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Type: Newsletter

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## U.A.S. Newsletter, no. 92 (December 15, 1964)

Editors(s): Ross T. Christensen, Carol Abbott, and Charles M. Grill

Published by: University Archaeological Society, Brigham Young University

# U. A. S. NEWSLETTER

Number 92

Editor: Ross T. Christensen

December 15, 1964

Editorial Assistants: Carol Abbott and Charles M. Grill

Published six times a year by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to provide members of the Society with up-to-date information regarding archaeological discoveries and research bearing upon the Hebrew-Christian and Latter-day Saint scriptures, through news reports, reviews, and short articles; also with news concerning the Society and its members, and the BYU Department of Archaeology, of which the Society is an affiliate organization. All views expressed in the Newsletter are those of the author of the particular contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription by membership in the Society (three dollars per year; Life Membership, fifty dollars), which also includes subscription to other publications of or issued through the Society.

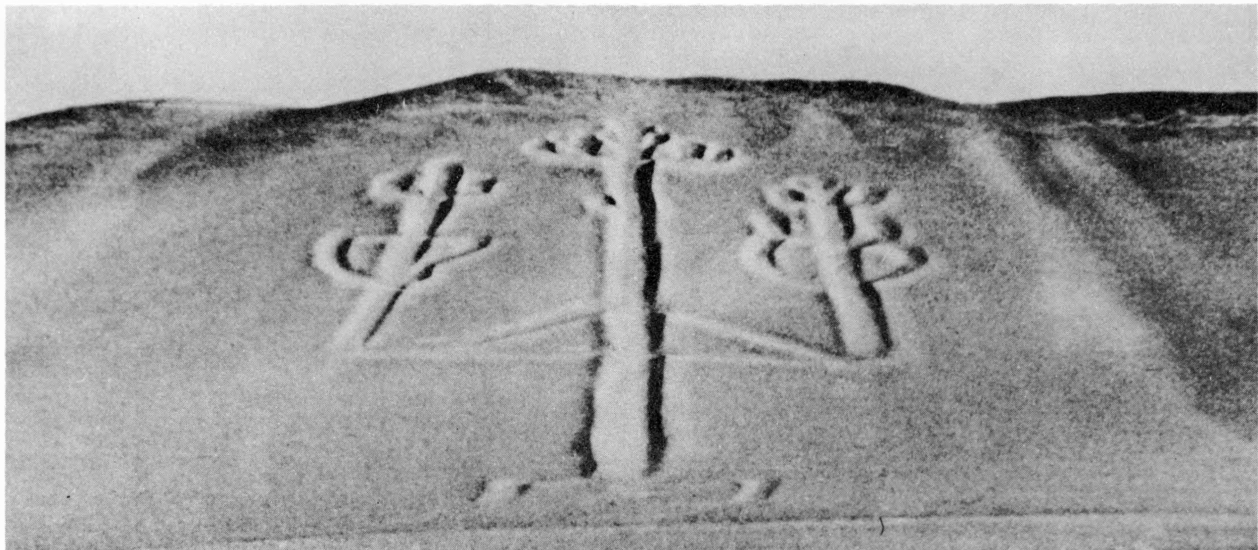
92.0 TREE-OF-LIFE DISCOVERY IN PERU. A colossal representation of the ancient Tree of Life symbol, carved in the soil of a Peruvian mountainside overlooking the Pacific Ocean, has recently been reported. This information is contained in an enclosure with a recent letter from Elder A. Theodore Tuttle, president of the South American Mission of the Church of Jesus Christ of Latter-day Saints--a photographic copy of an article seen at a hotel on the Bay of Paracas.

According to the article, the huge carving (see photograph, below) is locally called the "Tree of Life," although some call it the "Three Crosses" or the "Candelabrum." Some suppose it was made by a Catholic priest--a "Father Guatemala," who was in Peru around 1835--to serve as a warning to fishermen sailing by this wind-lashed place. Still others believe the symbol was carved on the mountainside by pirates

at a time when they deposited some rich treasure in the vicinity.

One of the longitudinal trenches of which the carving is composed measures in excess of 600 feet long by more than 12 feet wide and 9 feet deep, according to the article. It is located on a mountainside facing the Bay of Paracas between Pejerrey Point and the island of San Gallán. On the other side of the same mountain an ancient cemetery has been discovered.

(We have seen color transparencies and a motion picture in the possession of Ralph V. Shelton, an executive of Peruvian Airlines of Miami, Florida, which show the huge figure, as well as pottery removed from the cemetery. The pottery seems to be related to the ancient ceramics of nearby Nazca, but there are some unusual differences in color, form, and motif.)



The "Tree of Life," "Candelabrum," or "Three Crosses," recently discovered on a mountainside overlooking the Bay of Paracas on the south coast of Peru, as seen from the water's edge. The figure measures more than 600 feet from base to tip and is probably the largest representation of the Tree of Life ever discovered.

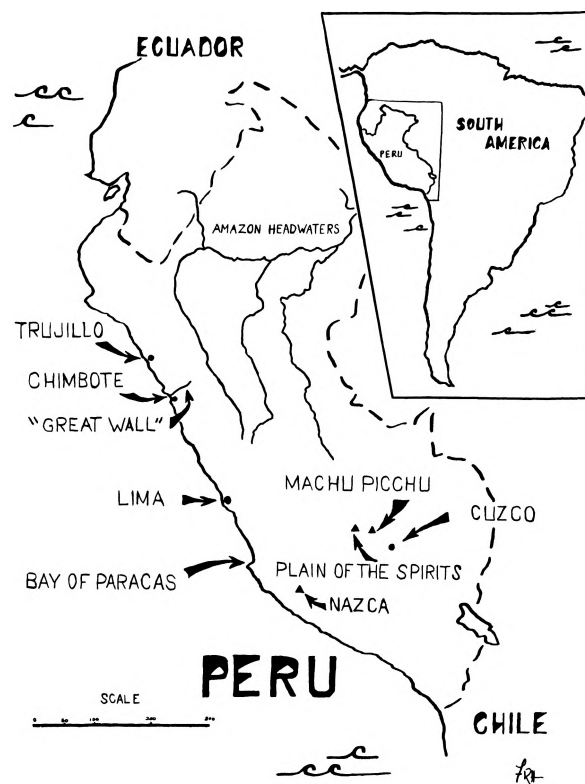
The article opines that the Paracas carving was the work of some very ancient pre-Inca civilization and is possibly to be linked with the gigantic geometric figures of the plains of Nazca and San José (see Paul Kosok and Maria Reiche, "The Mysterious Markings of Nazca," Natural History, Vol. 56, No. 5, May, 1947).

The Tree of Life is a religious symbol of great sanctity and antiquity among the ancient civilized peoples of the New World. In fact it appears to have been a special symbol of the ancient "fair god" or life god known as Itzamná or Quetzalcóatl in Mesoamerica (see Irene Briggs Woodford, "The 'Tree of Life' in Ancient America; its Representations and Significance," Bulletin of the University Archaeological Society, No. 4, pp. 1-18. BYU, 1953), who was the counterpart of the fair god Viracocha in Peru (Newsletter, 67.05, 91.32; Progress in Archaeology, pp. 114-115, 119-120, 199-200). Moreover, the Tree of Life representation on Stela 5, Izapa, southern Mexico, has been shown in recent UAS publications to resemble in important details the ancient Assyrian carvings of the Tree of Life in the Near East and to be accompanied by Israelite-like elements.

The Bay of Paracas figure is undoubtedly the largest example of the Tree of Life known from any ancient civilization. It hardly seems likely that either padre or pirate would have gone to such extraordinary effort as was entailed in this enormous earthwork.

This discovery has apparently not yet been investigated by professional archaeologists nor reported in scholarly journals. (It has been illustrated in a recent book, however. See below, 92.51, "Editorial Note.")

92.1 COMMENTARY ON THE PARACAS TREE OF LIFE. V. Garth Norman, a graduate student at BYU in Bible and modern scripture with a minor in archaeology, is the author of two papers on the Tree of Life symbol read before recent UAS meetings. One, "The Tree-of-Life Symbol in Ancient Israel," appeared in the Papers of the Fourteenth Annual Symposium on the Archaeology of the Scriptures (1963), pp. 37-51 (Newsletter, 91.6); while the other, "The Seven Golden Candlesticks of the Apocalypse (Revelation 1:12)," was read at the Fifteenth Annual Symposium, held last May 16 (Newsletter, 90.0). At the request of the editor, Mr. Norman has prepared the following commentary on the enormous Tree of Life depiction recently reported at the Bay of Paracas, southern Peru (see above).



Archaeological sites mentioned in this issue of the Newsletter. Map by Ric Hauck.

"The article and photograph on the 'Tree of Life,' the 'Three Crosses,' or the 'Candelabrum,' which you lent me last Saturday, proved to be extremely interesting in light of my recent study of Tree of Life symbolism in ancient Israel and the New World.

"Some of the detail of the photograph is not too clear, but from all appearances the traditional characteristics of the menorah (seven-branched candlestick) of ancient Israel are contained in this 'candelabrum' of prehistoric Peru. These are as follows:

"1. Stylized Tree. The central representation seems to contain a sevenfold palm crown at the top, which is a characteristic of the Assyrian Tree of Life. The two branches which extend outward on either side, just below this central crown, appear to bear a series of buds (possibly six). A similar bud-like appendage appears on the trunk below the left branch.

"2. Seven Branches. The right-hand representation appears to be surmounted by a threefold crown, which identifies it also as a stylized tree. It is of course not as prominent as the central tree but must have been intended to represent the same thing. The important correspondence here is that of the three curved branches on either side, which with the central staff or trunk total seven.

"3. Balls at the Ends of the Branches. On this same right-hand tree the branches appear to terminate in round balls. The overall aspect of this tree is thus strikingly similar to the Mitannian seven-branched ball staff (sacred tree), which was discussed in my 1963 paper (p. 41) as showing a possible correspondence with the lights of the menorah of ancient Israel.

"4. Base Structure. The rectangular base provides the concluding correspondence. Also, the triangle part way up the main trunk reminds me of the traditional mountain base on Tree of Life representations from Susa, which is similar to the basal structure of the seven-branched candlestick of the temple in Israel.

"Moreover, the physical setting of this Paracas Tree of Life--on the side of a mountain with a cemetery on the opposite side, thus evidently symbolizing eternal life for those who were buried here--is extremely interesting in light of the fact that the menorah or Israelite Tree of Life was used as a symbol of eternal life in tomb carvings, at least during the Hellenistic period and thereafter."

92.2 THE PASSING OF EMILIO ESTRADA. By Charles M. Grill. On November 19, 1961, South American archaeology lost one of its most valuable students.

Emilio Estrada, born June 22, 1916, in Guayaquil, Ecuador, was the son of a prominent banker and the grandson of a former president of Ecuador. Having received his education in several different countries, including the United States, he returned to Ecuador to become one of its leading businessmen. He was also active in politics.

In 1953 Estrada became interested in archaeology--or at least his interest made itself manifest. He asked Clifford Evans, Jr., an associate curator of the Smithsonian Institution, to train him in the scientific methods of archaeology. So proficient did Estrada become that he was one of the few amateurs ever to be accepted by professionals as a colleague. Indeed, their attitude toward him can be seen in his obituary in American Antiquity (Vol. 28, p. 79): "When his interest began in 1953, the coast of Ecuador was one of the least known regions in the New World. By 1961, he had converted it into one of the best known."

Emilio Estrada made many contributions to archaeology in those eight short years. He founded a museum named the "Museo Victor Emilio Estrada" after his father, which is devoted, not to exhibition, but to research. In this museum have been kept many of the artifacts recovered from his excavations on the coast of Ecuador.

Mr. Estrada's contributions also have their controversial side. While not necessarily a Diffusionist himself, he brought to light certain things which call for a review of the theory of Independent Inventionism. For example, in American Antiquity (Vol. 27, p. 50) Gordon R. Willey says that Estrada told him of certain traits of antiquity found in Ecuador--such as ceramic headrests, pottery house-models with upcurved roof-peaks, and the custom of placing a series of pottery tubes from the ground surface to the face of the dead in the grave--which occur also in parts of eastern Asia. (These same similarities, incidentally, are discussed more fully in the Washington Post of December 4, 1960, p. E-3; see also Newsletter, 70.0, 70.1, and 70.6, and Progress in Archaeology, pp. 71-80.)

Mr. Estrada also pointed out certain similarities between the artifacts of pre-Columbian Ecuador and those of Mesoamerica. These, of course, suggest diffusion between these two lands in ancient times, thus tending to confirm the views held by BYU and many other archaeologists on this point. (See Newsletter, 44.5, 67.0, 67.1; Progress in Archaeology, pp. 191-203.)

92.3 THREE NEW PAPERBACK TEXTBOOKS. Three different books, each a comprehensive treatise on the archaeology of the Central Andes (Peru), have lately appeared in the bookstores in paperback form:

92.30 Andean Culture History, by Wendell C. Bennett and Junius B. Bird (American Museum of Natural History: New York City, 1964. 2nd ed. rev. 257 pp. \$1.95). Reviewed by Charles M. Grill.

Originally published in 1949 in the Handbook Series of the American Museum of Natural History, this book now appears in paperback as one of that institution's Science Books series (B9). It is also available in a hardcover edition.

Andean Culture History is divided into three parts: "The Setting," which views the physical and cultural environment of ancient Peru in relation to that of the entire South American continent; "The Central Andes," which presents an archaeological history of pre-Spanish Peru; and "Techniques," which describes the various crafts of ancient Peru from a technical rather than an historical point of view.

The major emphasis of this book is on the subject matter of the second part, Peruvian archaeological history. The evidence has been arranged in an historical sequence from the earliest known beginnings to the Spanish conquest.

Despite the fact that there are regional differences, the culture history of Peru is seen by the authors as forming a single unit. (Dr. Bennett, incidentally, was

the author of the "area co-tradition" concept of the archaeology of the Central Andes, which views that region as having been united over its entire extent, a number of times in its archaeological past, by cultural "horizons.")

The fact that this book is published by the American Museum of Natural History is in itself enough to recommend it for the consideration of the serious student. It should make a fine addition to any library.

92.31 Peru, by G. H. S. Bushnell (Frederick A. Praeger: New York City, 1963. Rev. ed. 216 pp. \$2.95). Reviewed by Carol Abbott.

Peru, first published with a hard cover in 1957, was the opening volume in a current successful series called Ancient Peoples and Places, of which the general editor is the well-known British archaeologist, Dr. Glyn Daniel.

This book, written by the curator of the Cambridge University Museum of Archaeology and Ethnology, is a historical study of the life and customs of ancient Peru, a culture area often called the Central Andes. It ranges from the time of the early hunters, about 7000 BC, to that of the Spanish conquest in 1532 AD.

Due to the rapid progress of archaeological discovery since its first publication, Peru has been revised and new information added. More radiocarbon dates are at hand, and more remains of the early hunters have been found. Discoveries on the south coast, as well as a fresh look at the Inca system of government, have amplified the knowledge and understanding of ancient Peru. These things have been added to the new edition, along with new photographs and more complete interpretations.

Although Peru is comprehensive, it is not oversimplified; Dr. Bushnell ". . . does not include any sustained attempt at psychological interpretation. . ." (Peter Quennell). The plates, 71 in all and gathered at the end, are carefully correlated with the text. Many additional drawings within the text itself further illustrate this work. Dr. Bushnell presents an attractive and well-organized account of the successive ages in Peruvian civilization, which is thus a work that is suitable for either textbook use or personal reading.

92.32 The Ancient Civilizations of Peru, by J. Alden Mason (Penguin Books: Harmondsworth, Baltimore, and Mitcham, 1957. 330 pp. \$1.25. A395). Reviewed by Charles M. Grill.

Dr. Mason has been remarkably successful in presenting in digested form in this book the archaeological history of the ancient cultures of Peru. It is divided into four parts: "The Background" (Chapters 1 and 2), "The History of Peruvian Culture" (Chapters 3

through 6), "The Inca" (Chapters 7 through 14), and "Arts and Crafts" (Chapters 15 and 16).

In the first part, Dr. Mason describes the physical environment and discusses racial characteristics and language. There are three climatic areas in Peru: the coast, which is low and arid; the highlands, which are often cold; and the eastern lowlands, which are humid and contain lush tropical forests. According to Dr. Mason, this wide contrast of climate had much to do with encouraging the development of Peruvian civilization.

Part Two delineates the various ages of Peruvian archaeological history. First was the "Incipient Era," which included an early hunting and gathering period and, at the end, the first timid experiments in agriculture. The "Developmental Era" included the time of the remarkable Chavin or Cultist civilization (see below, 92.41) and saw the full adoption of agriculture as the economic base of society. The "Florescent Era" was the time of the colorful Moche (Mochica) and Nazca civilizations of the coastal area. Peruvian culture at that time achieved its maximum control over the physical environment. The "Climactic Era" saw the formation of large nations and even empires, which practiced a kind of imperial socialism. The latest of them, the Inca Empire, encompassed all previous kingdoms prior to the arrival of the Spaniards in 1532.

Part Three is a discussion of the Inca civilization itself. First, a brief history of the empire to the time of the Spanish conquest is given. Second, the economic life is considered. Third, the cycle of birth, marriage, death, etc., in the lives of the people is discussed. Next, the social and political organization is outlined. Following this, religion is considered, and finally the intellectual life.

In Part Four is found a fine discussion of textiles, ceramics, metallurgy, woodcarving, and other crafts of ancient Peru.

How can the reading of such excellent books as Andean Culture History, Peru (see preceding reviews), and The Ancient Civilizations of Peru benefit the student of the Scriptures? True, Peru is probably not the land of the Book of Mormon, but that country's original civilizers likely came from the Nephite-Lamanite area (undoubtedly Mesoamerica). Thus, one might hope to recognize in Peru influences which diffused from the lands of the Book of Mormon.

92.4 RECENT STUDIES OF ANDEAN ORIGINS. Three students of Peruvian archaeology have recently published articles and monographs which have a bearing on the BYU theory of Andean origins out of Mesoamerica.

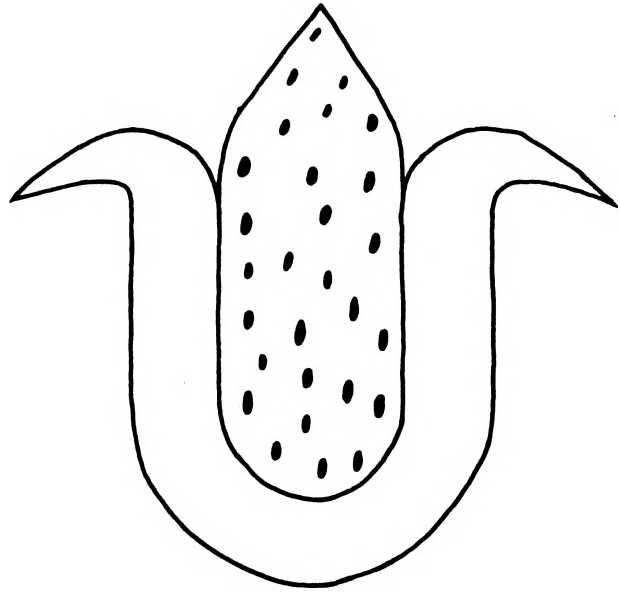
92.40 Olmec Influence in Peru? A review by Charles M. Grill. Volume 27 (1962) of the journal American Antiquity contains an article (pp. 579-580) by Michael D. Coe of Yale University entitled, "An Olmec Design on an Early Peruvian Vessel". The author here discusses the design on a pre-Chavín (i. e. prior to about 900 BC) black-ware bottle found at the ruins of Kotosh in the central highlands of Peru by an expedition of the University of Tokyo, and postulates diffusion from Mesoamerica. In Volume 29 of the same journal, pp. 99-101, Edward P. Lanning challenges Coe's views in an article entitled, "Olmec and Chavín: Reply to Michael D. Coe." On pp. 101-104 of this volume, Coe presents his rebuttal of Lanning's criticism.

Coe's first article discusses a design which is obviously a stylized representation of an ear of maize (see drawing). It has two basic elements: the outer U-shaped portion, which represents the peeled-back husk, and the central portion filled with dot-like impressions, which represents the ear itself. He maintains that this particular design is out of place in the Andes, especially the U-shaped element. The latter is identical with the cleft in the heads of were-jaguars, which was an iconographic motif in the Olmec jaguar cult of Mexico. He also shows several Maya headdresses which resemble the design found on the Kotosh bottle. He therefore postulates that this design diffused from Olmec Mexico to pre-Chavín Kotosh.

Coe further hypothesizes that since radiocarbon dates show the Olmec and Chavín cultures to be approximately contemporaneous and since an Olmec-derived design is found at a pre-Chavín site, then the Olmec had temporal priority over the Chavín culture.

In Lanning's article he refers not only to the problem of this particular design found at Kotosh, but also to that of Mesoamerican-Andean diffusion as a whole. He first denies that maize representations are out of place in the Andes and adds that this depiction is simply "the earliest known of many maize representations on ancient Peruvian ceramics." The similarity between the design on the Kotosh bottle and those of the Maya headdresses is explained as due to the choice of maize by both cultures for their subject and the fact that the husk is shown as peeled back.

Next, Lanning challenges Coe's hypothesis that the Olmec culture had temporal priority over the Chavín. But he does not explicitly reject this view; instead, he criticizes the logic used in reaching it. He points out that there have been published no radiocarbon dates having to do with any Chavinoid type. Therefore, it cannot be proved by this means that the two cultures were contemporaneous. Also, because the



An ear of corn as represented on a black-ware pottery vessel found at the ruins of Kotosh, highland Peru. This design may be Olmec and may therefore indicate diffusion from Mesoamerica. Drawing by Charles M. Grill.

bottle is pre-Chavín in Kotosh does not mean it is pre-Chavín throughout Peru. In fact the pre-Chavín style of Kotosh "was almost certainly contemporary with a fully developed Chavín style elsewhere in northern Peru."

Finally, Lanning discusses the general problem of Mesoamerican-Andean diffusion. He says that two things are wrong with most of the comparative studies thus far made. First, similarity has been equated with rapid diffusion or migration without considering alternative explanations, such as slow village-by-village diffusion, parallelism based on similar technologies or mythologies, and coincidence. Second, traits have been considered out of context.

Coe's second article is a defense and rebuttal. He makes clear first of all that he did not mean to imply that maize representations were out of place in the Andes, but rather that this particular way of representing maize is unusual. Further, he shows that there are many ways to represent a corn plant and that Lanning's explanation of the similarities between the Mexican and Kotosh designs is therefore inadequate.

Next, Coe discusses Lanning's charge as to the unreliability of comparative studies as between Mesoamerica and the Andes. He affirms that all of Lanning's alternatives have been carefully considered and that rapid diffusion is the only explanation for the striking similarities between the Olmec and Chavín cultures. He also denies the charge that traits have been studied out of context.

Students of Book of Mormon archaeology should be

aware of the arguments used for and against diffusion in explaining Mesoamerican-Andean similarities. However, neither have the authors of these three American Antiquity articles brought out all possible arguments for their respective views, nor has the author of the present review even mentioned all the arguments used by Coe and Lanning. Therefore, further reading is the only means by which students can become more fully informed on the problem.

92.41 Source of the Chavín Civilization. A review by Tim M. Tucker. The Central Andes supported only lithic and archaic cultures until about 1000 or 900 BC. Then suddenly a group appeared which possessed sufficient technological knowledge to establish great ceremonial centers, plan extensive irrigation projects, and achieve other things characterizing developed civilization. This new culture was theocratic in its government and placed great emphasis on religion. It is called the "Chavín civilization."

For years scholars have speculated as to whether the Chavín religion and culture appeared in Peru as a result of the immigration of a new people from an external source or whether this civilization merely came into existence through an evolutionary process which transpired on the spot. The German archaeologist, Max Uhle, began excavations in Peru during the 1880's. He held that there had been migrations from Mesoamerica. (But actually such movements gave rise to the Nazca and Mochica cultures, which came long after the Chavín.) In 1913 an archaeologist and native of Peru named Julio C. Tello began to establish his position relative to the prehispanic history of Peru. He strongly insisted that the original civilization of the Central Andes, the Chavín, came into being in Peru itself.

In 1963 Dr. Federico Kauffmann Doig, professor of history and archaeology at the University of San Marcos and the Catholic University and director of the Museum of Art, all of Lima, Peru, published three small books concerning the Chavín and related matters. The first is Tres Etapas Pre-Chavín (Three Pre-Chavín Stages). It deals with the simple cultures that existed previous to the Chavín: (1) Lithic Epoch (hunting), c. 8000 to c. 4000 BC; (2) Pre-Ceramic Epoch (incipient agriculture), c. 4000 to c. 1300 BC; and (3) Proto-Ceramic Epoch (late pre-ceramic), c. 1300 to c. 900 BC, which just preceded the beginning of the Chavín period.

His second book is Origen de la Cultura Peruana (Origin of the Peruvian Culture). It treats of theories of the origin, phases, and cultural characteristics of the Chavín, opportunities for ancient travel between Peru and Mesoamerica, and a comparison of the

ceramics of the Olmecs and the Chavín. Kauffmann concludes that the latter civilization was the result of diffusion from Mesoamerica.

His third book, La Cultura Chavín (The Chavín Culture), is filled with beautiful pictures, many in full color, illustrating ceramic technology, architecture, and art. An excellent text accompanies the photographs.

The material in Kauffmann's publications is descriptive, scientifically based, and logically presented. Comparative studies of the Olmec civilization of Middle America, which appears about 1500 BC, and the Chavín of Peru strongly suggest a diffusionist movement from the former area to the latter. This is in complete harmony with other archaeological research which indicates that Mesoamerica was the "cradle of civilization" in the New World.

92.5 FOUR BOOKS ABOUT THE INCAS. Three paperbacks and one hardcover, all of them books about the Incas, the builders of the last great pre-Spanish civilization of Peru, are on sale in many bookshops.

92.50 Lost City of the Incas, by Hiram Bingham (Atheneum: New York City, 1963. 241 pp. \$1.45). Reviewed by Carol Abbott.

This paperback is a revised version of Hiram Bingham's 1948 book, Machu Picchu. The present reprint has fewer photographs but retains all the original account of finding and exploring the famous Inca citadel.

Mr. Bingham discovered the ruins of Machu Picchu in 1911 in a part of the Peruvian Andes so inaccessible that the Spanish conquerors had never reached it. His account of the Inca civilization and his various expeditions into the Andes, together with a detailed description of Machu Picchu, constitute an important archaeological work. The manner in which he marshalls the evidence to identify his finds, gives great historical significance to his discoveries. The account includes much of the excitement of the search, in spite of the many difficulties and disappointments suffered by the explorers.

Lost City of the Incas is not a particularly well-written book from the literary viewpoint, but its importance to archaeology makes it well worth reading.

92.51 Realm of the Incas, by Victor W. von Hagen (New American Library: New York City, 1957. 231 pp.) Reviewed by Ruth Verrill (review condensed by Carol Abbott).

There are many valuable data in this book, but for a number of reasons it is a tricky work for those who do not have a wide knowledge of the subject. Mr. von Hagen himself suggests the tricky nature of his

book with the statement (p. 18), "Selection and rejection of material is /based on/ prejudice, . . ." which may be the reason for a number of omissions and misrepresentations that may or may not be deliberate.

Many of von Hagen's assertions are questionable. He repeatedly makes such statements as: that South American civilizations had no form of writing, that there was no knowledge of the horse in pre-Columbian times, and that all America was devoid of any knowledge of the vehicular wheel. He would have us believe that the Inca civilization was but the flowering of a local stone-age culture.

The author seeks to impress the reader with the belief that all we know of the origin of the Incas who founded the first dynasty is the self-concocted mythology about their own family. He is also apparently unfamiliar with recent demonstrations of the validity of theories of trans-Pacific cultural intercourse between South America, and the Pacific islands and the Far East (cf. Newsletter No. 70, entire issue; Progress in Archaeology, pp. 71-80, 213-219).

It is amusing to note that, while von Hagen states that man in America created his own culture without any contact with the Old World, he offers instance after instance of excellently-drawn comparisons between early Old and New World traits! These are in the fields of language, deities, religious symbolism, ceremonial objects, structural features, customs, and music.

(Editorial Note: A new revised edition of this work has now appeared: Mentor MP355; 7th printing, July, 1963; 223 pp.; 60¢. It is interesting to note that Plate 10 of the new edition illustrates the huge "Tres Cruces" or Tree of Life carving at Paracas Bay; see above, 92.0.)

92.52 The Last of the Incas: The Rise and Fall of an American Empire, by Edward Hyams and George Ordish (Simon and Schuster: New York City, 1963. 294 pp., hardcover. \$6). Reviewed by Charles M. Grill.

The stated purpose of this book is "to tell about that (the Inca) empire's creation and nature, and, in more detail, about its sudden and extraordinary end" (p. 7). However, as more and more of the book is read, it becomes evident that the authors' real intent is to convince the reader of the merits of a socialistic political philosophy, such as seen in the organization of the Inca empire. It is their belief that in the future our civilization will be in such an economic dilemma that it will have to turn to socialism for survival. They admit, however, that more and more socialism necessarily means less and less

freedom. Thus the real underlying motive for writing this book is revealed on p. 9: "It may, therefore, be edifying to see how one race of men created social harmony and a workable polity at the expense of that freedom."

The general history of Peru given in The Last of the Incas seems to be accurate when compared with that set forth in the other books reviewed in the present Newsletter. Also, the stories that are brought in on the side are interesting. It should be remembered when reading this book, however, that the authors, who are not archaeologists in the first place, are trying to "sell" their political philosophy, which necessarily detracts from the objectivity of the work.

92.53 History of the Conquest of Peru, by William H. Prescott (New American Library: New York City, 1961. Mentor/Ancient Civilizations, MD314. 416 pp. 50¢). This new paperback edition of an old classic has been revised and partly abridged by Victor W. von Hagen, who has also added a 20-page introduction and original notes.

92.6 RUINS THOUGHT TO BE VILCABAMBA. By Carol Abbott. A fascinating discovery made last summer in the central highlands of Peru is detailed in the August 28, 1964, issue of Time (p. 36).

In 1911 a Yale University expedition led by Hiram Bingham discovered a ruined city hidden high in the Andes, all but forgotten even by the natives. This city, now known as Machu Picchu, was built atop a mountain overlooking the Urubamba River and was first thought to be Vilcabamba, the last capital of the Incas (see above, 92.50).

After the death of the last Inca ruler in 1572, Vilcabamba was swallowed by the tangle of jungle, and the once-great city passed from history into native legend. Since then many explorers have tried in vain to find it, mainly for possible hidden treasures of gold.

In July, 1964, another expedition found the ruins of a city which could well be the famed lost Inca capital. Led by Gene Savoy of Portland, Oregon (see also below, 92.70), and Peruvian explorer Antonio Santander Cascelli, the party found the ruins on the Plain of the Spirits, an area northwest of Machu Picchu (see map, p. 2).

The ruins occupy three consecutive plateaus ranging in elevation from 4,500 to 13,000 feet and cover an area of from six to ten square miles. Along with a luxurious palace were found large terraced dwellings and circular huts, which may have been used by Inca nobles and lower-class Indians, respectively. Strong Spanish influence was indicated by the presence of several Spanish-type tiles, a Spanish





The "Great Wall" of Peru. This enormous structure begins just north of Chimbote and runs for more than 40 miles inland across the mountain spurs which line the northern edge of the Santa River valley. Here the wall is seen crossing a tributary. Photo by Lt. George R. Johnson.

horseshoe, and a Spanish-style connecting doorway in the palace.

It has not yet been determined with certainty whether Savoy's and Santander's find is Vilcabamba; the ruins must undergo careful study before such a definite statement can be made. However, Dr. Luis E. Valcárcel, director of the National Museum of History at Lima, and Fernando Belaúnde Terry, Peru's president and an amateur archaeologist, both believe the city on the Plain of the Spirits to be Vilcabamba. Possible government help for a full-scale return expedition has been indicated.

92.7 A QUESTION FOR THE EDITOR. As an occasional feature of the Newsletter, a selected question on an archaeological subject is answered either by the editor or by a guest contributor. Questions should be sent to: Editor, UAS Newsletter, 139 Maeser

Building, BYU, Provo, Utah.

92.70 "Great Wall" of Peru. Sir: Are you acquainted with a long ruined wall found somewhere in Peru, possibly on the central or south coast, that has been linked by some to walled lands of the Book of Mormon? The only reference I have been able to find to it at all is in one of the Farnsworth books, where neither site, age, nor other information is given. --RJC

Your question doubtless refers to the "Great Wall of Peru," located on the coast about 260 miles north-northwest from Lima, discovered by the Shippee-Johnson expedition of 1931. It extends from a point near the sea just north of Chimbote, inland toward the high Andes mountains for a distance of at least 40 miles (see map, p. 2).

The Wall is built across the steep ridges and gullies on the north side of the lower Santa River Valley. It is made of pirca construction; that is, rough, uncoursed stones laid in adobe and chinked with smaller stones. It is flanked on either side with a system of at least 14 fortresses also built of pirca and so placed on hill-tops as to be hidden from the view of those in the valley below. The wall now averages about seven feet in height, although it is believed that it was originally 12 or 15 feet high and of about the same thickness at the base.

This discovery appears first to have been reported by Robert Shippee in the January, 1932, issue of The Geographical Review (Vol. 22, No. 1), pp. 1-29, in an article entitled, "The 'Great Wall' of Peru and Other Aerial Photographic Studies by the Shippee-Johnson Peruvian Expedition." It was also reported by the same explorer in the National Geographic Magazine of January, 1933 (Vol. 63, No. 1), pp. 80-120, in an article entitled, "Air Adventures in Peru" (illustrated by Lt. George R. Johnson).



The northwest wall of the Cabildo or Labyrinth compound at the ruins of Chanchan, near Trujillo, looking westward toward the Pacific Ocean. Chanchan was once the capital of the Kingdom of Chimor.

Dewey Farnsworth reported and illustrated the Great Wall in his book, Buried Empires of South America (Farnsworth Brothers: El Paso, 1940), pp. 3-5, but his text consists simply of paragraphs lifted from Shippee's National Geographic article. Farnsworth, however, adds one detail which if correct is important but which I do not find mentioned in Shippee's paper or in any other publication. He states that the Wall extends eastward from the Pacific coast more than 400 miles! If this were true, it would mean that it ascended up and over the high Andes mountains, across the intervening valleys, and down through the rugged rain-forest country of eastern Peru to a point well within the territory of Brazil! All that the discoverers state, actually, is that they followed it for 40 miles and believed that it went farther.

More recent investigations were reported in the February 15, 1963, issue of the English-language Peruvian Times of Lima (Vol. 23, No. 1157, p. 2). Here the photographic reconnaissance of explorer Gene Savoy and his associates (see also above, 92. 6) over the preceding four or five years, largely in the Department of Ancash between Lima and Trujillo, is referred to. It seems that ". . . there is not one but at least six 'Great Walls,' high atop difficult hill and mountain spurs. . . . There is a vast network of stone and adobe fortifications . . . . These fortifications and the populated centers they were designed to protect are linked by an elaborate system of wide highways which in their heyday must have served a virile and fantastically energetic people." The 1931 discovery, however, is probably still the longest of the known walls.

I should like to be able to tell you who built the Great Wall and the numerous other stone and adobe constructions of northern coastal Peru, also when they were built and for what purposes. So far as I have learned, no professional archaeologist has ever investigated the Wall. It seems likely, however, that such wall complexes date to the general period of from, say, 1000 to 1400 AD; that is, to the last centuries prior to the rise of the Inca Empire.

Although the Great Wall and many other walls of ancient Peru were doubtless fortifications, still others were evidently not for that purpose at all, since in these latter cases the top of the construction is more nearly level than the land over which it passes, which means that while at some points it is very high at other points one can step right over it. In many cases, at least, the walls must have served simply to mark the boundaries between petty principalities of the Expansionist and Urbanist periods of pre-Inca Peru.

Various passages in the Book of Mormon indicate the practice of building walls around cities. Alma 48:8, moreover, seems to indicate that entire lands were also sometimes walled with stone. If, as believed by BYU archaeologists, the Nephite-Lamanite homeland was Mesoamerica and the Central Andean civilizations resulted from migration therefrom, then the walls of Peru may have a bearing on this Book of Mormon claim.

The 40-mile "Great Wall" of Peru, it should be added, is not strictly comparable to the Great Wall of China, as some have thought. The latter was built of coursed stones, beginning in the third century BC, and ultimately extended some 1500 miles with a height of from 20 to 30 feet. --Ed.