



BOOK OF MORMON CENTRAL

<http://bookofmormoncentral.org/>

Type: Newsletter

U.A.S. Newsletter, no. 57 (March 25, 1959)

Editors(s): Dee F. Green

Published by: University Archaeological Society, Brigham Young University

U. A. S. NEWSLETTER

Number 57

Editor: Dee F. Green

March 25, 1959

Published approximately every six weeks by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to disseminate knowledge of recent archaeological discoveries bearing on the Latter-day Saint scriptures; also of the archaeological activities and viewpoints of the Society and its members. Subscription by membership in the Society: three dollars per year; or Life Membership, fifty dollars. (Membership also includes subscription to other publications of the Society and of the BYU Department of Archaeology.)

57.0 SPECIAL LECTURE PLANNED. Dr. M. Wells Jakeman, UAS general editor and chairman of the BYU Department of Archaeology, will speak on the Lehi Tree-of-Life Stone April 2, at 7 p. m. The lecture is being sponsored by the UAS with Campus Chapter acting as host.

The address will include some historical background, plus a detailed explanation of the monument (illustrated by slides) and its particular significance in light of I Nephi 8. Dr. Jakeman plans to reveal some hitherto unannounced details of the carving that have considerable importance for Book of Mormon claims.

All members of the Society are invited to attend the meeting which will be held in Room 260 of the Eyring Physical Science Center.

The plaster cast and Dr. Jakeman's completed drawing reproduction of the carving will both be available for viewing before and after the lecture in Rooms 205 and 203 of the same building.

57.1 THE USE OF PHYSICS IN ARCHAEOLOGY. (The following article was submitted by Robert K. Willardson, director of the Columbus Chapter and a general officer of the UAS. ---Ed.)

At the March 25, 1958, meeting of the Physical Society (London), Dr. E. T. Hall described a number of techniques developed and used by the Oxford Research Laboratory for Archaeology. This laboratory was founded in 1954 for the purpose of research in physics and chemistry to help solve problems encountered by archaeologists.

The techniques described fall into three categories: (1) direct dating equipment for determining the age of artifacts, (2) equipment for determining chemical composition of artifacts, and (3) survey devices to aid the archaeologist in deciding where to dig.

Dating equipment includes C^{14} measurements and determinations of the residual magnetism in pottery kilns. Chemical composition is determined by using a very rapid, automatic, x-ray fluorescent analysis apparatus, as well as measurements of the types of

radioactivity produced in specimens irradiated in the Harwell reactor.

The major survey device was a portable magnetic field measuring instrument which is capable of measuring minute changes (as small as one part in one hundred thousand) in the earth's magnetic field. This device is called a proton magnetometer and is currently being used to detect weakly magnetic kilns and pottery deposits in areas believed to have been Roman and pre-Roman campsites.

Absolute dating by measurement of the remnant magnetic moment in pottery specimens is limited because the direction and strength of the earth's magnetic field prior to the sixteenth century is not accurately known. This difficulty should be overcome as additional data on pottery specimens of known age becomes available.

A new approach to C^{14} dating is now under development. This method converts the carbon specimen into ether which is used at $140^{\circ}C$ and pressures up to 30 atmospheres as the working material of a bubble chamber. The delay-time between the onset of superheating, caused by a sudden decrease in pressure, and the time boiling actually begins decreases as the C^{14} content is increased. The apparatus can be recycled as often as necessary to obtain a statistically significant result.

57.2 MORE ON THE DEAD SEA SCROLLS.

57.20 The Dead Sea Scrolls and Original Christianity, by O. Preston Robinson. Salt Lake City: Deseret Book Company, 1958. 123 pp., \$2.00. A review by Dr. Lewis Max Rogers, reprinted from Brigham Young University Studies, Vol. 1, No. 1, 1959 pp. 68-69, with the permission of the author and editor.

The historical connection between the Dead Sea community and original Christianity has been the subject of controversy for more than a decade. In spite of this present book, the problem of the relationship of the early Christian Church to the Qumran order still

remains. However, this volume is important in that it represents one of the first attempts by a Mormon writer to inform LDS Church members concerning the Scrolls and the sect which preserved them.

In the first four chapters of his book, Dr. Robinson reviews the historical data related to the actual discovery of the Scrolls in 1947, and he sketches the intriguing story of their recognition as one of the monumental archaeological discoveries of the century. The author describes the major manuscripts. In addition, he discusses briefly their significance and the problems of dating. The above material is interestingly and effectively presented. It is written in a scholarly fashion, yet avoids the difficulties of technical terminology and controversial detail.

An asset to the book is the excellent photographs of the Dead Sea area, of the caves from which scrolls and fragments were taken, and of jars in which the Scrolls had been preserved.

The chief weakness of this volume stems from the author's intention to establish the Dead Sea Scrolls as "another witness to the antiquity of the gospel." For example, Robinson finds LDS Church organization, doctrine, and practice almost everywhere in the Manual of Discipline. The twelve laymen and three priests who governed the sect are, without qualification, referred to as "General Authorities," and from Robinson's point of view, the emphasis on priesthood in the Qumran order justifies his claim that here we have a "regular system of bishops, priests, teachers, and deacons."

The author draws further parallels between the communal-type meal of the Covenanters and the Christian sacrament, between the stress placed on the term "knowledge" by the teachers of the sect and the LDS concern for intelligence and wisdom, and between the order of precedence among members of the order and present-day ecclesiastical proprieties in matters of seating at meetings, taking the sacrament, etc. Moreover, Robinson maintains that the Covenanters "had a clear idea of the concept of grace and works" and, he continues, "no misunderstanding about the purpose of baptism."

It may be admitted that there are some interesting parallels between the early Christian Church and the Qumran sect, but in most of the cases cited above the evidence is clearly forced. The terms "sacrament," "general authorities," etc., are implicates which seem to be based upon the author's desire to prove his theology rather than upon any substantial evidence derived from the manuscripts themselves.

In the opinion of this reviewer, the author's preoccupation with theology detracts from his book. Had he been content to follow through with his report on the Scrolls as a journalist rather than as an apologist for

modern theology, his book might have been far more effective and informative.

57.21 More Light on the Dead Sea Scrolls, by Millar Burrows, New York: The Viking Press, price unknown. A review by Clark Knowlton.

In this volume, Dr. Burrows brings the story of the Dead Sea Scrolls up to date. A continuous stream of new manuscripts and of archaeological discoveries in the three years that have passed since the publication of his first book, *The Dead Sea Scrolls*, in 1955 have brought about many revisions of the theories that grew out of the earlier finds.

The book is divided into eight sections: (1) an evaluation of the growing literature on the recent finds; (2) an analysis of the existing theories on the nature of the relationships between the Scrolls and the New Testament; (3) a further analysis of similar theories on the possible links between the Scrolls and the Old Testament; (4) a presentation of the known history of the Essenes who are believed by many to have produced the Dead Sea documents; (5) a discussion of the relationships between the Essenes and other Jewish sects of the time; (6) a survey of the religious beliefs of the Essenes; (7) an analysis of the structure and ceremonies of the Essenes; (8) and finally a number of translations of the more important Scrolls.

The author points out that scholars have had a tendency to overstress the similarities between the Dead Sea Scrolls and the Books of the Bible and to neglect the important differences between them. He states that the Scrolls reveal a Judaism that was richer and far more diverse in religious beliefs and practices than most authorities have been willing to admit.

In closing, he expresses his conviction that the New Testament and the Dead Sea Scrolls grew up out of a common Jewish intellectual and religious background. They share in the religious symbolism of the period but one did not grow out of the other.

This book is a cautious but thorough evaluation of the Dead Sea Scrolls. It is written in non-technical language and discusses most of the important theories that have been spun around the discoveries. It should be read by everyone interested in the Dead Sea Scrolls, the people to whom they belonged, and in the historical age that cradled Christianity.

57.22 The Message of the Scrolls, by Migael Yadein, New York: Simon and Schuster, 1957, \$3.95. A review by Clark Knowlton.

In the new round of books and articles now appearing on the Dead Sea Scrolls, it is but fitting that one of the more enlightened and undogmatic should be written by a son of the Jewish scholar, Professor Eleazar L. Sukenik, a former professor of archaeology at the Hebrew University in Jerusalem, who first recognized the antiquity and

importance of the Scrolls.

The author, instructor of archaeology at the same university, is an ironic product of our difficult times. Archaeologist by profession, he was also an underground Jewish fighter against the British and one of the major Israeli military commanders in the wars with the Arabs.

His book is a scholarly attempt to answer the many questions that his students have asked about the discovery, contents, and meaning of the Scrolls. In the first part of the volume is presented the always interesting and romantic account of the discovery of the Scrolls, the fruitless vagabond journey of four of them through the United States in search of a buyer, and their ultimate acquisition by the State of Israel.

Then follows a brief relation of the archaeological excavations in the caves, the public buildings, and the cemetery of the sect that presumably produced the Scrolls, and the recent discovery of manuscripts in a nearby cave that belong to the time of the second Jewish revolt against the Romans. The author states that many more and perhaps startling discoveries will be made, as the myriads of caves in the Dead Sea area are slowly explored.

An interesting and informative discussion follows in the next group of chapters on the nature of the Scrolls, the material on which they were written, and the reasons for their being placed in jars and hidden in caves. Apparently the practice of hiding manuscripts was a common one among the Jews. It is even mentioned in the Bible, Jeremiah 22:15. Hidden manuscripts from this general area, as the author points out, have been found several times in history. Origin, an early Christian father, who lived from A. D. 185-254 mentions Hebrew and Greek documents that were found in a jar near Jericho. Another group of manuscripts was found in the eighth century by Jews living in Jerusalem.

In conclusion the author believes that the archaeological and palaeographical evidence indicates that the Scrolls were written and hidden during the first century A. D. He goes on to say that although the way of life and the beliefs of the sect that produced the Scrolls resemble those of both the Essenes and the early Christians, there is no definite evidence that can absolutely connect them with either one.

The book is one of the finest treatments of the Dead Sea Scrolls now in print and should be in the library of everyone interested in them. It is free of bias, passionate theorizing, and attacks upon other men and their ideas. As a Jewish scholar, the author can calmly discuss matters that have upset many Christian theologians. One of the many attractive features of the book is its surprisingly low price.

57.3 TO LECTURE ON BOOK-OF-MORMON ARCHAEOLOGY. "Book-of-Mormon Archaeology Today" is

the title of a non-credit lecture series to be held during the spring quarter at the BYU-Salt Lake City Adult Education Center, 200 North Main Street.

These lectures will be held from 7:00 to 9:30 every Thursday evening between March 26 and May 28. The admission fee is \$14 per person, or \$22 for two members of the same family. There is no textbook or prerequisite of any kind.

Titles of the ten lectures, according to present plans are:

1. What is Book-of-Mormon Archaeology?
2. Book-of-Mormon Archaeology -- Yesterday.
3. Dawning of a New Day in Archaeology.
4. Where is the "Narrow Neck of Land"?
5. How Old Are These Ruins?
6. Did Book-of-Mormon Peoples Reach Peru?
7. In Search of Bountiful and Zarahemla.
8. Excavating Bountiful.
9. Pyramids and Wheeled Toys.
10. Lehi's Vision in Stone.

The instructor of the series is Dr. Ross T. Christensen, assistant professor of archaeology at BYU, and UAS general secretary-treasurer. Dr. Christensen led the 1958 BYU-UAS archaeological expedition to southern Mexico, where a latex mold was obtained from the Lehi Tree-of-Life Stone and excavations were performed at the ruins of Aguacatal, believed to be the ancient Tulan or city Bountiful of the early chronicles and the city Bountiful of the Book of Mormon (Newsletter, 48, 0).

57.4 NEW LIFE MEMBERS AND RESEARCH PATRONS. The general secretary-treasurer gratefully acknowledges receipt of contributions and dues from 20 new and continuing Research Patrons and from two new Life Members, since the last listing in Newsletter 53, 3.

Mrs. Minnie Bell Maurath of Phoenix, Arizona; and David M. Scharffs of Salt Lake City are the two new Life Members.

Research Patrons are as follows for the year ending December 31, 1959: Frank D. Holland of St. George; Robert K. Willardson of Columbus, Ohio; W. Ernest Young of Salt Lake City; Oswald Christensen of Rexburg, Idaho; Janice N. McAuliffe of Long Beach, California; F. Mary McAuliffe of Long Beach, California; Dr. Royd C. Stoks of Ogden; Lincoln A. Jagerson of Long Beach, California; Einar C. Erickson of Orem; Mrs. Enid L. Pollei of Salt Lake City; J. Clifford Johnson of Marysville, California; E. L. Winn of Kenilworth, Utah; Dr. Ross T. Christensen, Brigham Young University; Dr. Francis W. Kirkham of Salt Lake City; Robert P. Kenyon of Provo; and Conrad E. Green of Portland, Oregon.

For the year ending December 31, 1960, the following are listed as Research Patrons: Otto Done, Tucson, Arizona; Dr. M. Wells Jakeman, Brigham Young

University; Allen R. Mickelsen of Draper, Utah; and Dr. Clark S. Knowlton of Las Vegas, New Mexico.

57.5 REPORTS FROM THE CHAPTERS.

57.50 Campus Chapter. Election of officers for winter quarter was held January 14, at which time Kristine Hansen of Corvallis, Oregon, was elected president. Ray Matheny of Provo was named vice-president; Suzan Shrum of San Diego, California, is the new secretary; and former president John Dunford of Portland, Oregon, was elected Honorary President.

Featured speaker for the evening was Thomas Stuart Ferguson, director of the NWAf. He presented a slide lecture and spoke concerning recent discoveries of the NWAf at Chiapa de Corzo, Oaxaca, Mexico.

During February, two chapter meetings were held. The first was a showing of two films taken by UAS vice-president Otto Done. Tula was the subject of the first film, and the second consisted of shots of various sites in the Mesoamerican area. Dr. Ross T. Christensen gave a commentary on the February ninth showing.

Three senior students at Brigham Young University gave illustrated talks on February 23. Carl Hugh Jones spoke on the Eastern Woodland culture, Joel Sherry reported on some of his studies in Alaska, and Lorenzo Allen showed slides of Mexico. Two firesides were also held during the quarter.

Spring quarter plans for the chapter include acting as hosts in cooperation with the UAS at a special address, April 24 at 7 p. m. on the "Lehi Tree-of-Life Stone," by Dr. M. Wells Jakeman (see above 57.0).

57.51 Columbus Chapter. A report received from the Columbus Chapter lists a forthcoming meeting about March 20. The event will be held at the home of Dr. and Mrs. E. B. Sessions. The subject for discussion will be the findings of the National Geographic Society-Tulane University expeditions to Dzibilchaltun, the only known Mesoamerican site inhabited from pre-Maya times until after the Spanish conquest.

A second meeting is planned for the middle of May. At that time R. K. Willardson will discuss "Methods of Dating." Of particular interest are the effects of variations in the earth's magnetic field on the rate of production of carbon-14 during the past 5000 years.

57.52 Long Beach Chapter. Meetings of the chapter have been held each month since December. The meetings have consisted of book reviews by various chapter members as well as a Christmas social. Future meetings have been planned for the third Saturday of each month in the homes of the various members.

57.53 Salt Lake Chapter. A report on the life of Paul Henning, a member of the first BYU Expedition to Middle America in 1900, was given January 30

by W. Ernest Young, chapter director. (A synopsis of this report will appear in one of the forthcoming issues of the Newsletter--Ed.)

On February 27, a meeting was held during which pictures of the mound builder culture of the Mississippi valley were shown and Mr. James C. Dean gave a lecture and showed slides on the San Blas Indians of Central America.

57.5 A QUESTION FOR THE EDITOR. As a regular feature of the Newsletter, a selected question on an archaeological subject is answered either by the editor or by a guest contributor. Questions should be sent to: Editor, UAS Newsletter, Department of Archaeology, BYU, Provo, Utah.

57.50 Non-Mormon Archaeologists and the Book of Mormon. Gentlemen: I recently heard a Mormon state that non-Mormon archaeologists today are taking the Book of Mormon seriously and using it as a handbook or guide in archaeological expeditions to such places as Central America. Do you know of any non-Mormon archaeologist who has so used the Book of Mormon? If so, please give me his or their name and address. Do you know of any non-Mormon archaeologist today who holds to the following theories: (1) that any of the Indian tribes in this hemisphere are descendants of the Jews, and (2) that Christianity was known in America in the first few centuries of our era, as claimed by the Book of Mormon? I am not a Mormon. ---Prof. JDB.

It must be confessed that some members of the "Mormon" or Latter-day Saint Church are prone, in their enthusiasm for the Book of Mormon, to make claims for it that cannot be supported. So far as is known to the writer, no non-Mormon archaeologist at the present time is using the Book of Mormon as a guide in archaeological research. Nor does he know of any non-Mormon archaeologist who holds that the American Indians are descendants of the Jews, or that Christianity was known in America in the first century of our era. This in itself, of course, does not disprove the Book of Mormon; for not enough is yet known of the actual period of that record in ancient America, or of the origin of the American Indians, for a final judgment at this time, scientifically speaking. (Nor do non-Mormon archaeologists, it could be added, know enough of the Book of Mormon itself to pass judgment upon it. Their general, and highly erroneous, notion is that it deals with the "Ten Lost Tribes" of Israel.) Nevertheless, these particular claims should not be made by Mormons.

At the same time, however, it should be emphasized that what is now known of the period of the Book of Mormon in ancient America (the period from the

early third millennium B. C. to the fourth century A. D.) is decidedly in favor of that record's claims. This is true, first of all, of its basic claim that the civilizations of this period--at least in the area surely dealt with in the Book of Mormon, namely central and southern Mexico and northern Central America, now called Mesoamerica by archaeologists--were of Near Eastern origin. One of the leading non-Mormon archaeologists in the Mesoamerican area, in fact, has recently pointed out that the civilization of the "pre-classic" or Book of Mormon period in that area was "approximately on a level with, and in general extraordinarily like, those of our own cultural ancestors of the ancient Near East" (Alfred V. Kidder, in id., Jesse D Jennings, and Edwin M. Shook, Excavations at Kaminaljuyu, Guatemala, Carnegie Institution of Washington, 1946, pp. 241-244, 260). Additional indications along this line will be found in UAS Bulletin No. 4, March, 1953.

As for the question of the ancestry of the American Indians, the Mormon people, in the writer's opinion, have tended mistakenly to identify all American Indians as descendents of the Book of Mormon peoples. Actually the Book of Mormon does not make this claim, but indicates only that some of the Indian tribes had this ancestry, i. e. were of Near-Eastern Caucasoid racial origin. Moreover, although no non-Mormon anthropologist will admit this claim at the present time, recent anthropological research on the racial origin of the American Indians has definitely been moving in this very direction. It is now becoming increasingly clear that the American Indians are of multiple racial origin, rather than of single Mongoloid or eastern-Asiatic derivation: Although the physical characteristics of the living Indian tribes are prevailingly Mongoloid, non-Mongoloid traits are frequently met with (in addition to which the native Americans--excepting the Eskimo--almost entirely lack the characteristic blood-group B of the Mongoloids); while among the ancient American peoples whose racial characteristics are known from archaeological evidence (i. e. skeletal remains and or art representations), there were not only some that were quite Mongoloid in type, but also some that were almost Australoid, others almost Negroid, and still others apparently Caucasoid! (Cf., e. g., E. A. Hooton's study of the Pecos Pueblo crania.) The evidence for ancient Caucasoid-like peoples in the New World, significantly, occurs especially in Mesoamerica, the Book of Mormon area: for example, sculptures of men with long orthognathic faces, prominent aquiline noses, and long full beards--notably the famous "Uncle Sam" figure of Stela 3, La Venta, described by the Mexican archaeologist Covarrubias as a "fully

bearded man with an enormous aquiline nose... , a personage with surprisingly pronounced Semitic [i. e. 'Jewish' Caucasoid!] features" (Miguel Covarrubias, Mexico South, New York, 1946, p. 90).

With respect to the claim of the Book of Mormon that Christianity was known in America in the first centuries of our era, not very much can be said at present. The religion of Mesoamerica--the Book-of-Mormon area-- in the period of these centuries is still largely unknown. Nevertheless, certain Hebrew- and Christian-like religious symbols occur in the arts of Mesoamerica dating to this period: e. g., the Tree of Life (wrongly referred to by some writers as the cross). Moreover, the "Olmec" art of the late pre-Christian and first Christian centuries (i. e. the Nephite period of the Book of Mormon) indicates an essentially monotheistic religion in Mesoamerica at this time--the worship of a single anthropomorphic god of the rains and of life--exactly like the Hebrew-Christian religion of the Nephites. This deity, in fact, seems to be the ancient prototype of the later Toltec-Aztec life god Quetzalcoatl, said by the Aztec chroniclers to have been the son of the Supreme Creator God and of a virgin (1), thus closely corresponding to Christ. Furthermore, the belief in a final judgment, the practices of baptism and fasting, and other Christian-like beliefs and practices, are all well established for the Mesoamerican or Book of Mormon area in pre-Spanish times. (See also, for this third claim, Newsletter 4, 7, 16. 00, 16. 02, and 30. 02) ... MWJ.

57.6 TENTH ANNIVERSARY ISSUE. The 10th anniversary of the founding of the University Archaeological Society will be celebrated on April 18. As a special tribute to the founders of the Society and the loyal support we have had from our members during the past ten years, the UAS Newsletter will publish, shortly after the anniversary, a special issue containing a history of the Society and its accomplishments.