

Published several times a year by THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY at Brigham Young University, Provo, Utah, for the dissemination among its members of information on new discoveries in archaeology throwing light on the origins of civilization in the Old and New Worlds, on the earliest periods of recorded history in the two hemispheres, and on the important historical claims of the Hebrew-Christian and Latter-day Saint scriptures; also news of the Society and its members and of the B.Y.U. department of archaeology and anthropology, of which the Society is an affiliated organization. Included are papers read at the Society's and Department's annual symposia on the archaeology of the Scriptures. All views expressed in this newsletter are those of the author of the contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription is by membership in the Society, which also includes subscription to other publications.

132.0 BELIEF IN TRANSOCEANIC INFLUENCE BECOMES "INTELLECTUALLY RESPECTABLE" — AGAIN. An introductory essay to four book reviews. By Bruce D. Louthan.

THE FOUR REVIEWS THAT FOLLOW are of books published within the past two years that all carry the unmistakable air of an important change in attitude with regard to the study of the origins of ancient American civilization. Briefly, it is once again becoming acceptable among a substantial number of Americanists to consider diffusion from the Old World as the explanation for the rise of the higher ancient cultures of the New World.

We say "again" because this view has been rather out of vogue among professional archaeologists for 70 years or more. Few have dared question the doctrine that Independent Invention accounts for all, even the most advanced, developments in the early culture history of the New World.

Now, however, some well-regarded professionals do just that: they challenge the theory of a pristine, laboratory-like isolation of the pre-Columbian New World. In so doing, they have opened the door that supposedly closed when the Bering Strait theory began to dominate the field of Americanist studies around the turn of the present century, and thus have come to grips with a variety of problems raised by a consideration of possible transoceanic contacts between the Old World and the New.

There are even some indications that a few non-LDS Americanists are now recognizing the work of the SEHA, particularly through the *Newsletter and Proceedings*. All this is encouraging, and hopefully signals the beginning of an era of open-mindedness in Americanist scholarship long awaited by Society members.

In light of these developments, four books dealing with the question of ancient transoceanic connec-

tions are reviewed below for the interest of SEHA members. Like the reviewers, the reader will doubtless find a few points to question; but the important thing to note is the potential impact of such works as these on the whole intellectual climate of New World studies.

The first two books, *Man Across the Sea* and *The Quest for America*, are collections of papers by scholars of varying interests and renown, discussing the proposition of inter-hemispheric diffusion of ancient civilization and problems encountered in accepting it.

The last two volumes, *Before Columbus* by Cyrus H. Gordon and *The Ra Expeditions* by Thor Heyerdahl, are by two well-known "maverick" scholars who each stoutly resist professional dogma in the Americanist field. Both treat more specific subjects involving contacts between the ancient Near East and the New World.

Altogether, the four works cover a broad variety of topics related to cultural diffusion between the eastern and western hemispheres, and, save one article in *Man Across the Sea*, all authors are non-LDS. That alone should cause great interest in these books among Society members.

A PUBLICATION LANDMARK IN DIFFUSION STUDIES. A review of *Man Across the Sea: Problems of Pre-Columbian Contacts*, edited by Carroll L. Riley, J. Charles Kelley, Campbell W. Pennington, and Robert L. Rands (University of Texas Press, Austin and London, 1971. xvii + 552 pp. \$12.50). Review by Benjamin Urrutia.

In the past five years there has been a revival of interest in the question of diffusion of cultural traits between the hemispheres in pre-Columbian times. An aspect of this revival has been the publication of three important volumes: Dr. Alexander von Wuthenau's *The Art of Terracotta Pottery in Pre-Columbian Central and South America* (reviewed in Newsletter, 126.2); Dr. Cyrus H. Gordon's *Before Columbus*, which so far has had the greatest impact (see below); and *Man Across the Sea*. This third book is different from the others in being the product of many minds, and therefore containing a greater amount of information as well as a greater diversity of opinions.

Man Across the Sea is the result of a symposium held in May, 1968, at Santa Fe, New Mexico, by the Society for American Archaeology in conjunction with its annual meeting (Newsletter 111.01). At the Santa Fe symposium, 27 papers were presented, together with four commentaries. Twenty-one of the papers and three of the commentaries are included in the present volume. (Most of those papers published outside this volume deal with problems of diffusion within the New World, though this is also the case with some of the papers that were included.)

The divisions of the book are three in number. Section I deals with "theoretical and methodological issues in the diffusion problem." It includes papers by Dr. Stephen C. Jett (geography, University of California at Davis), Dr. Gordon F. Ekholm (archaeology, American Museum of Natural History, New York City), Dr. David H. Kelley (archaeology, University of Calgary, Canada), and Dr. Jon M. Muller (anthropology, Southern Illinois University, Carbondale), and a commentary by Dr. Erik K. Reed (anthropology, National Park Service, Santa Fe). These scholars all weigh the pros and cons of the issues and, on the whole, tend to favor the idea that diffusion did take place.

Also included in Section I is a paper by Dr. Stephan F. Borhegyi (late director of the Milwaukee Public Museum). This does not really belong in this section, as the editors themselves point out, since it deals with overland diffusion outward from vital cultural centers (the Olmec heartland, Teotihuacán, and Tula) to the rest of Mesoamerica, rather than with transoceanic diffusion. Data from the eastern Mediterranean area are presented strictly for the purpose of methodological comparison. Dr. Borhegyi's untimely death prevented him from revising and polishing his presentation. He will long be remembered, however. No less than 35 items from his pen, spanning the period from 1948 to 1968, are included in the 72-page "Bibliography" at the end of the volume (more titles than any of the other 818 authors).

Section II consists of studies of specific problems of pre-Columbian contact across both the Atlantic Ocean and the Pacific. Of special interest are the papers by Dr. John L. Sorenson (anthropology and political science, BYU) and Dr. Basil C. Hedrick (director of the University Museum, Southern Illinois University).

The paper by Dr. Sorenson contains a list of traits and trait complexes shared by Mesoamerica and the ancient Near East. This list is basically the same as that in his article in *Dialogue*, Summer, 1969 (article reviewed in Newsletter, 116.41). However, both versions should be read and carefully compared. The *Dialogue* paper expounds and explains, while the one now under review simply lists. On the other hand, the latter list is supported by an extensive and valuable documentation, which has been incorporated into the giant Bibliography at the end of the book.

Among a great many authorities, Dr. Sorenson cites two Latter-day Saints: Thomas Stuart Ferguson, *One Fold and One Shepherd*, 1958; and Hugh Nibley, "The Hierocentric State," in *Western Political Quarterly*, 1951. That general attention should be called to these writings is, perhaps, one of the best consequences this publication may have.

(Another LDS scholar whom Dr. Sorenson cites is Irene Briggs Woodford, whose master's thesis was completed in the Department of Archaeology at BYU in 1950. See her "The 'Tree of Life' in Ancient America; its Representations and Significance," *Bulletin of the University Archaeological Society*, No. 4, 1953, pp. 1-18. No mention is made, however, of Dr. M. Wells Jakeman, BYU archaeologist, whose studies of the ancient monument designated Stela 5 at Izapa in southern Chiapas, Mexico, have established important Near Eastern parallels in "Early Maya" art. See, e.g., his *The Complex "Tree-of-Life" Carving on Izapa Stela 5*, Brigham Young University, 1958. Ed.)

Dr. Sorenson's article sits right in the middle of the volume, halfway between the Introduction and the Bibliography. This, to me, is symbolic of the fact that it is destined to be the most consequential piece of the entire collection.

Dr. Hedrick's paper deals with Ce Acatl Topiltzin Quetzalcoatl, who he shows could not have been a visitor from the Old World but must have been a native Toltec. With this, I have no quarrel. What I find doubtful is his premise that the life of *this particular* religious leader should have become the basis of the entire cycle of Quetzalcoatl legends. Such a hypothesis is totally unwarranted, since the date Ce Acatl ("One Reed") corresponds, at the earliest, to AD 843 and, at the latest, AD 947, well into the Late Classic period, while representations of the god Quetzalcoatl already

appear in the Preclassic period prior to AD 350. Hence, the Feathered Serpent deity was there long before the Toltec priest-king. (In fact, according to studies made by Dr. M. Wells Jakeman, it would seem that not only the priest born in the year 1 Acatl was not the original Quetzalcoatl, but also his city of Tula was not the first one of that name, the original being a sacred temple-city in the Gulf Coast region.)

In this connection two solid studies should be read: *El Universo de Quetzalcoatl* by Laurette Séjourné (Fondo de Cultura Economica, Mexico and Buenos Aires, 1962)—see especially p. 42—and *La Serpiente Emplumada, Eje de Culturas*, by Jose Díaz Bollo (Registro de Cultura Yucateca, Merida, 1965). Díaz is emphatic about it: "El mito no data del personaje Ce Acatl" (the myth does not date from the Ce Acatl personage). He believes it may go back to the initial date of the Maya calendar, August 12, 3113 BC, or even earlier.

Other papers in the section include studies of possible means of transport across the Pacific Ocean (Dr. Edwin Doran, geoscience, Texas A & M University) and across the Atlantic (Robert A. Kennedy, director of the County Museum, Haverfordwest, Pembrokeshire, Wales; Alice B. Kehoe, anthropology, Marquette University, Milwaukee).

These papers have a diffusionist inclination, as do that of Daniel R. Beirne (Department of Science, University of Baltimore), which traces the diffusion of adzes and axes between the hemispheres, and that of Dr. George F. Carter (geography, Texas A & M University) on chickens. On combined linguistic and zoological evidence it appears that the chicken was introduced in pre-Columbian times, from Japan to Mexico (*totori*) and from India to Ecuador (*kara*). There are also papers by Herbert C. Taylor, Jr. (anthropology, Western Washington College, Bellingham), on "Vinland and the Way Thither" and a summary and commentary by Clinton R. Edwards (geography, University of Wisconsin, Milwaukee).

Section III treats specific problems in ethnobotanical diffusion. This diffusion, however, is believed to have gone from South America to North America, Polynesia, and West Africa, rather than from the Old World to the New. Contributors include Jonathan D. Sauer, Thomas W. Whittaker, Douglas E. Yen, Donald D. Brand, Hugh C. Cutler, Leonard W. Blake, M. D. W. Jeffreys, S. G. Stephens, Lawrence Kaplan, and Herbert G. Baker (commentary). Plants studied include the coconut (*Cocos nucifera*), the bottle gourd (*Lagenaria siceraria*), the sweet potato (*Ipomea batatas*), corn (*Zea mays*), squash (*Curcubita*), cotton (*Gossypium*), and the bean (*Phaseolus*).

(Perhaps the most important thing to note about this volume is not the number of problems it solves, but rather the kinds of problems the contributors are willing to consider. This fact alone marks a new era of open-mindedness in Americanist scholarship. It is cordially hoped that such symposia and publications will continue. Assoc. ed.)

ANOTHER ANTHOLOGY ON TRANSOCEANIC DIFFUSION. A review of *The Quest for America*, by Geoffrey Ashe, Thor Heyerdahl, Helge Ingstad, J. V. Luce, Betty J. Meggers, and Birgitta L. Wallace (Praeger Publishers, New York, Washington, and London, 1971. 298 pp. \$15). Review by Benjamin Urrutia.

The time has come, it has lately been said, to speak of Diffusion without the *ism*. In light of recent discoveries and studies, it is now impossible to deny or ignore the fact that there was diffusion between the Old and New Worlds before Christopher Columbus made his much-publicized voyage. It has now also become necessary to distinguish between actual diffusion and mere contact, as Geoffrey Ashe points out.

Mr. Ashe is the author of the Introduction, the first chapter ("Analysis of the Legends"), the last chapter ("The Historic Discovery of America"), and the Conclusion of *The Quest for America*. It is therefore obvious that the present volume is his brain child, and he makes sure he has both the first and the last words.

Yet he employs this authority responsibly. His brief mention of the Book of Mormon, for example, seems one of the fairest ever made by an author outside the LDS church:

"Meanwhile the backwoods prophet Joseph Smith had issued his Book of Mormon, which also traces the American cultures back to sea migrations by biblical peoples. Scholars belonging to the Mormon Church have tried to substantiate their prophet's teaching. They rely on the American legends already mentioned, which will be reviewed in their place. But it would be useless to pursue the Mormon 'history', as such, any farther. It is a series of unverifiable assertions. If Joseph Smith did receive a divine revelation, then it is true. If he did not, then it is almost certainly false. The nature of the prophet's experience is outside our present scope." (P. 9.)

This is a surprisingly charitable evaluation to come from a non-member. Still, any LDS reader would find some points of disagreement, such as: 1) Contrary to Mr. Ashe's pronouncement, the *historical* assertions of the Book of Mormon are quite verifiable—or, better, can be *checked*—by the considerable body of archaeological and other independent data now on hand as to

the peoples and culture history of the very part of the New World and the period dealt with in the Book of Mormon (unquestionably—from internal indications—Mesoamerica, from the third millennium BC to the fourth century AD, i.e., the “preclassic” period of archaeologists); and 2) The Book of Mormon does not trace the history of *all* “the American cultures,” but of only four (Nephites, Lamanites, People of Zarahemla, and Jaredites) out of any number of groups that may have crossed the waters from the ancient Old World.

Mr. Ashe is correct, however, in saying that the message of the Book of Mormon is mainly religious in nature, and this message is what mostly counts. But the same is also true of the Bible, and again, like the religious message of the Bible, that of the Book of Mormon is not given in a vacuum but in a definite historical and geographical setting. By studying this setting we can learn much about the Scriptures. Conversely, the Bible and the Book of Mormon can shed much light on the cultures that produced them.

As an example, the book of religion and history which Joseph Smith claimed to have translated from an ancient American record raises the question: did a great and ancient civilization of Near Eastern origin disintegrate in Mesoamerica between 600 and 200 BC, and did a new civilization, also of Near Eastern origin but smaller and centering farther to the south, have its beginnings in those centuries? Turning to the archaeological record, we find that 600-200 BC is the approximate transition phase between the “Middle Preclassic” and “Late Preclassic” periods—the time of the breakdown of the “*Olmec*” civilization of archaeologists (the civilization in which stepped temple “pyramids” like the ziggurats of Mesopotamia first appeared in Mesoamerica) and the beginnings of the “*Maya*” civilization of archaeologists in Central America (in which such later Near Eastern-like traits as cement-working and the tree of life first appeared in Mesoamerica). It was also the time of the final abandonment of La Venta (about 400 BC) and of the first settling of Tikal. This is at least an impressive coincidence, although it seems to be much more than a mere coincidence.

(Cf. “Joseph Smith and American Archaeology,” by Thomas Stuart Ferguson, in *Bulletin of the University Archaeological Society*, No. 4, Provo, 1953, pp. 19-25; also M. Wells Jakeman, “The Book of Mormon Civilizations: Their Origin, and their Development in Space and Time,” in *Progress in Archaeology*, pp. 81-88, and other discussions therein, especially on pp. 88-126 and 144-149. Ed.)

A portrait of the Prophet Joseph Smith appears on p. 8 of *The Quest for America*, and a photograph of the Book of Mormon, opened so as to show Moroni’s title page and the first page of 1 Nephi, on p. 9.

After that part of the book written by Mr. Ashe, the next largest part is that authored by Thor Heyerdahl (cf. Newsletter, 12.1, 118.0). His first article, “Isolationist or Diffusionist?” reviews the two positions, using general data, and discusses the feasibility of various ocean routes. The second, “The Bearded Gods Speak,” treats the widespread traditions of fair-haired peoples and gods who anciently inhabited the New World and reveals some amazing facts.

Another Norwegian scholar, Dr. Helge Ingstad, writes about “Norse Explorers” and gives a report on his excavations of “Norse Sites at L’Anse aux Meadows” (cf. Newsletter, 97.3). These sites are solid, incontrovertible evidence of the Scandinavian presence in Newfoundland five hundred years before Columbus. Curiously, however, this is one area where other traits diffused from the Old World have not been found.

One possible exception is the sauna bath, which Ivan Lopatin believes was carried from Scandinavia to North America by the Vikings or their predecessors. The latter presents a good case for this hypothesis in his article, “Origin of the Native American Steam Bath,” in *American Anthropologist*, 62:977-991 (1960). At any rate, the Innuits (Eskimos) and Algonquians in the area of the Newfoundland Viking sites have no legends about bearded white men or gods from overseas. Dr. Ingstad has searched for such legends but without success.

The concept of the white, bearded culture-bringer is quite strong and clear in the Andes area (Ecuador, Peru, Bolivia), where the Norsemen could hardly have made an impact. Thus it seems clear that the Scandinavians are *not* responsible for the Fair God myth, which is nonexistent where the Vikings certainly landed and most prominent where they almost certainly did not. (In the preceding review of *Man Across the Sea*, I pointed out that one aspect of this story, the Feathered Serpent, is too ancient to be due either to the Norse seamen or to the priest born in Tula in the year “One Reed”.)

J. V. Luce, who is a reader in classics at Trinity College, Dublin, contributes an article on “Ancient Explorers.” This is concerned mostly with the Greeks and the Phoenicians. Mr. Luce takes the position that the Paraiba text is a forgery. Why? Because “one must agree with the general verdict of scholars” of the nineteenth century and with Dr. Frank Moore Cross, Jr., of our own time. I fail to see why “one must.” Authority is a poor substitute for evidence and reason.

Furthermore, the authority of the philologists of the 1800’s has been undermined by the great flood of new knowledge we have received since their time. Thus we are left with the arguments of Dr. Cross versus those of Dr. Cyrus H. Gordon, and it is up to every intelligent reader to decide for himself who makes the

better case.

(On the Paraiba text see Newsletter, 111.01, 118.0. See also the paper delivered by John M. Lundquist in 1971 at the Twenty-first Annual Symposium on the Archaeology of the Scriptures, "The Paraiba Inscription: A Review of the Literature." Ed.)

Dr. Betty J. Meggers, a research associate in anthropology at the Smithsonian Institution, examines the evidence for "Contacts from Asia." Archaeological finds from Ecuador and Japan, and from Mexico, India, and Southeast Asia are compared. About half of the material comes from Ecuador (where Dr. Meggers has done most of her own field work) and its Japanese counterpart, but she makes an equally convincing case for parallels between, for instance, the Indonesian and Maya cultural areas. (Cf. Newsletter, 115.0, 115.1. Ed.)

The question is no longer whether or not there was diffusion from the Old World to ancient America. The questions are where, when, how, and how much. Books like *The Quest for America* are an important factor, both in formulating these questions and in trying to work out acceptable answers. However, such books are, as yet, relatively few. Dr. von Wuthenau's book (see Newsletter, 126.2), Dr. Gordon's *Before Columbus* (see below), and *Man Across the Sea* (see above) can also be included in the group. All these works, incidentally, have been published within the past two years.

We have herein dealt with only a small part of the impressive amount of evidence compiled in the volume under review. This, in turn, contains only a fraction of all the material available, not to mention the discoveries that are still waiting to be made. No doubt, the best is yet to come.

SEMITICIST AS AMERICANIST. A review of *Before Columbus: Links Between the Old World and Ancient America*, by Cyrus H. Gordon (Crown Publishers, New York City, 1971. 224 pp. \$6.50). Review by Dorsey C. Funderburk.

Before going to Brandeis University, Waltham, Massachusetts, where he became the chairman of the Department of Mediterranean Studies, Dr. Cyrus H. Gordon was a professor of Assyriology and Egyptology at Dropsie College. He is also an authority on the texts of ancient Ugarit.

In his new book, *Before Columbus*, Dr. Gordon does not, however, limit his studies to the Near East. Rather, he explores the field of ancient contacts between the Old and New Worlds.

For the convenience of this review, Dr. Gordon's work will be divided and discussed as follows: (1) Mesoamerican physical types, (2) cultural parallels between the Old World and the New, (3) ancient Medi-

terranean inscriptions discovered in the New World, and (4) historic texts of the two hemispheres.

Physical Types. Dr. Gordon's study of Mesoamerican physical types is based largely on ceramic sculptures, from which he concludes that "American Indians," as we would recognize them, were not present before AD 300. He feels, rather, that the figurines portray Mediterranean, African Negro, and Far Eastern types.

(A recent study by Fred W. Nelson, Jr., of the Olmec colossal stone heads, which are believed by some to be representations of African Negroes, actually demonstrates, however, that they are not. Nelson supports his thesis with a comparison of physical characteristics that shows the colossal heads to be brachycephalic [broad-headed] rather than of the West African dolichocephalic [long-headed] type. His study further reveals that certain antigens peculiar to African Negroes are not present in the blood of the pure Indians living in the Olmec area today. See Nelson's paper in Newsletter, 103.60, reprinted in *Transoceanic Crossings to Ancient America*; see especially p. 15 of the reprint.)

Actually, his "Mediterranean Merchant Prince" from Iximche dating to about AD 300 and "Mixtec Negro" head from Oaxaca seem to substantiate transoceanic crossings better than do any of the ceramic figurines. (The two large ceramic portrait sculptures are illustrated and discussed in Dr. Gordon's 1970 paper delivered at BYU. See Newsletter, 125.0, pp. 8-10. Ed.)

Cultural Parallels. Dr. Gordon lists several cultural parallels between the New and Old Worlds, which however are generally already known to students of the transoceanic-contact problem. He also observes that the absence of metallurgy in ancient Mesoamerica is the greatest obstacle to acceptance of diffusionist arguments. Nevertheless, noting certain statements in ancient Greek sources as well as certain verses in the Old Testament, he expresses the opinion that the ancient Mesoamericans may have practiced discrimination against the use of metals. The Spartans, for example, preferred iron rings for money instead of gold and silver coins because the precious metals went hand in hand with moral corruption. For another example, iron was prohibited in constructing the altar on Mount Ebal in ancient Israel (Deuteronomy 27:5). The Mayas could have rejected the use of metals for similar reasons.

Inscriptions. Dr. Gordon's most important contribution to the study of the transoceanic-contact problem involves ancient Mediterranean-like inscriptions found in the New World. The author played a significant role in throwing light on the Metcalf stone, the Bat Creek inscription, and the Paraiba text.

The Metcalf stone was discovered near Columbus, Georgia, in 1966, and according to Dr. Gordon has affinities with the Aegean syllabary of the latter half of the second millennium BC represented by the Linear A and Linear B scripts of Crete (Newsletter, 118.2).

The Bat Creek inscription was found in Tennessee during a scientific excavation by Cyrus Thomas in 1885 but was ignored at the time. Under recent re-examination by Dr. Gordon, the script has been established as Canaanite and can be read LYHWD, "for Judea." (Cf. Newsletter, 125.0, p. 7. Ed.) "The paleographic key to the date of the inscription is the shape of the W which occurs on the Hebrew coins of the Bar Kokhba revolt" (page 182), i.e., AD 132-135.

The Paraiba text of Brazil was also studied by Dr. Gordon, who, overturning a nineteenth-century philological verdict, concludes that it is a valid record left by Phoenician mariners landing in 531 BC (cf. Newsletter, 111.01, 118.0).

Dr. Gordon also discusses certain Roman and Hebrew coins dating to about AD 200. They were discovered at three different places in Kentucky. The Hebrew coins date to the Bar Kokhba rebellion. Another discovery in Venezuela involving Roman and Arabic coins indicates that a Moorish ship from Iberia crossed the Atlantic about AD 800. Thus Dr. Gordon presents important linguistic evidence in support of the theory that ancient mariners traversed the oceans.

Historic Texts. Another important contribution made by Dr. Gordon is his comparisons of the *Popol Vuh*, a sacred writing of the Quiché Mayas of highland Guatemala (cf. Newsletter, 16.00, 47.4; *Progress in Archaeology*, pp. 116-118), with Ugaritic texts and with Genesis. He suggests a parallel between the "two creation" accounts in the Maya book and the so-called "two creation" accounts of the Bible. Some scholars, however, would disagree with his view of the "two creation" accounts in the latter. See, for example, Kitchen, *Ancient Orient and Old Testament*, 1966, pp. 116-117.

Dr. Gordon also discusses the Piri Reis map, which shows the correct longitudinal relationship between the Atlantic coast of South America and the Old World. The map was painted on parchment in 1513 in Istanbul and is said to have been derived from ancient sources.

Conclusion. Dr. Gordon believes that many cultural traits were passed from the Old World to the New, beginning in early antiquity and continuing on into late pre-Columbian times. Due to his specialization in Mediterranean studies, he stresses that portion of the Old World somewhat to the neglect of the Far East.

Perhaps Dr. Gordon's use of Mesoamerican ceramic figurines to argue the presence of various non-Amerindian racial types is the weakest part of his book. On the other hand, his discussion of the ancient texts and inscriptions is very convincing. Overall, the book is very informative and is a major contribution to studies of transoceanic cultural transmission.

HEYERDAHL'S EXPEDITIONS. A review of *The Ra Expeditions*, by Thor Heyerdahl (Doubleday, New York City, 1971. 341 pp. \$10). Review by Bonny M. Fifield.

Dr. Heyerdahl's latest volume provides a captivating account of the voyages across the Atlantic Ocean of Ra I, a 50-foot-long papyrus ship, in 1969, and of Ra II, its 40-foot-long redesigned successor, in 1970, as recorded by the noted Norwegian anthropologist and explorer himself.

Dr. Heyerdahl had previously achieved international renown for his expeditions: aboard the "Kon-tiki," a balsawood raft with which he tested his theory that inhabitants of South America could have crossed the Pacific Ocean; to Easter Island; and to the Galapagos Islands. As with the volumes *Kon-Tiki* and *Aku-Aku*, the reader will find it hard to set this latest book aside, once he has begun reading.

As early as 1951 Heyerdahl wished to test his idea that papyrus rafts, like those in which the ancient Egyptians plied the Nile, could have carried early mariners across the Atlantic. He was assured that the feat was impossible, however, because, based on a single laboratory test, papyrus was thought to lose buoyancy within two weeks and to deteriorate in sea water. As Heyerdahl points out, without being adequately tested (unfortunately, all too often true), this erroneous idea was a hindrance for almost two decades. Although it is true that dried reeds of this type become saturated with sea water and sink after a period of time, papyrus stalks which are sappy at the heart absorb only a limited quantity of water and can and do maintain buoyancy.

A small but significant fact that first kindled Heyerdahl's interest also drove him to test the practicability of papyrus oceangoing craft: why were certain ancient wall paintings in the Valley of the Kings, Egypt, of the same general type as those the ancient pyramid builders of Peru depicted on pottery vessels?

Heyerdahl pondered the questions posed but left unanswered by the experts. Egyptian vessels were allegedly unable to navigate any but Nile waters because of the method of their construction. These great wooden crafts, however, were built along architectural lines perfected by master seamen. Did the Phoenicians, whose ships traversed the Mediterranean

Sea and the Atlantic waters off Africa and Europe and who needed papyrus for their "books," instruct the Egyptians in shipbuilding? Before they became master pyramid-builders, were the Egyptians also shipwrights and seafarers? Could a papyrus-reed boat travel from Egypt to Lebanon, a Phoenician center? Could such a "paper" boat traverse even greater distances and perhaps even be used in intercontinental voyaging?

Not wishing to *prove*, but to *learn*, and relying on portrayals of similar crafts found on the walls of Egyptian tombs, Dr. Heyerdahl purchased 12 tons of papyrus in 1969, hired boatbuilders from the Lake Chad region of West Africa where papyrus crafts still navigate, and had a 50-foot-long ship constructed of tightly bound bundles of the reed.

Naturally, world interest rose as the project progressed, and everyone chuckled at the thought of a "paper" boat sailing across an ocean! Why was the project so intriguing? For this reason: no one knows whose feet first reached American soil after the first "unorganized flocks of savages" arrived via the Bering Strait. Few scholars will venture onto the thin ice of what no doubt seems to them guesswork when considering the origins of the early high civilizations of Mesoamerica and Peru.

The crew of Ra I, comprised of seven men from seven nations, plus Heyerdahl, embarked from Safi on the Atlantic coast of Morocco on May 17, 1969, and sailed 2700 nautical miles in eight weeks before the sinking of the stern forced the explorers to quit the ship. Undaunted, they tried again the following summer with a new papyrus ship, making a technical correction in the construction and shortening the length of the craft from 50 to 40 feet. Ra II was launched and successfully sailed 3270 nautical miles in 57 days, from Safi to Barbados in the West Indies.

The Ra Expeditions will give its readers a fascinating account of the voyage and of the abilities and trust of eight men of varying ages, qualifications, and cultural heritages. It is yet another landmark in the search to find the truth concerning those peoples who lived out the little-known history of ancient America.

(Reviews of books by Dr. Heyerdahl on his explorations in the Pacific Ocean appear in the Newsletter, 12.1, 70.3; cf. *Progress in Archaeology*, pp. 214-216. His researches on transatlantic voyaging are referred to in the Newsletter, 111.01, 118.0, 131.0; see also *Transoceanic Crossings to Ancient America*, pp. 25, 43-44, and *Alumnus: A Journal of BYU Today*, Vol. 24, No. 5, August, 1970. A paper by Dr. Heyerdahl on the Ra voyages appears in the January, 1971, issue of the *National Geographic*. A condensation of *The Ra Expeditions* may be found in the *Reader's Digest* of August, 1971. Ed.)

132.1 FRUITFUL SYMPOSIUM HELD. By Bruce D. Louthan. The Society's Twenty-Second Annual Symposium on the Archaeology of the Scriptures was held at BYU on Saturday, October 28, with approximately 220 persons in attendance. The Pardoe Drama Theater of the Harris Fine Arts Center was the scene of ten of the papers, while one was delivered after lunch in the Skyroom of the Wilkinson Center.

The symposium chairman was Dr. Ellis T. Rasmussen, assistant dean of the BYU College of Religious Instruction, with Dr. Sidney B. Sperry, BYU professor emeritus of Old Testament languages and literature, serving as honorary chairman. Both were members of the SEHA Advisory Committee.

Members of the Anthropology-Archaeology Club, a student organization connected with the Department, gave special assistance. Included were Pamela Wilder (president), Asa Nielson (vice-president), Rita Souther (secretary), Nancy Card, and Liliane ("Sam") Zmolek.

Highlighting the event was the presence of Dr. David H. Kelley, professor of archaeology at the University of Calgary, Alberta, Canada, as the guest speaker. Besides his eminence as a scholar of the Maya civilization, specializing in calendric and hieroglyphic studies, Dr. Kelley is widely known for his diffusionist views on the origins of New World high culture (Newsletter, 130.2, 131.8). His symposium paper, entitled "The World Ages in India and Mesoamerica," outlined his hypothesis of the process of diffusion of the "wind-water-fire-and-earth ages" complex from ancient Greece to ancient Mesoamerica.

Other papers of particular interest to Society members were the luncheon address of Dr. Robert W. Bass, newly elected SEHA vice-president and BYU professor of physics and astronomy, on "The Mathematical Odds Against the Independent Development of the Semitic Alphabet and the Maya Calendar System"; and that of Dr. Ray T. Matheny and William James Adams, Jr., BYU faculty members in anthropology and archaeology and in Semitic languages, respectively, on "An Archaeological and Linguistic Analysis of the Manti Tablets" (see below, 132.8). While Dr. Bass' research provides new evidence for pre-Columbian contact between the ancient Near East and Mesoamerica, that of Dr. Matheny and Mr. Adams will hopefully prevent Latter-day Saints from making erroneous claims for the Manti stone tablets as Book of Mormon evidence.

Still other participants and their contributions were: Walter L. Whipple, "A Comparison of Joseph Smith's 'Egyptian Alphabet and Grammar' with the Book of Abraham" (read by Dr. James R. Clark); Benjamin Urrutia, "Some Notes on Facsimile No. 2 in the Book of Abraham" (read by D. Bruce Evans); LeGrande K. Davies, "A Study of Shamgar-Ben-Anath

of the Bible: Gibeonite, Hurrian, Mercenary Soldier;" Bernhart E. Johnson, "Commercial Relationships Between Ancient Israel and Phoenicia (1000-587 BC), and the Voyage of Mulek to the New World;" John A. Tvedtnes, "A Phonetic Analysis of Book-of-Mormon Proper Names" (played from a tape recording submitted by the author); Dr. Richard Lloyd Anderson, "The Parallels in the 'Undiscovered Country' of Shakespeare and the Book of Mormon;" Bruce W. Warren, "The Five World Ages of Ancient Mexico;" and V. Garth Norman, "Izapa Sculpture"; A Contribution to the Study of Ancient Mesoamerican Art." Each paper was followed by a brief discussion period.

Papers read at the Symposium become the property of the Society and are selected for publication in the *Newsletter and Proceedings* at the discretion of the editors.

Memorials were read by SEHA president Dr. Clark S. Knowlton, honoring six prominent Society members who had passed away during the preceding year: Francis W. Kirkham, Darrell R. Tondro, Shanna T. Jakeman, T. Earl Pardoe, L. Ruth Verrill, and Robert G. Harding. (See Newsletter, 129.1, 131.5; see also 132.3, below.)

Continuing the 25-year tradition of cooperation, the Symposium was presented under the joint sponsorship of the SEHA and the BYU Department of Anthropology and Archaeology.

On the evening preceeding the Symposium, October 27, the Anthropology-Archaeology Club sponsored a reception-colloquium for Dr. Kelley, which was open to students and faculty members.

On Saturday evening after the Symposium, at the home of Dr. M. Wells Jakeman, BYU professor of archaeology, Dr. Ross T. Christensen reported on recent efforts to remove the "Lehi Tree-of-Life Stone" (Stela 5, Izapa) to a local Mexican museum to insure its protection from weathering and possible mutilation (cf. Newsletter, 110.0). Other SEHA trustees and Bruce W. Warren of the Advisory Committee, together with their wives, as well as Dr. Kelley, were also present.

132.2 NINE TRUSTEES ELECTED. Nine leaders were chosen on October 28 to serve the SEHA as trustees for the coming year.

Elected at the Society's Annual Meeting, held at BYU in the Pardoe Drama Theater immediately following the Twenty-second Annual Symposium on the Archaeology of the Scriptures (see 132.1, above), were the seven incumbents of the Board of Trustees, together with two new members.

The incumbents are: Richard Lloyd Anderson, Paul R. Cheesman, Ross T. Christensen, M. Wells

Jakeman, Clark S. Knowlton, Virgil V. Peterson, and Welby W. Ricks.

The new trustees are: Robert W. Bass, BYU professor of physics and astronomy and recently elected vice-president of the SEHA; and Ellis T. Rasmussen, assistant dean of the BYU College of Religious Instruction and chairman of the October 28 symposium.

(The recent election of both Dr. Bass and Dr. Rasmussen to the Society's newly created Advisory Committee was reported in the preceding issue of the *Newsletter and Proceedings*, as also the backgrounds and archaeological interests of each. See Newsletter, 131.2, 131.3. With their election as trustees on October 28, Dr. Bass and Dr. Rasmussen were automatically released as members of the Advisory Committee. Dr. Bass' office as SEHA vice-president for the three-year period, 1972-75, however, is not affected.)



Dr. Kirkham

132.3 SOCIETY'S FIRST LIFE MEMBER DIES. By Bruce D. Louthan. Francis W. Kirkham, the first Life Member and a long-time trustee of the SEHA, died on September 14 at the age of 95. He had made his home in Salt Lake City and was widely known as an educator, insurance executive, and author of LDS church books.

Born on January 8, 1877, at Lehi, Utah, Dr. Kirkham was one of Brigham Young University's oldest living alumni, having graduated in 1904. He also held the AB degree from the University of Michigan (1906), the LLB from the University of Utah (1913), and the PhD from the University of California (1930).

After teaching at BYU from 1906 to 1910, Dr. Kirkham served as principal of the LDS Business College and superintendent of the Granite School District in Salt Lake City; Utah state director of vocational education; director of the National Child Welfare Association, New York City; and Utah state director of the National Youth Administration. He was also the founder of the Country Mutual Life Insurance Company, serving as president and manager and remaining a consultant until his death.

Dr. Kirkham filled three LDS missions to New Zealand and authored *A Maori Grammar* to aid other missionaries in learning that tongue. Perhaps he is best known for his two-volume work on the Book of Mormon, *A New Witness for Christ in America*.

It was Dr. Kirkham who strongly urged M. Wells Jakeman to approach President Howard S. McDonald about the teaching of archaeology at BYU (see *Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures*, message by Dr. Kirkham, p. 7). He was also one of five men present on December 17, 1946, when the Department of Archaeology was founded (Newsletter, 96.03).

A general officer (now "trustee") since 1952, Dr. Kirkham became the Society's first Life Member in 1954 and was also accorded Honorary Membership for life in 1965 in recognition of his outstanding service to the BYU department and the SEHA (Newsletter, 96.03). His staunch support will certainly be missed.

Dr. Kirkham is survived by his second wife, Marguerite Burnhope, whom he married on November 18, 1942; six children; two step-daughters; 21 grandchildren; six step-grandchildren; and 17 great grandchildren.

132.4 BYU STUDENTS EXCAVATE IN JERUSALEM. By Bonny M. Fifield. Students of the BYU Semester Abroad, held at Jerusalem during the past spring, excavated for two days at the southern wall of the Haram esh-Sherif or Temple Enclosure.

This information was contained in a letter of July 10 from John A. Tvedtnes, the instructor of a BYU class during the spring semester, "Field Methods of Historic Archaeology," held for the Semester Abroad students (Newsletter, 129.3).

During the past year and a half Mr. Tvedtnes has studied Egyptology, Semitic linguistics, and archaeology at the Hebrew University. He had previously

read several papers before the Society's Annual Symposium on Archaeology of the Scriptures (Newsletter, 109.0, 114.1, 120.4, 127.0, 127.1).

The students were able to meet and speak with Professor Benjamin Mazar, who is in charge of excavations at the Jerusalem site, which is near the ancient Wailing Wall. Late on the second day of the dig, they toured the entire excavation accompanied by one of the field archaeologists, who explained the project and showed them reconstruction drawings, plans, models, and artifacts not yet sent to the museum.

The Haram esh-Sherif is the area surrounded by King Herod's great wall and includes ancient Mount Moriah, where Abraham was about to sacrifice Isaac and where Solomon later built his temple. Jesus must have trodden this area many times.

The students were also privileged to hear a two-hour guest lecture delivered by Professor Yohanan Aharoni, director of the Institute of Archaeology at Tel Aviv University. Included in the coursework were lectures on historic archaeology, stratigraphy, methods of excavation, and artifacts and their handling.

Included in Mr. Tvedtnes' letter is a paragraph that may be of particular interest to card-holding SEHA members who anticipate travel in the Near East: "...if they come to Israel they should bring their membership cards with them. With that little . . . card, I gain free entry into the various museums owned by the Israeli government. For all I know, this may be true in other countries as well. Anyway, it's worth a try whenever anyone goes to an archaeological museum."

132.5 BYU DEPARTMENT GRADUATES TWENTY-SIX. By Bruce D. Louthan. The BYU Department of Anthropology and Archaeology graduated a total of 26 students in the spring and summer commencement exercises of 1972. The total was split exactly in half, with 13 majoring in archaeology, including two Masters of Arts, and 13 in anthropology.

Both Master of Arts degrees were conferred on August 18. Petrus Andrew de Haan, originally of Rotterdam but more recently of Provo, graduated with a thesis titled, "An Archaeological Survey of Lower Montezuma Canyon, Southeastern Utah." His graduate minor was anthropology. He now plans a career in museum curatorship. In 1968 he read a paper, "Some Techniques and Materials Employed by Ancient Egyptian Embalmers," at the Eighteenth Annual Symposium on the Archaeology of the Scriptures. He received his BA degree from BYU in archaeology in 1969. (Newsletter, 114.0, 117.2.)

Donald W. Forsyth of Provo entitled his master's thesis, "A Preliminary Classification of Anasazi Ceram-

ics from Montezuma Canyon, San Juan County, South-eastern Utah." Mr. Forsyth, who received his BA in archaeology from BYU in 1971, also made anthropology his graduate minor. In 1967 he read a paper on "Sennacherib's Invasion of Judah" at the Seventeenth Annual Symposium. In 1970-71 he received the annual Hayes Archaeological Scholarship. His study of an ancient canal system at Edzná, Campeche, Mexico, begun at that time, is now being continued in cooperation with Dr. Ray T. Matheny. (Newsletter, 119.0, 126.4, 127.5; see also below, 132.7.)

Eight students were awarded the Bachelor of Arts degree in archaeology at the spring commencement, held on May 26: Carolyn E. Flatley of Webster Groves, Missouri; G. Stephen Funk of Chatsworth, Cal-

ifornia; Robert Edwin Guilbault of Danbury, Connecticut; Stephen Douglas Hayes of Huntington, California; Kent Worthen Jackson of Fremont; Marilyn Malone of Phoenix, Arizona (second major: anthropology); Norman Henry Steggell of Lemon Grove, California; and Pamela Wilder of Lovell, Wyoming.

In the spring ceremonies the following nine were awarded the Bachelor of Science degree in anthropology: Calvin Ray Basham, Jr., of Roanoke, Virginia; Kathleen Joanne Bateman of The Dalles, Oregon; Merlin H. Cluff of Provo; Rex Eugene Cooper of Salt Lake City; Patricia Joyce Cundiff of El Segundo, California; John W. Patching of Oakland, California (second major: archaeology); David H. Pearson of Salt Lake City; Don Larry Peterson of Mesa, Arizona; and Benjamin F. Urrutia of Guayaquil, Ecuador.

August graduates with the BA degree in archaeology included: De Wayne Cox of Seneca, South Carolina; Eva Farfan of Provo (formerly of Prague); and Bruce Douglas Louthan of Kankakee, Illinois.

The summer commencement also saw four receive BS degrees in anthropology: Dee Hardy of Honolulu; Harmon Kay Jensen of Provo; Joseph Edward Johnson of Grantsville; and Jesse Earl Warner of Salt Lake City.

132.6 FACULTY MEMBERS PUBLISH ARCHAEOLOGY PAPERS. By Bruce D. Louthan. Professors Dale L. Berge and Ray T. Matheny of the BYU Department of Anthropology and Archaeology presented an illustrated paper entitled "An Excavation Technique for Shallow Wells," at the Fifth Annual Meeting of the Society for Historical Archaeology, of which Dr. Berge is a member. The meeting was held January 13-15, 1972, on the campus of Florida State University in Tallahassee.

(Despite the similarity of names, the Society for Historical Archaeology is not to be confused with the SEHA. The purpose of the SEHA is to study the

origins of Old and New World civilization and the archaeology of the Scriptures. The purpose of the society which met in Florida, on the other hand, is to study the post-Columbian, "historic-sites" archaeology of North America.)

The subject of Drs. Berge and Matheny's presentation was a useful technical innovation in archaeological field procedure: the method used in excavating a well shaft on the Peter Whitmer, Sr., farm in Fayette Township, Seneca County, New York. The well was cleared in 1970 to determine whether it dates to the 1830's, when the Whitmer family owned the farm. The log home formerly standing at the site was where the Church of Jesus Christ of Latter-day Saints was organized on April 6, 1830.

Archaeological investigations at the Whitmer farm were first conducted in 1969 by Dr. Berge for the LDS church in order to determine the exact location of that structure. Those efforts were reported at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, held in October of that year (Newsletter, 116.1, 117.1).

Returning in 1970 to open the well shaft, the archaeologists were confronted with the task of pumping out the water, as well as the danger of collapse from the sides as the supporting trash fill and water column were removed. To solve the problem they had several adjustable caissons fabricated of sheet steel. These "telescoping" coiled tubes of variable diameter were lowered, one by one, into the well to the proper depth and then the steel allowed to uncoil (much as a rolled-up sheet of paper) to exert pressure sideways and thus achieve a tight fit. As work progressed more of the tightly-rolled tubes of sheet steel were lowered through those already in place.

The procedure proved successful, and the metal caissons formed a strong, protective shield to workers at the bottom level, who reached a depth of 19 feet. Besides being sturdy and safe when used in this manner, cold-rolled steel is also portable and relatively inexpensive, according to the BYU professors. However, the procedure described above is recommended for shallow wells only.

("Archaeology at the Peter Whitmer Farm, Seneca County, New York," by Dr. Berge, appears in the Winter, 1973, issue [Vol. 13, No. 2, pp. 172-201] of *BYU Studies*. Ed.)

In addition, Drs. Matheny and Berge published another article entitled "Investigations in Campeche, Mexico." This second paper was read originally at the Thirty-fifth Annual Meeting of the Society for American Archaeology, held in May, 1970, at Mexico City. It has now been published in the October, 1971, issue (No. 7) of *Ceramica de Cultural Maya et al*, an

informal journal for researchers in Maya culture and history, issued at Temple University, Philadelphia.

The latter article summarized field work done mainly at three sites in Campeche: Xcalumkin, Santa Rosa Xtampak, and Dzibilnohac (cf. Newsletter, 112.30, 113.4, 122.5). According to the authors, these investigations, done under BYU-New World Archaeological Foundation grants between 1968 and 1970, have tended to refute reports by earlier explorers of Early Preclassic remains (from c.2000 to c.1000 BC) in Yucatan. However, at Santa Rosa Xtampak and Dzibilnohac, a small amount of Middle Preclassic evidence (c.1000 to c.400 BC) and important Late Preclassic evidence (c.400 BC to AD c.200) were found, as well as later materials. Future investigations will seek further to clarify early Maya history in this little-known area.

(The reader should observe that the dates given are Dr. Matheny's and are currently under revision. In general the period under study, though not necessarily the exact area, approximates that of the Book of Mormon record. Ed.)

132.7 TAKES SABBATICAL LEAVE IN MEXICO. By Bonny M. Fifield. Dr. Ray T. Matheny, associate professor of anthropology and archaeology at BYU is currently on a sabbatical leave of absence in the State of Campeche, Mexico, engaged in archaeological investigations at Edzna.

Aiding Dr. Matheny are F. Richard Hauck and Donald W. Forsyth, student archaeologists from BYU. Mr. Hauck plans to use the data gathered as the subject matter of his master's thesis, while Mr. Forsyth has already been awarded his MA degree—at the August commencement last year (see above, 132.5). Mrs. Matheny, who accompanied her husband with the two youngest of their children, is carrying out an ethnographic study at a Maya community.

Mr. Hauck was the editor of the *Papers of the Fourteenth Annual Symposium on the Archaeology of the Scriptures* in 1963 and a member of the Symposium Committee the following year, when he also served as assistant editor of the *Newsletter and Proceedings* and participated in a month-long archaeological reconnaissance of the Isthmus of Tehuantepec in southern Mexico (Newsletter, 88.30, 91.41).

The Edzná project originated when, several years ago during aerial photography, it was noticed that long, straight "canals" appeared on the finished photographs. At that time, however, there was no opportunity to investigate the intriguing phenomenon.

Since last September Dr. Matheny and his team have been engaged in an effort to determine why and when the "canals" were constructed, what they were used for, their original shape, and their possible modifications through time.

Mr. Hauck returned to the campus in December to continue the writing of his thesis. The others will return, it is expected, in April.

Dr. Matheny's campus duties are being filled for the 1972-73 school year by Bruce W. Warren, who obtained his BA degree from BYU and has since done his graduate work at the University of Arizona, lacking only the completion of his dissertation—on the ceramics of southern Mexico—to receive the PhD. Mr. Warren is a past editor of the *Newsletter and Proceedings*, an SEHA Life Member, and a recently appointed member of the Society's Advisory Committee (Newsletter, 131.3).

132.8 PUBLICATION ON "MANTI TABLETS." A paper on certain inscribed stone tablets found near Manti, Utah, prepared jointly by Ray T. Matheny and William James Adams, Jr., was read at the Twenty-second Annual Symposium on the Archaeology of the Scriptures, held at BYU on October 28 (see above, 132.1). Multilithed copies may now be obtained from the SEHA office, 140 Maeser Building, BYU, Provo, Utah 84602.

Dr. Matheny, a BYU archaeologist and anthropologist currently on leave of absence in southern Mexico (see above, 132.7), is responsible for the field investigation and laboratory analyses in connection with the tablets. Mr. Adams, an instructor in Semitic languages at BYU, prepared the paleographic study. The paper is entitled "An Archaeological and Linguistic Analysis of the Manti Tablets." It contains eight pages of text, typewritten double-spaced, and seven pages of "charts" or illustrations of the inscriptions.

The price from the SEHA office, including postage, is \$.40 per copy (\$.30 to Society members).

132.9 LEAFLET ACCOMPANIES NEWSLETTER. A gold-colored leaflet announcing a new, half-size replica of the "Lehi Tree-of-Life Stone" accompanied the last previous issue of the *Newsletter and Proceedings* (No. 131) and will also accompany the present and subsequent issues.

By arrangement with the manufacturer, as mentioned on the leaflet, light-weight urethane replicas of the Lehi Stone and of two other famous New World antiquities may be obtained through the SEHA office at special reduced prices. (See also in this connection Newsletter, 128.6, 129.6.)