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Editors(s): M. Wells Jakeman and Claudia R. Veteto

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Published several times a year by THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY at Brigham Young University, Provo, Utah, for the dissemination among its members of information on new discoveries in archaeology throwing light on the origins of civilization in the Old and New Worlds, on the earliest periods of recorded history in the two hemispheres, and on the important historical claims of the Hebrew-Christian and Latter-day Saint scriptures; also news of the Society and its members and of the B.Y.U. department of archaeology and anthropology, of which the Society is an affiliated organization. Included are papers read at the Society's and Department's annual symposia on the archaeology of the Scriptures. All views expressed in this newsletter are those of the author of the contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription is by membership in the Society, which also includes subscription to other publications.

113.0 AN HISTORICAL INVESTIGATION OF THE RUINED "ALTARS" AT ADAM-ONDI-AHMAN, MISSOURI. By John H. Wittorf. A paper read at the Eighteenth Annual Symposium on the Archaeology of the Scriptures and Allied Fields, held at Brigham Young University on October 12, 1968.

In the Fall and Winter of 1837-38 the Mormons, who had been forced to leave Kirtland, Ohio, because of persecution, repaired to Caldwell County in northern Missouri (see Figs. 1 and 2). There they began building anew at a settlement which they called Far West. As Spring of 1838 arrived, exploration parties were sent out to locate suitable sites in the surrounding country for future settlement. One of these excursions was to an area about 25 miles north of Far West in Daviess County, where Lyman Wight, later one of the Twelve Apostles, had previously located. Wight's settlement was in a valley through which the Grand River, a tributary of the Missouri River, flowed (see Fig. 3). About one half mile upstream from his house, Lyman Wight operated a ferry across the river. Writing of this journey to Daviess County, Joseph Smith recorded the following in his journal under the date of May 19:

We pursued our course up the [Grand] river, mostly through timber, for about eighteen miles, when we arrived at Colonel Lyman Wight's home. He lives at the foot of Tower Hill (a name I gave the place in consequence of the remains of an old Nephite altar or tower that stood there), where we camped for the Sabbath.

In the afternoon I went up the river about half a mile to Wight's ferry . . . which the brethren called "Spring Hill" [see Fig. 3], but by the mouth of the Lord it was named Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet (Joseph Smith, pp. 34-35).

Shortly thereafter, surveying of the town site was

begun, and on June 28, the Adam-ondi-Ahman Stake was organized (see Fig. 3).

In a footnote to a description of Adam-ondi-Ahman in the *Documentary History of the Church*, B. H. Roberts further describes the altar:

On the brow of the bluff stood the old stone altar [see Fig. 3], and near the foot of it was built the house of Lyman Wight. When the altar was first discovered, according to those who visited it frequently, it was sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar at each end was some two and a half feet, gradually rising higher to the center, which was between four and five feet high—the whole surface being crowning [sic]. Such was the altar at "Diahman" when the Prophet's party visited it. Now, however, it is thrown down, and nothing but a mound of crumbling stones mixed with soil, and a

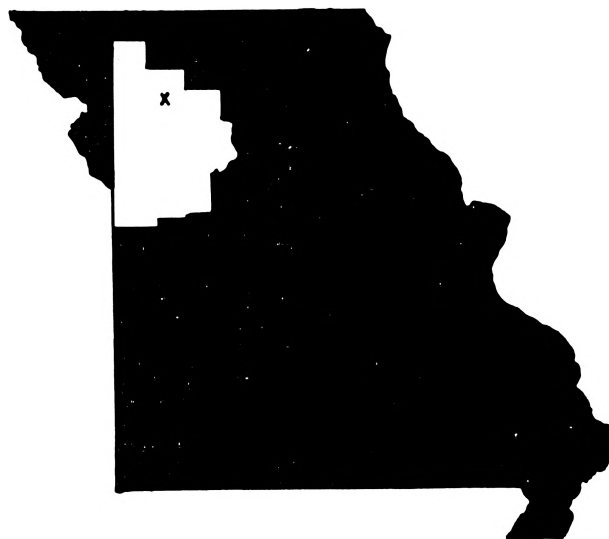


Fig. 1. Location of Adam-ondi-Ahman (X) in state of Missouri. White area shows counties illustrated in Figure 2.

few reddish boulders mark the spot which is doubtless rich in historic events. It was at this altar, according to the testimony of Joseph Smith, that the patriarchs associated with Adam and his company, assembled to worship their God (Joseph Smith, pp. 38-40).

According to local legend, however, these rocks mark the site of Adam's grave (Heman Smith, p. 140), while other commentators, as Charles A. Davies, late historian of the Reorganized Church of Jesus Christ of Latter-day Saints, have denied any connection of the site with the antediluvian patriarchs. After quoting Section 107 of the Doctrine and Covenants (verses 53-57), given in 1835, where Adam is spoken of in connection with his blessing his righteous posterity in the valley of Adam-ondi-Ahman, Davies states:

These texts obviously could have no connection to the later place name of the stake organized in June, 1838. It appears that from the vantage point of the previously mentioned old rock mound which was speculatively referred to as "an old Nephite altar," Joseph Smith in May, 1838, was moved to compare the matchless beauty of the valley spread out before him with the primeval state of creation . . . I know of no evidence in the Bible, Book of Mormon, or Doctrine and Covenants, nor in the finding of archaeological researches that would justify the idea that Adam ever lived on this continent (Davies, pp. 167-168).

In contrast to this position, Elder Alvin R. Dyer, one of the General Authorities of the Church of Jesus Christ of Latter-day Saints, in the second edition of his book, *The Refiner's Fire* (pp. 171 ff), suggests that there may have been two altars, about a mile apart, which were used by the antediluvian patriarchs.

This study is an attempt to clarify the matter by reference to accounts of individuals who settled or visited Adam-ondi-Ahman in 1838. Some of the problems to be considered are: (1) If Joseph Smith designated certain stones as the remains of an altar used by the patriarch Adam, why is this not recorded in his journal, which serves as the basis for the *Documentary History of the Church*? (2) What relationship does the "Nephite" altar bear to the so-called "altar of Adam"? And—of interest to SEHA members—(3) what references are there to objects of possible archaeological significance?

First, however, a few words about the location of the site. The rough sketch on page three (Fig. 3) is

taken from an aerial photograph of the area, which may be found in Elder Dyer's recent book (p. 25). The main valley of Adam-ondi-Ahman, through which the Grand River flows, is about one to two miles wide, and was often referred to by the early settlers as the "bottom land" of the Grand River. Currently, most of the valley is planted with corn during the growing season. On the eastern edge of the valley are wooded bluffs, about 100-150 feet high, interspersed with prairie or meadow. The main town site was located upon the bluffs and was first called Spring Hill, probably because of a spring which one writer recorded as having been walled-in on June 11 (Swartzell, p. 11). Between Spring Hill and Tower Hill, where the ruins of the "Nephite altar" were located, is a depression known as the small valley of Adam-ondi-Ahman. It was part way down Tower Hill that Lyman Wight's cabin was situated. A few logs still mark the site today.

Chronologically speaking, the first reference to an altar used by Adam is dated in late June or July 1838. Wilford Woodruff recorded in his journal a conversation with Abraham O. Smoot on May 12, 1883. Cowley summarizes Woodruff's journal account as follows:

President Smoot said that he and Alanson Ripley, while surveying at that town . . . , came across a stone wall in the midst of a dense forest of underbrush. The wall was laid in mortar or cement. When Joseph Smith visited the place and examined the wall he said it was the remains of an altar built by Father Adam and upon which he offered sacrifices after he was driven from the Garden of Eden. He said that the Garden of Eden was located in Jackson County, Missouri. The whole town of Adam-ondi-Ahman was in the midst of a thick and heavy forest of timber and the place was named in honor of Adam's altar. The Prophet explained that it was upon this altar where Adam blessed his sons and his posterity, prior to his death (Cowley, pp. 545-546).

This event probably constitutes the discovery of the "altar," as Ripley and Smoot first found it during the surveying of the site. Since Smoot did not arrive in Adam-ondi-Ahman until June 20 (Berlin, p. 23), the discovery must have occurred subsequent to this date. It is important to note that Joseph Smith made only four entries in his journal between July 10 and 26, 1838 (Joseph Smith, pp. 38-40, 47). The many gaps in Joseph's journal during the probable period of the discovery of the "Adamic altar" would easily explain

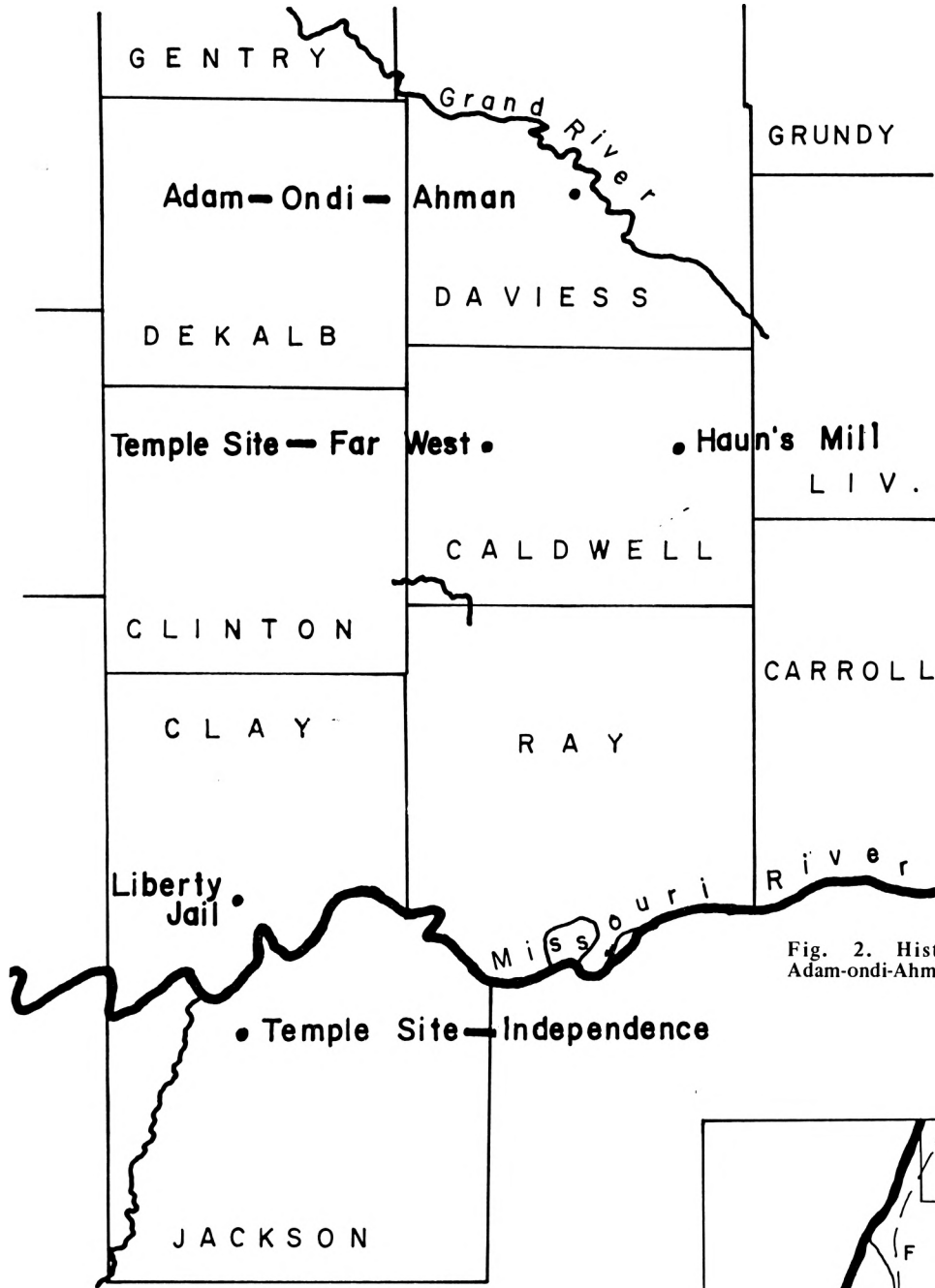


Fig. 2. Historic sites of Missouri near Adam-ondi-Ahman. Dyer, p. 24.

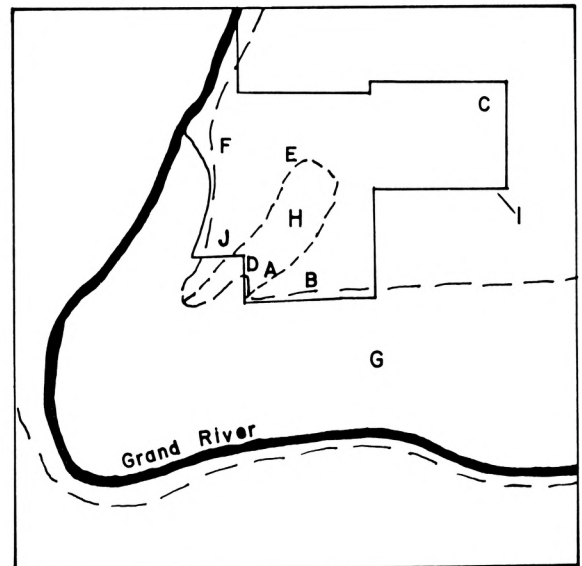


Fig. 3. Adam-ondi-Ahman: A, Lyman Wight's house; B, "Nephtic tower"—"Adamic altar of prayer"; C, temple site and "Adamic altars of sacrifice"; D, site of Stake organization; E, storehouse and town square; F, water well; G, large valley of Adam-ondi-Ahman; H, small valley of Adam-ondi-Ahman; I, Church property line; J, Spring Hill. Dyer, p. 25.

why this incident has not become part of the *Documentary History of the Church*.

A second account of a conversation with Smoot on the subject of the "altar" has recently been published by Dyer. This report antedates the Woodruff conversation by about two years and varies somewhat in describing the dimensions of the altar. Smoot said:

... The stones which lay scattered around looked as though they had been torn from a wall... I helped excavate around the base of the altar, some 2 or 3 feet deep, and from 6 to 8 feet in length, which was sufficient to thoroughly satisfy us that the foundation of the wall was still there... I heard Joseph say that it was the remains of an altar built by Adam; and that he offered sacrifice on it, and called his family and blessed them there (Dyer, pp. 173-174).

Both Smoot and John Taylor agreed that the location was "on the point of the hill that formed a curvature" and "commanded a beautiful view of the country."

Sometime in July or August, Henele Pikale visited Adam-on-di-Ahman. As he later noted in his recollections:

I visited Diahman [sic] in Davies [sic] County, and in company with the Prophet and others went to see Adam's altar. It was in timber, and where the stones came from, of which it was made, I have no idea, as there was none like them in the country so far as I could learn. The stones of which it had been built were in huge blocks laying [sic] around near each other. In the afternoon of the same day, Brother George A. Smith and I went and bathed in Grand River, after which we went to the house of Lyman Wight, where the Prophet Joseph, Sidney Rigdon, Don Carlos Smith and David Patten were (Pikale, p. 38).

John D. Lee arrived in Adam-on-di-Ahman in July, 1838, and built a cabin "in the valley of Adam-on-Diamond [sic], at the point where the Prophet said Adam blessed his posterity after being driven from the Garden of Eden" (Lee, p. 65). He further described the area:

Adam-on-Diamond [sic] was at the point where Adam came and settled and blest his posterity after being driven from the Garden of Eden. This was revealed to the people through Joseph Smith, the Prophet. The Temple Block in Jackson County, Missouri, stands on the identical spot where once stood the Garden of Eden.

When Adam and Eve were driven from the Garden they traveled in a north-westerly course until they came to a valley on the east side of Grand River. There they tarried for several years, and engaged in tilling the soil. Standing on the summit of the bluffs a person has a full view of the beautiful valley that lies below, dotted here and there with elegant groves of timber. On the top of this range of hills, Adam erected an altar of stone, on which he offered sacrifice unto the Lord. There was at that time (in 1838) a pile of stone there, which the Prophet said was a portion of the altar on which Adam offered. Although these stones had been exposed to the elements for many generations of time, still the traces remained to show the dimensions and design of the altar. After Adam had offered his sacrifice he went up the valley some two miles, where he blessed his posterity and called the place the Valley of Adam-on-Diamond [sic]... (Lee, pp. 91-92).

John Lyman Smith, the brother of George A. Smith, was another early settler at Adam-on-di-Ahman. His father John Smith, the uncle of Joseph Smith, was set apart as president of the Adam-on-di-Ahman Stake on June 28, 1838. In his journal John Lyman Smith recorded his recollections of Adam-on-di-Ahman, writing of a particular cliff:

In 1838 my father moved to Davies [sic] County, Missouri, where we assisted in building Adam-on-di-Ahman. Our house, built of logs, was located in a point of timber near the edge of the prairie. A few hundred yards from our door, toward Grand River, the ground seems to have dropped off from twenty to thirty feet, leaving a line of almost perpendicular rocks for two or three miles, running nearly parallel with the river. This piece of bottom land was covered with a rank growth of grass, occasionally interspread [sic] with shrubbery. It was called the Grand river bottoms and varied in width from one to two miles. This ledge formed a fence through which a passage was seldom found from one to the other. Along this edge of cliff [sic], we often traced rock walls with angles two or three feet in height, the angles containing pieces of ancient potteryware, all looking as if a hurricane had swept the buildings away, or

an earthquake had split the ledge in two and sent to destruction the building so easily traced along its edge and extending prairiewards several hundred feet.

About a quarter of a mile down the road, toward the river crossing, three or four rods to the left of the road, was a copse of trees and bushes, in the center of which was a raised stone work, which showed marks of fire, coal, etc. The falling of the leaves and blowing in of sand and dust had rounded up this knell [sic] until it was some feet above the road. This place was where the Prophet Joseph said Adam offered sacrifices and blessed his children. I looked upon this as a sacred spot, and often used to hide there when strangers passed along the road (John Smith, pp. 1-2).

In the middle of October, 1838, word was received at Far West that a mob was threatening the Saints in Daviess County. Accordingly, on October 15, about one hundred volunteers, including Joseph Smith, marched to Adam-ondi-Ahman to assist in its defense (Joseph Smith, p. 162). Among the volunteers was Edward Stevenson, who was eighteen years of age at the time, and was later to become one of the first seven presidents of the Seventies. Stevenson is important, since it was he who pointed out the location presently accepted as the site of "Adam's altar." In the Fall of 1888, accompanied by Assistant Church Historian Andrew Johnson, and in the Fall of 1895, with his wife and others, Edward Stevenson visited Adam-ondi-Ahman (Jenson, p. 162). A record of the latter trip, in a letter dated September 16, 1895, was published in the *Deseret News*. Here Stevenson gives a detailed description of the location of the "altar":

From the altar to the Lyman Wight log house (still standing), it is just about 200 yards, and nearly west. The point slopes moderately down, continuing into the valley nearly as much farther from the altar as it is to the house, making in all about 350 to 400 yards. From the altar to the old stable is about 200 yards to the northwest, making nearly a triangle with the three points, namely, the altar, Lyman Wight's house and the stable (E. Stevenson, 1895, p. 401).

A photograph by Edward Stevenson of the "altar" site in 1895 has also been published (J. Stevenson, p. 61).

In his autobiography, Stevenson refers to his experiences in 1838 at "Diahman":

Our camp was quartered in sight of Adam's altar, and to know this served to more fully inspire us in defence of our families, our friends, our sacred liberties, our religion, and our God.

About this time I stood in the sacred spot in common with Joseph Smith and others when Joseph pointed out the altar. Turning to the lovely valley below us in a large bend of Grand River, "Here," said the Prophet, "is the real valley where Father Adam called his posterity together and blessed them." Also he stated that the garden of Eden from whence Adam was driven was in Jackson County our center stake, where a great temple will be reared (E. Stevenson, *Auto.*, p. 63).

Referring to this visit of Joseph Smith to Adam-ondi-Ahman, Chapman Duncan recorded the following incident in his journal:

I think the next day, he [Joseph] said to those present, Hyrum Smith, Bishop Vincent Knight, myself and two or three others, "Get me a spade and I will show you the altar that Adam offered sacrifice on." . . . We went forty rods north of my house. He placed the spade with care, placed his foot on it. When he took out the shovel full of dirt, it bared the stone. The dirt was two inches deep on the stone I reckon. About four feet or more was disclosed. He did not dig to the bottom of the three layers of good masonry well-put wall. The stone looked more like dressed stone, nice joints, ten inches thick, eighteen inches long or more. We came back down the slope, perhaps fifteen rods on the level. The prophet stopped and remarked that this place where we stood was the place where Adam gathered his posterity and blessed them and predicted what should come to pass later generations. The next day he returned to Far West (Duncan, pp. 37-38).

Here Duncan appears to be referring to the foundation of the "altar," as did Smoot, and not to the loose stones on top of the hill. Undoubtedly the intact portion of the "altar" had been covered with a small layer of soil since its discovery earlier in the summer.

In 1895, stimulated by Stevenson's account in the *Deseret News* and a subsequent letter to the editor by Benjamin F. Johnson (Johnson, p. 677) dated November 5, 1895, affirming what Stevenson had written, Oliver B. Huntington wrote a detailed account

of his experiences as a boy at Adam-on-di-Ahman for the *Juvenile Instructor*, in which he also makes reference to the "wall" or foundation of the "altar":

The wall of rock that was in sight and rising above the ground about thirteen inches, was laid as accurately as any wall nowadays, and was five or six feet long. One end showed the corner and end wall enough to prove that it ran back into the hill; the other end of the wall was covered with earth, and I do not know that the visible end was the real end. Dirt had naturally washed and worn down so as to cover the body of the altar.

One day while sitting on the wall and devoutly thinking of the use that had been made of that place, I got a naturally-sharpened stick and dug into the earth that covered the altar and found charcoal quite plentiful. . . .

Perhaps those coals, I thought, were from wood burned by Father Adam, and perhaps that altar had been used by men of God hundreds and thousands of years after him.

I felt sure, however, that the rocks were the identical rocks that he placed there, for Joseph said, "That altar was built by our Father Adam and there he offered sacrifice."

The man who showed me the altar was with Joseph when he discovered it. He said that within a rod or two of the place Joseph stepped quickly ahead of the little company of men who were with him, and, standing upon the altar, told them what use had been made of that spot and who built it.

The rocks that were visible showed indisputable signs of having been burned with fire. I have hunted for rocks around there of that kind, but found none. There were plenty of other kinds not far distant. . . .

My father's house stood about two hundred and fifty yards from that altar, on the bottom land of Grand River, in the valley of Adam-on-Diahman [sic] (Huntington, 1895, pp. 720-721).

Huntington also made several references to the altar in his journal. One particularly puzzling reference in 1899 indicated that he did not believe that Edward Stevenson had found the "true Adam's altar":

. . . The night of October 4th, 1899, I

stayed with Elder Arnold Reiser in 6th Ward Salt Lake City. He was the missionary in Missouri that I wrote to about the altar of Adam at Adam-on-Diahmon [sic], and through my request, while on his mission he visited Diahman again and searched according to my minute directions and found remains of the wall of the Altar, which wall however had been torn down to a level or nearly level with the ground—probably by cattle, as it was in a pasture, so he proved that which I told Elder Edward Stevenson, viz., that he did not find the true Adam's Altar, as he had published (Huntington, *Diary*, pp. 30-32, 35; 439).

In an attempt to resolve the difference between Huntington and Stevenson about the altar, I was fortunate in locating a journal of Arnold Reiser with his reference to the above-mentioned conversation with Huntington. Under the date of October 4, 1899, Reiser wrote:

Brother Oliver B. Huntington called on me and gave me some good instructions. He said that I had seen the Altar of Adam and that he knew it was not on top of the hill but a few yards below, perhaps 50 yards. He said it had been made manifest why Adam should build the altar on a side hill. It was that he could kill the Bullock and let the blood run down on the altar as well as to have the bullock above so that he could place it upon the altar to offer it as an offering or sacrifice.

Thus, the difference of opinion was not about the exact location of the "altar," which both Stevenson and Huntington agreed was at Tower Hill, but about the actual stones of the altar, those on top of the hill being, in Huntington's view, possibly of later date, or if from the "Adamic altar," possibly reused by later peoples. This also would appear to resolve the apparent discrepancy among the accounts referring to a pile of stones and those referring to a wall or stonework, both being compatible with the Tower Hill location. The necessity for postulating two "Adamic altars," separated by a distance of about a mile, would also appear to have been eliminated.

In addition to an altar used by Adam, Huntington also makes reference to a tower built by the patriarch, as pointed out by Joseph Smith. He writes that after Joseph had indicated the site of the "altar," he further directed the following:

... [Joseph] told his brethren many things that had taken place there and in the valley just below, while Adam dwelt in that locality. They traveled on up into the prairie beyond. About half a mile or between a quarter and a half of a mile, just in the edge of a grove of timber, they came to a little elevated spot of earth, like a knoll or slight hill, the earth of which was thickly dotted with cobblestones.

"Here," the Prophet and Seer said, "Adam built a tower, from the top of which he could see all the surrounding country, and this knoll is formed of its remains. . . ."

When Alanson Ripley surveyed a part of the farming land around the settlement, I was flagman, and the spot of ground designated as the place of Adam's Tower came within that survey.

Our late president A. O. Smoot was flagman when Brother Ripley surveyed the town plat (Huntington, 1895, pp. 700-701).

Others who have left reports of "Adam's Altar" include Heber C. Kimball, John Taylor, Stephen Markham, Luman Shurtliff, and John Pulsipher.

It may therefore be considered established that Joseph Smith in 1838 *did* point out certain stone structures, or remnants of stone constructions, as having been associated with the patriarch Adam. Since Huntington indicated that the stone wall of the "altar" associated with the antediluvians appeared to run back into the hill, there is a possibility of recovering a portion that is still intact. The identification of skilled stone construction, possibly in conjunction with cement or mortar, dating to an archaeological "pre-Mound Builder" horizon, would undoubtedly be regarded as significant even by non-Mormons.

The references to sherds in the general area, and to "charcoal quite plentiful" at the "altar" site itself, suggest the desirability of placing these in a proper archaeological context.

Elder Dyer recently noted that the Church is thinking of erecting a bureau of information at Adam-ondi-Ahman in the near future. It would be an interesting and worthwhile project to undertake an archaeological reconnaissance of the area before it becomes too accessible to tourists and souvenir-seekers, who have long since removed the original stones at the top of Tower Hill, and before construction destroys, or at best, confuses, the stratigraphic situation. Since the Church owns much of the property referred to in the journal accounts, there should not be too much of a

problem obtaining permission for reconnaissance and test-digging. The recent work at Nauvoo and the Temple Site at that historic spot indicates the current interest of the Church in elucidating the past.

The only real obstacle to the archaeological investigation of Tower Hill is the dense vegetation in the area. A beautification of the area, however, including removal of a major part of the vegetation, will undoubtedly be carried out by the Church in connection with the erection of the proposed information bureau.

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- 113.1 SOCIETY MEMBERSHIP INCREASES. From January 6, 1968, to January 7, 1969, the membership of the Society increased by 160 members, bringing the total number of members to 738. This increase was partly the result of a recruitment campaign carried out last spring, during which an attractive brochure was mailed to archaeology enthusiasts throughout the world (Newsletter, 105.40).
- 113.2 MUSEUM APPOINTMENT. Carl Hugh Jones, SEHA general officer and BYU graduate in archaeology (BS, 1959; MS, 1961), according to a recent letter, has been appointed assistant museum director of the Nebraska State Historical Society, Lincoln, Nebraska. He formerly served that institution as curator of anthropology (Newsletter, 108.6).
Also, Mr. Jones read a paper at the Plains Archaeological Conference, held at Lincoln late in November. It dealt with the use of early US Land Office surveys in identifying historic Indian archaeological sites.
- 113.3 FREE HANDOUTS. One-page handouts, containing outlines and references to supplement nine lectures on archaeological subjects, are available free of cost from the SEHA office.
These lectures were delivered last summer in the BYU Education Week program by Dr. Ross T. Christensen (Newsletter, 106.8). They were grouped into three series as follows:
Archaeology and the Book of Abraham
"The Lebolo-Chandler Collection of Egyptian Antiquities"
"Catacombs, Mummies, and Papyri Rediscovered"
"Where was 'Ur of Chaldees?'"
New Dimensions in American Indian Origin Theories
"Range of Theories from Sound to Silly"
"The Dawning of a New Day; Some Archaeological Developments of the Past Thirty Years"
"The Phoenician Theory Reconsidered"
The "Tree of Life" in Ancient America
"The Tree of Life from Eden to Izapa"
"Lehi's Vision in Stone"
"The Story Behind the Lehi Stone"
Any of the above handouts may be obtained by

postcard from the Society office, 140 Maeser Bldg., BYU, Provo, Utah 84601. They do not count against the five "free past publications" per year to which SEHA members are entitled (Newsletter, 89.4).

(For a previous listing of similar handouts, see Newsletter, 99.7, 100.5.)

113.4 EXPEDITION TERMED "TREMENDOUS." By Claudia R. Veteto. The three students of archaeology who departed January 18 for Campeche, Mexico (see Newsletter, 112.30), and returned March 29 after ten weeks of excavating, unanimously referred to their experience as a "tremendous opportunity." Under the direction of Dr. Ray T. Matheny, and co-sponsored by the BYU-New World Archaeological Foundation, each of the graduate students was able to expand present-day understanding of the Preclassic and Classic cultures of Middle America.

Evan I. DeBloois, former SEHA editorial assistant (see Newsletters 93 through 96) and current doctoral candidate in archaeology at the University of Washington, made a comparative study of the archaeological sites of Santa Rosa Xtampak and Dzibilnocac in northern Campeche through an analysis of their ancient means of water storage. His efforts were primarily centered around the exploration of a series of *chultunes* (underground water storage units) found at Santa Rosa and dating from the Middle Preclassic through the Late Classic (200 BC to c. 1000 AD). Because there are no streams near Santa Rosa and because the water table is 100 feet or more below the surface of the ground, the early inhabitants dug storage pits into the limestone bedrock for collecting water. When the plaster with which they were lined became weak, the storage units were then used either as *basuras* (rubbish pits) and filled with broken pottery, or as burial shafts and filled with offerings such as small vessels and perforated jaguar teeth. At Dzibilnocac the water table is higher (only forty feet below the surface) and the problem of a sufficient water supply was solved by the excavation of wells. Through the study of the pottery found in the wells and the *chultunes*, Mr. DeBloois dates the construction of most of the sites to the Late Classic period with some earlier Preclassic occupation. With the help of several native workers he was able to re-map the northwest corner of the Santa Rosa site as well as survey and chart several new mounds and buildings which had not been charted before.

Richard B. Stamps, graduate assistant in the Department of Anthropology and Archaeology at BYU, made some ethnographic observations of modern

Maya life as well as a study of the transition between the ancient Maya *Puuc* architecture of the north and the *Rio Bec* of the south. The architectural style of Santa Rosa buildings seems to be a mixture of the three main styles common to the Yucatan Peninsula (*Puuc*, *Rio Bec*, and the *Chenes* of middle Yucatan). Through an examination of one test pit which cut through six plaster floors, each underlined with a layer of pottery, the change from Early to Middle Preclassic was viewed. Floor plans of each of the main buildings at Santa Rosa ("The Palace," "The Cuartel," "The Southeast Quadrangle," and the "The Serpent-Mask Building") were drawn, with each room being studied individually also and fine detail drawings made for future study. Because Santa Rosa is relatively inaccessible, its buildings have been well-preserved, with plaster and wooden lintels often completely intact. "The Palace" afforded the greatest challenge for architectural study, containing forty-four rooms, most of which consist of both an outer and an inner room. "The Palace" also contains a special feature in the form of two interior winding stairways, examples of which are rare in the New World. From viewing the erection of a modern Maya hut, Mr. Stamps concluded that a common feature depicted in stone on ancient Yucatan buildings is the construction of the Maya hut which has changed little over the years.

Fred W. Nelson, Jr., also an archaeology graduate student at BYU and a past participant in the SEHA annual symposium (see Newsletter, 103.6), directed a general survey of the site of Dzibilnocac in order to determine the areas and sizes of the Preclassic and Classic occupations. With the aid of four native workers, twelve test pits were studied and the mapping of the site almost completed. Several stelae were uncovered, one bearing an hieroglyphic inscription. Mr. Nelson intends to use his data to establish the chronology of Dzibilnocac in order to relate it to other sites of the Maya area.

113.5 INVITATION EXTENDED TO MEMBERS. All SEHA members will receive in the mail an invitation—included with this issue of the Newsletter—to prepare a paper to be read at the "Nineteenth Annual Symposium on the Archaeology of the Scriptures." Saturday, October 18, is the date that has been selected for this year's symposium, which is an annual event co-sponsored by the SEHA and the BYU Department of Anthropology and Archaeology.