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

44.0 Abstracts of Symposium Lectures. The Society's Tenth Annual Symposium on the Archaeology of the Scriptures was presented to its members and the public, June 24-27, as a "special event" of the 34th annual Leadership Week of BYU (Newsletter, 42.0). Abstracts of lectures follow:

44.00 BOOK-OF-MORMON ARCHAEOLOGY TODAY, by Ross T. Christensen. Archaeology is that science which is concerned with the discovery and illustration of the past progress of mankind by means of a study of the material remains of human workmanship. "Biblical archaeology" deals with archaeological discovery as it throws light upon the Hebrew-Christian scriptures and is a legitimate, recognized field of scientific inquiry. "Book of Mormon archaeology" is a parallel discipline, which extracts from the field reports every fact that throws light upon, or serves to test, the Nephite scripture.

The values of archaeology for a study of the Book of Mormon may be subsumed under two headings: authentication and elucidation. As for the matter of authentication or confirmation, we have before us the one instance in the history of the world when it is possible to make a clear-cut scientific test of a fundamental belief of a major religious system (in this case Mormonism). Archaeology is a historical science and is admirably fitted to examine the historical claims of the Book. It is not, however, ordinarily in a position to examine its doctrinal claims directly. Nevertheless, if the historical portions prove to be correct, then by inference the doctrinal portions must also be correct.

As important as authentication is, the elucidation which archaeology can provide has at least equal value. This refers to increasing our understanding of the scriptural content. An example of the need for such elucidation is found in Helaman 7:10, where mention is made to a "tower" upon which Nephi prayed in his garden in Zarahemla. The idea of a prayer-tower has no meaning for a member of modern-day Western civilization. But archaeology provides a very probable answer to the puzzle: Throughout Mesoamerica and elsewhere

in the New World are found the ruins of thousands of solid earthen, brick, or stone structures dating from Nephite and later times, built in the shape of truncated pyramids and called temple-pyramids or altarmounds. These once served as bases for temples or sanctuaries. The smaller ones could easily have functioned in private family worship; hence the "tower of Nephi in Zarahemla.

The history of LDS effort to utilize archaeology for Book of Mormon study has not been outstanding. Joseph Smith read the exploration accounts of John Lloyd Stephens and was greatly impressed with the ruins described. Little real investigation was done, however, until the Brigham Young Academy expedition to Central America and Colombia in 1900-02 (see below, 44.03). Amateur interest continued to be expressed in the subject. Major progress began with the establishment of the Department of Archaeology at BYU in 1946, followed by the formation of the UAS two years later (Newsletter, 33.1, 34.1).

Today most professional archaeologists reject Book of Mormon claims, without however knowing much about them. Latter-day Saints, for their part, are ordinarily not well-informed concerning the findings of modern archaeology. There is clear evidence, however, of an important change in this situation: Numerous recent publications reflect fundamental shifts in attitude among scholars of the world with regard to important problems of New World origins, while Latter-day Saints, principally through the instrumentality of their Church university with its Department of Archaeology and the UAS, are producing a generation of students who are familiar both with the Scriptures and with the findings of modern archaeology (Newsletter, 21.01).

Correspondence between Book of Mormon claims and the geographical or spatial characteristics of the area about which it purports to tell is a matter of major concern to the serious scholar. The first logical step is a reconstruction of the internal geographical

requirements of the text itself. Second is the external identification of the actual land configuration which seems to match the internal requirements. Third is the archaeological test, which--if the first two steps have been correctly taken--will bring to light ruins of the very cities where the events of the text took place. Investigations made to date show that correspondence as to geographical requirements between the Book and its Near Eastern setting is highly satisfactory; while that between the Book and its New World setting--using the Tehuantepec or Mesoamerican correlation--is satisfactory as far as these investigations have been carried.

Correspondence between Book of Mormon claims and the civilizations about which it purports to tell, as to time or chronology, is another matter of major concern to the serious scholar. The first logical step is to reconstruct, from the text itself, the chronology of its civilizations. The record contains an abundance of valuable information in this connection. The second step is to match this internal chronology with that of the area which the evidence points to as the homeland of Book of Mormon civilizations. The correspondence between the Book and its Old World setting offers no special difficulty. In the New World, archaeological chronology--once again using the Tehuantepec or Mesoamerican correlation--despite technical difficulties in interpreting the dates, appears to match that of the Book fairly well.

(For additional discussion of Book of Mormon geography and chronology, see Newsletter, 6. 2, 8. 01, 8. 03, 8. 04, 22. 00, 22. 01; see also UAS Bulletin, No. 2, pp. 7-35.)

In addition to these "major" correspondences of space and time (geography and chronology), a number of "minor" ones are seen to have extreme importance in both authenticating and elucidating the Book of Mormon record. The wheeled toy vehicles of ancient Mesoamerica are remarkably similar to those of Mesopotamia and also demonstrate a knowledge of the wheel in the ancient Nephite homeland (Improvement Era, December, 1946, pp. 785 ff.). The stepped, truncated pyramids of ancient America resemble in many details those of Babylonia and Assyria, although not those of Egypt. A type of horned incense-burner quite common in the Near East about 1000 BC finds close parallels in the incense-burners of highland Guatemala during its early periods (Newsletter, 21. 00). The Tree of Life symbols of ancient Mesoamerica and the Near East compare closely and in one important instance, that of Izapa Stela 5 or the Lehi Tree-of-Life Stone, bear out the Book of Mormon account (1 Nephi 8) in a remarkable manner (UAS Bulletin, No. 4). Numerous other correspondences exist between specific culture traits of the ancient Near East and Mesoamerica (Newsletter,

6. 3).

In short, the state of progress in the search for correspondences between the Book of Mormon and the lands and peoples about which it purports to tell, is encouraging. The amount of evidence which points in the direction of authentication of the Book is impressive.

Nevertheless, the spirit of caution is urged, for the reason that there are a number of points where correspondence should have been found but to this date has not been. There seems to be no fully adequate explanation for the lack of such traits in the New World as, for example, smelted iron, Old World plants and animals, and Near Eastern forms of writing--traits which seem to be required by the Book of Mormon but which are not yet confirmed by American archaeology (see, however, Newsletter, 4. 5, 11. 50, 13. 02, 14. 1, 14. 11; below, 44. 01).

The LDS student of archaeology, whether professional or amateur, whether working in the field or in the library and museum, has much to look forward to, not only as a witness to, but also as an actual participant in, the spectacular discoveries which are now being made in Book of Mormon archaeology.

(This lecture was published in an earlier form in the Millennial Star, Vol. 114, Nos. 9-12, London, September-December, 1952. See also Newsletter, 6.1; below 44. 1.)

44. 01 RECENT PROGRESS IN DECIPHERING THE ANCIENT MAYA HIEROGLYPHS, by M. Wells Jakeman. Ancient Maya hieroglyphic writings are found on stelae (stone monuments) and in codices (paper books). While more than 100 Aztec and Mixtec codices are known to scholars, there exist only three written in Maya hieroglyphs: the Dresden Codex, the Peresianus Codex, and the Tro-Cortesianus Codex.

The most beautiful of these is the Dresden Codex. It contains chapters dealing mainly with the great god of life and light, Itzamna (the counterpart in Maya religion of the famed "Fair God," Quetzalcoatl, of Toltec-Aztec religion), and a page apparently recording the ancient Flood of Maya tradition. A copy printed in color is in the possession of the BYU Department of Archaeology.

There is historical and archaeological evidence that many such codices or paper books were in existence in the Mesoamerican or Book of Mormon area from early times. The Nephite record also claims that books "of every kind" were written (Helaman 3:15).

From the point of view of the Latter-day Saint, there are three main values of hieroglyphic research:

1. Dating and Chronology. Most of the glyphs found on stelae are concerned with calendrical matters, and thus are very important in the dating of ruined cities. The Maya calendar was actually more accurate than

that used in Europe up to the eighteenth century. It is interesting to note that most of its features were worked out in pre-Classic or Book of Mormon times.

2. History. It is possible that some of the presently undeciphered glyphs have to do with historical matters. Therefore, information on ancient names and events in the Mesoamerican or Book of Mormon area may be learned when they are deciphered.

3. Religious Beliefs. With the decipherment of all the Maya hieroglyphs, it will no doubt be possible to identify many of the ancient gods and learn a great deal more concerning ancient religious beliefs in this area. (Cf. Newsletter, 16.00, 16.02.)

Studies which have led to a partial decipherment of this system of writing began in 1887 with Ernst Forstemann. Important subsequent scholars have been John T. Goodman, Charles P. Bowditch, and Sylvanus G. Morley. The best work now available in the field is Maya Hieroglyphic Writing: Introduction, by J. Eric S. Thompson (Carnegie Institution of Washington, Publication 589, 1950). The combined efforts of these scholars have succeeded in deciphering nearly half of the known glyphs. Most of those deciphered are symbols for numbers, planets, the four directions, months, years, etc.

Two important devices for measuring time in the Maya calendrical system are the so-called "Long Count" and "Short Count". The former is linear and accumulative, that is it begins at an arbitrarily fixed point in the past, somewhere between 3100 and 3400 BC, with dates fixed by a straight count of days from that zero point. The latter method is cyclical and non-accumulative, that is it starts all over again and repeats itself every 52 years. In early times, a date was customarily given in the unambiguous Long Count; but in late times it was usually given only in the Short Count, which does not make clear which cycle is meant, so that many of these late dates are of doubtful interpretation.

The big problem, however, is that of correlating the Maya calendar with the European-Christian calendar, so that the hieroglyphic dates, whether in the Long or the Short Count, can be translated into their European-Christian equivalents, that is dates in AD or BC time. Two correlations have been widely advocated: (1) the Spinden correlation, and (2) the Goodman-Martinez-Thompson correlation. These two differ from each other by a period of about 260 years. The former, for example, places the beginning of the Classic Maya culture near the end of the second century AD, while the latter places it in the middle of the fifth century AD. The BYU Department of Archaeology accepts the latter date, or the "Thompson" correlation.

In addition to solving the problem of dating Maya and other ancient cities and cultures of the Mesoamerican or Book of Mormon area, research in the date glyphs will also throw light on the history of the calendar system itself. Recent studies carried out by the lecturer, for example, have shown that in early, pre-Maya times the year was divided into 12 months instead of 18, as in later, Maya times. Also, during this pre-Classic period there was recognized a seven-day cycle, or week, as also found in the ancient Mesopotamian and Israelite (and therefore Book of Mormon) calendars. Another important discovery is that a new count was adopted sometime between the years 2 and 9 AD. Latter-day Saints will recall that according to the Book of Mormon a new time-count honoring the birth of Christ was adopted before the tenth year from that event (3 Nephi 2:7, 8). (See Newsletter, 31.0; M. Wells Jakeman, The Ancient Middle-American Calendar System: Its Origin and Development, BYU Publications in Archaeology and Early History, No. 1. Provo, 1947.)

The decipherment of the non-calendrical Maya hieroglyphs may be of extreme importance for identifying Book of Mormon place-names. Until 1930, only a few had been deciphered, such as earth, sky, moon, Venus, Mars, Jupiter, the constellations of the Maya zodiac, solstice, equinox, conjunction, colors, divine names, and certain foods.

About 1930, a Harvard scholar named Benjamin Whorf came out in support of a phonetic theory of Maya decipherment; that is, he believed the elements of the glyphs to be primarily phonetic, rather than ideographic. Since then, a controversy has raged between the phonetic and the ideographic schools. Most North Americans, including the leading student of the hieroglyphs, J. Eric S. Thompson, follow the latter school. On the other hand, William Gates, whose famous collection of Middle American linguistic documents has been in the possession of the BYU Department of Archaeology since 1946 (Newsletter, 39.0, 39.1) and who compiled a dictionary of Maya glyphs which the BYU may eventually publish, believed in the phonetic principle.

About two years ago the announcement was made that a young Russian linguist, Yuri Knorozov, had succeeded in a preliminary decipherment of the non-calendrical Maya hieroglyphs (Newsletter, 39.2), proposing meanings for about 300 glyphs. The reaction was at first skeptical, particularly on the part of such scholars as Thompson. Now, however, it is realized by many that he has made a meritorious contribution. His work in general is in harmony with that of Whorf, Gates, and the other phoneticians, and is favored by the prominent Mexican archaeologist, Alberto Ruz (cf. Newslet-

ter, 12. 2, 18. 5, 19. 2).

According to Knorozov, the Maya system (something like the Egyptian) is composed of four varieties of elements: ideographic signs, phonetic signs, determinative (affixes tacked on to clarify meaning), and particles. Latter-day Saints will find this view intriguing, since according to the Book of Mormon one of its ancient writing systems was a kind of modified or "reformed" Egyptian.

44. 02 THE MEANING OF PERU IN BOOK-OF-MORMON ARCHAEOLOGY, by Ross T. Christensen. This discussion was a condensation of two lectures delivered in June, 1956, before the Ninth Annual Symposium on the Archaeology of the Scriptures, entitled "A Season of Excavation on the North Coast of Peru" and "Did Book-of-Mormon Peoples Reach Peru?". Since these lectures have already been published by the BYU Extension Division (Newsletter, 42. 4), no abstract is given here. Those desiring copies should send to: Adult Education and Extension Services, BYU, Provo, Utah. Price, 40¢ (add 5¢ for mailing). Ask for "Archaeological Findings." (See also below, 44. 1.)

44. 03 THE PROJECTED CENTRAL-AMERICAN EXPEDITION OF 1958, by M. Wells Jakeman and Ross T. Christensen. Four archaeological expeditions to Mesoamerica, the homeland of Book of Mormon civilizations, have been sent out from BYU, and a fifth one is being planned for the coming winter.

The first of these, that of 1900-02, was led by Benjamin Cluff, Jr., then president of Brigham Young Academy. Important ruins in Mexico and Central America were reconnoitered. The expedition proceeded as far as Bogota, Colombia. Its success in finding evidence bearing on the Book of Mormon was limited by the fact that American archaeology was at that time still in its infancy. The brilliant pre-Classic civilizations (those of Book of Mormon date) were not even discovered until about ten years afterwards. (For the story of the 1900 expedition see The Brigham Young Alumnus, November-December, 1955; copies available from the UAS general secretary-treasurer. See also Newsletter, 43. 0.)

The Second BYU Archaeological Expedition to Middle America took place during the winter of 1948. Under the leadership of Dr. Jakeman, the site of Aguacatal was investigated and tentatively identified as the Book of Mormon city Bountiful. (This expedition is reported in UAS Bulletin, No. 3, August, 1952, See also Newsletter, 22. 02.)

In 1954, the Third BYU Archaeological Expedition to Middle America examined the Lehi Tree-of-Life Stone at Izapa in southern Mexico, visited archaeological sites in Honduras (believed, with southern Guatemala and El Salvador, to be the highland region of the

city and land of Nephi of the Book of Mormon), and conducted an aerial reconnaissance of a locality on the middle Usumacinta river in eastern Chiapas which is believed to be the site of the Nephite metropolis Zarahemla (Newsletter, 22. 03, 32. 01).

The 1956 expedition performed test excavations at the Usumacinta site viewed in 1954 which established its pre-Classic or Book of Mormon date in its first occupation, thus supporting its identification as Zarahemla. The ruins of Cerrillos in the Xicalango jungle of western Campeche near the Gulf Coast were also explored. The findings eliminated this site as a possible candidate for identification as the Book of Mormon city Bountiful, thus bringing further weight to Dr. Jakeman's 1948 identification of Aguacatal as the ruins of that ancient center. (The 1956 expedition is briefly reported in the Newsletter, 32. 0, 33. 0, and 34. 0; see also, 37. 3.)

A fifth expedition is being planned for January-March, 1958 (Newsletter, 42. 13). It is expected that further excavations will be made at both Aguacatal and the Usumacinta site. At the former ruin it is planned to cross-section the apparent earthen wall partially surrounding the city, in order to determine its construction and date; also to conduct further excavations in the main plaza for additional ceramic and other evidence of the city's history. At the Usumacinta site, additional explorations will be undertaken in the dense jungle now covering it, including more extensive excavations near important pyramid structures and at other key points.

44. 1 Symposium Lectures Available on Tape. Two of the above Symposium lectures (44. 00 and 44. 02) are now available from BYU in the form of tape recordings.

Rental charges and playing times are as follows: "Book-of-Mormon Archaeology Today," 100 minutes, \$3. 50; "The Meaning of Peru in Book-of-Mormon Archaeology" (with introduction by M. Wells Jakeman), 60 minutes, \$2. 00. Customers are required to pay rental charges plus postage. Tapes may be kept for five days before returning.

Either chapters of the Society or individual members--or other persons or groups--may order these Leadership Week lectures. Write to: Audio-Visual Center, BYU, Provo, Utah. (Orders should not be sent to the UAS.) State recorder speed and whether half-track or full-track, when ordering. (See also Newsletter, 42. 4.)

44. 2 Long Beach Chapter Plans Year's Events. On Sunday, September 1, members of the Long Beach Chapter met to outline their activities for 1956-57. A reading course with monthly lessons was decided upon. The text will be Dr. Jakeman's Discovering the Past (UAS Special Publications, No. 1), and the lessons will be enhanced with illustrative material. Besides regular

lessons, special lectures and excursions to local museums and archaeological sites will complete the program.

On October 13 the special lecture series will be initiated with a presentation by Chapter director Verne S. Handy of an illustrated lecture on the impelling discovery of Izapa's Stela 5, the monument which depicts Lehi's vision of the Tree of Life (UAS Bulletin, No. 4).

44. 3 Publishes on Projectile Points. Melvin S. Fowler of Springfield, Illinois, UAS member and assistant editor of American Antiquity, is the author of the lead article in the latest issue of The Missouri Archaeologist (Vol. 19, Nos. 1-2, April-July, 1957, pp. 7-20).

Entitled "Archaic Projectile Point Styles 7,000-2,000 BC in the Central Mississippi Valley," the article attempts one of the first applications of the technique of seriation to projectile point analysis. Evidence from radiocarbon testing is also utilized in dating very early point types.

Mr. Fowler, who is the curator of anthropology at the Illinois State Museum, has also recently collaborated with George K. Neumann in writing "Hopewellian Sites in the Wabash Valley," in Hopewellian Communities in Illinois, Illinois State Museum Scientific Papers, Vol. 5, No. 5, 1952; and with Howard Winters and Paul W. Parmalee in writing "The Modoc Rock Shelter. Preliminary Report," Illinois State Museum Report of Investigations, No. 4, 1956. (See also Newsletter, 26. 4 and 31. 7.)

44. 4 Western Archaeologists Receive Huge Grants. According to a recent news dispatch, a contract of \$110,000 for archaeological field work has been awarded by the National Park Service to the University of Utah and a similar one to the Museum of Northern Arizona at Flagstaff. A contract has also been given to the Museum of New Mexico. Funds for these enormous grants have been appropriated by Congress and designated for salvage archaeology in the Glen Canyon Basin of the Utah-Arizona borderland which will become the Glen Canyon Reservoir within some seven years.

(The BYU archaeological expedition of 1956 spent a total of \$1,089.50, an amount drawn entirely from Society savings. See Newsletter, 37. 3; above, 44. 03. With this small investment, discoveries of great importance were made. Future field research in the very center of origin of New World civilization is undoubtedly of much greater potential importance than that now being carried out in the borderlands of Utah. --Ed.)

44. 5 Mesoamerican-Andean Contacts. Recent notices in Archaeology (Vol. 10, No. 2, Summer, 1957, p. 142)

and American Antiquity (Vol. 23, No. 1, July, 1957, p. 105) tell of excavations in Ecuador which have brought new support to a theory of widespread emigrations from Mesoamerica beginning in pre-Classic (Book of Mormon) times, long advocated by BYU archaeologists.

Drs. Clifford Evans and Betty J. Meggers, a husband-wife team of archaeologists of the Division of Archaeology, US National Museum, conducted survey and excavations on the Rio Napo in the eastern lowlands of Ecuador. Pottery and other materials were discovered which are closely similar to those of the Marajo culture, found 1900 miles to the east on the large island of that name in the mouth of the Amazon. The latter culture with its remarkable effigy urn burials has long seemed foreign to its locality. It now appears that it was carried there down the Amazon from eastern Ecuador. The Rio Napo region, however, is not the place of its ultimate origin. The evidence suggests the culture may have come there originally from some place even closer to Mesoamerica.

Drs. Evans and Meggers, together with Emilio Estrada, director of the Victor Emilio Estrada Museum of Guayaquil, Ecuador, have also completed extensive surveys and excavations in the Guayas Province of the west coast. Two ancient cultures were discovered estimated to range in age between 1500 and 500 B.C., which resemble the pre-Classic civilizations of Mesoamerica, especially the earlier culture called the Valdivia. The pottery of both cultures also resembles that of early, BC cultures in Peru. But resemblances are clearly closer to Mexico than to Peru, thus indicating a cultural movement from north to south in early times.

"The investigations in Ecuador thus represent an important contribution to the solution of major problems in New World prehistory" (Archaeology). They are especially significant in light of a theory of origins previously advocated in public meetings of the UAS: that the high civilizations of western South America resulted from seaborne colonization from Mesoamerica in pre-Classic times (Newsletter, 8. 04, 42. 4; above, 44. 02, 44. 1; see also UAS Bulletin, No. 2, pp. 38-43).