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Editors(s): Bruce W. Warren

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14.0 ASIA-NORTH AMERICA LINGUISTIC TIE-UP, a review by John L. Sorenson. One of the most important developments in historical linguistics in recent years has been the establishing of a firm link between the Sino-Tibetan languages of eastern Asia (Burmese, Chinese, etc.) and the Athapaskan languages of North America (Navaho and Apache in the Southwest and others in northern Canada). Never before (aside from the case of the Eskimo tongue) has any Old World language been shown to be genetically related to any New World language. This new discovery strongly supports the idea of migration of the ancestors of the Athapaskans via the Bering Strait.

The correctness of the identification is strengthened by the fact that two independent workers reached the same result. Robert Shafer first published his work in January, 1952, in the International Journal of American Linguistics ("Athapaskan and Sino-Tibetan," Vol. 18, No. 1, pp. 12-19). The following July a prominent student of the late Edward Sapir revealed that that great teacher had reached the same general conclusion as early as 1933 but wished to do more research before publishing his results, a project which was prevented by his untimely passing. (See M. Swadesh, review of Shafer, IJAL, Vol. 18, No. 3, pp. 178-181, 1952.) Swadesh even used the new method of glottochronology (dating by linguistic variation) to estimate a date of the order of 3000 years since the divergence of the Asiatic and North American families. (This, however, has been criticized as unjustifiable use of a still-undeveloped system of dating, so the figure may be almost meaningless as yet.)

Archaeologically, evidence has been accumulating for several years that Woodland type pottery of the eastern United States is very similar to and quite probably derived from that of northeastern Asia of an early time level. Recent discovery of the same sort of pottery at Cape Denbigh, Alaska, belonging to the early Christian centuries, strengthens the case for this connection. It now is agreed by many archaeologists that the Woodland (and Hopewell) cultures of the eastern United States are ultimately of Asiatic origin via the Bering Strait. They may have coexisted for a considerable period with the otherwise later Temple Mound (Mississippian) cultures of Mesoamerican origin. Therefore, it may be that further linguistic research will also show some Indian languages of the eastern United States to link with those of Eastern Asia. (See J. Griffin, "A Preliminary Statement on the Pottery of Cape Denbigh, Alaska," in Asia and North America, etc., reviewed above, pp. 40-42, for discussion and other references; Paul Tolstoy, "Some Amerasian pottery traits in North Asian Prehistory," in Am. Ant. Vol. XIX, No. 1, July, 1953.)

Of course, this linguistic link does not establish the ultimate ra-

cial makeup of the Athapaskan-speakers.

Furthermore, intensive comparative linguistic research (not yet attempted) may sometime bolster the archaeological similarities currently being pointed out between the Americas and Western Asia.

- 14.1 **CONTACTS ACROSS THE PACIFIC**, a review by Wilfrid C. Bailey. Fourteen of the papers given at the three-day symposium on "Prehistoric and Historical Asia: Transpacific Contacts with the New World," offered by Section H (Anthropology) at the 118th meeting of the American Association for the Advancement of Science, in Philadelphia, December 27-30, 1951, have been published under the editorship of Marian W. Smith as Asia and North America: Transpacific Contacts (Memoirs of the Society for American Archaeology, No. 9, Salt Lake City, 1953). Although the Preface contains the statement, "Origins from such sources as the lost tribes of Israel, which now seem merely quaint, were seriously accepted by early travelers and scholars," the collection as a whole represents a significant trend in the thinking of present day American anthropologists. No longer is there an insistence on the Bering Strait region as the only route of migration. Several of the papers are of special interest to students of Book of Mormon archaeology.

George F. Carter in "Plants Across the Pacific," says that some plants did cross the Pacific as a result of culture contact. They include the bottle gourd, dated at Huaca Prieta, Peru, by radiocarbon at around 2500 B.C., and the coconut, both from the Old World. The sweet potato, which became important in Polynesia, had a South American origin. In conclusion he says, "Some plants positively were pre-Columbian in the Old World and in the New World, and at least one such transfer can be dated at about 2500 B.C. There is a formidable list of other plants, most of them related to the Middle American-Southeast Asian areas that range all the way from probable to possible cultural transfers. The long held doctrine of absolute separation of Old World and New World agricultures is no longer tenable."--p. 71. (Of note is the fact that agriculture could not have come via the Bering Strait. His connection of Southeast Asia and Central America and the date of 2500 B.C. for the earliest contact is furthermore significant.)

Gordon F. Ekholm, in "A Possible Focus of Asiatic Influences in the Late Classic Cultures of Mesoamerica," suggests that extra-American influences were important in the development of the Formative and Classic periods. However, most of his data, including many photographs, comes from a third, even later, period, possibly as late as the seventh and eighth centuries A.D., which is well after Book of Mormon times. This is just one of a series of such articles and museum exhibits by this author that have stimulated a great deal of thinking about such possibilities.

(However, Robert L. Rands, in "The Water Lily in Maya Art; A Complex of Alleged Asiatic Origin," Anthropological Papers, No. 34, Bureau of American Ethnology Bulletin 151, contradicts Ekholm's position and tries to show that the lotus motif of Southeast Asia and the water lily of Maya art represent independent developments. We should be cautious and not jump to conclusions on the evidence presented by either Rands or Ekholm, but rather consider both sides. Then we can move forward on firm ground.)

J. J. Graydon's "Blood Groups and the Polynesians," in the Australian journal called Mankind (Vol. 4, No. 8, 1952) is summarized as "Polynesian-Amerind Relationships," American Journal of Physical Anthropology, Vol. 10, No. 4, (1952), pp. 405-406. He presents evidence from blood grouping to

cast doubt on the usually favored Melanesian or Micronesian routes for the peopling of Polynesia. "In conclusion it is submitted that the serological evidence presented in this paper strongly supports a Polynesian-Amerind relationship, making it probable that the islands of Polynesia have been settled largely by migrations from continental America. Prevailing ocean currents and other factors suggest the coast of Peru as the starting point of such migrations."

- 14.10 THE GRAIN AMARANTHS: A SURVEY OF THEIR HISTORY AND CLASSIFICATION. Jonathan Deininger Sauer. *Annals of the Missouri Botanical Garden*, Vol. 37, 1950, pp. 561-632, plates 10-14. (Review *Am. Ant.* Vol. XIX, No. 1, p. 92, July 1953, by Volney H. Jones, Univ. of Mich.)

"Until recent years it was axiomatic in American anthropology that the cultural developments of the Old World and New World were independent and that any influences between the hemispheres were only by deculturizing northern routes. Almost the heart of the argument for this view was the essentially distinct inventory of crop plants and field methods in agriculture. It was recognized that the gourd and cotton did not quite conform, but there was a feeling that if we did not notice these problems they might go away. They are still with us, and recruits have been added in such crops as the sweet potato, coconut, and we can now add the grain amaranths. These recalcitrant domesticates and perhaps others, refuse to remain neatly compartmentalized in one hemisphere or the other." (For additional significant material see *Univ. Museum Bulletin*, Vol. 16, No. 4, June 1952, Old World Overtones in the New World; Some Parallels with North American Indian Musical Instruments, by Theodore A. Seder, Research Consultant.)

- 14.11 THE SIGNIFICANCE OF RECENT ARCHAEOLOGICAL DISCOVERIES IN INLAND ALASKA, by Froelich Rainey (Director, Univ. Museum, Univ. of Penn.) *Amer. Ant.*, Vol XVIII, No. 3, Part 3, p. 46, Jan. 1953.

"Northwestern America and northeastern Siberia, under present climatic conditions, together form one of the most formidable barriers to human communications one can find anywhere in the world. To refuse Neolithic man the ability to cross the southern Pacific and to accept his ability to cross or penetrate this region is straining at a gnat and swallowing a camel."

- 14.2 TEOTIHUACAN SEQUENCE REVISED, reported and reviewed by John L. Sorenson. The excavation and documentary research of Professor Pedro Armillas, field director of the New World Archaeological Foundation, has shown in recent years new material of vital importance for the understanding of the cultural sequence in central Mexico in Book of Mormon and post-Book of Mormon times. (Reported in conversation with John L. Sorenson and summarized in Willey, G. R. "Some Aspects of American Culture-History," Antiquity, No. 104, Dec. 1952, pp. 202-203.) The sequence as seen by him includes the following periods: following the long "Archaic" or "Middle" cultures (El Arbolillo, Zacatenco, Cuicuilco, Ticoman) is the first period related to Teotihuacan (but not found at the site), called by Armillas Chimalhuacan. This shows some relations to the Archaic but these are limited and Armillas is uncertain whether the period may be a descendant out of the Cuicuilco-Ticoman or perhaps a neighbor of that culture in location and time. Tzacualli ("pyramid") period is the earliest at the main site and corresponds to part of Teotihuacan I of previous classifi-

cations. This material comes only from within the Pyramid of the Sun (evidently the entire area was scraped off to get fill for the pyramid.) Miccaotli ("street of the dead") period corresponds to a part of Teot. I and most of Teot. II of the old classification. It was at the shift from Tzacualli to this that the pyramids of the Sun and Moon and other structural features were constructed. In this period the urban area of the site reached an estimated 1250 acres (500 hectares). The succeeding Xolalpan phase (approximately Teot. III) saw an urban area estimated at about 1800 acres (750 hectares). This is also the period characterized by the cylindrical tripods, fresco-painted vessels, and naturalistic murals. Immediately following comes Tlamimilolpa phase with its carved (champlevé) vessels. Tlamimilolpa ended with burning of a large part of the site. A related successor phase occurs elsewhere, at Azcapotzalco (Ahuitzotla-Amantla period) but not at the main site which may have been abandoned. Atop the Teotihuacan ruins later and curder cultures are represented by Coyotlatelco type pottery (two meters of debris) and later Mazapan culture remains. These last two groups did no monumental building but took advantage of some of the standing ruins of the old site.

Of chronological significance is Armillas opinion that Xolalpan phase (Teot. III) is mostly contemporary with the Classic Maya (Tzakol-Tepeu) period which is dated by the GMT correlation of the Maya dates as beginning about A.D. 200. Parallel in time to these phases is Esperanza of Guatemala City (Kaminaljuyu site). If this arrangement holds, then Miccaotli phase at Teotihuacan, which is "Classic" by almost any definition, begins somewhere around the time of Christ, as Armillas judges.

An additional recent development is the revision of the Kaminaljuyu (highland Guatemala) sequence. This has been reported in summary (Berlin, "Excavaciones en Kaminaljuyu: monticulo D-III-13, Antrop. e Hist. de Guatemala, Vol. IV, No. 1, Jan., 1952.) and the full treatment will be given in the soon-ready, extremely important publication of Drs. Kidder and Shook on the pre-Classic materials of Kaminaljuyu. It now appears that there was a Classic phase at Kaminaljuyu (labeled "Aurora") which precedes Esperanza and fits in time with Miccaotli.

The implications of these finds are that the highland centers of central Mexico and highland Guatemala (at least) were essentially "Classic" in their culture a relatively long time before the Maya area. The further implication is that the Maya Classic, which appears quite suddenly, really owes its origin to ideas which had previously had their development in other areas. Armillas uses strong arguments (from human and physical geography) to support his view that the most important developmental centers of Mesoamerica were in the highlands whence, at their cultural peaks, ideas spread down to the less favorable lowland areas.

A recent report (April 15 Newsletter, 5.11) that "Teotihuacan I" materials in central Mexico are generally overlain by a layer of volcanic sand, coupled with Armillas' date of about the time of Christ for Miccaotli (Teot. II) may give some Book of Mormon students interesting ideas for future testing.

- 14.3 New Editor. Bruce W. Warren has succeeded Ross T. Christensen as editor of the U.A.S. Newsletter. The retiring editor has been diligent in his efforts to improve the newsletter since November 25, 1952, having edited six newsletters since that time. Alfred L. Bush and Bruce W. Warren have assisted him.