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25.0 New Source on Book of Mormon Times in Guatemala. We have recently received a delayed publication, "Mound E-III-3, Kaminaljuyu, Guatemala (Carnegie Inst. Wash., Publ. 596, Contrib. 53, 1952) by Edwin M. Shook and Alfred V. Kidder, one of the long-awaited reports on early materials from this great site on the outskirts of Guatemala City. Since Kaminaljuyu (Kaw-mee-nahl-hoo-yoo) affords evidence of the oldest civilization in Central America and is situated in the area identified by qualified students of Book of Mormon archaeology as part of the Land of Nephi within the Land Southward, its importance to Latter-day Saints is at once apparent. The huge site is presently being overrun by expanding Guatemala City, hence is partly covered by subdivisions, ball fields, and brickyards. Excavations of clay for bricks have led to many of the archaeological discoveries at the site, including the contents of Mound E-III-3. Careful follow-up work by the Carnegie archaeologists has acquainted us with some of the conditions in highland Guatemala at the time of Christ. (For a review of Kaminaljuyu chronology and characteristics of the earliest pre-Christian sites in the south-central Guatemala highlands, see Newsletter 17, Jan. 18, 1954, 17.0.) Carnegie's work here, while extensive, has been little more than piecemeal due to limited funds and personnel, ceasing altogether since 1952, and publication of results proceeds slowly.

Although CIW work at Kaminaljuyu beginning in 1935 disclosed a long sequence of occupation periods, the site was chiefly noted for its evidence of a high development in Early Classic times (ca. 300 to 600 A.D.), with clear relationships to the Classic Maya and central-Mexican Teotihuacar cultures. It was only slowly realized by archaeologists that the earlier "Pre-Classic" remains showed an equally advanced state of civilization to have existed in B.C. times. This professional reluctance to admit an early high cultural development (naturally expected by Mormons but not by most archaeologists and anthropologists) is apparent in one of the author's opening paragraphs: "Mound E-III-3 is, or was, the largest and in many respects the most interesting of those so far examined at the site. It originally measured over 20 m. in height, its base about 70 by 90 m. During our early years at Kaminaljuyu, we never suspected that so huge a tumulus could have been erected during pre-Classic times." (p. 41). Not until 1947, when brickyard workmen discovered a clearly Pre-Classic tomb in the mound, were the Carnegie excavators finally convinced of the early date of the huge structure.

Subsequent archaeological excavation carried on in cooperation with the brick works ("Our excavations were of necessity done in a catch-as-catch-can manner and were primarily a salvage job"--p.45) established the presence of two elaborately-stocked tombs, and determined that the mound contained

seven structures built one over the other. Study of the pottery from the tombs and construction levels, together with abundant broken pottery from nearby Pre-Classic mounds and from elsewhere on the site, enabled the excavators to recognize four sequent "phases" of occupation. For purposes of identification, these phases were named, from early to late: Providencia, Miraflores (period of the tombs), Arenal, and Santa Clara (These comprise the "Late Pre-Classic" Period. For three still earlier phases in the Kaminaljuyu region, representing the "Early Pre-Classic" period, see Newsletter 17.) Mound E-III-3 was found to have begun in late Providencia times and to have ended in early Arenal--in other words, to have encompassed the entire Miraflores period, dating probably to the first centuries before or after Christ.

The chief contribution of the present report is the description of Miraflores architecture and tomb offerings; little light was shed by the digging of this ceremonial structure upon the everyday life of the times.

ARCHITECTURE--In considering the architecture of this mound, two facts are important: (1) "E-III-3, although the largest single mound of over 200 at Kaminaljuyu, does not appear to have been closely associated with what we consider to have been the principal center of the site during Miraflores times. Rather, it dominated a group of smaller mounds situated several hundred meters east of the most concentrated cluster of ancient structures." (p. 65); and (2) "The extensive destruction of mounds at Kaminaljuyu for the making of bricks, tiles, and adobes has brought to light indications of the presence of many buried adobe structures of the Miraflores phase. Only in Mound E-III-3, however, has it so far been possible to excavate any considerable parts of the buildings thus revealed. The data recovered are pitifully incomplete but as they provide the only information available to date as to Miraflores architecture, we have treated in full detail such elements of the long sequence of superimposed structures as we were able to examine." (p. 44). Recent surveys, however, indicate that the Mound E-III-3 structures are typical of the Pre-Classic in this region.

Perhaps the most impressive feature of Pre-Classic Kaminaljuyu architecture is the non-use of building stone, even for the most important religious and civic structures. The Guatemala Valley is a large basin whose floor is composed of layers of decomposed volcanic tuff, pumiceous ash, brown clay, and surface soil, and these were the materials almost exclusively utilized in early architecture, as adobe or puddled earth. State the authors: "No stones of any kind were to be had on the surface in the immediate vicinity of Kaminaljuyu. . . . To our knowledge . . . no masonry of either cut or uncut stone was ever employed at Kaminaljuyu during pre-Classic times. The first use of stone at the site for construction purposes occurred in the Esperanza, or Early Classic Period." (p. 45-46).

The general lack of stone construction seems true of the Pre-Classic everywhere in southern Mesoamerica, and is in remarkable agreement with the Book of Mormon account! This record makes repeated mention of the use of wood for buildings in the "land southward," beginning in the sixth century BC, but the use of stone for construction is not mentioned until 72 BC (Alma 48:8), and here it is for fortification walls only. (Compare Nephi's stated lack of the "precious things" used by Solomon [2 Nephi 5:16] with the repeated reference in I Kings 7:9-11 to the sared and hewed building stones used by Solomon's builders as "costly stones." Note also that Helaman 5:44 [29 BC] implies that even prison walls were inflammable and therefore of wood and not of brick or stone, contrary to some modern illustrations of the Book of Mormon. See also Mosiah 11:8-10.) The evidence from both

archaeology and the Book of Mormon, then, requires that we visualize Book of Mormon religious and civic structures in a different form from that of the Near Eastern homeland of the New World colonizers. How Joseph Smith, in 1829, could have fitted the Book of Mormon text to the architectural pattern in use in pre-Christian times in America, when such knowledge has been obtained by science only in the last decade or two, is a question which ought to cause some scholarly head-scratching. It is another evidence of the historicity of the record translated by Joseph Smith.

The architectural features remaining within Mound E-III-3, of course, are only the basal platforms or substructures upon which shrines or temples of perishable material were built. At least the later, larger, flat-topped pyramids appear to have served as substructures on which religious ceremonies took place or astronomical phenomena were observed. The platform substructures of Pre-Classic or Book of Mormon period Kaminaljuyu were typically constructed of puddled adobe, with grass included as a binder. The earliest two structures of Mound E-III-3 had a wet-troweled finish, whereas the latter five had a very thin finishing coat of specially prepared chocolate-brown adobe plaster applied to all surfaces. Each substructure was terraced, with vertically faced steps, and each platform summit was reached by a broad, partially inset stairway. In some instances paints in several colors were applied as decoration. "Evidence of tools were exceedingly rare. Impressions left in walls of ancient excavations indicate frequent use of a wooden tool with a spatulate end for digging; and less frequently, sharp pointed implements, perhaps the larger bones of deer or wild pig, or flakes of obsidian or basalt. . . . Wooden shovels, paddles and trowels must have been used, though no evidence of them was found. Baskets were doubtlessly employed to move the thousands of cubic meters of dry and puddled material, a truly herculean task. . . ." (75,000 cubic meters, estimated to weigh nearly 120,000 tons!) (The authors also estimated that "at least 500,000 complete vessels had been used, broken, and their fragments incidentally incorporated in the fill of this one mound." These facts give some indication of the density of population in these early times.)

Little was learned in this Kaminaljuyu excavation of buildings on top of the foundation mounds, but some fragments of adobe were found overlying Structure 1, the lowest platform, and may be remains of a building which once stood there. "These were burned to the hardness and color of brick, some bore painted decorations. Four colors were noted: black, orange-red, hematite red, and a blue-green. On one fragment were zones of brilliant orange-red and blue-green, separated by a narrow black line; another showed adjoining areas of hematite-red and blue-green." (p. 47). Only thus do we get a brief glimpse of what may once have been an imposing building of adobe and timber now lost forever due to the ravages of man and the elements.

BURIALS--The two tombs in Mound E-III-3 were log-covered rectangular excavations in the tops of Structures 5 and 6. The authors estimate that these logs decayed and collapsed within 25 years, with resultant repairs of the platform-floor above being required. Both tombs appear to have been looted, of their jade at least, sometime during this brief period. Tomb I held a single individual, with another on its roof; but Tomb II contained four individuals: a tall adult male, painted red at death and splendidly attired, and "Two children, 6-8 years of age, and a young adult about 18-20 years old, were sacrificed, we believe, to accompany and attend their master." (p. 64). Human sacrifice was a Semitic practice in the Near East from which the Hebrews were not entirely free (Judges 11: 29-40, II Kings 3:27, etc.); and is widespread in Mesoamerica, especially after about 900 A.D. The presence of human sacrifice in Miraflores times in Guatemala thus

does not conflict with the Book of Mormon. Kaminaljuyu may well have been at this time a center of the Lamanites, who are known to have practiced human sacrifice to idols (Morm. 4:14-15, 21) in the fourth century AD in the land northward; similar practices must have been present earlier in the southern homelands of Book of Mormon peoples.

MORTUARY OFFERINGS--An extraordinary number of offerings was recovered both in the tombs and on the surrounding terraces. "Nowhere in Mesoamerica, we believe has so great an amount of pottery been found accompanying interments as was the case in the two E-III-3 tombs, Tomb I having contained at least 298 pieces, Tomb II 157." (p. 68). Much of the pottery was of fine quality and most of it showed no sign of usage. Presence of more than fifty beaker-like cylinders and goblets in the tombs may indicate that tipping was a pastime of the deceased. Many representations of the toad in Tomb I suggest cultic affiliations, although such speculations are hazardous.

Non-pottery tomb-offerings recovered included vessels of chlorite schist, marble, soapstone, fuchsite, and stuccoed stone; various small stone artifacts; and a small number of jade ornaments that the early grave robbers had missed. Outstanding were polished stone pieces from a headdress which had covered the face of the principal occupant of Tomb II. The lumps of iron oxide found in Tomb I have been commented on elsewhere (John L. Sorenson, UAS Bul. 5, p. 9). Regarding perishable materials, the authors comment significantly: "In the excavation of tombs in Mesoamerica it is heartbreaking to see so many soft, black patches, evidently of rotted organic material, all that now remains of doubtless rich and beautiful products of ancient craftsmanship in wood and cloth and basketry. The sepulchers in E-III-3 yielded even less information than usual of anything of that nature." (p. 118).

In their concluding discussion, Shook and Kidder make many observations of importance to Book of Mormon students: ". . . it is now clear that the Miraflores had developed an economy sufficiently stable to permit great amounts of labor to be expended for nonproductive ends and a type of government, supposedly theocratic, that was capable of marshaling and efficiently directing the efforts of large numbers of workers. Thus, in social organization, in the general nature of religious edifices--their piling one on another and their grouping about plazas--as well as most aspects of technology, a stage of advancement closely comparable to that of the Classic period had already been reached. . . . [but] one cannot be sure that some other cultures that flourished before the opening of the period now called Classic did not rival or even surpass Miraflores in social and economic achievement." (p. 123). (The settlements of the Nephite land of Zarahemla, thought to be located to the north of highland Guatemala in Chiapas, Mexico, but at present uninvestigated, probably represent such a rival, possibly superior, culture.) The long-maintained fallacy that "early" equals "primitive" has delayed full-scale investigation of early Mesoamerican developments such as the "Pre-Classic" of Guatemala and Chiapas. "But their unexpectedly great advancement, as evidenced by the architecture of E-III-3 and by the elaborateness of its tombs, has at last served to bring home to us the necessity of devoting in future greater attention than it has hitherto received to the upper end of the pre-Classic period." (p. 124).

We might add that increased attention to the beginning of the Pre-

Classic could have even greater consequences for American archaeology. Little attention is being given to Pre-Classic Mesoamerican research by most archaeological institutions, however, for it is difficult to secure funds for work with sites of this era, which, while important, are often not as spectacular as later remains.

- 25.1 Reprint Available. "Archaeology as a Career," by John Howland Rowe (Archaeology, Winter, 1954), is an excellent summary of the requirements and opportunities in this field. The BYU Dept. of Archaeology has a small number of reprints of this article which are available upon request to those seriously considering archaeology as a career or earnest avocation. Due to the limited supply, Dr. Jakeman asks that only serious students send in their requests.
- 25.2 Campus Chapter Lectures. The BYU Campus Chapter is sponsoring a series of lectures centered on the theme "The Cultural World of the Book of Mormon." First speaker was Gareth W. Lowe, who discussed "Cultural History of the Kaminaljuyu Site." The second lecturer, Dr. Hugh Nibley, presented "Observations on Language and Names in the Book of Mormon" with the suggestion that study of the more than 250 untranslated terms in the Book of Mormon would enlighten us concerning linguistic history. He emphasized, however, that only those with a real "feel," born of long training, for Near Eastern languages would be qualified to make such a study; random comparison of word lists is insufficient.
- Future lectures, to be presented in Room 205 of the Eyring Science Center, are: Feb. 16, 6:45 PM, "Technological Aspects of Culture in Middle America in the Book of Mormon Period"--John L. Sorenson; Feb. 23, 6:45 PM, "Social and Value Culture in Middle America in the Book of Mormon Period"--John L. Sorenson; and March 9, 6:45 PM, "Non-Book of Mormon Influences in the New World"--Ross T. Christensen. Admission is free.
- 25.3 Prominent UAS Member Dies. We regret to report the passing of A. Hyatt Verrill, after a long and distinguished career as naturalist, ethnologist, explorer, and writer, on November 14, 1954, at the age of 83, in Chiefland, Florida. Author of over 100 books, Mr. Verrill was perhaps most noted as a naturalist, but he undertook the initial excavations at Coclé, Panama, in 1924-27, and was associated for many years with the Museum of the American Indian, New York, and conducted numerous expeditions to both Central and South America. He became convinced of the authenticity of the Book of Mormon after long years of archaeological, historical, and ethnological searching, and he and his wife accepted the LDS faith in 1945 (see The Improvement Era, Aug., 1945, p. 456). Mr. Verrill was also a pioneer in color photography. Mrs. Verrill has graciously presented her husband's large commercial camera and equipment to the BYU Dept. of Archaeology. We extend our sympathy to Mrs. Verrill, and wish her success in the continuation of her husband's researches which she has undertaken.
- 25.4 Ogden Lecture Series. Under sponsorship of the BYU Extension Division, UAS President M. Wells Jakeman will present four lectures on the archaeology of the Book of Mormon in the Ogden Tabernacle February 24, March 3, 10, and 17, 1955, at 8:00 PM. Dr. Jakeman will give an illustrated account of the BYU expeditions to Central America, conducted by him in 1948 and 1954. Admission for the series is \$2.00; net proceeds will go to further archaeological research in Book of Mormon lands.