



**FOUNDATION FOR RESEARCH
ON ANCIENT AMERICA
202 South Pendleton
Independence, Missouri 64050**

THELONA D. STEVENS, PRESIDENT

NEWSLETTER NO. 39

February 22, 1982

Dear Members and Friends,

For the second time we are announcing our annual meeting date. January 17 had to be set aside because of the weather. Now we have scheduled another date--same time, place, program: 3:00 P.M., March 7, Partridge Hall of Stone Church; speaker, Shirley Eakin Heater; subject: "Chinese Update: New Archaeological Finds Off California." There will also be a brief business session including election of officers.

We sincerely regret the disappointment and inconvenience suffered over the postponement of this meeting, but we trust you will overlook what could not be helped and meet with us March 7 to hear Shirley Heater. The evident interest in her and her subject is justified, in our opinion. We first became interested in Shirley when she joined us as FRAA's secretary. We have followed her advancement in her studies at the University of Missouri in anthropology, specializing in Mesoamerican Archaeology. It was our privilege to assist Shirley with a \$500 scholarship grant last summer when she went to the Universidad Iberro Americana, Mexico City, to study. Our last newsletter mentioned other studies and experiences in her particular field. Shirley will graduate from the University of Missouri in May, this year, receiving her B.S. degree in anthropology. We are very proud of Shirley, and are confident that you will want to hear her.

As has been true of recent World Conferences, FRAA will again present a program after the business session each day of the week at the coming Conference in Luff Auditorium (beneath the Stone Church sanctuary). Illustrated lectures will be presented as follows:

- Monday - "Further Chiasmi and Wordprints", Dr. Richard A. De Long
- Introduction of FRAA's new Slide/tape Set No. 1, * Thomas E. Thomas
- Tuesday - "Quetzalcoatl - Christ in Ancient America", - Charles R. Hield
- Wednesday- "The Book of Mormon, Marvelous Work and a Wonder," - Roy E. Weldon
- Thursday - "Update on Mesoamerican Archaeology and the Book of Mormon", - Ray
Treat and Shirley Heater
- Friday - "Value of the Book of Mormon in the Modern World", - Clair E. Weldon
- Introduction of Conversational Tapes, ** Thomas E. Thomas

* This is the first in a series of slide/tape sets, showing the correlation between the Book of Mormon and the Bible. This first set, "In the Beginning," logically sets forth the creation story as is written in the Scriptures. Other sets are planned, centering particularly in the Book of Mormon, supported by the Bible.

This is a ten-to-fifteen minute presentation to be followed by discussion questions, answers, testimonies, comments, scripture references, to promote participation within the assembled group.

Possible uses: Prayer or fellowship meeting, Church School, evening church services; panel discussion; missionary and cottage meetings; family groups, workshops, Women's groups and other study groups, reunions, camps, retreats; youth groups; special groups.

This first set was made possible by your contributions to FRAA. Further slide sets will depend also upon contributions. As resources become available, subsequent slide sets will be prepared.

This audio-visual set to be introduced at Conference will be available to those in attendance and thereafter to our readers everywhere. At this point it is anticipated that the donation for the set will be \$15.00 or less.

** A panel on Book of Mormon topics with Thomas E. Thomas as moderator. The panel consists of Charles R. Hield, Roy E. Weldon, Ray Treat and Thelona Stevens. These tapes being introduced at Conference will be available then and from then on to all who desire them for a donation of \$2.50.

It is our happy privilege to also announce that Dr. Richard A. De Long's lecture presented at our October 18, 1981 FRAA meeting on "Chiasmus, Internal Evidence of Book of Mormon Authorship", will also be available at Conference. Donation, \$2.50.

--T.D.S.

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THE AMERICAN INDIAN ORIGINS CONTROVERSY

By Frances M. Mills

One of the fascinating aspects of ancient American Archaeology is the great diversity of the peoples found in the New World. Early explorers were amazed at the great numbers of the populations, whether highly civilized Aztecs and Incas, or the primitive peoples of forest and plain. Their astonishment was based largely on the belief current in 15th century Europe, that all the descendants of Adam could be accounted for in Africa and Eurasia.

Columbus, in discovering what he took to be the outposts of eastern Asia, would not have been surprised at large numbers of peoples, since Asia was long known to be heavily populated. The concept of unknown continents with vast populations was only accepted later, as other Spanish and Portuguese explorers filled in the map.

But if these newly found peoples were not descendants of Adam, were they human--or were they merely animals without souls? The brutality with which some of the Indian peoples were exploited and decimated was due to this latter belief. Queen Isabella, from the beginning, insisted that they be treated humanely, educated, and converted. Other influential individuals sided with her, and slowly the Indians were accepted as human beings.

The next big question: If they were sons of Adam, how was their presence in the New World to be explained? The earliest migration theory was proposed in 1590 by the Jesuit, Jose de Acosta, that the ancestors of the Indians came from north Asia via a "land-bridge"--a theory very much with us today and generally accepted by anthropologists.

Another frequently repeated theory, that America's inhabitants were the Lost Tribes of Israel, was suggested in 1607 by Padre Garcia. In the light of the Book of Mormon this was not far from the truth, since Lehi belonged to the tribe of Manasseh (Alma 8:3), and Mulek was of Judah (Omni 1:26; Helaman 2:129; 3:56).

During the 17th century a variety of origins was proposed: Norwegian, Chinese and Ethiopian among them. The 19th and 20th centuries brought a spate of even more out-landish theories. First came the "lost continents" idea; Atlantis in the Atlantic Ocean, and Mu in the Pacific being sunk beneath the waves but not before some inhabitants succeeded in escaping to other continents. The "space age" has revived an earlier suggestion that gods or people from outer space peopled the New World.

However the people got here, they were unquestionably here, in large numbers, with numerous and complex cultures, with arts, architecture, skills, religions and governments that sometimes bore uncanny similarities to Old World cultures and institutions. Two widely opposed schools of thought have debated, sometimes bitterly, the origins of New World cultures.

The Diffusionists claim that man is not inventive, therefore all later cultures were derived from the "superior" cultures of Egypt or Sumer (without explaining whence Sumer and Egypt derived their cultures, if man is not inventive). Meanwhile, the Isolationists argued that there had been no contacts with the New World for the past 10,000-12,000 years, and that man progressed from barbarism to civilization by his own initiative; therefore the New World cultures were "home-grown", and any similarities with Old World cultures were accidental.

Within the past three decades new "origins" and influences have been put forth: the Olmec from China in the Shang Dynasty; equatorial Africa, North Africa, Iberia, Ireland and Scandinavia have been credited with providing peoples and cultural traits.

To a believer in the Book of Mormon all these theories and arguments seem a case of confusion confounded. Visitors from various lands may indeed have touched these shores and left some marks on the inhabitants and their cultures, but that does not account for the races of America. Some of the most puzzling points of American Indian cultures become plain in the light of the Book of Mormon. If the Central and South American pyramids are startlingly like those of Egypt, well, why not? Lehi brought to this land the "learning of the Jews and the language of the Egyptians" (I Nephi 1:1), as well as the Holy Scriptures up to his own time. Jerusalem lay on one of the trade routes between Egypt and Babylonia, and its people did not exist in a vacuum but were in the main stream of world events of the times. The first few chapters of the Book of Mormon give a picture of an educated and apparently wealthy family on intimate terms with the mighty Laban and other leaders. A second group left Jerusalem a few years later under the leadership of a son of a king--the people of Mulek. A much earlier migration, the Jaredites, came from the very homeland of the ziggurats. None of these peoples were ignorant barbarians. Even after the passage of many centuries much of their learning was still remembered, and recorded. Our Book of Mormon is only a small portion of the spiritual and historical heritage preserved on metal plates yet to come forth.

At least a portion of this learning was had among the Lamanites after the destruction of the Nephites, and out of these survivors of the great holocaust grew the Mayas, the Incas, the Aztecs and all the host of peoples, some civilized, some barbarian, that filled the New World, and so astonished the people of the Old World who came in the footsteps of Columbus.

Sources: Book of Mormon: Alma 8:3; I Nephi 1:1; Omni 1:26; Helaman 2:129; 3:56. "Interhemispheric Contacts? Comments on a Controversy", by Carroll L. Riley, in *Archaeology*, Vol. 31, #6, November-December 1978, pp. 59-61.

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Quetzalcoatl, it is readily conceded by historians, is "the greatest figure in the ancient history of the New World." It is said that "his role as founder of Nahuatl culture was never questioned by any of the historians of the sixteenth and seventeenth centuries, who always state that, just as our era began with Christ, so that of the Aztecs and their predecessors began--approximately at the same time--with Quetzalcoatl. His image, the plumed serpent, had for Pre-Columbian peoples the same evocative force as has the Crucifix for Christianity". (p. 25)

--*Burning Water*, by Laurette Sejourne,
The Vanguard Press, N.Y. n.d.

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Bernal Diaz del Castillo, with Cortes when he invaded Mexico, was awed by the cities they discovered. He declared those cities were "greater than any in Spain." Orlo Miller, in *The Day-Spring*, estimates that the population of Seville at that time was less than 100,000, while the Aztec capital of Tenochtitlan and its environs numbered one million citizens. That city, he says, was "far greater than any of the great cities in Europe. London did not reach the quarter-million mark until the seventeenth century, while the population of Paris in 1594 was only 180,000, and Rome was a provincial capital of less than 100,000." - p. 16.

The Spaniards, stunned by seeing things they had never seen or thought of before, imagined they must be dreaming. Diaz said that though his soldiers had seen many parts of the world, including Constantinople, all of Italy and Rome, were amazed at the markets filled daily with "no less than seventy-thousand" people and "brimming with gold, silver, precious jewels." But in seventy-five days, "Tenochtitlan ceased to exist. Its burnt temples had been reduced to rubble; its houses, destroyed. . . its inhabitants had been decimated by war, hunger and pestilence." - *Burning Water*, p. 5. Many were murdered, as at Cholula, where Cortes ordered 6000 throats cut in less than two hours in a temple patio (*Ibid.*, p. 2)

The tragic work of destruction wrought by the conquistadores included property. Especially sad was the loss of their sacred records which Diego de Landa gathered together and burned. The ancients never recovered from the shock of this tragic loss. Bernardino de Sahagun took steps to record as much of the history of the fallen people as possible in his monumental work, *History of the Things of New Spain*. Referring to the people as Toltec (a word which in Nahuatl means master craftsmen). Sahagun wrote:

"Whatever they turned their hands to was delicate and elegant, all very good . . . such as the houses they made were very beautifully, highly decorated within, of a certain kind of precious stone very green with lime . . . highly polished . . . like a mosaic . . .

"They had much experience and knowledge in the qualities and virtues of herbs, and they left docketed and named those now used for treating, because they were also physicians and the best in the art . . . the first inventors of medicine . . .

"They knew all mechanical skills, and in all of these were unique and exquisite craftsmen, for they were painters, stone workers, carpenters, bricklayers, masons, workers in feather and ceramics, spinners and weavers . . .

"They were . . . skilled in astronomy . . .

"These Toltecs were good men and drawn to virtue, . . . they were tall, larger in body than those who live now . . . They also sang well, . . . they were very devout, and good orators." - Quoted in *Burning Water*, pp. 22, 23.

Nephi taught his people to build cities. He said, "I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in

great abundance . . .I, Nephi did cause my people to be industrious, and to labor with their hands." - II Nephi 4:21-26.

Many other Book of Mormon authors recorded great prosperity and industry when they obeyed the laws of God. Alma wrote that "because of the steadiness of the church, they began to be exceeding rich; having abundance of all things" which they needed, "flocks, herds, fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth." - Alma 1:43, 44.

The Book of Mormon also verifies that the Nephites understood the "qualities of the many plants and roots which God had prepared to remove the cause of diseases" due to the "nature of the climate" (Alma 21:75, 76).

Sources: *Burning Water*
Thought and Religion in Ancient Mexico
By Laurette Sejourne
The Vanguard Press, New York, n.d.

The Day-Spring
By Orlo Miller
McClelland and Stewart, Ltd.
Toronto, 1976

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The authors of *America's Ancient Civilizations*, A. Hyatt Verrill and Ruth Verrill (G. P. Putnam's Sons, N. Y., 1953) have discovered a wealth of material linking the Sumerian and Peruvian civilizations, thereby supporting Book of Mormon claims regarding the Jaredites. The text states (p. 292), that evidence produced by them "would seem to prove conclusively that the pre-Incan civilization was brought to Peru ready made and fully developed by Sumerian (Phoenician) explorers and colonists 2000 to 2500 B.C."

Ancient inscriptions have been found in the Near East record of voyages to the "Land Beyond the Western Sea" and to the "Land of the Sunset." One of these inscriptions states that in the eleventh year of his reign, Sargon of Agade returned from a three years' voyage . . . The "Omens" inscription of Babylonian records states that on his voyage to the "West Lands beyond the Western Sea," Sargon set up statues. "In many inscriptions relating to Sargon his name symbol is a crab, the Gan symbol of Archaic Sumerian Linear Script. It is very significant that some of the monolithic statues of Tiahuanaco have belts bearing crab-like crustaceans." (p. 295).

It is questioned, If these ancient Sumerian explorers actually visited Peru and erected statues and buildings, why did they not leave records or inscriptions in Peru? They did. "At Sachuayacu, about one hundred and fifty miles north of Cuzco, in a field near Urubamba, a stone tablet bearing twenty-two incised characters was discovered. Another, almost identical tablet was found in Bolivia. The characters are readily identified as the Ganetic (India) form of Archaic Sumerian Linear Script of the type in use at the time of Menes, eldest son of Sargon."

When telling of these "Lands Beyond the Western Sea," one First Dynasty Egyptian inscription refers to them as "Urani" or "Urani Land." In the Colla (Aimara) dialect Indians as an entity are often called Urani, which means literally "People of Ur". (p. 297). The Hebrew Dictionary identifies Ur as a town in Chaldea, south of Babylon.

--Researched by Pearl Kinnaman, St. Joseph, Missouri.

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Universidad de las Americas, Mexico, is offering a special summer session as follows:

Sun.,	June 13	New Student Orientation
Mon.,	June 14	Registration
Tues.,	June 15	First day of classes (Late registration begins)
Wed.,	June 16	Last day of late registration
Mon.,	June 21	Last day for adds, drops, and section changes
Mon.,	July 26	Last day of classes
Wed.,	July 28	Final Exams
Thurs.,	July 29	

For further information write: Summer Session II, Universidad de las Americas, Aparto Postal 100, Santa Catarina Martir (Puebla), 72820 Mexico.
Tel. 47-00-00 Ext. 138.

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As we begin a new fiscal year, we need to know if you are receiving your newsletters and wish to continue receiving them.

Your contributions are very greatly appreciated. They are necessary in order for us to carry on our work and in order for you to retain your membership in FRAA. If you have not made a contribution in 1982 but wish to do so, please fill out and send to us the enclosed membership form.

If we do not hear from you within a reasonable time, we shall assume that you are not receiving our mailings because of incorrect address. Or, if you do not indicate that you wish to retain your membership, your name will be dropped from our mailing list. We never wish to drop anyone, but we feel justified in knowing for sure that the materials which we are sending to you are reaching their destination and that they are really wanted.

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