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160.0 A FOURTH CENTURY A.D. MIGRATION IN MEXICO AS RELATED BY IXTLILXOCHITL. By Bruce W. Warren, adjunct professor of anthropology at Brigham Young University and trustee of the Society for Early Historic Archaeology. Paper read at the Society's Third-third Annual Symposium on the Archaeology of the Scriptures, held at BYU on September 28 and 29, 1984. Updated and revised with a preface by the editor.

Editor's Preface. The idea that Huematzin or Hueman of Ixtlilxochitl's native American history was one and the same person as Mormon, famous Nephite leader of the Book of Mormon, first appeared in print, so far as we are aware, in *Ancient America and the Book of Mormon*, by Milton R. Hunter and Thomas Stuart Ferguson (Kolob Book Co.: Oakland, 1950), pp. 337-346. This view was thereafter further developed by Ferguson in his *One Fold and One Shepherd* (Books of California: San Francisco, 1958), pp. 214-220, 307-316, 320-324.

Ancient America and the Book of Mormon, incidentally, contains the first part of Ixtlilxochitl's Toltec history ever published in English. It was translated, we understand, in 1939 by Arnulfo Rodriguez at the instance of Mr. Ferguson. See pp. v, 6, 14.

However, as an intensive student of the pre-Columbian archaeology and literature of Mesoamerica for many years, Dr. Warren has reached a differing conclusion. To him, Huematzin and the Tulteca people he led, rather than being Nephites, were more likely a later Lamanite people.

Dr. Warren has updated his 1984 symposium paper with new information that has lately come to his attention. In order properly to understand his "Addendum, 1986," it should be noted, one should distinguish between the Hueytlapallan of the 1984 paper and the Huehuetlapallan of the 1986 addendum. (*Huey* = large, great; *huehue* = old, ancient.) Some informed students

have taken the latter place name, "Huehuetlapallan," to refer to a very ancient center of the Book of Mormon civilization, perhaps even Zarahemla itself, while others disagree.

DON FERNANDO DE ALVA IXTLILXOCHITL was a prince of the royal dynasty of Texcoco. That city and kingdom was located in the eastern part of the Valley of Mexico, not far from the Aztec capital, Tenochtitlan, modern Mexico City.

Ixtlilxochitl was educated in a Spanish school. Between AD 1600 and 1625, he wrote in the Spanish language a 945-page history of his ancestors called *Obras Historicas*, compiled from the royal archives of Texcoco.

In the first 47 pages of his history, Ixtlilxochitl records a series of events of the fourth and fifth centuries AD, involving a people from the Gulf Coast land of Hueytlapallan called Hueytlapallaneca or Tulteca. He tells of warfare, of their banishment from their homeland, of

their subsequent migration, of their colonization of some 14 different locations in central and southern Mexico, and of their final stop in northern Oaxaca at a place they called Tula, where they established their capital.

The goals of this paper are (1) to fix the chronology or dating of the events; (2) to locate the lands and cities of the account; and (3) to identify the astrologer, Quetzalcoat Huematzin, who guided the migrants.

Students of the Book of Mormon who are especially interested in this subject are referred for further study of Mesoamerican archaeology to such a recent textbook as *The Aztecs, The Mayas, and Their Predecessors: The Archaeology of Mesoamerica*, by Muriel Porter Weaver.

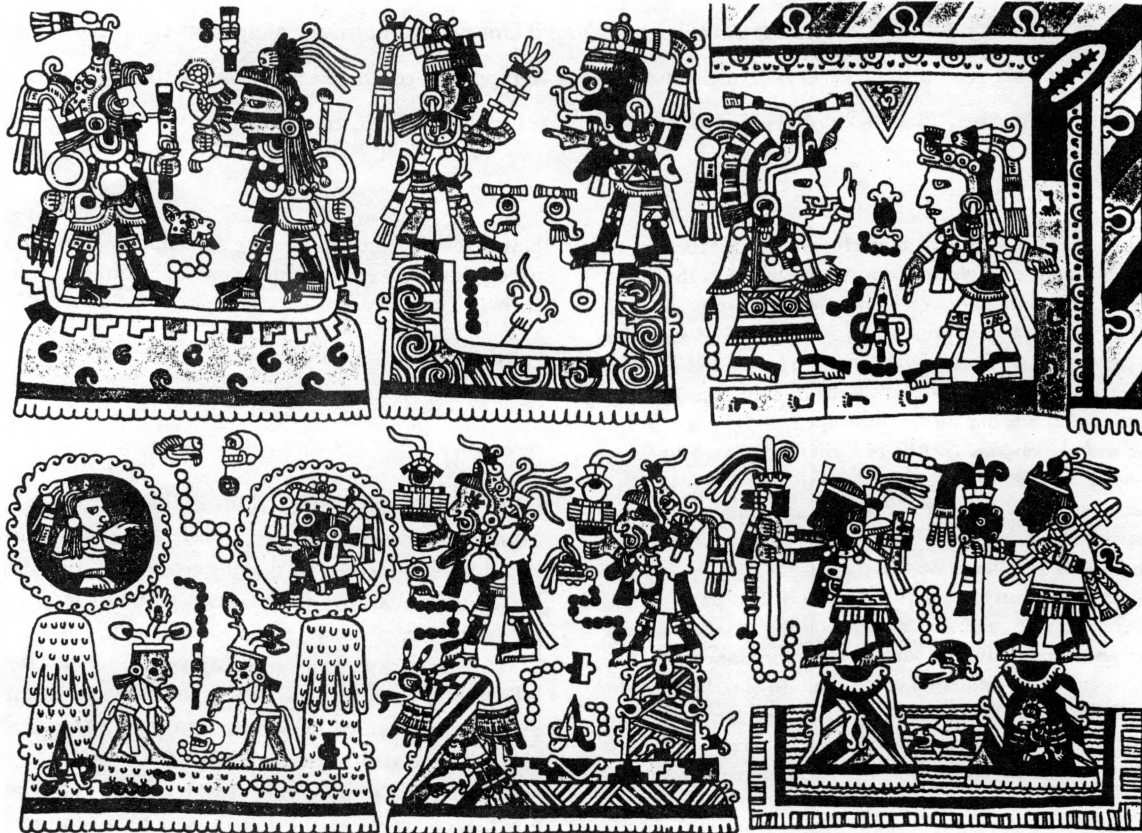
THE MIXTEC CODICES "VIENNA" AND "NUTTALL"

Hernan Cortes in the summer of 1519 shipped two Mixtec codices (painted written documents) to King Charles V of Spain. Current scholarship identifies these

as the Codex Vienna and the Codex Nuttall. Both were painted in the middle of the fourteenth century AD, a century and a half before Cortes' conquest.

Gordon Brotherston has recently discovered that most of the codices from central and southern Mexico had a "base date" from which the many calendar dates within them were calculated (*A Key to the Mesoamerican Reckoning of Time: The Chronology Recorded in Native Texts*; British Museum Occasional Papers 38, London, 1982). Brotherston identifies three codex groups, each with a different base date, which he labels Tulteca, Mixtec, and Chichimec. The Tulteca base date is the year 13 Reed 3114 BC; the Mixtec, 13 Reed 11 AD; and the Chichimec, 13 Reed 647 AD. The Codex Vienna has the Tulteca base date, 3114 BC (cf. Nuttall, pp. 73, 76), although in the Mixtec art style, while the Codex Nuttall has the Mixtec base date, AD 11 (Nuttall, p. 4). This shows that the Mixtecs began to record dates 3125 years later than the Tulteca had begun.

In all three groups a given year, 13 Reed for example, occurs in 52-year cycles. This explains why 13 Reed can appear many times in the Christian calendar system.



Codex Nuttall, page 14. Pictorial representation of a part of the fourth century AD migration recounted by Ixtlilxochitl.

CHRONOLOGY OF THE TULTECA MIGRATION

Ixtlilxochitl's history is recorded in the Chichimec calendar system, which was initiated in AD 647. Unfortunately, he uses the same system for earlier dates than that, when he begins his migration account with the year 13 Reed 320 AD. (The latter date, incidentally, also marked the beginning of the Fourth World Age [*Obras*, I:15].) The process lasted until AD 441, when some of the

migrants arrived at Tula in northern Oaxaca. They next spent six years building their capital at that place, then selected their first king in AD 447 (see Table 1).

Fortunately, the two Mixtec codices, the Nuttall and the Vienna, have confirming dates and places. The Codex Nuttall, p. 14, shows dates of AD 343 at Xalisco, 392 at Xiuhcohuac, and 408 at Iztachuexuca. The Codex Vienna, p. 21, pictures Quetzalcoatl Huematzin Nine Wind at either Hueyxallan or Xalisco in AD 338. (Incidentally, both the Mixtec and Tulteca calendar

TABLE 1
HUEYTLAPALLANECA (TULTECA) PROVINCES

(Nuttall, p. 14; Vienna, p. 21d)

<u>Outer Provinces</u>	<u>Duration</u>	<u>Discoverer</u>	<u>Inner Provinces</u>	<u>Duration</u>
1. Tlapallanconco	332-334	Cecatzin/Ehecatzin	8. Tutzapan	371-376
2. Hueyxallan	335-338	Cohuatzon	9. Tepetla	377-383
3. Xalisco (343)	338-346	Xiuhcohuatl	10. Mazatepec	384-391
4. Chimalhuacan Atenco	347-351	Tlapalmetzin	11. Xiuhcohuac	392-399 (392)
5. Tochpan	352-356	Metzotzin	12. Iztachuexuca	400-425 (408)
6. Quiyahuitlan Anahuac	357-362	Acamapichtzin	13. Tulanzinco	426-440
7. Zacatlan	363-370	Chalcatzin	14. Tula	441-446

TABLE 2

IXTLILXOCHITL'S MIGRATION TOPONYMS

Hueytlapallan, Tlachicalzincan: Cerro de las Mesas, Veracruz.

Tlapallanconco: Apoala, Oaxaca.

Hueyxallan: San Pedro Jicayan, Oaxaca.

Xalisco: Xalisco, Veracruz.

Chimalhuacan Atenco: S.E. Mexico City.

Tochpan: Tochpan, Veracruz (northern).

Quiyahuitlan Anahuac: Near Veracruz City, Veracruz.

Zacatlan: Zacatlan, Puebla.

Tutzapan: By or in the Tuxtla Mountains of Southern Veracruz.

Tepetla: N.E. of Jalapa, Veracruz.

Mazatepec: Mazatlan, Oaxaca.

Xiuhcohuac: ca. 70 kms. west of Tuxpan, Veracruz (northern).

Iztachuexuca: Huexotla, D.F. (south of Texcoco).

Tulantzinco: Tulancingo, Oaxaca.

Tula: near Coixtlahuaca, Oaxaca.

systems were available for use in Ixtlilxochitl's time.)

The chronological indicators for the Codex Nuttall dates are illustrated (Nuttall, p. 14) by six symbols representing six 52-year calendar rounds (sacred "centuries"). Six calendar rounds equal 312 years, which, when added to the date AD 11, equal AD 323. But the year date shown is 7 Reed, which means another 20 years must be included in our calculations. The result is the date AD 343, at which time the Tulteca or Hueytlapallaneca stopped at Xalisco in central Veracruz for a ritual ceremony. The other two dates on the same page are then located in the 52-year round according to their respective year dates.

Ixtlilxochitl provides useful keys for unraveling the distances and directions traveled by the migrants. He states (I:24) that the group went six leagues, about 15 miles, each day. However, he tells us the direction of travel only about one-third of the time.

The results of years of occasional attention on the part of this writer to the problem of locating the place names (toponyms) in Ixtlilxochitl's account are summarized in Table 2. Fourteen toponyms appear in that record, and fortunately, on p. 31 of the Codex Vienna, just 14

TABLE 3

BUILDING AND STEAMBATH TOPONYMS

(Vienna, pp. 31a and 31b)

- | | |
|--|--|
| 1. Building with a red xolotl inside, p.31a,5. | 1. Red and white steambath with a "fanciful head" on the front, p. 31b,15a. |
| 2. Building with flames inside, p. 31a,5. | 2. White steambath with flames and a "fanciful head" on the front, p. 31b, 15a. |
| 3. Building with four maize stalks bound together in red and white paper or cloth, p. 31a,5. | 3. White steambath with white smoke in the doorway, p.31b,15a. |
| 4. Building with a dais inside, p. 31a, 5. | 4. White steambath with grey smoke in the doorway, p. 31b,15a. |
| 5. Building containing a tasseled ornament, p. 31a, 6b. | 5. Orange steambath with a white top, p. 31b,15a. |
| 6. Building with two shells, p. 31a,6b. | 6. White steambath with flowers in its doorway, p. 31b, 15a. |
| 7. Building with three flowers inside, p. 31a,6b. | 7. Steambath with a red xolotl hanging upside down from the ceiling, p. 31b, 15a. |
| 8. Building with a rain deity embedded in it, p. 31a, 6b. | 8. Steambath with a red and white bundle hanging upside down from the ceiling, p. 31b, 15a. |
| 9. Building with a shield and three plant stalks on top, p. 31a. | 9. Shining steambath, p. 31b, 15a. |
| 10. Building with three white speech scrolls (?) on top, p. 31a. | 10. Steambath with smoke or speech scrolls on top and above the doorway, p. 31b, 15a. |
| 11. Building with two cacao pods inside; the base of the building is split, p. 31a. | 11. Split steambath with cacao pods on top and in the doorway, p. 31b, 15a. |
| 12. Enclosure containing two cacao pods; the base of the enclosure is split, p. 31a. | 12. Steambath with split cacao pods or. top and in the doorway, p. 31b, 15a. |
| 13. Platform decorated with twelve multi-colored dots; a round jewel or necklace split into four quarters is on top, p. 31a. | 13. Steambath with necklaces divided into four parts on top and in the doorway, p. 31b, 15a. |
| 14. Enclosure containing a round jewel or necklace, p. 31a. | 14. Steambath with split necklaces on top and in the doorway, p. 31b, 15a. |

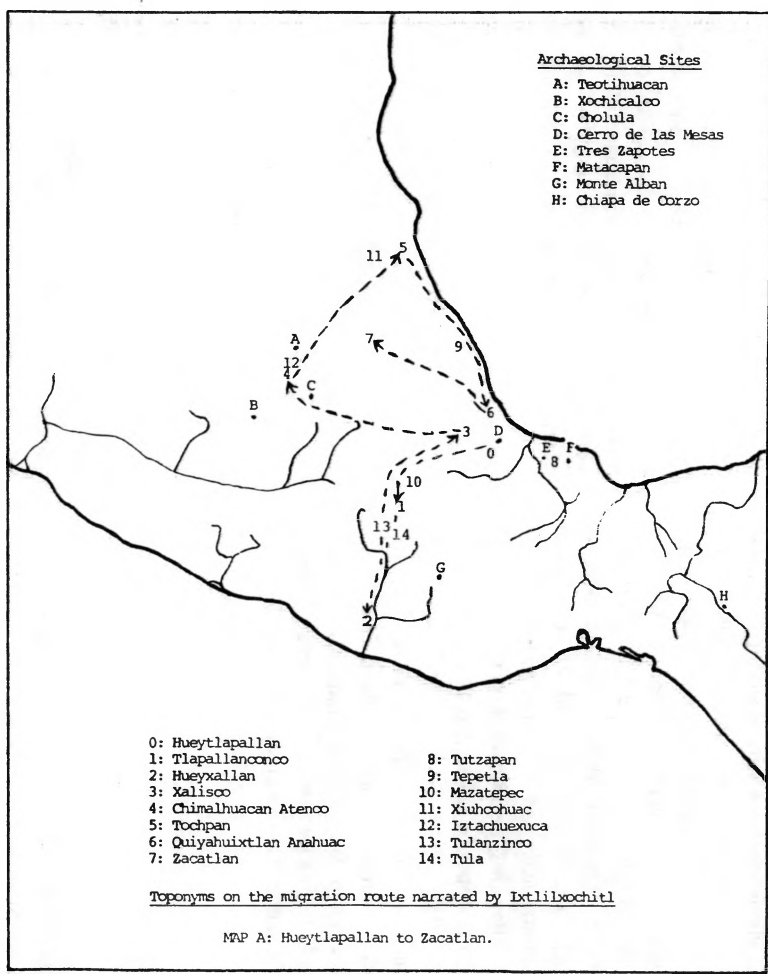
TABLE 4

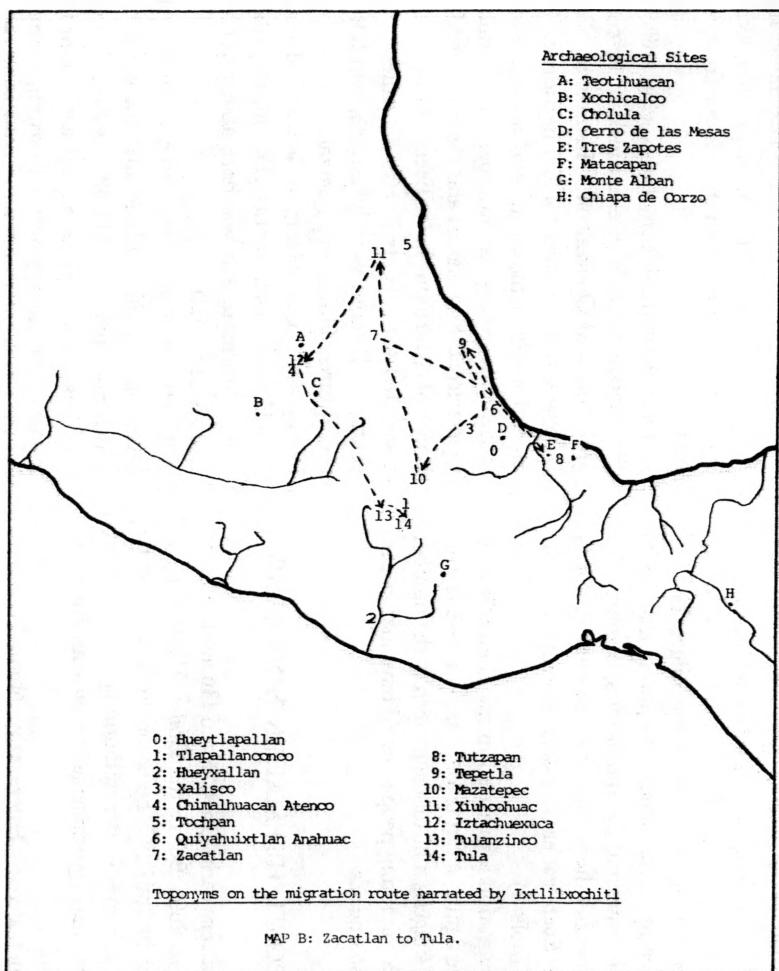
SEVEN STEWARDS OF THE HUEYTLAPALLANECAS

(Nuttall, pp. 37-38)

1. Ehecatzin	9 Wind	Wind
2. Coatzon	7 Snake	Snake Head
3. Xiuhcoatl	4 Snake	Fire Serpent
4. Tlapalmetzon-tzin	7 Crocodile?	Stone to grind colores (red)
5. Metzoltzin	7 Monkey?	Small month, moon, leg hairs
6. Acapitzin/ Tlacomihua	7 Rain	Reed dart or arrow (major)
7. Chalcatzin	1 Rain	Jade (major)

The 14 discovered lands each had an associated steambath which was under the control of female 1 Eagle. Each also had another ceremonial structure. However, the 14 lands are divided, two apiece, among only seven stewards.





toponyms with their 14 steambaths (ceremonial structures) are shown at AD 338, along with Quetzalcoatl Huematzin Nine Wind (see Table 3). Maps A and B show the locations and directions of travel of the migrants.

Ixtlilxochitl's migration account mentions that seven leaders (two major ones and five minor ones) accompanied the group and credits them with the discovery of the 14 lands and cities. Each leader is associated with two of the 14 places (see Table 4).

This same migration is pictured in the Codex Nuttall, pp. 36-39. Once again, seven leaders are connected with the group. This suggests a historical pattern in the number of leaders such a migrating people would have in that part of ancient Mesoamerica.

QUETZALCOATL HUEMATZIN NINE WIND

The birth of a very early Quetzalcoatl Huematzin Nine Wind is dated to 2896 BC in the Codex Vienna, p. 4. Nine years later, in 2887 BC, he is shown descending to the earth after a heavenly consultation (p. 5). As time passed, that particular Quetzalcoatl became an ancestral focus of worship.

But the Quetzalcoatl Huematzin Nine Wind of Ixtlilxochitl's account is a much later person. Born around AD 250, he is described as white and bearded and wearing a long tunic (*Obras*, I:21, 29). Around AD 284 he is shown preaching his doctrine to Ulmeca-Xicalanca people in the area of Cholulu, Puebla. Ixtlilxochitl calls him the first historian and refers to him as an astrologer (pp. 18, 20, 29, 31). He is credited with painting a sacred history of the Tultecas on a codex called the Teoamoxtli or divine book, about AD 550. He was nearly 300 years old when he died shortly afterwards. (Pp. 31, 32).

Several pages of the Codex Nuttall illustrate Quetzalcoatl Huematzin Nine Wind. He is shown at Cholula on p. 22. Pp. 16, 18, 20, and 21 show him engaged in various activities in and around Tula. (Curiously, two different Quetzalcoatl Huematzin Nine Winds, fighting on opposite sides in a sacred war, are illustrated on p. 20.)

After Quetzalcoatl Huematzin Nine Wind died, the Codex Nuttall shows him in a death bundle at Zaachila(?) (p. 15), at Colhuacan (p. 19b), and at Tilantongo (p. 42). Finally, around AD 1043 we see him as a god(?) somewhere in the Mixteca Alta area of southern Mexico (p. 46).

SOME CONCLUSIONS

This paper has presented evidence for dating the events of Ixtlilxochitl's migration account to the fourth and fifth

centuries AD. Fourteen of his place names have also been located on maps of Mesoamerica, these locations having some confirmation from the Mixtec codices Vienna and Nuttall.

The individual whom Ixtlilxochitl calls Quetzalcoatl Huematzin appears several times in the codices Vienna and Nuttall as Quetzalcoatl Huematzin Nine Wind. He is usually shown wearing a flint headdress. This man was an astrologer, a historian, and a prophetic leader.

In past years a number of parallels between Quetzalcoatl Huematzin and the prophet Mormon of the Book of Mormon have been pointed out. Both are associated with events in ancient America of the fourth century AD, both were historians, and both prophesied the future. However, Quetzalcoatl Huematzin could hardly have been Mormon, for several reasons:

1. He was born about AD 250, i.e., about 60 years before Mormon, who was born about AD 310 (see 4 Ne. 1:48; Morm. 1:2).

2. He lived into the sixth century AD, whereas Mormon was killed a little after the battle of Cumorah, which took place in AD 385 (Morm. 6:5; 8:1-3).

3. His people conquered and settled new lands for permanent possession, whereas Mormon led his Nephites in a great retreat that resulted in their giving up their lands.

4. Although he was a religious leader, he was not a direct military leader, as was Mormon, who served as commander in chief of the Nephite armies.

5. He was an astrologer, but there is no evidence that Mormon practiced that art.

6. He painted his history on a codex, while Mormon engraved his on metal plates.

It is likely, therefore, that Quetzalcoatl Huematzin Nine Wind should be considered in a Book of Mormon context as an astrologer-leader of some group of later Lamanites, among which the seven lineages of Lehi's descendants were represented, rather than to identify him with Mormon, the prophet-general who led the Nephites.

ADDENDUM, 1986

In his continuing research on political and military developments of the centuries immediately following the end of the Book of Mormon account in AD 421, more information has come to the writer's attention from the pen of Fernando de Alva Ixtlilxochitl, in addition to that presented in the foregoing 1984 symposium paper.

Ixtlilxochitl tells of a great council meeting held in 97 BC. His account of this important calendar event is quoted by Hunter and Ferguson in their *Ancient America and the Book of Mormon* on p. 147:

In the year 5097 since the creation of the world, which was *ce Tecpatl*, and 104 years after the total destruction of the *Quinametzin* Philistines, all the land of this New World being in peace, all the Tulteca *wisemen*, astrologers as well as men of other arts, got together in *Huehuetlapallan*, *seat of their kingdom*, where they discussed many things, happenings and calamities that they had, and movements of the heavens since the creation of the world, as well as many other things which, because their histories were burned [at the coming of the Spaniards], have not been able to be known nor understand more than what has here been written. Among other things, they added the leap year in order to make the solar year agree with the equinox, and many other curiosities, as will be seen in their tables and rules for their years, months, weeks, and days, signs and planets, according as they understood them, and many other curiosities.

Unfortunately, Hunter and Ferguson mistakenly assign the date 132 BC to this council meeting. The correct date, 97 BC, is shown pictorially on p. 4 of the Codex Nuttall (see Brotherston, *A Key to the Mesoamerican Reckoning of Time*, p. 42).

The year 97 BC is the beginning date of one solar span of 1508 years of 365 days, or 1507 years of 365.2422 days, which was completed in AD 1412, as recorded in the Codex Mexicanus, p. 9. Furthermore, 29 calendar rounds of 52 years each, or 1508 years, are painted on the Codex Nuttall, p. 4, as part of the leap-year correction of the calendar.

Also, still more historical information relevant to the fourth century AD migration can be gleaned from the Codex Nuttall, p. 4. At the base of the first column is an impending sacrificial scene involving four individuals. They are standing on a row of four colored rectangles. The first on the left has the year date, 10 House (in the year calendar having 365 days); the second has the ritual calendar date, 1 Flower (in the ritual calendar having 260 days); the third has the ritual calendar date, 1 Grass; and the last rectangle, the year date, 1 House. What all this means is that the Tulteca year calendar represents the year 32 BC as 10 House, while the Mixtec calendar represents it as 1 House. In the ritual calendars, which were uniform throughout ancient Mesoamerica, 1 Flower is 52 days earlier than 1 Grass.

At this point, an important archaeological monument becomes an additional source of information: Stela C at Tres Zapotes, Veracruz. Its historical date is 4 September 32 BC, while its Long Count date is 7.16.6.16.18 6 Flint. This falls into the same 52-day interval between 1 Flower and 1 Grass.

Significantly, the ritual date of 6 flint falls within the 52-day time span shown on Nuttall, p. 4, as explained above. This correlation between a pre-Hispanic painted book (Codex Nuttall) and Stela C at Tres Zapotes also implies that the archaeological site is in the locality of the

ancient land of Huehuetlapallan, because the astronomical conference held in 97 BC took place at that city. The homeland of the migrating Tultecas in the fourth century AD was therefore Huehuetlapallan!

160.1 SOME REFLECTIONS ON WARREN'S FOURTH CENTURY A.D. MIGRATION. By the editor. Dr. Bruce W. Warren's reconstruction of the actual route of the migrants from Hueytlapallan to their new city, Tula, under the leadership of Quetzalcoatl Huematzin (see above, 160.0) suggests some additional observations.

The people of which Dr. Warren treats were not the only Tulteca of the Mesoamerican chronicles. Nor was the capital they founded in AD 441 at the end of their migration, the only Tula. The name *Tula* is understood to be an abbreviation of *Tullan*, which in the Nahuatl language means place of rushes. The name *Tulteca* means primarily those of Tullan but, by extension, people of great skill or most cultured persons. The later Tulteca or Toltecs of Tula (Tullan) were actually but a remnant of more ancient Tulteca, those of the land Ixtlilxochitl calls Huehuetlapallan (*Huehue*, or Old, Tlapallan).

Likewise, neither is *Quetzalcoatl*, the sacred name or title of the ancient life god that accompanies Huematzin's personal name, the only instance known of the use of that name by leaders of the Tulteca and other ancient peoples of Mexico. In fact, there must have lived scores, or even hundreds, of priests and kings down through the centuries until the Spanish conquest who were wont to cast a glow of spiritual prestige upon their ministries or reigns by adopting the name *Quetzalcoatl* in addition to their own.

Incidentally, the fact that this name was attached to so many different persons of various time periods has made the unraveling of pre-Columbian history from the chronicles and the codices peculiarly difficult.

In the Old World too, the practice of succeeding monarchs using an ancestral name of great prestige through several generations is well known from ancient times. The name *Rameses* or *Ramses*, for example, was borne by 11 Egyptian pharaohs who reigned between 1400 and 1000 BC. The name *Ptolemy*, generally followed by a second, individual name, was had by 14 rulers of Egypt of the fourth to first centuries BC. The name or title *Caesar* was borne by many Roman emperors beginning in the first century BC, and variations of it have continued in use in northern Europe down to the twentieth century, for example, *kaiser* (Austria and Germany) and *czar* (Russia).

A striking parallel is found in the Book of Mormon itself. Jacob 1:11 tells us that the Nephites, in honor of their great ancestor, consistently called their kings Nephi, in addition to the ruler's personal name.

The original "Quetzalcoatl" was an ancient, mysterious life god who it is claimed actually visited the remote forefathers of the native Americans around the time of Christ. Many students of the Book of Mormon have in fact proposed the identity of this original Quetzalcoatl with the resurrected Christ of the Nephite scripture himself.

Book of Mormon students usually think of both the names *Tula* and *Quetzalcoatl* as having *Nephite* connections. Why they now appear instead, according to Dr. Warren, with Lamanite connections is puzzling. Perhaps an explanation is provided in 4 Nephi 1:24-27, where we read that, following the apostasy of AD 201, there arose

many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and administer that which was sacred unto him to whom it had been forbidden because of unworthiness. (Vs. 27.)

No doubt these apostate churches eventually allied themselves with the Lamanite cause, carrying with them only certain accouterments of the original Nephite Christianity into an era when the Nephites as a distinct people no longer existed, while the Lamanites went on warring among themselves. (See 1 Ne. 12:19-21; Morm. 8:8-9.)

One of the accouterments of the pre-apostate Christianity still lingering among Dr. Warren's Lamanite Tulteca of later centuries seems to have been their preference for the sacred number seven (see Table 4). Could this preference have had anything to do with the seven lineages of the Book of Mormon? The term *seven lineages* does not actually appear in the Nephite record, but the names of seven lineages do: Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites — and always the same seven and in the same order (Jac. 1:13; 4 Ne. 1:36-38; Morm. 1:8-9). Once again, the lineages show up in the Doctrine and Covenants (3:16-18) — the same seven and in the same order — in a context that suggests that all seven still exist somewhere, though their identity remains as yet unknown to us.

Two of the seven leaders of Ixtlilxochitl's record are designated as "major" ones, with the remaining five as "minor" ones. This, too, suggests the dominant positions of Nephi and Laman over the founders of the other five lineages of the Book of Mormon account.

Could it also mean that Ixtlilxochitl's Tulteca claimed to have with them descendants of all seven lineages?

BIBLIOGRAPHIC NOTE

Various brief studies of the ancient deity Quetzalcoatl may be found in SEHA publications. See especially *Bulletin of the University Archaeological Society*, No. 4, pp. 1-18; *Progress in Archaeology*, pp. 114-116, 149-150; *UAS Newsl.*, 91.32, 94.1, 94.4; *Newsl. and Proc.*, 103.61, 132.0 (pp. 2-3).

At the Society's Twenty-eighth Annual Symposium on the Archaeology of the Scriptures, held in 1979, Diane E. Wirth read a paper entitled "The Seven Primordial Tribes of Ancient America." We understand that the author will include the material of her symposium paper in a volume on ancient American civilization that is soon to appear.

The reader may also wish to consult an article by the editor, "The Seven Lineages of Lehi," *New Era* (Salt Lake City), Vol. 5, No. 5 (May, 1975), pp. 40-41.

160.2 NEW TESTAMENT ARCHAEOLOGY FEATURED AT ANNUAL SYMPOSIUM.

"Archaeology and Christian Beginnings" was the theme chosen for the Society's Third-fourth Annual Symposium on the Archaeology of the Scriptures.

Eight papers on New Testament and related topics — also two on Mesoamerican - Book of Mormon subjects — were presented to SEHA members and their friends on Friday and Saturday, October 11 and 12, 1985, in the J. Reuben Clark Law Building, Brigham Young University, Provo, Utah.

GUEST SPEAKER

Dr. Jack Finegan, a renowned New Testament archaeologist, delivered a Guest Address on Friday evening, and also a luncheon address on Saturday.

The Friday address, illustrated with slides, was entitled "Archaeological Sites in the Life of Jesus." The Saturday address was "New Calculations in New Testament Chronology (A Simple Story About a Complicated Matter)."

Dr. Finegan is a professor emeritus of New Testament history and archaeology at the Pacific School of Religion and the Graduate Theological Union of Berkeley, California. He considers himself to be primarily an interpretative archaeologist rather than an excavator, i.e., one who brings the findings of field workers together for the purpose of reconstructing history. (More information on his professional career may be found in *Newsl. and Proc.*, 159.4.)

Dr. Finegan's Guest Address was introduced by Richard L. Anderson, BYU professor of ancient scripture, who has toured with him in Bible lands.

Dr. Finegan deliberated on a number of specific finds in Jerusalem itself, such as the Greek inscription found in the temple area forbidding Gentiles entrance to the sacred enclosure, and the location of Pilate's Praetorium or judgment hall and of Calvary and Jesus' tomb (cf. *Newsl. and Proc.*, 148.1).

At nearby Bethlehem, the grove sacred to Tammuz or Adonis, paramour of Venus, which the pagan Romans later planted around the spot where it was believed Jesus had been born, was discussed, as well as the Christian churches built upon the site by the emperors Constantine and Justinian.

The city still called Nazareth is certainly the agriculture-based town that stood there in the time of Jesus. His relatives continued to live there, and tombs have now been discovered that mark its limits as it stood at that time.

At Capernaum (Tell Hum) at the north end of the Sea of Galilee, the Jewish synagogue later built upon the ruin of the one in which Jesus taught on the Sabbath (Mark 1:21-22) and excavated in modern times by Franciscan monks was reported. Also noteworthy is the excavation of an octagonal Christian church built at the same town on the spot where it was believed the apostle Peter's home had stood (cf. Mark 1:29-31).

In his Saturday luncheon address Dr. Finegan focused attention primarily on the chronological problem of the correct date of Jesus' birth. Several recent interpretations of the evidence were considered and the conclusion reached that it was probably in 4, or perhaps 5, BC.

OTHER NEW TESTAMENT PAPERS

In addition to Dr. Finegan's addresses, six other papers on New Testament archaeology and related subjects were read on Saturday.

In the Saturday morning session, Catherine Thomas, a PhD candidate in early Christian history and instructor of New Testament and Honors Book-of-Mormon classes at BYU, presented CHRISTIANITY'S "QUMRAN": A CENTURY OF GREEK MANUSCRIPT FINDS. A number of recent discoveries, although not so well publicized as the Dead Sea Scrolls, have had a powerful effect in establishing the received text of the New Testament as being early and reliable.

James R. Harris, EdD, an associate professor of ancient scripture at BYU, then read JEWISH CHRISTIANS AND THEIR SYMBOLISM: A KEY TO THEIR DISPERSION AND DOCTRINE.

Thomas W. Mackay, PhD, was the author of the next paper, A FOURTH-CENTURY EARLY CHRISTIAN TEXT

BEING EDITED AT BYU (TYCONIUS' COMMENTARY ON REVELATION). Because of his unavoidable absence, the paper was read in his behalf by his student, Mrs. Thomas.

Finally, Douglas L. Wyler, DDS, who served as the physical anthropologist during archaeological investigations of mummies and other remains of the first century BC and the first century AD under Dr. C. Wilfred Griggs, field director, read REPORT OF BRIGHAM-YOUNG-UNIVERSITY EXCAVATIONS AT SEILA, IN THE FAYUM, EGYPT, 1984.

At the Saturday afternoon session, Benjamin Urrutia, advanced student of Hebrew and anthropology and contributor on the staff of the *Newsletter and Proceedings*, read UPDATE ON THE SHROUD OF TURIN.

J. Eugene Seach, PhD, a researcher on early Christianity, next read DID FREE MASONRY COPY ITS RITUAL FROM MORMONISM?

MESOAMERICAN SUBJECTS

The New Testament subjects were followed Saturday afternoon by two Mesoamerican papers:

V. Garth Norman, MA, MS, president of Archaeological Research Consultants of American Fork, SEHA trustee, and contributor on the staff of the *Newsletter and Proceedings*, read THE CUBIT, AN OLD-WORLD UNIT OF MEASURE, FOUND IN MESOAMERICA? (The title was changed from the listing on the printed program, "King Gudea's Cubit in Ancient America?" Cf. *Newsletter and Proceedings*, 158.7.)

Finally, Allen J. Christenson, DDS, former translator of Quiche Mayan in the translation department of the LDS church, read DEATH AND RESURRECTION IN THE THEOLOGIES OF EGYPT AND MESOAMERICA.

Dr. Franklin S. Harris, Jr., well known physicist and an SEHA trustee from 1950 to 1970 and again from 1984 to the present (*Newsl. and Proc.*, 158.2), organized the Symposium as general chairman. Assisting him as Symposium Committee members were Dr. Richard L. Anderson (consultant), Ruth R. Christensen (secretary), Esther Phelps Parks (publicity), Dr. Ross T. Christensen, Dr. Welby W. Ricks, and Benjamin Urrutia.

Dr. Harris personally conducted the Friday evening session. Mr. Urrutia conducted the Saturday morning session, and Mrs. Parks, SEHA president, conducted on Saturday afternoon. Both President Parks and Dr. Harris delivered brief welcoming addresses Friday evening.

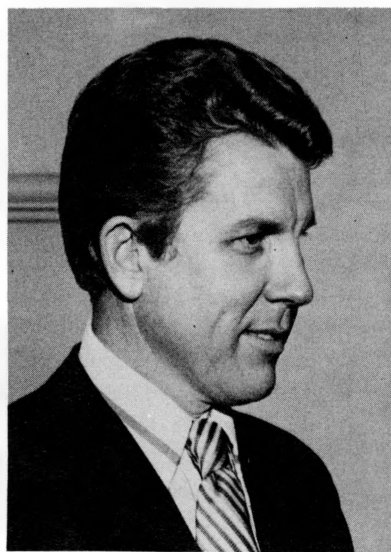
The Annual Symposium on the Archaeology of the Scriptures is an occasion for fellowship among Society

members and their friends and for sharing research findings on the archaeology of the Scriptures, particularly the Book of Mormon. The Symposium has been held nearly every year since 1947.

Papers selected from among those which have been presented at the Annual Symposium appear in the *Newsletter and Proceedings*. It is editorial policy to publish such a paper in nearly every issue. Prepublication copies of symposium papers are not distributed from the Society office without the express permission of the author. However, in case a member desires to request a copy of a paper directly from its author, the editor will be glad to help him make contact. It is then the author's option whether to supply it.

160.3 DALE L. BERGE ADDED TO BOARD OF TRUSTEES. A Brigham Young University archaeologist known for his excavation of sites connected with LDS church history was elected an SEHA trustee at the Annual Business Meeting of the Society, held on October 12, 1985.

Dr. Dale L. Berge, BYU professor of anthropology, was added to the SEHA Board of Trustees, thus making a total of 13 members. The Annual Meeting is usually held following the Annual Symposium on the Archaeology of the Scriptures (see above, 160.2) and elects trustees to serve as members of the Board for the following year.



Dale L. Berge

Also elected at the 1985 Annual Meeting were the following incumbent trustees: Ross T. Christensen; Ruth R. Christensen; Franklin S. Harris, Jr.; M. Wells Jakeman; Clark S. Knowlton; Macoy A. McMurray; V. Garth Norman; Esther Phelps Parks; Virgil V. Peterson; Welby W. Ricks; John A. Tvedtnes; and Bruce W. Warren.

Dr. Berge has long been active in the affairs of the SEHA. In 1963 he was elected president of the BYU Campus Chapter and thus automatically served the following term as a member of the Society's Executive Committee (*UAS Newsl.* 86.4).

He has read four papers before the Annual Symposium: 1969, "Excavations at the Peter Whitmer Home, Fayette, New York;" 1978, "The Jonathan Browning Site: Archaeology and Restoration at Nauvoo, Illinois;" 1980, "Excavations at the Nineteenth-Century Village of Goshen, Utah;" and 1982, "Location of the Original Log House of Joseph Smith, Sr." (*Newsl. and Proc.*, 143.2, 145.0, 146.5, 148.5, 151.2.)

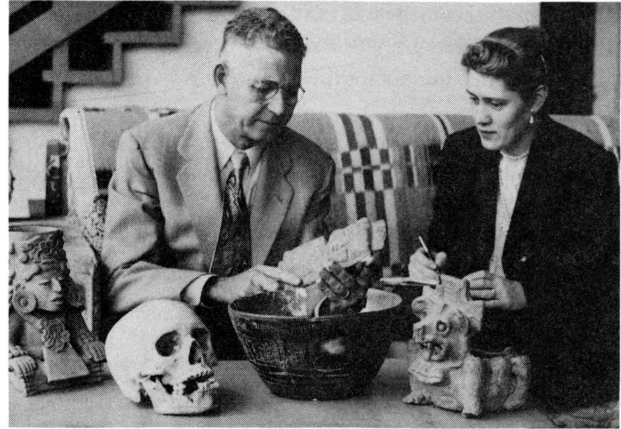
Dr. Berge's 1969 excavation of the Whitmer home was important in connection with the sesquicentennial general conference of the Church of Jesus Christ of Latter-day Saints, held on April 6, 1980, which marked the 150th anniversary of its founding. The excavation made possible the pinpointing of the site where the Church had been organized under the direction of the prophet Joseph Smith in 1830 and also the reconstruction of the Whitmer home. Portions of the general conference were telecast from the rebuilt log cabin to a large audience assembled at the Mormon Tabernacle in Salt Lake City and to many thousands of others in their homes via international television. (*Newsl. and Proc.*, 145.0.)

The 1982 excavation of the home of Joseph Smith, Sr., at Palmyra, western New York, is of particular interest in connection with Book of Mormon archaeology. It was there that Joseph Smith, Jr., founder of the Mormon faith, witnessed a series of three visits by Moroni, ancient American prophet, chronicler, and military leader, during the night of September 21, 1823. At that time the angel revealed to him the location of the inscribed metal plates from which the Book of Mormon was later translated.

Dr. Berge joined the BYU archaeology faculty in 1968 and has continued in that position to the present time. He was awarded the MA degree in archaeology by that institution in 1964 and the PhD degree in anthropology at the University of Arizona in 1968. (*UAS Newsl.*, 86.22, 91.10; *Newsl. and Proc.*, 105.51, 108.7)

He is the author of some 70 papers, mostly reports of his excavations bearing on LDS church history. Dr.

Robert L. Schuyler, curator of the University Museum at Philadelphia, has written, "I would rank Professor Berge as the most outstanding scholar in his specialization for your region and certainly one of the two or three leading historical archaeologists in the entire Far West. Berge has made BYU a recognized center for American historical archaeology, both in regard to research and graduate training. [He] is a nationally recognized scholar in his field, and this recognition has been extended to his home institution."



Gene and Ruth Vincent classifying artifacts, 1957. Courtesy Mexico City College.

160.4 SEHA LEADER PASSES AWAY. Major Joseph Eugene ("Gene") Vincent of Garden Grove, California, active in Society leadership since 1955, died of a heart attack on September 19, 1985.

Major Vincent became a member of the SEHA in 1954 when he moved to Mexico following his retirement from the United States Army. He became the assistant director of the Society's Mexico City Chapter and the editor of the Chapter newsletter, the *Archae-O-logic*, in 1955. In 1959 the SEHA named him a general officer. He became an advisor to the Society's Board of Trustees in 1971 and served in that office until his demise. (*Newsl. and Proc.*, 131.3.)

A career in the US Army before Major Vincent's retirement included military intelligence and, following World War II, war-crimes investigation. He served as the chief of railway detectives in Germany and rendered critical assistance in connection with the Kronberg Castle jewel-theft case and in discovering the circumstances of the mysterious death of Hermann Goering.

After the Vincents moved to Mexico in 1954, his wife, the former Ruth E. Spencer, joined him in studying anthropology at Mexico City College (now the University of the Americas). The archaeological activities of this husband-wife team included organizing the Frissell Museum of Zapotec Antiquities and excavating at the ruins of Yagul, both located in the state of Oaxaca. It was their son David who first discovered evidence of the use of the cubit, an Old World unit of measure, by the builders of Yagul (*Newsl. and Proc.*, 158.7; see "Editor's Note").

In 1956 Major Vincent was awarded the Master of Arts degree in anthropology and archaeology at Mexico City College. The following year he was made the resident director of the College's Regional Studies Center at Oaxaca. During this time he served as assistant editor of *Mesoamerican Notes* and as editor of *Boletín de Estudios Oaxaqueños*.

Later, he stated his intention to earn the doctorate in physical anthropology. We understand that the Doctor of Science degree was conferred upon him.

Between 1959 and 1963 he was the editor of the popular anthropology magazine *Science of Man*. His interest in Mesoamerica led him to prepare a suggestive map of Book of Mormon lands, which was printed by the publisher of that magazine.

Major Vincent is the author of three papers read before the Annual Symposium on the Archaeology of the Scriptures: 1960, "Mexico City College and Its Archaeological Explorations in Southern Mexico," 1961, "Science and Religion," and 1963, "Some Views on Book of Mormon Geography." (*Progress in Archaeology*, pp. 152-154; *Papers of the Fourteenth Annual Symposium on the Archaeology of the Scriptures*, pp. 61-69 [see map on p. 69].)

About 1965, Major Vincent and his family donated and loaned an important collection of archaeological and ethnographic artifacts and linguistic publications to the Museum of Archaeology and Ethnology (now the Museum of Peoples and Cultures) at Brigham Young University (*Newsl. and Proc.*, 102.7).

160.5 GIOVANNI TATA NAMED 1986 SYMPOSIUM CHAIRMAN. Giovanni Tata, an advanced archaeology student from Italy, will serve as general chairman of the Society's Thirty-fifth Annual Symposium on the Archaeology of the Scriptures, to be held later in 1986.

This announcement was made by Dr. Welby W. Ricks, SEHA vice-president. (One of the duties of the office of vice-president is to appoint the symposium chairman each year.)

Mr. Tata is a native of Taranto, Italy, and is now living in Salt Lake City. Brigham Young University awarded him the BS degree in its Department of Anthropology and Archaeology in 1977 and the Master of Arts degree in 1980. His master's thesis was a catalog of a collection of ancient Peruvian textiles in the BYU Museum of Peoples and Cultures. (*News. and Proc.*, 146.3, 148.4.)

Mr. Tata has completed the course work for the Doctor of Letters degree in classical and Egyptian archaeology at the University of Turin, Italy. He is concurrently studying for the PhD in anthropology at the University of Utah, Salt Lake City, and has also completed course work for that degree (*News. and Proc.*, 148.4). His doctoral thesis at Utah is a study of the ancient Egyptian textile

industry from its beginnings down to the coming of the Greeks in the fourth century BC.

In 1982 Mr. Tata was appointed curator of the Utah Pioneer Trails State Park (*News. and Proc.*, 148.4). He has also served as a special instructor in art history a number of years at BYU and as a research associate of the Museum of Peoples and Cultures. He is now the research curator for ancient and primitive art at the Utah Museum of Fine Arts at the University of Utah and heads a team at Sperry Univac Corporation of Salt Lake City which translates computer publications into Italian.

Mr. Tata read a paper entitled "Investigations of the Turin Shroud" at the Society's Annual Symposium on the Archaeology of the Scriptures in 1981. This was later published in the *Newsletter and Proceedings* (148.0). The paper reported research he had carried out while a graduate student in archaeology at the University of Turin.

THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY depends heavily on donations from those who are interested in the archaeology of the Scriptures, especially that of the Book of Mormon. Tax-exempt donations may be sent to the LDS Foundation, A-285 Smoot Building, BYU, Provo, Utah 84602.

The donor should ask the Foundation to restrict it to the use of the Society for Early Historical Archaeology (SEHA). The Foundation thereafter sends him a receipt for income-tax purposes. At the same time he may wish to write the SEHA office about how he wants his gift spent.

Some uses of the gift could be (1) to sponsor an issue of the *Newsletter and Proceedings* by paying the printing cost, about \$600; (2) to sponsor an Annual Symposium on the Archaeology of the Scriptures, usually held in October, \$300 to \$600; or (3) to add to the Society's Research Fund to help pay for important projects in the archaeology of the Scriptures, especially the Book of Mormon, including excavations in Mesoamerica.

The Society's mailing address is Box 7482, University Station, Provo, Utah 84602.