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Published six times a year by the Society for Early Historic Archaeology 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.

99.0 NEW DEADLINE SET FOR SYMPOSIUM ABSTRACTS. October 1 has been set as the deadline for receiving one-page abstracts of papers which SEHA members desire to read at the annual archaeology symposium, according to Dr. Welby W. Ricks, symposium committee chairman.

Reference is made to the Sixteenth Annual Symposium on the Archaeology of the Scriptures, to be held on the BYU campus on October 22. This is a traditional event which is co-sponsored by the Society for Early Historic Archaeology and the BYU Department of Anthropology and Archaeology. Society members who wish to read papers at this meeting are required to submit one-page abstracts by the above advance date. Following this, the symposium committee will select the papers to be read, order the printed program, and make other final arrangements prior to October 22.

(This is the second time symposium abstracts have been called for. The Symposium was unavoidably postponed from June 4. See Newsletter, 98.0. All abstracts formerly received will also be considered by the symposium committee.)

All members of the SEHA are customarily invited to the Symposium free of charge; others usually pay a nominal admission fee.

99.1 DEPARTMENT COOPERATES IN "SEMESTER ABROAD" PROGRAM. The BYU Department of Anthropology and Archaeology will cooperate with the Department of Travel Study in the "Semester Abroad" program in Mexico City during the coming spring semester. Dr. Ross T. Christensen, anthropology-archaeology chairman, will participate as a faculty member.

These programs are designed "to make available to BYU students, on as wide a basis as possible, the educational advantages of living, studying, and traveling abroad . . . without interrupting or extending, in most cases, the normal four-year program of col-

lege education." Semesters Abroad will also be held in Grenoble, France, and Salzburg, Austria. Although this type of program has been repeated for several years in the other places, 1967 will be the first time in Mexico City.

The cost to LDS students for the Mexico semester will be \$865. This will include transportation from the campus to Mexico City and return, full room and board, tuition, and other expenses.

The director of the Mexico City term will be Dr. M. Carl Gibson, BYU professor of Spanish, who will also teach classes in that language and in music. Classes in history and political science will be taught by Dr. George M. Addy, associate professor of history at BYU. Dr. Christensen will teach courses in archaeology and ethnology. Local faculty members will also assist.

As an undergraduate student Dr. Gibson was a member of the first class taught in the archaeology program which was founded at BYU in 1946 (Newsletter, 33.1). In 1955 he directed the BYU Archaeological and Cultural Tour of Mexico, of which Dr. Christensen was the assistant director (Newsletter, 28.5). In 1961 he conducted the Summer Residence Tour in Spain and in 1962 the Summer Residence Tour in Mexico. Dr. Gibson completed his doctorate studies at the University of Oregon.

BYU students in good standing, of the sophomore or a higher class, are invited to apply for admission to this program. At least a semester of Spanish or the equivalent should have been completed by departure time. Inquiries should be directed to: Department of Travel Study, 202 HRCB, BYU, Provo, Utah.

99.2 EXECUTIVE COMMITTEE DISCONTINUES CHAPTER ORGANIZATIONS. Chapter organizations will no longer be a part of the SEHA, according to a decision of the Society's Executive Committee at a meeting held on May 12. Affected by this decision

are the BYU Campus Chapter and the Salt Lake Chapter.

Ever since the Society came into existence 17 years ago, it has been officially sponsored by the BYU Department of Archaeology. However, the newly-constituted Department of Anthropology and Archaeology came into effect last June 1 (Newsletter, 98.1). The new faculty, in an advance meeting held on May 11, agreed to follow this same arrangement after June 1, with the proviso, however, that chapter organizations be discontinued. The Executive Committee of the SEHA, at its meeting the following evening, voted to accept this decision of the departmental faculty. The principal reason for this action is the difficulty which SEHA leaders have experienced in giving adequate leadership to outlying branches.

The Campus Chapter will be replaced this month with a student club which will include within its scope not only the archaeology of the Scriptures, as heretofore, but also the entire range of interest of both the archaeology and the anthropology majors in the Department. It will be set up along the lines of student clubs in other BYU departments.

It has been reported that the Salt Lake Chapter, at a meeting held last June, voted to reorganize itself as a club or society, independent of the SEHA and BYU. This action was scheduled to take place this month.

The Campus Chapter was the original core organization of the Society when it was founded in 1949. Since that date other chapters have existed at Columbus, Ohio (Newsletter, 13.1), Long Beach (Newsletter, 38.23), Los Angeles (Newsletter, 11.10), Mexico City (Newsletter, 27.1), Reno, Nevada (Newsletter, 8.13), Salt Lake City (Newsletter, 23.5), and St. George (Newsletter, 11.10).

The publication program and other activities of the Society will not, of course, be affected by this decision to discontinue the chapters.

99.3 TWO GRADUATE IN ARCHAEOLOGY, ONE IN ANTHROPOLOGY. At the Summer Convocation held at BYU on August 19 the Bachelor of Arts degree in archaeology was awarded to Lyle R. Campbell and James M. Mock, while the Bachelor of Science degree in anthropology was conferred upon Mavis B. Molto.

99.30 Lyle R. Campbell, formerly of Prescott, Washington, entered the archaeology program at BYU in 1964. With a strong background in languages, he developed an interest in such problems as the decipher-

ment of Maya hieroglyphics and in fact minored in linguistics. He is currently continuing his training, in linguistics and anthropology, at the University of Washington, Seattle, where he has been awarded a graduate research assistantship in Quechua.

Mr. Campbell served as president of the SEHA Campus Chapter during the spring semester, 1965-66 (Newsletter, 98.7). He is married to the former Kristine Hansen, who graduated from the BYU Department of Archaeology in 1961 (Newsletter, 76.3) and who also since then has been a keen student of linguistics and native American languages.

99.31 James M. Mock of Delta, Colorado, entered the archaeology program at BYU in 1962 after a military career. He took part in Smithsonian excavations in South Dakota in 1963 (Newsletter, 86.56). He has been particularly active in field work in and near Utah Valley and has devoted himself to the excavation of the Spotten Cave at Genola west of Santaquin for the past two years (Newsletter, 96.76). It is expected that a publication on the latter excavation, by Mr. Mock in collaboration with Assistant Professor Ray T. Matheny of the BYU Department of Anthropology and Archaeology, will be forthcoming.

99.32 Mavis B. Molto of Fargo, North Dakota, graduated cum laude with a major in anthropology and a minor in archaeology. Her baccalaureate training also included a summer spent at Moorehead State College.

99.4 NEWSLETTER SEEKS NEW NAME. The UAS Newsletter will soon be in need of a new name. "UAS" stands for "University Archaeological Society," but since the name of the organization was officially changed to "Society for Early Historic Archaeology" in May, 1965 (Newsletter, 95.0), the name of the Newsletter must soon be changed also.

At that time the Newsletter editor expressed the wish to retain the present name and format until 100 issues had been completed (Newsletter, 95.1). The next issue following the present one will thus be the last before a change is made.

Suggestions as to a new name will be welcomed from Society members. They should be sent to: SEHA Publications Committee, 136 Maeser Building, BYU, Provo, Utah 84601.

99.5 LIFE MEMBERS AND RESEARCH PATRONS. The following new and renewing Research Patrons have been entered into the Society records since the last previous listing in the Newsletter (93.7):

For the year 1965: R. F. Christensen, Riverside,

California; Ross T. Christensen, Orem; Hester Devenport, Ucon, Idaho; Harold Eckstein, Sun Valley, California; Donald L. Hansen, San Bernardino, California; M. Walls Jakeman, Provo; Carl Hugh Jones, Oakland, California; Francis W. Kirkham, Salt Lake City; Clark S. Knowlton, El Paso, Texas; Lonnie D. Martin, Phoenix, Arizona; Janice N. McAuliffe, Long Beach, California; Mrs. Lawrence J. McMurtrey, Redmond, Washington; Marion Poulter, Camp Pendleton, California; Welby W. Ricks, Provo; Curt H. Seemann, Hamburg, Germany; George Sylvan Stephens, Castro Valley, California; Charley Stuart, Mesa, Arizona; W. Oren Swearingen, Jr., El Paso, Texas; Murray C. Udy, Niagara Falls, New York; Joseph Eugene Vincent, Garden Grove, California; and Bruce W. Warren, Provo.

For the year 1966: Richard L. Anderson, Provo; C. E. Angel, Gretna, Virginia; Charles Stuart Bagley, Alamogordo, New Mexico; R. F. Christensen, Riverside, California; Ross T. Christensen, Orem; George Cline, El Monte, California; Ronald D. Coleman, Monrovia, California; Hester Devenport, Ucon, Idaho; Frank W. Goetz, Phoenix, Arizona; L. O. Halgren, Salt Lake City; M. Wells Jakeman, Provo; Carl Hugh Jones, Oakland, California; Clark S. Knowlton, El Paso, Texas; Mrs. Lawrence J. McMurtrey, Redmond, Washington; Fern L. Meek, Los Angeles, California; William Morrissette, Barstow, California; De Mar Perkins, Monticello; Harvey J. Platt, Phoenix, Arizona; Welby W. Ricks, Provo; Curt H. Seemann, Hamburg, Germany; Ann Smith, Las Vegas, Nevada; David L. Smith, Boise, Idaho; Lorenzo H. Snow, Tucson, Arizona; M. Harvey Taylor, Colonia Juárez, Chihuahua, Mexico; Joseph Eugene Vincent, Garden Grove, California; Glen Wade, Santa Barbara, California; and Norman T. Woolf, Redding, California.

For the year 1967: Charles Stuart Bagley, Alamogordo, New Mexico; and Eileen G. Black, Fullerton, California.

The distinction of being a Research Patron may be had by contributing \$10 or more per year - in addition to the regular membership fee - to the Society's Research Fund. This money is set aside for use, under the direction of the Executive Committee, in research and publication in the field of scriptural archaeology.

The following have become Life Members of the Society since the last previous listing: Newell F. Anderson, Othello, Washington; Donna Loveless Bascom, Baker, Oregon; Robert Cromarty, Pullman, Washington; Milton S. Musser, South Pasadena, California; and W. Oren Swearingen, Jr., El Paso, Texas.

Life Membership in the SEHA may be obtained for a fee of \$50. The Society now claims 43 of this category.

99.6 NEWSLETTERS REPRINTED FOR THE SOCIETY.

Two past issues of the UAS Newsletter were reprinted and bound together under a single cover, as a cooperative undertaking of the SEHA and BYU Extension Publications, to help provide suitable published material to accompany the archaeology lectures given during the 1966 BYU Education Weeks (Newsletter, 98.2).

The Newsletters are No. 88, March 10, 1964 (6 pp.), and No. 92, December 15, 1964 (9 pp.). The paper cover bears the double title, "Herod's Pleasure Palace and the Zealots' Last Redoubt: Archaeology of the Dead Sea Area," and "The 'Tree of Life' in South America and Other Topics of Andean Archaeology." The cover design is taken from an ancient Mochica (Peruvian) pottery vessel, and the colors approximately duplicate those of Mochica ceramics: brick red and creamy white. The last page inside contains an application form for membership in the SEHA.

The price is 25¢ per copy, plus 5¢ mailing charge, if ordered from BYU Extension Publications, 124 HRCB, BYU, Provo, Utah; or 20¢ (non-members of the SEHA, 30¢) if ordered from the Society, 139 Maeser Building, BYU, Provo, Utah.

(For further information on the Paracas Bay Tree of Life - i.e. the principal topic of Newsletter 92 - see below, 99.9).

99.7 LECTURE OUTLINES AVAILABLE. One-page outlines of lectures on archaeological subjects delivered during recent BYU Education Weeks (Newsletter, 95.9, 98.2, etc.) are available to SEHA members free of cost at the Society office, 139 Maeser Building, BYU, Provo, Utah.

Titles in the field of biblical and Pearl of Great Price archaeology include:

"The Bible in the Light of Archaeology"
 "Archaeology and the Old World Scriptures: Old Testament"
 "The Patriarch Abraham in Time and Space"
 "Mummies, Scrolls, and the Book of Abraham"
 "Canaan, Phoenicia, and Israel"
 "Archaeology and the Old World Scriptures: New Testament"
 "Herod, the Zealots, and the Fortress at Masada"
 "On the Spread of Early Christianity"
 "Early Christian Inscriptions from Rome to Sian Fu"

Titles on the Tree of Life theme include:

"The Tree of Life in the Old World and the New"
 "Lehi's Vision in Stone"
 "La Visión de Lehi en Piedra"
 "The Stone in Modern Times"
 "Izapa: Stela 5 or the 'Lehi Stone'"
 "Palenque: Temples of the Cross and of the Inscriptions"
 "Paracas Bay: The 'Three Crosses' or 'Candelabrum'"

Other titles in the field of New World-Book of Mormon archaeology include:
 "Mesoamerican Archaeology and the Book of Mormon"
 "Exploring the Ruins of Bountiful"
 "Did Book of Mormon Peoples Reach Peru?"
 "Are All American Indians Lamanites?"
 "Son Todos los Indios Americanos Lamanitas?"
 "Theories of American Indian Origin"
 "Some Archaeological Events of the Past Quarter Century"
 "Some Archaeological Developments of the Past Thirty Years"
 "Serpent Symbolism and the Fair God in the Americas"
 "Symbols of the Fair God in Ancient America"
 "Símbolos del 'Dios Blanco' en América Antigua"

In ordering please list the particular titles desired. These sheets DO NOT count against the SEHA member's entitlement of five "free past publications" per year (Newsletter, 89.4), as they were mostly printed at the expense of the BYU Education Weeks office. Most of them contain an outline of the lecture, together with several references.

99.8 SYMPOSIUM PAPER REPUBLISHED IN "IMPROVEMENT ERA." A paper first presented at the Fifteenth Annual Symposium on the Archaeology of the Scriptures was published with minor revisions in the Improvement Era of September, 1966.

"Were the Golden Plates Made of Tumbaga?" by Read H. Putnam appears in Vol. 69, No. 9, pp. 788ff. The article was taken from the Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures, pp. 101-109, which was published by BYU Extension Publications in 1964. The original paper, entitled "Were the Plates of Mormon of Tumbaga?" had been presented at the fifteenth symposium of the SEHA, held in Salt Lake City on May 16, 1964.

In his symposium paper Mr. Putnam gave his "reasons for believing that the plates of the Book of Mormon were of an alloy used in pre-Spanish times in the New World which was frequently treated so as to present a surface of pure gold and yet be lighter in weight than that metal."

Mr. Putnam, of Evanston, Wyoming, is a metal-

urgical technician and amateur student of ancient American metals. An earlier paper of his, which led to the same conclusions as his symposium paper, was read at the Annual Fall Round Table of the SEHA, held in Salt Lake City on November 19, 1954. Entitled "Some Metals and Alloys of Early America," it won second place in the Prize Papers Contest held at that time (Newsletter, 24.02).

99.9 MORE ON THE PARACAS TREE-OF-LIFE CARVING. In December, 1964, this Newsletter published an article (92.0; see also above, 99.6) containing all that was known about the discovery - then new to the editor - of an enormous carving of the famous Tree of Life motif occupying a whole mountainside at Paracas Bay on the south coast of Peru. The article included the statement, "This discovery has apparently not yet been investigated by professional archaeologists nor reported in scholarly journals."

Dr. G. H. S. Bushnell, curator of the Cambridge University Museum of Archaeology and Ethnology and author of the book Peru in the Ancient Peoples and Places series (Newsletter, 92.31), after reading the above statement pointed out a source where the Paracas Bay carving had indeed been described 40 years earlier.

The reference is: Max Uhle, "Explorations at Chincha," University of California Publications in American Archaeology and Ethnology, Vol. XXI, No. 2, pp. 55-94 (Berkeley, 1924). Edited by A. L. Kroeber. This paper reported explorations made in the year 1901. The full text of Dr. Uhle's discussion under the heading, "Tres Cruces at Paracas," pp. 92-94, follows:

"Many travelers going by steamer from Mollendo to Pisco have observed a huge landmark visible 10 miles out to sea. This landmark, which seems never to have been examined by a serious student, lies 150 m. from the shore on the northern slope of the mountainous peninsula of Paracas, some 8 or 10 miles south of the port of Pisco, whose valley is separated from that of Chincha by a strip of desert only 5 km. wide. It can be reached on land only by a trip of 20 miles, without pasture or water, but I visited the site by boat from the fishing village of San Andrés.

"The monument is about 128 m. long and 74 m. wide. Excavated in trenches on the slope, it represents a tree-like stem with branches, leaves, and flowers, and appears quite unique (pl. 23). The slope is a natural one of about 42 degrees, with a small depression in the middle. At the foot of the slope

there is a small plain about 80 m. wide, beyond which the peninsula falls sheer to the sea about 60 m. farther out. On account of the slope, the monument is difficult to see as a whole. I measured it with a tape and drafted it.

"The rock of the peninsula consists largely of red porphyry, covered by a layer of wind-driven yellow sand about 12 cm. thick. I thought at first that the monument had been excavated in the porphyritic rock, but soon became aware of another layer, 15 to 40 cm. thick, of a kind of stony salt such as can be met with in many parts of the Peruvian coast between bedrock and surface sand. It is in this salt that the figure was excavated to a depth of from 10 to 30 cm. The figure therefore varies in depth between 20 and 60 cm. Sand and pieces of the salt crust are heaped up along the borders. As the drift sand has been from time to time removed for reasons mentioned below, the monument has never become wholly leveled with the surrounding surface.

"The planners evidently intended to make the figure visible from afar, therefore excavated its parts to a width of 1.6 m. at the minimum, often surpassing 2.5 and 3 m., and occasionally attaining 4.5 m. That this great 'engraving' was much higher than wide served to correct the faults of perspective due to its being excavated on an incline.

"The figure represents a plant and not 'three crosses' as interpreted by the people and clergy of the region, who say that they do not know when the figure was made, but that it must have originated in the older Spanish period. There is also a tradition that an old nun had made these 'crosses' - a work 128 by 74 m. in size!

"Almost every year on May 3, the festival of the 'Cross,' people sail from Pisco to Paracas peninsula to clean the 'three crosses' from the sand drifted in during the year. In October of 1898, three Franciscans performed ceremonies there with processions and candles. This ancient heathen figure has been adopted in full conviction of its Catholic origin.

"Three-branched trees are frequently encountered in old Peruvian work, especially on textiles. A three-branched thistle-like plant, with three thistle-like heads, is a common ornament on woolen tapestry borders forming the frame or skeleton of light, cotton, gauze-like ponchos. In my collection from Pachacamac, now at Philadelphia, there is a square tapestry, the only ornaments of which are several rows of trees with leaves on each of the branches. There is accordingly no doubt of the ancient, or at any rate pre-Inca, origin of this monument.

"As regards purpose, the monument might have been the sign of the frontier of a political dominion or of a religious system; or a talisman of a sea deity; or a landmark for mariners. I incline to interpret it as having symbolical purpose. A piece of tapestry in the collection from Pachacamac represents a tree with deities on each side and blessings of fruit-like objects falling into the hands of kneeling chiefs below; the stem of the tree is marked with crosses, which possessed religious significance in ancient Peru. The tree figure may thus often have denoted blessings expected from a divinity.

"In all the region of Pisco and Ica certain violent winds from the south or southwest are called 'Paracas.' In the region of Ica, they darken the atmosphere with dense clouds of dirt. At Pisco the Paracas wind arrives from the peninsula of Paracas. 'Para' in Quechua signifies rain. It is sometimes said the Paracas wind brings rain. It seems not impossible that Paracas peninsula may have received its name from the rain-bringing wind, instead of the opposite, and that this may have some connection with the origin and meaning of the monument."

The last paragraph, above, suggests a sacred connection between the Rain principle and the Tree of Life motif. This would seem to support Dr. M. Wells Jakeman's and Irene Briggs Woodford's conclusion that the Tree of Life, at least in ancient Mesoamerica, was a special symbol of the rain or life god (Mrs. Woodford, "The 'Tree of Life' in Ancient America; Its Representations and Significance," Bulletin of the University Archaeological Society, No. 4, pp. 1-18). This could also be taken as an evidence of pre-Columbian diffusion from Mesoamerica to the Andean region (Newsletter, 67.0, 67.1, 92.0; Progress in Archaeology, pp. 191-203).