institute*, *Journal of Human Evolution*, and *Dialogue: A Journal of Mormon Thought*.

In the mid-1970s, Mr. Urrutia lived successively at two different *kibbutzim* (communal colonies) in Israel and served in the army of that country. He filled an LDS mission in New York City, 1978-80.

147.7 SITE REPORTS MAILED TO MEMBERS. El Mirador is a large archaeological site in the Peten forest of northern Guatemala which was reported in three separate presentations made in 1979 and 1980 at the Annual Symposium on the Archaeology of the Scriptures (*News. and Proc.*, 144.2, 146.5).

Two well illustrated tabloids reporting recent excavations at El Mirador under the direction of archaeologists Bruce H. Dahlin of Catholic University of America and Ray T. Matheny of BYU were mailed in October to all SEHA members as an additional membership benefit. These were published by BYU in 1980 and 1981, respectively.

Additional copies of the two tabloids are available at the SEHA office, Box 7488, University Station, Provo, Utah 84602. Prices to SEHA members, including mailing costs, are: 1980 (8 pp.), \$.50; 1981 (12 pp.), \$.75; to non-members, \$.75 and \$1.00, respectively.

147.8 ARCHAEOLOGIST AS HERO. A review of the motion picture *Raiders of the Lost Ark* (Paramount Pictures). Review by Benjamin Urrutia.

Archaeologists may take delight in the fact that this year's most popular movie has a professional archaeologist, Dr. Indiana Jones (played by Harrison Ford), as its hero. This delight, however, may be tempered by the totally distorted view of archaeology the film presents. Real archaeologists are mild-mannered and soberly methodical scientists. But the archaeologists of *Raiders*, both good and evil, are no better than derring-do treasure hunters. Dr. Jones seems much happier with bull-whip and gun than with books and chalkboard.

The film also contains some distortions of history, such as the claim that Pharaoh Shishak took the Ark of the Covenant back to Egypt. There is no basis in the Bible, in secular history, or in archaeology for such a statement. The only clues to the final fate of the Ark are found in Revelation 11:19, which avers that it is in heaven but nowhere on earth, and in 2 Maccabees 2:4-6, in the Apocrypha.

Given the great popularity of this fast moving and violent (too violent for children, or for Saints of any age) adventure, sequels featuring further wild exploits of Professor Jones are inevitable in the years to come. Myself, I would prefer to see a "prequel," a biblical epic about the disasters the Ark inflicted upon the Philistines and Israelites, as narrated in 1 Samuel 4, 5, and 6 and in 2 Samuel 6:1-9. Incidentally, acquaintance with these scriptures made me *expect* the horrifying climax of *Raiders of the Lost Ark*, rather than be surprised by it.

147.9 WOULD YOU LIKE TO SPONSOR AN ISSUE OF THE NEWSLETTER AND PROCEEDINGS? With a backlog of excellent papers waiting to be published—and with the SEHA treasury hurting for money to pay the costs—the Board of

Trustees is now urging Society members to consider subsidizing specific projects, such as the printing of an issue of the *Newsletter and Proceedings*—with tax relief!

The sponsor's name will be published or withheld, as he may direct. (A loyal Society member who prefers to remain anonymous is paying the printing cost of the present issue, No. 147.)

Other possibilities would be to finance an Annual Symposium on the Archaeology of the Scriptures, or a major work in the Society's publication program.

Usually, the main article in an issue of the *Newsletter and Proceedings* is a paper read at one of the Annual Symposiums. This is followed by briefer articles on the same general subject and by news of the Society, new publications, etc.

The *Newsletter and Proceedings* emphasizes recent developments in the archaeology of the Scriptures. The Book of Mormon is especially important, but many issues are also given to the Old Testament, inter-testamental, and New Testament periods, also to Pearl of Great Price and occasionally Latter-day Saint history subjects.

The printing of an issue of the *Newsletter and Proceedings* usually costs about \$500. The expense of an Annual Symposium may run about the same.

Contributions for such purposes can be income-tax deductible (see announcement by President Peterson, 147.3, above). Donors should send them to the Development Office, A-285 Smoot Building, Brigham Young University, Provo, Utah 84602, with the request that they be restricted to the use of the Society for Early Historic Archaeology. In most cases, such contributions may be deducted on the donor's state and federal tax returns.

Those who want to help may contact Ross T. Christensen, SEHA secretary and treasurer, P.O. Box 7488, University Station, Provo, Utah 84602. The Society's telephone number is (801) 378-2002.