



# BOOK OF MORMON CENTRAL

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# U. A. S. NEWSLETTER

Number 67

Editor: Ross T. Christensen

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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.)

## 67.0 DID BOOK-OF-MORMON PEOPLES REACH PERU?

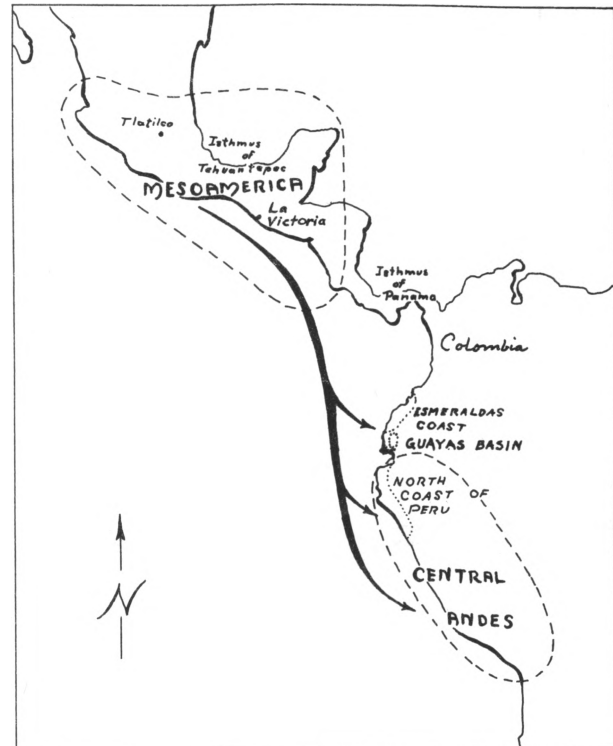
At the Society's 1956 Symposium on the Archaeology of the Scriptures, the present editor delivered a lecture entitled, "Did Book-of-Mormon Peoples Reach Peru?" Although the following version has been condensed and revised, the original message is preserved essentially unmodified. (The following article in this Newsletter, 67.1, is an attempt to bring the subject up to date.)

The lecture was one of two delivered on Andean themes at the Society's ninth annual symposium, which was held during a BYU Leadership Week. The two papers were later published in mimeograph form under a single cover by the BYU Adult Education and Extension Services (Newsletter, 42.4). Entitled "Archaeological Findings", the supply is now exhausted. A year later, at the 1957 Symposium, both were condensed into a single lecture under the title, "The Meaning of Peru in Book-of-Mormon Archaeology", which is available at the Extension Services as a tape recording (Newsletter, 44.02, 44.1).

A similar lecture under the title "Did Book-of-Mormon Peoples Reach Peru?", was delivered on June 30, 1960, at the Second Annual BYU Leadership Week in Salt Lake City (67.3, below).

In 1950 the lecturer carried out archaeological investigations in western South America as a Pan-American Fellow (Newsletter, 1.41, 33.5; UAS Bulletin, No. 2, pp. 36-53, No. 5, pp. 30-54). His doctoral dissertation, entitled "An Archaeological Study of the Illescas-Jubones Coast of Northern Peru and Southern Ecuador," was completed in 1956, shortly before the present paper was read at the symposium (Newsletter, 35.53).

The physical setting for the events of the Book of Mormon has been identified by BYU archaeologists as northern Central America and southern Mexico (Newsletter, 6.2, 22.00, 22.01, 40.0; *Millennial Star*, Vol. 114, No. 10, London, 1952). This leaves the brilliant pre-Spanish civilizations of Peru--the second most advanced ones in the New World--unaccounted for in



MESOAMERICA and the CENTRAL ANDES.

Arrow shows migration route of proposed theory of Andean origins. Map by Maridean Smith.

terms of the Book of Mormon. Where did the mighty civilizations of the Incas and their predecessors come from, and what do they have to do with those of the Nephite scripture? Did the ancient peoples of western South America have any blood relationship to those of the Book of Mormon? These are among the questions which the 1956 lecture attempts partially to answer. The text follows:

67.00 The Research Theory. Yesterday's lecture was entitled, "A Season of Excavation on the North Coast of Peru." The research theory which suggested that season of excavation and which prompted my asking for the Pan-American Fellowship was

worked out previous to 1950, while I was a student of Dr. M. Wells Jakeman. In substance it was as follows: (1) The ancient civilizations of western South America originated by migration out of Mesoamerica during Preclassic or Book of Mormon times by means of marine navigation; (2) evidence in support of such migration will probably be found in the coastal deserts of Ecuador and Peru; (3) the material remains of the transplanted civilizations by reason of the dry climate, will be found preserved there in a manner which could no be hoped for in the damp lands of their origin. (Cf. Newsletter, 8. 04, 44. 5; UAS Bulletin, No. 2, pp. 38-43.)

It is intended that today's discussion shall be an amplification of that theory. I hope to present it in such a manner as to be of special interest to the Latter-day Saint mind. However, this material is given entirely on my own responsibility. It does not necessarily embody the views of the University Archaeological Society, the BYU Department of Archaeology, or the LDS church.

67. 01 Areas of Civilization in the New World. There are two areas of high civilization in the New World: (1) Mesoamerica (northern Central America and southern Mexico), and (2) the Central Andes (Peru and adjacent lands). We sometimes speak of "civilization" in the remaining outlying areas of the New World, but strictly speaking their cultures may not be called civilization in the sense that their peoples dwelt in great cities and had complex, stratified societies. Although in many of these areas other than Mesoamerica and the Central Andes agriculture was practiced and other parallels with the main centers existed, the two ways of life were distinctly different.

In the advanced centers--Mesoamerica and the Central Andes--the emphasis was upon intensive agriculture, populations were great, and there was a strong tendency toward kingship and strong, centralized political organization. It was civilization.

In the outlying areas, on the other hand, the way of life may in some cases be referred to as rather advanced culture but can hardly be called civilization. While it is true, for example, that agriculture was practiced in great areas like Brazil and the eastern United States, it was essentially woman's work. Man's work was hunting, and the whole psychology and ceremonial life centered around it.

67. 02 Implications of the Lecture Title. The title of this discussion has some important implications. "Did Book of Mormon peoples reach Peru?" Perhaps some readers of the Nephite scripture will automatically assume that of course Book of Mormon peoples reached South America, since

the sacred history presented in the record was actually enacted in large part on that continent. But is this necessarily true? Dr. Jakeman and others have developed the view that virtually the entire story of the Book of Mormon took place in Mesoamerica.

Does this then mean that New World areas lying outside Mesoamerica are of no importance in understanding the Book of Mormon picture? No. For, while the actual events of the Nephite record may have taken place in that restricted area, many of those living in outlying areas may nevertheless have been Book of Mormon peoples and preserved the civilizations referred to in that record. The question, "Did Book of Mormon peoples reach Peru?", then, implies emigration from the main center of Mesoamerica and colonization in the Central Andes.

67. 03 Reasons for Preferring the Tehuantepec Theory. Let me recapitulate my reasons for preferring the "Tehuantepec" theory of Book of Mormon geography to the "Panama" theory. If the Isthmus of Panama is the "narrow neck of land," then Colombia in northwestern South America must be the central Nephite region, or the Zarahemla-Bountiful land of the Book of Mormon, and must contain evidences of advanced civilization. But on the other hand if the Isthmus of Tehuantepec in southern Mexico is the "narrow neck of land," then northern Guatemala, Tabasco, and Chiapas--not Colombia--must contain the Bountiful-Zarahemla land and present these evidences.

The types of ancient culture revealed by archaeology in Guatemala, Tabasco, and Chiapas on the one hand and in Colombia on the other, definitely favor the Tehuantepec theory. The prehistoric cultures of Colombia do not fit into the picture required by the Book of Mormon: they are not of the right kind; they are not the sort of thing that one would expect from reading the Book. For one thing, they are highly provincialized cultures of limited distribution.

Much greater civilizational heights were achieved in Guatemala, Tabasco, and Chiapas. In all of Colombia there hardly exists such a thing as a standing ruin, but in Chiapas and surrounding areas there exist many great cities of stone and other materials. In Mesoamerica the stratigraphic depth is much greater than in Colombia; that is to say, there are many more archaeological levels, suggesting a much greater antiquity. In fact, not until about 1950 did there exist published information on any stratified site in Colombia, that is, on any site that contained one layer deposited on top of another. But in Mesoamerica many stratified sites have long been known.

The early civilizations in Mesoamerica date back to the centuries before the time of Christ, while one of them in the Valley of Mexico and nearby goes back as

far as 1500 or 2000 BC. In Colombia, on the contrary, the oldest known civilizations date back only to three or four centuries before the coming of the Spaniards, with the possible exception of San Augustín.

The terrain of Tehuantepec fits the requirements of the "narrow neck of land" much more satisfactorily than does that of Panama. It is relatively flat. In flying over this country in an east-west direction one observes how the terrain flattens out into an open, park-like country. The mountains on either side give way abruptly, leaving a nearly level isthmus, which could easily have been traversed, fortified, and defended. The Isthmus of Panama, however, presents a very difficult terrain: dense jungle superimposed upon a rugged mountain range extending the entire length of the republic.

There is, to be sure, one apparent disadvantage in the Isthmus of Tehuantepec: it seems too wide to be the "narrow neck of land." There may be a good explanation for that, however, for the Coatzacoalcos and other rivers of this isthmus must have unloaded enormous deposits of silt over the past 1500 years, without reasonable doubt widening it beyond what it was in Book of Mormon times. It must have been much narrower, then.

Another important point is the location of the ruins. If South America was the "land southward" then the center of high civilization, that is, the heart-land of the Nephites, must have been in Colombia. I have already mentioned that there is hardly a standing ruin in that country. In South America there does exist, to be sure, an area of ancient high civilization in which there are many standing ruins: Peru. But alas it lies far to the south of Colombia, or in other words in the very heart of what must have been Lamanite country, following the Panama theory. Why should these remains of high civilization be found in Lamanite country, when it is plain from the record that the more advanced people was the Nephites?

That introduces still another difficulty: In Colombia something is lacking which is found very commonly in Mesoamerica, that is, early traditional histories (later written in European characters as the "Chronicles"). These reveal a history-mindedness on the part of ancient Mesoamericans which is lacking in ancient Colombia and Panama but reappears, curiously, in Peru.

Perhaps most interesting of all is a statement from the pen of Joseph Smith (Times and Seasons, Vol. 3, No. 23, p. 927, October 1, 1842):

... Central America, or Guatemala [I understand that the whole of what we now call Central America was then known as Guatemala], is situated north of the Isthmus of Darien [Panama] and

once embraced several hundred miles of territory from north to south. — The city of Zarahemla, burnt at the crucifixion of the Savior, and rebuilt afterwards, stood upon this land as will be seen from the following words in the book of Alma: . . .

Here the prophet takes up the passage which speaks of "a day and a half's journey for a Nephite" (Alma 22:32). Further on, he strongly speculates on the identity of the ruins of Zarahemla with those of Quiriguá, Guatemala, which had only recently been discovered.

Now if the ruins of Zarahemla lie somewhere in what is now Central America, as the Prophet wrote, that fact automatically disqualifies the Panama theory, for the Nephite record makes it abundantly plain that that city was located in the land southward, whereas, under the Panama theory, Central America would be part of the land northward. If Joseph Smith was correct in these statements, then Zarahemla cannot have been in South America, nor can the Isthmus of Panama have been the "narrow neck of land".

#### 67.04 Migrations of Book-of-Mormon Peoples.

Let us briefly examine the internal evidence of the Book of Mormon as to the particular peoples who might have been involved in migrations from Mesoamerica to South America, also the time periods to which those migrations may be assigned.

In my opinion, of the four main Book of Mormon peoples (Jaredites, Nephites, Lamanites, and Mulekites), it is rather improbable that the Jaredites did much colonizing in South America. Ether 10:21, for example, suggests that the Jaredites pretty well avoided the land southward. And if this is correct we may assume that they probably did not settle south of the land southward.

It is also rather improbable that the Mulekites colonized in South America, except as they may have been intermingled with the Nephites subsequent to about 200 BC.

The most probable peoples to be involved in migrations from Mesoamerica to western South America would have been those descended from Lehi; Nephites and Lamanites. The material civilization of the Nephites as compared with that of the Lamanites is not likely to have been greatly different, except that the Nephites appear to have reached the greater perfection in that civilization, or the greater civilizational heights. So, if the investigator were to find remains of colonies introduced into South America from the north he may not immediately be able to tell whether they were Nephite or Lamanite.

Now to what time-periods do these proposed migrations date? Judging from the internal evidence of the Book itself, I should say that there are two good possibilities. One is the middle of the first century BC.

In Alma 63:4-10 we read of large-scale migra-

tions into the land northward at this time. The first wave, as dated in the footnotes, lasted from 55 to 53 BC and moved both by land and by sea. In v. 4 we are informed that 5,400 men and their families went into the land northward, presumably by land. In v. 5 we learn of shipbuilding on the shore of the west sea at the narrow neck of land. In vv. 6 and 7 we are told of shiploads going by sea to the land northward.

Helaman 3:3-14 records other migrations northward around the year 46 BC. In v. 3 we read that there were "an exceeding great many" emigrants from the land of Zarahemla. In v. 4 we learn that they traveled "an exceeding great distance". According to v. 5 they "spread forth into all parts of the land", while according to v. 8 they "began to cover the face of the whole earth". V. 10 tells us that "they did send forth much by way of shipping" because of the scarcity of timber in the new land.

This matter of shipping is important to the theory that I am trying to develop. The Nephite editor comments (v. 14) that "a hundredth part of . . . their shipping and their building of ships. . . cannot be contained in this work".

Judging from Helaman 6:7-12 the colonization of the land northward was an accomplished fact by about 28 BC. Moreover, by about that time the Lamanites and Nephites were freely intermingling and were apparently equally civilized.

From c. 55 to c. 28 BC, there appears to have been the first great period of migration. All the movement that is explicitly mentioned is in a northerly direction. But note this: much of it went by ship. Now if they were such masters of the art of shipping as our sources imply, what would have stopped them from also migrating in other directions than just north? I have the feeling, in fact, that during the first century BC they traveled to many far places by marine navigation.

The second great period of emigration from the Mesoamerican area appears to date to the fourth century AD. An important source for the events of those times is the small book called Fourth Nephi. We read that during approximately the first two centuries AD the peoples descended from Lehi enjoyed a golden age of spiritual harmony and material prosperity. In fact, there ceased to be Lamanites or any other kind of "ites"; they all became one people (v. 17). Then, sometime before 194 AD, a small faction which called themselves Lamanites broke off the church (v. 20). Whether they really were Lamanites by actual descent or not, they called themselves by that name, and apparently that was the origin of the later Lamanites.

About the year 201 the Lehi people ceased to have all things in common (vv. 24, 25). In 231 AD

a great twofold division developed between Nephites and Lamanites (v. 35). About 322, a period of terrible religious wars set in (Mormon 1:8), which lasted at least a century. However, as far as the Nephites as an organized nation were concerned, it terminated in the great battle of Cumorah in the year 385 AD (Mormon 6:5). Following that, the Lamanites continued to battle among themselves (Mormon 8:8). Also, there were still remnants of the Nephites left, whom they hunted down and put to death except they denied the Christ (Helaman 3:16; Moroni 1:2). It was without reasonable doubt a time of great dispersion of populations.

It would seem to me, then, that these two periods of Book of Mormon history, the first century BC and the fourth century AD, were times of large-scale emigration from the central homeland of the Nephite-Lamanite civilization.

67.05 Comparisons Between Mesoamerica and the Central Andes. Now, let us examine some external evidences bearing on the question of whether Book of Mormon peoples from Mesoamerica reached Peru. By "external" we refer to archaeological and related materials. Let us make a few typological comparisons, that is, compare things found in Mesoamerica with those found in the Central Andes, for if ancient Mesoamericans actually migrated to Peru many similarities must eventually be discovered.

As to physical type, that is, the form of the human beings themselves, there is good reason to believe that there is an affinity between the populations of the Peruvian area and those of Mesoamerica. Some of them, at least, are rather close in physical type.

There has been something done by way of comparing the languages of Mesoamerica with those of Peru. As you may realize the linguistic picture in the New World is exceedingly complex. Some authorities have proposed that certain languages of Peru are similar to and have a common origin with certain Mesoamerican tongues.

(Comparisons between the Andean area and Mesoamerica, both as to physical type and languages, are still wide-open fields to which a great deal of intensive effort by both Latter-day Saint and other students may well be devoted.)

As to culture traits, or customs, there are a number of obvious similarities between Mesoamerica and the Central Andes. For example, the subsistence patterns of the two areas were similar in many respects. They were both based on intensive agriculture. Heavy populations, made possible by such agriculture, were involved in both cases. In both cases, irrigation was practiced wherever it was appropriate. And, as point -

ed out previously, the subsistence patterns in these two areas on the one hand were distinctly different from those of the remainder of the Americas on the other.

The social organization of the Central Andean and Mesoamerican areas was similar at many points. In both cases there was a strong tendency toward centralized government under kings. In most other outlying areas government and society are not anywhere near that complicated. Instead, we find chieftaincies in some areas and in others, simple bands. In Utah, for example, aboriginal social organization did not even involve actual chiefs, not in a hereditary sense at least. In the Eskimo area the social organization is very simple, extremely different from that of Mesoamerica and the Central Andes. In those two areas of high civilization there was a tendency toward setting up a rigid class system in which there were various levels, such as kings, lords, nobles, commoners, and slaves.

The subject of ceramics is a complex and intriguing one. (Ceramics include all articles made of baked clay, whether containers, which we call pottery, or non-containers, such as figurines, spindle whorls, and masks.) There are two places in the Andean area where strong resemblance has been observed between the ceramics of that place and those of Mesoamerica of Preclassic (Book of Mormon) times. One of these is the Esmeraldas coast of northern Ecuador. Following is a partial list of similarities between the ceramics found there and those of Mesoamerica (A. L. Kroeber in *American Antiquity*, Vol. 14, No. 2, pp. 139-140, in a review of Raoul d'Harcourt, *Archéologie de la Province d'Esmeraldas, Équateur*): clay fillets and buttons, flower-pot-shaped bowl, shoe-shaped bowl, tripod bowl, high pedestal bowl, incising of small bowls, numerous figurines, seated figurines with forearm across knees or up, atlantean figurines, human face in jaws of feline, pads or cornucopia on side of head, "Neapolitan coiffure," coffee-bean eyes, necklace knotted with loose ends down chest, plaited screen on back, men's pubic apron from belt or string, 5 or 6 holes in edge of ear, numerous animal figurines, pottery masks, mirrors of pyrites, and mirror receptacle in shape of feline.

There are thus some clear resemblances between the ceramics of the Esmeraldas coast of Ecuador and those of Mesoamerica.

The other place which is important in this connection is northern Peru. The earliest discovered civilization there is called "Chavín." There are a number of significant resemblances between the pottery and art motifs of that civilization and those of Preclassic civilizations of Mesoamerica. The site of Tlatilco in the Valley of Mexico is important in this

connection (Muriel Noé Porter, *Tlatilco and the Pre-Classic Cultures of the New World*, pp. 78-79):

The Chavín period of the Andean Pre-Classic horizon shares numerous elements with Tlatilco. These include artificial head deformation, stirrup-spouted vessel forms, zoned decoration of pottery in a singular style, excising and rocker-stamping as decorative techniques, and the concept of dualism. The feline motif so characteristic of Chavín style, is equally important in the Olmec culture of Mexico which exercised considerable influence over Tlatilco. Also shared are minor features such as clay stamps, hand-modeled figurines, mirrors and whistling vessels. In some cases the specific resemblances are remarkable. For example, certain sherds from the two areas are similar enough in decoration, finish and composition as to be easily confused.

It is thus clear, from these two instances, that there is some sort of historical connection between the ceramics of Mesoamerica and those of the Central Andes and presumable therefore between the ancient peoples of the two areas.

Architecture is another interesting point of comparison. In both cases the typical arrangement is for the city to be grouped around the ceremonial or religious center, which is built on an artificial raised platform. Each temple or sanctuary within the center is built upon a further raised platform called a temple-pyramid or altar-mound. In both cases the ground plan is rectangular. In both cases there is often a walled courtyard out in front.

There are also a number of arbitrary comparisons between the two areas in the field of religion. We have already mentioned the important feline motif (the puma or cougar in South America, the jaguar in Mesoamerica), which shows up again and again in the religious art of both areas. It represented the ancient Rain and Life God of Mesoamerica, who in the opinion of some LDS scholars was the resurrected Christ of Third Nephi (Newsletter, 16.2, 46.12, and 60.5).

You have undoubtedly heard of this Fair God of Mesoamerica, the one whom the Aztecs called Quetzalcoatl, the god of priesthood and learning, who was conceived of a virgin after she was breathed upon by the Creator God, who was born among mortals, and who went away to the east and promised to return at some prophetic date in the future.

In South America also, but particularly in the Central Andean area, there is a parallel to this Fair God. The name there is Viracocha. The Inca Garcilasso de la Vega describes him as "... a man of good stature, with a long beard... in a wide loose

robe like a cassock, reaching to the feet" (Royal Commentaries of the Yncas, Vol. 2, p. 70. Translated by C. R. Markham). He was speaking of a certain idol of that diety that existed south of Cuzco. Others mention having seen the same statue in the early days of the Spanish conquest.

67.06 Route and Dates of Migrations. And now a word as to the route and means of the migrations from Mesoamerica to the Central Andean area of South America: They undoubtedly took place by means of seagoing craft sailed along the western or Pacific coast of the intervening territory. I much prefer this view to the theory that the contact was by land; the overland theory seems very difficult to me.

As to the dates of such migrations, many authorities refer them to the Preclassic period, which we recognize as that of the Book of Mormon. Mr. John L. Sorenson, our former colleague in this department, has shown by the distribution of tetrapod vessels in the New World, evidence of widespread emigrations from Mesoamerica dating to either about the time of Christ or about the third century AD, depending upon which of the two main correlations of the Maya calendar is used (Newsletter, 8.03; Maya calendar discussed in Newsletter, 44.01). In either case, such emigrations date to Book of Mormon times and evidently equate with one of the two great periods of exodus from the Nephite-Lamanite homeland which we already pointed out.

I should like to suggest (and I offer this as a mere suggestion, not a strongly-formed opinion) that the early Chavín civilization of Peru perhaps resulted from emigrations which went out from Book of Mormon lands in the first century BC; also, that the second great civilization of the coast of Peru, represented by the Mochicas, perhaps resulted from emigrations which went out in the fourth century AD. This would correspond with the two great periods of Nephite-Lamanite emigration which we previously discussed.

67.07 Conclusion. The question has been asked, "Did Book of Mormon peoples reach Peru?" My answer is yes. Book of Mormon peoples, that is, colonists from Mesoamerica, did reach the coasts of Ecuador and Peru. The ancient civilized peoples of those countries were therefore Book of Mormon peoples, even though the actual events of the Book took place in Mesoamerica.

This conclusion may have important theoretical implications: Certain perishable types of material culture of Book of Mormon peoples, such as conceivably iron and writing, may in the future be found preserved on the desert coasts of western South America in a manner which could never be hoped for in the damp lands of Mesoamerica. An investigation conducted along these lines may be considered, therefore, as an important adjunct to the main research project of the Department

of Archaeology of Brigham Young University and its affiliate, the University Archaeological Society, in the ruins of Book of Mormon civilizations of Mesoamerica.

67.1 THEORY OF ANDEAN ORIGINS IN 1960. Within the past two years important new support has come to the theory of Andean origins long held by BYU archaeologists, as outlined in the preceding article. Excavations conducted in 1958 by Michael D. Coe (Newsletter, 50.2) at La Victoria, near Ocos, on the north coast of Guatemala have brought to light close parallels to Guayas Basin sites in Ecuador. La Victoria, incidentally, lies only a short distance from the ruins of Izapa, of which Stela 5 is well-known to UAS members (UAS Special Publications, Nos. 2 and 3).

The theory was not of course invented at the BYU. As long ago as 1917, Herbert J. Spinden presented his "Archaic" hypothesis. He saw the individual Classic civilizations of all Nuclear America (includes Mesoamerica and the Central Andes) as the successors of a common, widespread, agricultural civilization which had diffused out of the Valley of Mexico to as far south as Ancón, near Lima, Peru. The spread resulted from the migrations of Nahua-speaking peoples during an early time-period which he called Archaic, but which scholars now label Preclassic or Formative.

Subsequent students of American archaeology, including those at BYU, have followed developments bearing on the Archaic theory with keen interest. It is now becoming apparent that Spinden was essentially correct, although of course details will have to be modified. During the past decade, especially since 1955, a number of important field and museum studies have been published. Scholars representing a variety of nations have made significant contributions.

Apparently the most recent and perhaps the most significant publication of all is that of Michael D. Coe of the University of Tennessee. In the June, 1960, issue of American Anthropologist Dr. Coe tells of his discoveries of "Archaeological Linkages with North and South America at La Victoria, Guatemala" (pp. 363-393). At that site he produced evidence of an archaeological chronology which closely parallels that of the Guayas area of coastal Ecuador and in so doing has shown that two specific communities were in intimate contact with each other for a long period of time and beginning at a very early time level.

In fact, the BYU theory as published nearly ten years ago (UAS Bulletin, No. 2, 1951, pp. 38-43; see also 67.00, above) now seems to be confirmed at nearly every point. The La Victoria evidence corroborates it as to: (1) the source of the diffusion--Mesoamerica, (2) the direction--north to south, (3) the means--marine navigation, (4) the route--along the Pacific coast, and (5) the date-- in Preclassic times,

roughly the first two millennia BC.

At only one point does Dr. Coe fail to agree with the BYU theory (although he does not explicitly disagree): To him it is not migration that is involved, but trade. However, there is nothing about the La Victoria discovery—or any other discovery of which the writer is aware—that would negate the hypothesis of actual migration. In fact, why could not both trade and migration have been involved? Actual colonies from Mesoamerica may have been planted on South American shores and thereafter centuries of commercial contact maintained between the mother and the daughter civilizations.

At one point the new evidence has led the writer to modify his earlier views as presented in the preceding article (67.06). In 1956 it seemed unlikely to him that the Jaredites of the Book of Mormon had participated in the colonization of the Central Andean region. It has now become evident that advanced cultures of corresponding date, including the Chavín, were widespread in western South America, also in Mesoamerica both north and south of the Isthmus of Tehuantepec. The Chavin civilizations of northern Peru, as well as others of similar date, would seem therefore to have had Jaredite, not Nephite or Lamanite, sources.

**67.2 SALT LAKE CHAPTER TO TOUR MESA VERDE.** The Salt Lake Chapter of the UAS will enjoy a three-day field trip to the Mesa Verde National Park in mid-August, according to Virgil V. Peterson, chapter director.

Famous ruins of southwestern Colorado illustrating the Classic Pueblo period (c. 1050-c. 1300AD) are the principal attractions. Transportation will cost \$15 per person round trip. This does not include meals or lodging.

Although the field trip is planned as an activity of the Salt Lake Chapter, it is understood that all UAS members and other interested persons are welcome to attend. An application form should be requested immediately from Director Peterson, 507 Walker Bank Building, Salt Lake City, Utah. It should be returned with the transportation fee before August 1.

**67.3 UAS MEMBERS GIVE TALKS AT LEADERSHIP WEEKS.** Five members of the UAS delivered a total of 18 lectures on archaeological and related subjects at two separate leadership weeks of Brigham Young University, held in Provo and Salt Lake City during June.

During the 37th Annual Leadership Week on the BYU campus in Provo, June 4-9, Ray T. Matheny and Carl Hugh Jones, advanced archaeology students

at BYU, lectured respectively on "New Studies in Maya Hieroglyphics" and "Adventures and Problems in Tropical Central American Archaeology". Dr. Ross T. Christensen spoke on discoveries in the archaeology of the Bible, the Book of Mormon, and the Pearl of Great Price (Newsletter, 66.7).

During the week of June 27-July 1, Dr. Christensen gave four lectures on Book of Mormon archaeology and four on the archaeology of the Old World scriptures at the "Second Annual BYU Leadership Week in Salt Lake City". Welby W. Ricks, UAS vice-president and member of the 1958 expedition of BYU, spoke on "Searching in Book-of-Mormon Lands" and "The Hypocephalus of the Book of Abraham". Dr. James R. Clark, UAS general officer, gave two lectures on the Pearl of Great Price.

**67.4 PUBLISHES MAP OF BOOK-OF-MORMON LANDS.** The president of GEMAC Corporation has announced that copies of its map, "Book-of-Mormon Lands", are now ready for free distribution.

The map was prepared by Major Joseph E. Vincent, UAS general officer and founder of Mexico City College's Center of Regional Studies at Oaxaca, southern Mexico. Although intended as an aid to the study of the American scripture, it does not identify any ancient city with a present-day ruin. Instead, locations of Book of Mormon lands and cities are indicated hypothetically. The map is based on a study of the information contained within the Book itself. The outlines of the major land mass, however, conform in a general way to those of southern Mexico and northern Central America, i. e. Mesoamerica.

The map has been printed on notebook-size paper (8 1/2 x 11 inches). A copy will be sent to any UAS member without obligation or cost, except for a four-cent stamp to defray the mailing expense. Requests should be addressed to: GEMAC Corporation, Box 808, Mentone, California. If desired, a printed request form to give to a friend will be sent along with the map.

**67.5 SOCIETY MEMBERS TO RECEIVE NOTICE OF NEW MAGAZINE.** By arrangement with the UAS general secretary-treasurer, an announcement promoting the new magazine, Science of Man (Newsletter, 66.6), is being sent to all Society members.

The editor of the magazine is Major Joseph E. (Gene) Vincent, an archaeologist trained in Mexico City and general officer of the UAS. The magazine will present articles of a popular or semi-popular nature on anthropological and archaeological subjects. It is understood that the new monthly will begin publication about September.