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Editors(s): Ross T. Christensen and Evan I. DeBloois

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U. A. S. NEWSLETTER

Number 94

Editor: Ross T. Christensen
Editorial Assistant: Evan I. DeBloois

April 16, 1965

Published six times a year by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to provide members of the Society with up-to-date information regarding archaeological discoveries and research bearing upon the Hebrew-Christian and Latter-day Saint scriptures, through news reports, reviews, and short articles; also with news concerning the Society and its members, and the BYU Department of Archaeology, of which the Society is an affiliate organization. All views expressed in the Newsletter are those of the author of the particular contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription by membership in the Society (three dollars per year; Life Membership, fifty dollars), which also includes subscription to other publications of or issued through the Society.

94.0 CHANGE OF SOCIETY NAME PROPOSED. The Executive Committee of the University Archaeological Society, at a meeting held last March 20, proposed a change in the name of the organization over which it presides as the policy-forming body.

For some years there has seemed to be a need for this change. As early as November 21, 1955, the Executive Committee discussed this need, and the matter has been weighed from time to time ever since. The word "university" in the name, especially, has resulted in misunderstandings as to the particular university affiliation of the Society. It has sometimes been identified by people in the Salt Lake area, for example, as an organization connected with the University of Utah, and mail for the Society is occasionally addressed to that institution.

The Committee agreed that any new name should indicate the special field of interest of the Society within the science of archaeology; namely, the archaeology of the Scriptures, which is a field of "historical" or text-centered (rather than "prehistoric" or culture-centered) archaeology. The name should also be broad enough to include both hemispheres within a context of comparative studies, which are necessarily involved in any research into the problem of the origin of the ancient civilizations of the New World, and especially in the archaeological testing of the Book of Mormon claims in this regard.

At the March 20 meeting, the Executive Committee voted unanimously an amendment to the UAS constitution which, if ratified by the members, will give the Society a new name that seems to fill these requirements. The amendment reads:

"The name of the University Archaeological Society, as specified in Article I, shall be changed to 'the Society for Early Historical Archaeology.'"

(The word "Early" in the name--indicating pre-classical periods in the Old World and pre-Spanish

periods in the New--is required to distinguish the Society's main field of interest from such later fields as classical, medieval, and modern "historic-sites" archaeology.)

Under Article VII of the constitution, the latter may be amended by the Executive Committee and a two-thirds approving vote of the Society membership. To facilitate this voting, the Committee ordered that a ballot be appended to the present issue of the Newsletter.

Each member should mark "yes" or "no" on his ballot, detach it from the Newsletter, and return it to the UAS general secretary-treasurer, 139 Maeser Building, BYU, Provo, Utah. It is not necessary for the member to sign his ballot, but instead he should place his name on the outside of the envelope, to facilitate checking against the record of eligible voters.

The ballot must be returned no later than May 10 in order to be counted.

Each member should examine his wallet-size card to see whether his membership is current for the year 1965. If not, a renewal fee of \$3 per year should accompany the ballot.

Below the ballot and on the same page, space has been provided for the member to write his suggestions with regard to the work of the Society. The filling of this space is optional.

94.1 PHOENICIAN THEORY REVIVED. A review of Fair Gods and Stone Faces by Constance Irwin (St. Martin's Press, New York City, 1963. 316 pp. \$7.50). Review by Evan I. DeBloois.

When the Spaniards entered Mexico, they were greatly aided in their conquest of the Aztecs by the legend of the bearded "Fair God" Quetzalcóatl, who had come centuries earlier from the east and had promised before his departure to return some day from the same direction. This legend of the Fair God as an

indication of pre-Columbian contacts between the Old and New Worlds is the subject of Mrs. Irwin's book.

Mrs. Irwin, a faculty member of the University of Iowa, is not a trained archaeologist but is an experienced writer in the general field of history, and presents in a readable style the results of her investigations. She quickly eliminates in turn the Vikings, the legend of St. Brendan, and the story of the seven Portuguese bishops fleeing from the Moors, as all being too late, although she holds that the Maya practices of baptism and penance indicate some Christian contact in pre-Columbian times.

Early in the book a name is mentioned, which then reappears with increasing frequency as her solution to the problem: the Phoenicians. (See Newsletter, 93.0, where a recent work on this ancient seafaring people of the Near East--The Phoenicians, by Donald Harden--is reviewed by Forrest Richard Hauck.) She develops her Phoenician theory as she traces the legend of Quetzalcóatl backward in time. She selects many traits from archaeological sites in the New World and compares them to similar ones in the Near East, which comparisons seem to point to a Phoenician colonization of ancient America.

Each chapter adds to the growing list of parallels as she discusses art, architecture, religious practices, head deformation, wheeled toys, sarcophagi, legends, mathematics, calendar, astronomy, and metallurgy. These parallels are not limited to the Mesoamerican area but are found in the Central Andes as well, and she suggests the possibility of Phoenicians having reached Chavín de Huántar in northern-highland Peru via the Amazon River. (However, although the origin of the stone construction at that site called the Castillo remains a puzzle, it is undoubtedly not Phoenician in style. Compare Fig. 87, p. 283, of Irwin, with Figs. 13 and 14, p. 259, in the Harden work mentioned above.)

Mrs. Irwin emphasizes the nautical skill of that ancient people and cites a number of examples, such as the circumnavigation of Africa by Phoenician mariners in about 600 BC by order of Pharaoh Necho of Egypt, the voyage of Himilco the Carthaginian (i. e. a Phoenician of Carthage in North Africa) in c. 450 BC to the British Isles, and the Carthaginian Hanno's voyage down the west coast of Africa in c. 425 BC. (See Harden, Fig. 50, p. 172.)

The author also mentions an account from Diodorus Siculus, a Greek writer of the first century BC, of a Phoenician ship being driven off course by a storm and landing upon "an island of considerable size" located west of Libya "a voyage of a number of days." She quotes from this account a statement to the effect that certain Phoenicians of Tyre desired to

establish a colony on this new land but were prevented from doing so by the citizens of Carthage. This island, Mrs. Irwin suggests, was the *New World*. This would indicate Phoenician contact sometime between 1300 and 876 BC, according to our author. (Harden, however, in The Phoenicians, p. 178, states that it was the Etruscans rather than the Tyrians who wanted to establish the colony, also that the island may have been Madeira.)

Mrs. Irwin's argument of Old World-New World contact is very stimulating, although her theory of a Phoenician source for this contact leaves many questions about the origins of the American civilizations still unanswered.

It is interesting to discover that almost the entirety of her evidence can also be used to support the Book of Mormon explanation of New World origins. After all, the Phoenicians were neighbors of the Israelites of the Old Testament--the ancestors of the Nephites of the Book of Mormon--and the differences in material culture between the two peoples could not have been great.

(Editor's Note: The Phoenician theory of the origin of ancient American civilization was one of the first to be advanced in the history of Americanist studies. Although this view has not been widely entertained during the present century, Mrs. Irwin's book may indicate a recent revival of interest in it. Virtually no details are given in the Book of Mormon as to the ethnic composition of the Mulekites, one of the three colonies of Near Eastern origin referred to therein. Might not some of the Mulekite colonists have been Phoenicians, who were the finest navigators available in that day to a party of Jews seeking to escape Palestine with the young royal scion? Cf. Mosiah 25:2 and Helaman 8:21.)

94.2 MORE ON THE "FAIR GOD." A review of He Walked the Americas by L. Taylor Hansen (Amherst Press, Amherst, Wisconsin, 1963. \$6.95). Review (94.20, below) by Clark S. Knowlton, UAS general officer, with commentary (94.21) by Evan I. DeBloois.

94.20 Review. It is hard to know whether the author is trying his hand at fiction or writing with tongue in cheek. In this book, he presumably presents evidence for the coming of a White God--identified as Jesus Christ--to the Indian peoples of the Americas and the Polynesian peoples of the Pacific. It is true that there are many legends and stories of visits of white gods, Indian gods, and prophets to many different Indian tribes, and with some of these the author seems to be acquainted. However, his ignorance of Indian culture and history is almost complete. One detects the workings of an active imagination and little else. This book is not worth the attention or the money of

LDS students of the Scriptures or Book of Mormon archaeology.

Far too many books of this sort on the archaeology and ethnology of the American Indians have come into existence. They reveal more wishful thinking than accurate knowledge. Works of this kind have made it difficult for the serious Mormon scholar to secure an audience for his ideas and points of view.

94.21 Commentary. In connection with the above brief review by Dr. Knowlton, it is of interest to note an earlier review of the same book in the July, 1964, issue of Search Magazine, pp. 8-19. This periodical publishes articles concerning ". . . the occult, the unknown, the metaphysical, the controversial, the suppressed, and allied subjects" (p. 2). (The Search review, incidentally, is quoted in part in the July 18, 1964, Church News section of the Deseret News and Salt Lake Telegram.)

Following the review in Search there are a few pages of questions asked by readers and answered by the author, Mr. Hansen (pp. 20-26). A question asked him about his education and training is answered so evasively as to cast doubt upon his qualifications as a scholar. He declines to mention by name any one of several colleges and universities he claims to have attended.

The review in Search is the only favorable one of this book, so far as I am aware. Only unfavorable opinions of it have been expressed by professionals in the fields of archaeology and anthropology. Dr. M. Wells Jakeman of the BYU Department of Archaeology, for example, writing in response to a recent inquiry, considers it ". . . not a worthwhile contribution to the literature of American or Book of Mormon archaeology. Indeed there are so many errors of fact and interpretation in its pages, that another book would be required just to review and correct it fully. Purported references to gods or culture heroes in various Indian legends of North America are unwarrantedly identified as references to the "Fair God" of ancient Middle America (Quetzalcóatl or Itzamná); and names or titles are given the latter which are pure fabrications. Allusions in the early writings of Mexico to Toltec and other late priest-kings who bore one of the names of Quetzalcóatl or Itzamná as a title, are misunderstood as references to that deity. Finally, the dating and relationships of the various pre-Columbian peoples whose legends are cited, are not correctly given. We have repeatedly advised our students at BYU and members of the UAS against wasting their time and money on this book."

94.3 STILL MORE ON THE "FAIR GOD." A review

of In Quest of the White God by Pierre Honoré (G. P. Putnam's Sons, New York City, 1964, \$5.95). Review by Clark S. Knowlton, UAS general officer.

This is another of the many pseudo-archaeological publications that are entering the market. Anyone with a knowledge of American archaeology would immediately spot its absurdities. Unfortunately, there are many naive persons, eager to believe anything that might indicate the coming of Christianity or the Savior to the Americas before Columbus, who are led astray by books of this type.

The author has tortured and twisted the evidence in an attempt to prove that waves of migrants from Crete, from China, from Annam, and from India, as well as from other areas, entered the Americas to civilize their inhabitants, to build their cities, and to become their rulers. Among these immigrants, the author indicates, was a White God who taught them an advanced religion, left them, and promised to return. There do exist a number of authentic Indian legends and beliefs about a White God, but the author has changed them in this publication until they are unrecognizable.

It is time for Mormon scholars to provide us with a scientific summary of the Fair God traditions found among the more advanced Indian societies (see, however, the following review, 94.4. Ed.) The time has also come for good summaries of other ethnographic information showing possible connections between the American Indians and peoples living in other parts of the world. We need, too, an accurate summary of archaeological findings in both the Near East and the Americas that might bear upon Book of Mormon claims. There is much work to be done.

94.4 CHRISTIANITY IN AMERICA BEFORE COLUMBUS?

A review of Jesus Christ Among the Ancient Americans by Paul M. Hanson (Herald Publishing House, Independence, Missouri, 1959. 204 pp. illust.) Review by Evan I. DeBlois.

This is an excellent little volume, which attempts to answer a question that has fired the imagination of many since the great civilizations of the New World were discovered by the Europeans. The presence of such Christian-like practices as baptism, penance, and the apparent use of the cross as a religious symbol caused many of the early writers to theorize that perhaps some Christian contact had been made with this continent many years before the Spanish conquest.

Mr. Hanson has spent a great deal of time and effort in gathering the materials for this book, as is evidenced by his many references and photographs. It is written particularly for those who are well acquainted with the Book of Mormon and its claims. The entire

purpose of this book, a revision of the author's 1947 work of the same name, is to focus attention upon the parallels between pre-Columbian beliefs and practices among the Indians of Mesoamerica and the Central Andes on the one hand and the claims of the Book of Mormon on the other, particularly as to the appearance of Christ in America soon after His crucifixion.

A comparison which the author makes of Hebrew words with words of equivalent meaning in several Indian languages of Mesoamerica and South America is interesting, but the correspondences are too few to be conclusive. More valuable are the parallels he notes between early accounts of Quetzalcóatl of Mexico, Itzamná of Yucatán, and Viracocha of the Central Andes, and the Book of Mormon account of Jesus Christ.

The references in the early writings to the appearance, teachings, and final disappearance of Quetzalcóatl offer striking parallels to the ancient American ministry of Christ recorded in the Book of Mormon. The author briefly summarizes the references to this "Fair God" under each of his regional names and equates them with the details of the Book of Mormon claim.

Other correlations are made with less success, such as that of the "cross" in the New World with the cross of Christianity. Mr. Hanson feels that the New World "cross" supports the Book of Mormon claim that Christ visited this continent. Although it is clear that the central figure on the Tablet of the Cross from Palenque is a religious symbol, as pointed out by the author, it seems more likely, judging from the implications of Izapa Stela 5, that the Palenque figure is a stylized representation of the Tree of Life, rather than a Christian cross.

This little book is one of the best of the many publications that have been written by non-professionals in an attempt to support the claims of the Book of Mormon by archaeological evidence.

94.5 ANOTHER BOOK ON THE AMERICAN INDIANS.

A review of The Early Inhabitants of the Americas by Harry Errald Stafford (Vantage Press, New York City, 1959. 492 pp., 14 maps and charts, introduction, 4 appendices, and bibliography. \$6.50). Review by Joseph E. Vincent, UAS general officer and former editor of Science of Man.

This book, when first seen in a bookshop, would appear to be a legitimate history and prehistory of the American Indian. Closer examination, however, indicates that there remains in it much to be desired.

The author, apparently a Latter-day Saint, while undoubtedly sincere in his beliefs, differs from the more scholarly writers of the Church in many ways.

He seems to assume that all his readers are Mormons and therefore all believe in the history of the Nephites as fully as he does. He also assumes that all Indians are Lamanites, although he quotes no authority in the Book of Mormon for such a questionable view. How different it would have been had he started his book with known scientific and historical facts and then proceeded to build on these, finally to arrive at firm and well-founded conclusions!

In his Introduction, Stafford quite nicely connects the battle of Cumorah (Mormon 6) with some historical battle which he does not identify by name or date. "History . . . records that only thirty whites survived the battle, this remnant escaping eastward to the section of the present New York State bordering the Hudson River, where they called themselves 'Mohicans' (mentioned by Fenimore Cooper)" (p. 12). While it must be admitted that Cooper's Last of the Mohicans is very interesting and that it is good for a student of the past to read an occasional historical or anthropological novel to get the "feel of the times," no serious student would ever quote such a work as his authority to prove a point. (For discussion of Cooper's Mohicans, incidentally, see Science of Man, Vol. 1, No. 3, p. 100, and No. 4, p. 132.)

"According to at least six different historians, dating from 600 BC to the seventeenth century AD, there were three migrations to the Americas before the birth of Christ." So reads the opening sentence of Chapter One. No Mormon will deny that there were three such migrations (some hold that there were many more than three), nor will any non-Mormon deny that the Book of Mormon states as much. But, who were those six historians who are alleged to have written about them?

The non-Mormon, on reading that statement, would naturally assume that the author refers to six European or modern American historians of that period. This reviewer, however, although he has read a considerable number of works of such historians, has never seen among them anything that states or even implies that there were "three migrations to the Americas before the birth of Christ." Here, as elsewhere throughout the book, the author makes undocumented allegations. He assumes that his readers are not intelligent enough to want to know just where the "facts" he refers to actually come from.

In the case of the six historians just mentioned, after reading the rest of the book one can logically assume that the author was referring to six different writers of the Book of Mormon, itself. He seems to be trying to "pull a fast one" (to use a common expression) on his public.

Following Part One, the author describes the "Natives of South and Central America, Mexico, and the Caribbean" (Part Two), those of "the United States" (Part Three), those "of Canada" (Part Four), and finally "The Native Tribes of Alaska and Greenland" (Part Five).

Throughout the book it is apparent that the author is confused concerning the terms "tribe," "ethnic group," and "linguistic group." In many places he seems to use them interchangeably. This is particularly apparent in his chapter on the natives of Alaska and Greenland.

Another deficiency of the portion of the book having to do with tribal groupings is that there is little mention made of the time element. At just what period between 600 BC and the present was the particular condition or event referred to supposed to have taken place?

It is interesting to note that in the table of contents, the author lists "The Northwest Mounted Police" under the heading of "Other Algonquin Tribes" (Chapter 19). One begins to wonder whether he has confused "Red Skins" with "Red Coats." Checking the place referred to, however, indicates that this listing was merely a matter of carelessness.

Part Six, entitled "The Evidence of White Immigrants," consists of two chapters, "White Natives Among the American Tribes" and "Native Traditions and Legends." In the first of these the author shows little or no background training in human genetics. His definitions of "breed," "half-breed," and "half-blood" are confusing. But his allegation that the "so-called white Indians . . . are wrongly named" is the most truthful statement in the book. That there are among the Indians many individuals and, in fact, whole groups that are "white" (meaning light-skinned), cannot be denied. (The Chocos, Calapalos, and Camajurás are not as dark as many Americans of Caucasoid extraction after a few days at the beach.) Furthermore, that there are also Indians that are "white" because they are albinos cannot be denied (see Science of Man, Vol. 2, pp. 8-10). However, that there are many Indians who are light-skinned because of some Caucasoid ancestry has been overlooked by the author. He disposes of this large category by the unusual and confusing definition of "breed" mentioned above. The possibility of connecting any of these "white" Indians with the Nephites is thus destroyed.

The chapter on legends is perhaps the best in the book. Those listed are indeed all legends, as stated. No time period is given for them, and in the characteristic manner, no source. He interpolates in the actual legends extraneous material and sub-titles, such as "Legends of the Birth of Christ" and "Legends

of Christ's Crucifixion." Yet in none of them is the name of Christ or anything that at all resembles it mentioned.

In Appendix A the author lists what he calls the Basic Language Groups North of Mexico and includes about 60, which he says are by "courtesy of the Encyclopaedia Britannica." Here again there seems to be a confusion between major language groupings and language sub-groups, and in at least one instance, with an ethnic grouping. Following this are listed the "Six Linguistic Stocks North of Mexico," with no source indicated. In this section, as elsewhere throughout the book, the author disregards the generally accepted usage of the term "Algonquian" or "Algonkian" to indicate the larger language group and the name "Algonquin" or "Algonkin" to indicate the restricted ethnic group. (See Diamond Jenness, in the Natural History Bulletin, No. 65, 1934, and Science of Man, Vol. 1, No. 5, p. 162.)

In Appendix B, "Distribution of Native Tribes North of Mexico," the "principal tribes" are listed according to states, provinces, and other modern political divisions, and in Appendix C they are listed alphabetically, again with their locations by states. While these listings may be correct as far as shown, there is nothing to indicate the time when each group occupied the area designated. Since many tribes are known to have changed their locations, not just once but several times, the dates of any such list are of great importance.

Appendix D gives "Reservations, Agencies, Communities, and Public Domain Allotments in the United States," but again no dates are indicated, making the list less useful to the serious student.

In summary it may be said that while the book contains a great deal of valid material, so much else has been included that is unproved, undocumented, or erroneous that it has no real importance as a scientific text. As an LDS church book it is merely a restatement of familiar doctrine, but not nearly so well told as in the Book of Mormon itself. The author has tried to connect scientific and historical facts with the Nephite scripture, and with his idea of church doctrine, but has clearly failed.

94.6 SMITHSONIAN ISSUES STATEMENT ON BOOK OF MORMON. For as long as we can remember, and perhaps for a good while before that, the claim has been circulated among uninformed Latter-day Saints that some important non-LDS research organization "back east" has been using the Book of Mormon as a guide in its archaeological field work. However, when the question comes up as to just which institution is involved, no one seems able to identify it, although the Smithsonian Institution of Washington is sometimes

mentioned as a possibility.

A brief examination of this extraordinary claim will bring to light some of the difficulties it entails. In the first place the Book is not, in its present form, a suitable "guide" for archaeological field work: The ancient authors seem not to have had in mind the problems of geographical identification which face the modern archaeologist. And in any case, there are no modern place-names mentioned within its covers.

Moreover, no reliable reconstruction of the geography of the Book of Mormon showing at least the approximate location of its principal cities, has yet been published. If Latter-day Saints themselves have not yet accomplished this task, how can Smithsonian or any other non-LDS archaeologists be expected to use the Book of Mormon as a guide for field work?

In a word, we believe this claim to be false. (Cf. Newsletter, 57. 50, Progress in Archaeology, pp. 141-144).

So many inquiries have nevertheless been sent to the Smithsonian Institution on this subject that the following printed statement has been used for some years by its officials to mail out to correspondents, so as to save time in answering letters:

"Smithsonian Institution
Bureau of American Ethnology
Washington 25, D. C.

"Statement Regarding the Book of Mormon

"The Smithsonian Institution has received hundreds of inquiries during the past several years regarding the use of the Book of Mormon as a guide to archaeological researches. Answers to questions most commonly asked are as follows:

"1. The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archaeologists see no connection between the archaeology of the New World and the subject matter of the Book.

"2. The physical type of the American Indian is basically Mongoloid, being most closely related to that of the peoples of central, eastern, and north-eastern Asia. It is believed that the ancestors of the present Indians came into the New World--probably over a land bridge known to have existed in the Bering Strait region during the last Ice Age--in a continuing series of small migrations beginning about 30,000 years ago.

"3. Extensive archaeological researches in southern Mexico and Central America clearly indicate that the civilizations of these regions developed

locally from simple beginnings without the aid of outside stimulus.

"4. Present evidence indicates that the first people to reach America from the east were the Norsemen who arrived in the northeastern part of North America around AD 1000. There is nothing to show that they reached Mexico or Central America. Some anthropologists think that there is evidence of voyages to America from the eastern Asiatic coast before the beginning of the Christian Era, but such evidence, based only on certain cultural parallels, is very inconclusive.

"5. We know of no authentic cases of ancient Egyptian or Hebrew writing having been found in the New World. Reports of findings of Egyptian influence in the Mexican and Central American areas have been published in newspapers and magazines from time to time, but thus far no reputable Egyptologist has been able to discover any relationship between Mexican remains and those in Egypt.

"6. There is one copy of the Book of Mormon in the United States National Museum; there is one copy and part of another in the Bureau of American Ethnology; and one copy was sent by the Smithsonian library to the Library of Congress for deposit. Two of these were gift copies, and one was received by transfer from another government agency. One or two members of the staff have personal copies that were presented to them by Mormons."

Referring to the above statement, Dr. Henry B. Collins, acting director of the Bureau of American Ethnology, Smithsonian Institution, has written us the following under date of May 15, 1964:

"We should have no objection whatever to your quoting the Statement, with any comments you might wish to make, in your UAS Newsletter. I appreciate your comment that you, like those of us at the Bureau, wish that Latter-day Saints and other interested persons would refrain from writing us concerning archaeological researches bearing on the Book of Mormon. What we have to say on the subject is given in the Statement, and as there is no Middle American archaeologist on the Bureau staff at the present time, there is nothing we can add to it."

However, our reasons for urging Latter-day Saints to refrain from writing Smithsonian on this subject may be different from those of the Institution itself. It is simply that that organization, however valuable its contributions have been along other lines, is not set up to handle problems of this kind. Their scholars appear to have no special knowledge of the actual contents of the Book of Mormon, nor in fact any special competence in the methodology of historical archaeology, without

which such a document purporting to originate in the ancient past cannot be properly evaluated.

In addition, they appear to have no interest in examining the claims of such a peculiar writing as the Book of Mormon, which asserts itself to be an ancient sacred history of religiously-motivated emigrants out of the Near East (cf. Newsletter, 64.0, 66.09; also UAS Miscellaneous Papers 19). Under these circumstances, it is unlikely that they could give suitable answers to inquiries on this subject.

We should rather like to suggest that questions as to the bearing of archaeological discovery upon the Scriptures--the Bible, the Book of Mormon, or the Pearl of Great Price--be addressed to the University Archaeological Society, an organization which was created to assist Latter-day Saints in this very field.

94.7 HISTORY OF DISCOVERY. Alfred L. Bush, member of the UAS Publications Committee and curator of the Rollins Collection of Western Americana at the Princeton University Library, was the main organizer of an exhibit showing the history of anti-quarian discovery in Middle America.

"Ancient America: Five Centuries of Discovery" was on exhibit at the Princeton University Library between February 15 and April 15, 1965.

The theme of this special exhibit was the concept of prehispanic American civilization as that concept came into being in the European mind at the time of the Conquest and as it has evolved to the present era of archaeological scholarship. Old books, manuscripts, and artifacts illustrated the process of discovering, beginning with Cortez and Pizarro and continuing through von Humboldt and Stephens to the present.

A seven-page explanatory brochure was issued with the exhibit. The brochure itself constitutes an excellent summary of the subject. Mr. Bush is willing to supply copies to UAS members without cost.

Mr. Bush graduated from Brigham Young University with the baccalaureate degree in archaeology in 1957, having served as editor of the Newsletter and as president of the UAS Campus Chapter. In addition, he was a member of the Fifth BYU Archaeological Expedition to Middle America, which excavated at Aguacatal in 1958 (Newsletter, 48.0; Progress in Archaeology, pp. 181-182).

94.8 RENEWAL FEES PAST DUE. A second notice that renewal fees are due was recently mailed to all UAS members whose term of membership expired last December 31.

The UAS general secretary-treasurer has directed, however, that all unrenewed memberships be left on the roll until the present Newsletter (No. 94) is distri-

buted. After this, they will be removed.

Members should examine their small green membership cards to see whether renewal is due. If so, the renewal fee should be sent by return mail. Send to: UAS General Secretary-Treasurer, 139 Maeser Building, BYU, Provo, Utah. The fee is \$3 per year or \$50 for a Life Membership. Add \$10 per year to become a Research Patron.

(detach and return)

UNIVERSITY ARCHAEOLOGICAL SOCIETY

O F F I C I A L B A L L O T

For Voting on Proposed Constitutional Amendment

April-May, 1965

Instructions: Please indicate your vote by marking a cross (X) in the appropriate square. It is not necessary to sign this ballot; write your name rather on the outside of the envelope. Ballots must be received by May 10, 1965, in order to be counted. Mail to: University Archaeological Society, 139 Maeser Building, BYU, Provo, Utah.

Proposed Amendment

- | | | |
|--------------------------|-----|---------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> | Yes | The name of the University Archaeological Society, as specified in Article I, shall be changed to |
| <input type="checkbox"/> | No | "the Society for Early Historical Archaeology." |

------(answers below this line are optional)-----

If your vote on the above proposed amendment is "no," you may wish to suggest another name which you prefer:

Other suggestions for improving the work of the Society:

(sign here if desired)