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12.0 Dead Sea Scrolls, a review by Bruce W. Warren. A well known French scholar has produced the fullest account yet published on the amazing Dead Sea Scrolls discovered in 1947 near Jericho, Palestine. Some of the contents of A. Dupont-Sommer's book, The Dead Sea Scrolls (Macmillan: New York, 1952), are here presented.

Dupont-Sommer falls in line with most of the scholars in identifying the "Covenantors" with the Jewish sect of Essenes. At present it is known that the "Covenantor-Essenes" left copies (in whole or in part) of Genesis, Leviticus, Deuteronomy, Judges, Isaiah, Daniel, Habakkuk Commentary, Apocalypse of Lamech, Jubilees, Manual of Discipline, Psalms of Thanksgiving, and the Rule of Battle for the Sons of Light. In addition it is now realized that such previously known writings as the Damascus Document, Second Enoch, Testament of the Twelve Patriarchs, Assumption of Moses, Psalms of Solomon, and Apocalypse of Baruch are also attributable to this sect.

The author traces the name "Essene" back to an eastern Aramaic origin and suggests that the sect had its origin in Jewish colonies in Mesopotamia and later spread to Palestine. This conclusion is supported by Irano-Babylonian influences that are noticable in Essene doctrines. "Essene" has the same meaning as the Hebrew name "Hasidim." Dupont-Sommer is persuaded that the two groups are in fact identical.

In 167 BC the Maccabean revolt against Syria occurred and Judas Maccabaeus was "the chief of the Hasidim" (2 Macc. xiv. 6). In this epic struggle the Hasidim-Essenes were filled with a martial spirit as shown in the newly-found scroll, the Rule of Battle for the Sons of Light. During the reign of John Hyrcanus (135-104 BC) the war ceased to be a "Holy War" and became one of conquest. Under Aristobulus I (104-103 BC) matters deteriorated to the point where he even assumed the title of king. It was at this point that the Master of Justice, a priestly leader among the Essenes, intervened and regrouped the Hasidim-Essenes around himself, saying that the official priesthood had betrayed their covenant with God. This gave rise to the "New Covenant," the pure and authentic continuation of the former Hasidim-Essenism. The Master of Justice also introduced a radical reform into Essenism which won for him the titles of Lawgiver, Founder, and Unique Master. This came about under the influence of the mystical movement, Neo-Pythagoreanism.

This great Jewish teacher had a lengthy ministry (103? - ca. 63 BC) before he was put to death by Aristobulus II (67-63 BC). The Essenes then fled to Damascus until Herod the Great took possession of Jerusalem in 37 BC. Herod the Great, Josephus says, "held the Essenes in high esteem and showed them more consideration than ordinary mortals deserved."

(Antiq. XV, x. 4, Paragraph 372). They were now completely pacified and withdrawn from the world and no longer displayed a martial spirit.

Dupont-Sommer compares this Jewish movement with the Christian movement as follows: "Everything in the Jewish New Covenant heralds and prepares the way for the Christian New Covenant. The Galilean Master, as He is presented to us in the writings of the New Testament, appears in many respects as an astonishing reincarnation of the Master of Justice. Like the latter He preached penitence, poverty, humility, love of one's neighbour, chastity. Like him, he prescribed the observance of the Law of Moses, the whole Law, but the Law finished and perfected, thanks to His own revelations. Like him He was the Elect and the Messiah of God, the Messiah redeemer of the world. Like him He was the object of the hostility of the priests, the party of the Sadducees. Like him He was condemned and put to death. Like him He pronounced judgement on Jerusalem, which was taken and destroyed by the Romans for having put Him to death. Like him, at the end of time, He will be the supreme judge. Like him He founded a Church whose adherents fervently awaited His glorious return. In the Christian Church, just as in the Essene Church, the essential rite is the sacred meal, whose ministers are the priests. Here and there at the head of each community there is the overseer, the 'bishop'. And the ideal of both Churches is essentially that of unity, communion in love --even going so far as the sharing of common property."--p. 99.

Differences could be noted between Christ's ministry and that of the Master of Justice--especially as to atonement and resurrection. Perhaps Matt.24:23-26 will prove of interest to the reader.

Between 66 and 70 AD, when Titus the Roman emperor was laying siege to Jerusalem, Essene communities in the Wilderness of Judea were forced to flee but hid their scrolls at the cave of 'Ain Feshka with the intention of returning. Circumstances were such that they never returned, and the scrolls lay hidden from the world until their accidental discovery in 1947. (See also The Biblical Archaeologist, Vol. 11, No. 2, May, 1948, and subsequent numbers; UAS Newsletter, No. 3, December 5, 1951.)

- 12.1 Kon Tiki Voyage, a review by Thomas Stuart Ferguson. Thor Heyerdahl, world famous explorer and anthropologist, is the author of a new book, American Indians in the Pacific (George Allen & Unwin, Ltd.: London, 1952), which appears to lend powerful support to one of the fundamental claims of the Book of Mormon. This latest effort furnishes the scientific background and theory behind the Kon Tiki voyage of 1947, which Heyerdahl and five companions undertook on a balsa raft from the coast of Peru out into the Polynesian area of the South Pacific.

That voyage demonstrates that the ancient inhabitants of Peru and Central America were capable of building sea-going craft and crossing vast expanses of ocean. Heyerdahl's theory is that Polynesia was first colonized about 500 AD by a White people from Peru. The currents and trade winds would have carried the early explorers into the Polynesian area, Heyerdahl believed. He proceeded to substantiate his theory by actually making such a voyage on a primitive craft (see Heyerdahl's The Kon-Tiki Expedition). This caught the imagination and attention of the world. Now, in this new book, he presents the scientific evidence behind his theory. There are 821 pages of print--large pages at that. The book is profusely illustrated and is a publisher's masterpiece.

Heyerdahl opines that the first colonizers of Easter Island, the

Marquesas, the Society Islands, and Tonga were a White people, whose art and culture were identical to those of Peru of 500 AD. There are many similarities in language, sculpturing, and physical characteristics, including blood type, nose form, hair, stature, etc. The botanical evidence, he argues convincingly, strongly sustains his position. He further maintains that these early White Peruvians were great navigators and that they sailed the eastern Pacific out toward the Society Islands. There are many words identical in the vocabularies of the Peruvians and the Polynesian colonizers. The myths and memories of the peoples of Peru and of Polynesia reinforce the connection between the two zones.

It is significant that Heyerdahl is of the opinion that the early White colonizers first went from southern Mexico and Central America (where the Book of Mormon appears to place the early White Israelite peoples of Lehi and Mulek) to Peru, thence to Polynesia. The Chroniclers of Mexico and Central America--some of the same sources cited in Ancient America and the Book of Mormon--are quoted. However, some of the strongest sources were overlooked by Heyerdahl: He does not refer to such remarkable records as the Totonacapan account from Guatemala, nor to Sahagun; nor does he cite Ixtlilxochitl.

Heyerdahl maintains that the present Polynesians are a composite people whose ancestry stems from three distinct racial groups. The earliest colonizers were those already mentioned: White men from Peru and Central America. The next wave of colonizers consisted of Indians from British Columbia, western Canada (totem poles, early boats, physical characteristics including blood type, weapons, arts and crafts, and ocean currents all indicate a connection between British Columbia and the Islands.)

The third people involved in the colonization of the Polynesian islands was a group from Melanesia having very dark skin and black, curly hair (a negroid type). This strain, he suggests, was introduced into the eastern Pacific by the earliest White settlers, who apparently traversed the entire South Pacific area and imported the dark-skinned inhabitants of Melanesia into their island homes as laborers and servants.

American Indians in the Pacific is a magnificent book--beautifully written--with important information to all Book of Mormon students. It clarifies some of the problems presented by the story of Hagoth (Alma 63:4-8). It is possible that the latter journeyed from Central America to Peru, instead of directly to Polynesia, and that it was his descendants who went out into the South Pacific from the mainland of South America.

12.2 Pyramid Burial. Perhaps the most spectacular archaeological discovery of the year in the Western Hemisphere was made last December, when the jewel-laden sarcophagus of a seventh-century dignitary was opened beneath the Temple of the Inscriptions at Palenque, southern Mexico.

The presence of a subterranean construction was suspected in 1949, when archaeologist Alberto Ruz L. of Mexico's Instituto Nacional de Antropología e Historia inspected rows of plugged-in holes along the edges of a flagstone in the floor of the temple. Investigation disclosed the uppermost steps of a series of rubble-choked stairways leading down through the 72-foot pyramid on which the temple stands to a point six feet below the level of the surrounding plaza. Here, the skeletons of six human sacrifices and an offering of jade and pearl were found. Beyond, the excavators came upon a crypt, the walls of which were embellished with a frieze showing a procession of nine larger-than-life-size personages bedecked in elaborate Maya style. In the center of the chamber was a construction

which was at first taken to be a sacrificial altar. The top consisted of a slab of fine, hard stone measuring 12'6" x 7'2" x 10", upon which was carved in low relief in exquisite workmanship the ancient religious symbol of the Tree of Life.

The discovery that the altar was hollow prompted Dr. Ruz to lift off the ponderous carved top with the aid of truck jacks. The altar-top proved to be a lid, and beneath it lay an inner lid. Both these lids removed and the secret of Palenque lay bared. The "altar" was a sarcophagus! Within lay the moldering remains of a Maya king or priest laid to his last rest around 633 AD, and among the bones lay fabulous quantities of beads, rings, and other jewelry fashioned from that most precious substance known to the ancient Maya, jade.

We have not learned the identity of the personage whose remains were accorded such ceremonial honor, but his death would date to about two centuries following the close of the Book of Mormon record. Palenque is famous for its sculptured portrayals of the Tree of Life symbol. The BYU Department of Archaeology, through the courtesy of UAS member Dr. H. Val Hoyt, possesses a plaster of Paris cast of the renowned "Tablet of the Cross" (a Tree of Life sculpture from Palenque) dating to about 643 AD. No. 4 of the Bulletin of the University Archaeological Society is largely devoted to the subject of Tree of Life symbolism in ancient America. The present discovery tends to confirm the essential religious significance of the symbol, for the burial of a personage of such obvious ceremonial rank in direct association with the Tree of Life symbol strongly suggests that the concept was of signal importance in the hope of the after-life.

Further significance may lie in the fact that we have here a generalized Egyptian-like trait: the burial of a dignitary within or beneath a pyramid-like construction. Aside from the Burial Mound periods of eastern United States, this trait is exceedingly rare in the New World. Most American "pyramids" have much more in common with the Mesopotamian temple towers than with Egyptian pyramids in that, unlike the latter, both serve as substructures for temples or sanctuaries, rather than as tombs for the dead. Yet, just how rare is this trait? Will close examination reveal the presence of similar tombs beneath other New World temple pyramids, so well hidden as to have remained heretofore unnoticed?

Members may enjoy reading further accounts of the Palenque find in Life, April 27, and in Time, December 15. Spanish-speaking members will also find excellent accounts in the May-August and September-December, 1952, issues of Tlatoani (Mexico, DF) and in recent numbers of Mañana (Mexico, DF).

- 12.3 Annual Symposium and Business Meeting. The Society's Seventh Annual Symposium on the Archaeology of the Scriptures will be held this year in June, in connection with the Thirtieth Annual Leadership Week of BYU, instead of in the fall as heretofore. Three two-hour sessions are planned for Tuesday, Wednesday, and Thursday, June 16, 17, and 18, at 2:15 PM, Room 230, Physical Science Building; also, a motion picture, Thursday, at 4:45 PM. It is expected that UAS members recently returned from the New World Archaeological Foundation expedition to southern Mexico (12.7, following) will be present to give illustrated reports.

The Annual Business Meeting of the UAS will be held in the same room. The time is Wednesday, June 17, at 4:30 PM. All members who are able are urged to be present at both the Business Meeting and the Symposium.

- 12.4 Chapter Election. At a May 6 meeting of the newly-authorized St. George Chapter of the UAS (April 8 Newsletter, 11.10), LaVon Thompson was elected assistant director to work with Frank D. Holland, previously named as director by the Executive Committee. Other officers chosen were LaRee Lamoreaux, secretary, and Montrue Larkin, treasurer. Fourteen of the 18 chapter members were present. ~~Much interest was created by a motion picture on Honduras, taken by members, Mr. & Mrs. Joseph Edwards.~~
- 12.5 Lecture on Petroglyphs. Forty-six persons were present at a meeting of the Campus Chapter, April 29, at which William Coxon, former Arizona state senator and amateur authority on Indian rock inscriptions, presented an illustrated lecture on "cognate petroglyphs." For the past 17 years Senator Coxon has devoted himself to this field of study and has what is believed to be the world's largest collection of photographs of petroglyphs. He developed the theory that these skillfully-fashioned, geometric inscriptions show world-wide migration routes of an ancient enlightened and benevolent people. He explained that he was not a Latter-day Saint, but regards the Book of Mormon as an "outstanding authority in American archaeology." Senator Coxon has lately extended his study to parts of Colorado, western Utah, and British Columbia.
- 12.6 Returns from Thailand. UAS member Olive K. Birmingham returned last week from a year of teaching in Thailand (Siam) under a Fulbright fellowship (January 10 Newsletter, 9.6). She describes the ruins of Angkor Wat as "magnificent!" The archaeological itinerary of her return trip included India (Taj Mahal and other sites), Syria (Roman ruins of Baalbek), Jericho (excavations in progress), Jerusalem (Herod's Wall, etc.), Athens, Rome, and Paris (the Louvre).
- 12.7 Return from Mexico. UAS members John L. Sorenson and Gareth W. Lowe also returned within the past week after six months of reconnaissance and excavation in southern Mexico with the New World Archaeological Foundation expedition (April 8 Newsletter, 11.0-11.02). The approaching summer rains brought to a close the present season's field work, which is reported as highly successful.
- 12.8 Widtsoe Award. The BYU Department of Archaeology announces the presentation of the annual John A. Widtsoe Memorial Award to Irene Briggs Woodford at a meeting of the Campus Chapter of the UAS, April 8. Instituted only last month (April 8 Newsletter, 11.11), the award consists of a cash prize donated by the departmental faculty. This year's winning paper, "The Tree of Life Symbol; Its Significance in Ancient American Religion," was recently published in condensed form in No. 4 of the Society's Bulletin. The manuscript had been previously accepted by the Department in partial fulfillment of requirements for a Master of Arts degree, which Mrs. Woodford received in 1950.