



FOUNDATION FOR RESEARCH ON ANCIENT AMERICA

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NEWSLETTER No. 14

January 15, 1973

Greetings,

The Foundation for Research on Ancient America will hold its annual meeting January 21 in the Stone Church Partridge Hall, Room #201 (where we have always met), at 3:00 P.M. This will be an important meeting, and we hope that you will make arrangements to attend unless distance prohibits your coming. There will be election of officers, and matters of special importance having to do with our project for promotion of the Book of Mormon in Latin American countries will be considered. The speaker for the occasion will be Roy E. Weldon, who will speak along the lines of some special research he has been doing on a new book which he is about ready to present.

Thank you for the good response which you have made to our call for membership in the Foundation. Our objective in calling for membership fees was an endeavor to finance the distribution of the Book of Mormon in Spanish in every public library in Latin America. We purchased all the available stock of the current Spanish edition of the Book of Mormon from the Herald House, and James Christenson, who has made two trips in recent months to Honduras and other points in Latin America, has personally placed three copies of the book in three principal libraries in those places. He will give a detailed account of this at our forthcoming meeting.

Some disappointing aspects of the prospects for the distribution of the Book of Mormon in Spanish libraries have developed. A brochure in Spanish introducing the book and telling briefly about the church which is presenting it, and its distinctive message, is required. This is something that we shall need to work on. A number of questions as to our procedure will need to be discussed at our meeting.

James Christenson, Chris Hartshorn, and Kenneth Ravell served as a special committee to look into the matter of our becoming a corporation or an association. Brother Christenson, our legal representative, now announces that the articles of incorporation of the Foundation have been drawn up and filed with the State of Missouri, and approved. Application has been made of the Federal Government for exemption of contributions from income tax, and we see no reason why those making such contributions to our Foundation may not make deductions of them from their income tax.

You will note that this newsletter is of a different type. We are offering it as an experiment, in the belief that it tends to support the objective to which we are committed, which is to promote Book of Mormon research. We hope this letter may appeal to many as something of a guide, giving a lead as to the wide range of sources which may be probed as students earnestly seek information in countless areas on various Book of Mormon subjects. (We shall gladly send a list of topics free on request.) We have concentrated this letter on one subject, Shalako, taking advantage of much research done by Pearl Kinman, of St. Joseph, Missouri.

Please let us know your reaction to this type of newsletter. If enough of you will undertake this kind of research and send in your findings, it will be possible to promote this sort of letter from time to time. James Christenson has given us a personal testimony of the Star of David which he saw in Honduras, which we would like to use in our next newsletter. We think it would be most worthwhile if many of you would do some searching regarding the Star of David and let us know what your findings are so we can share them with our readers, for our next letter if possible.

Of course, our newsletters will have to contain what you send us!

--T.D.S.

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SHALAKO

W. Thetford LeViness, writing in the Kansas City Star, December 14, 1947, p. 3-C, tells of the annual Shalako observance in Zuni, New Mexico. Zuni families decide whether to build new houses or to fix up old ones, often working all summer, well into the fall, in order to be ready for the entry of the Shalako gods, who dance all night from house to house as the climax of a 40-day ceremony. Only on the final days are visitors admitted. Most visitors go only for one night, for the ceremonial dance of the Shalako housewarming, or house blessing, on each new or remodeled house. The Shalako is observed late in November or in December each year.

The Zuni Indians live by an ancient calendar, one of the most elaborate and accurate timekeeping systems north of the Mayan empire, says Mr. LeViness. Zuni is thought to be the site of the famed Seven Cities of Cibola, whose streets were said to be paved with gold. Fray Marcos de Niza reached the ancient pueblo of Hawikuh in 1539 and Coronado led an expedition there in 1540. The present pueblo of Zuni, built on the ruins of Hawikuh, dates back to 1635. Throughout historic times, Zuni's population hasn't varied much from the "2,000 souls" reported in the 1740's. Zuni sends an annual delegation to the inter-tribal ceremonials held in Gallup each August.

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These sketches are drawn and explained by Pearl Kinnaman:

Egyptian
"Eagle, human face"
Ideogram: "Soul"
26 letters, by
Oscar Ogg, p. 56



Maya
"rare"
Codex Perez (p. 3)
a photographic facsimile
from the original by
Theo. A. Willard
(Arthur H. Clark Co.)
(Glendale, Calif. 1933)
"most treasured,"
loaned from Mo. University in 1964.

The Maya Man-headed birds were on page 7
of the Codex Perez, ("Peresianus").

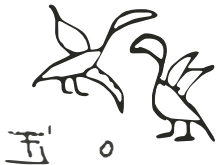


"Son of
the Sun"

The History of the
Art Writing

by William Mason, MacMillan & Co., N.Y. - 1950

"Inscription in Egyptian hieroglyphics on the walls of the temple of Karnak..."
fig. 86 - page 276



Ibid, (p. 205) from Papyrus Hu-nefer, of Egypt.

(Maya)



Mundo Hispanico "El Código de los Mayas revela sus secretos"
by The Doctor José Quintela Vas de Mello.
Dumber 175
October 12, 1962
Apartado De Correos
245
Madrid, España

26 letters - by Oscar Ogg - p. 65 and 74.

Egyptian



Duck (Son)
or Goose Z

Changing Hieratic
Z Z Z

Phoenician:

(p. 95) z ayin Z z

Greek

zeta z z

Reference is made in the Saints' Herald, June 1972, to the Zunis' Shalako, which for them "is keeping a covenant made by their forefathers with the Great Spirit centuries ago" (p. 56).

* * * * *

Pearl Kinnaman, of St. Joseph, Missouri, has sent us some significant facts concerning the Shalako, relating it with ancient practices and symbols, going back even to Egyptian hieroglyphics. She submits the following:

The word Shalako is identical in spelling and in meaning as used by both Zuni Indians and in the Hebrew language. The Hebrew Dictionary defines Shalako: "to be cast away, to send, to extend, to send word, to let loose, to dispatch, roaming at large" (Langenscheidts' Pocket Hebrew Dictionary, by Dr. Karl Feyerabend, Barnes and Noble, Inc. (1873), p. 351).

Rabbi Myron M. Meyer, formerly Rabbi for Temple Adath Joseph, of St. Joseph, Missouri, currently an instructor at Missouri Western College, in answer to Miss Kinnaman's request for a definition of Shalako, answered, "It is a Hebrew word meaning to send and commission." She then asked him if they have a ceremony in their synagogue where Shalako is used, to which he replied, "Oh, yes, it is for ordination by the laying on of hands."

According to "The Mudheads of Zuni," by Ruth F. Kirk, writing in New Mexico Magazine, Vol. 18, Bureau of Publications, Albuquerque, N. Mex. (October 1940), p. 16:

The Shalako dance is a prayer, a genuine religious expression. It is an all night vigil, after eight days of retreat. On the day of Shalako, the Shalako priests appear at dusk with six magnificent nine-foot-high masks, each held by an Indian hidden under blankets. Each mask "has the face of a wierd bird with a long, clacking beak. . . . Swaying and bobbing, they visit the homes."

"Masks serve to intensify the idea of the actual presence of the mystic animal or supernatural being" (Bureau of Ethnology, Bulletin 30, Vol. 2, p. 814).

"Shalako priests chant beside giant Kachina images. Spirits enter the images to honor the dead, bless the halls, and provide food. Six days following Shalako there is observed strict retreat. . . . Observances require fasting, continence, and being holy" (Indians of the Americas, National Geographic Society (1955, p. 10).

In this connection, Miss Kinnaman quotes from the Book of Mormon: "When Alma had said these words, . . . he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were

filled with the Holy Spirit. . . . And they did go forth and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets" (Alma 16:116-121. Alma 4:1 speaks of the laying on of hands, and Alma 21:186 mentions that those who were ordained were sent forth "among the people".).

Miss Kinnaman wrote: "The reference to 'the face of a wierd bird with long, clacking beak' reminded me of the finding of the pale green jadeite godlet, called the Tuxtla Statuette, 8 inches tall, a ball-headed Indian priest, with a robe draped over his shoulders, representing folded wings of a bird. Most conspicuous was a large duck-bill on his face, extending to his chest. It has been dated 98 B. C. This can be found in Indians of the Americas, by National Geographic, p. 218.

"In Quest of the White God, by Pierre Honoré, G. P. Putnam's Sons, N. Y. (1964), in picture section, no page number. Caption above the photograph: 'Amazing Similarities. Jade statuette of a figure with duck's bill, showing Olmec characters and the year number equivalent to A. D. 162. (San Andres Tuxtla, Vera Cruz.)' This date does not agree with National Geographic's Indians of the Americas, p. 218, given as 98 B.C."

From Handbook of Middle American Indians, Robert Mauchope, General Editor, Vol. 3, Archaeology of Southern Mesoamerica, Part Two, Gordon R. Willey, Vol. Editor, University of Texas Press, Austin (1965), p. 753, comes this: ". . . Monument No. 9 at San Lorenzo which is in the shape of a hollow duck, . . . has carved on it a small duck flapping its wings, and on a jade pendant from the Bliss Collection in the form of a human face with a duckbill" (p. 751, fig. 25). "The duck's bill persists in Olmec Art in the Early Classic Period (A.D. 300-700). Certain archaeological indications exist that jade had a direct religious import." (Also see p. 576, fig. 47 and 607, fig. 3.)

In 26 Letters, by Oscar Ogg, Publ., Thomas Corswell, N. Y. (1961), p. 56, is pictured a human head with an eagle body giving the meaning as "Soul, an Egyptian Ideogram."

"Cleopatra's Needle," an obelisk, stands on the east side of Central Park, New York, N.Y., on which the Egyptian duck or goose appears. (See Historic Ornament, Vol. 7, International Correspondence School Reference Library, The Colliery Engineer Co. (1900), p. 21, fig. 8).

"This was one of a pair of obelisks known as 'Cleopatra's Needles,' and is shown as it stood in the city of Alexandria, Egypt, for nearly 2,000 years, 67 ft. high, 7 ft., 7 inches square at the base. It originally stood with its companion before the entrance of the temple

at Heliopolis in Lower Egypt, but was removed to the city of Alexandria after the defeat of Anthony and Cleopatra by the Roman emperor Augustus, just before the beginning of the Christian era. In the year 1878 it was removed from Alexandria and transported to New York City, where it now stands on the east side of Central Park" (p. 21, 22).

A rare copy of the Codex Peresianus, loaned to Miss Kinnaman by the University of Missouri in 1964, has a photographic facsimile from the original by Theo. A. Willard of two Maya birds with men's heads. One, Kukulcan, has a man's head with snake body standing upright; behind him is a duck with a large bill extended upward. On the same page is a personage with a snake body and feathers on his shoulders with bird claws, sitting on a throne containing the Tau-Life.

Great Ages of Man, Ancient Egypt, by Lionel Casson and Editors of Time-Life Books, N. Y. (1965), p. 89, pictures an Egyptian Winged Ba, "the spirit symbolizing the physical survival of the dead, which could return to the mortal world." The Ba has a human head with a bird's body.

In Aku-Aku, by Thor Heyerdahl, Rand McNally and Co., N.Y. (1958), is pictured a birdman with a large beak. "Two small figures on the edges of the group had large paper masks drawn over their heads to represent birdmen with large eyes and projecting beaks. They bowed and nodded while others swayed and sang Strangely enough there was something in the music which reminded me of the visits with the Pueblo Indians in New Mexico, and the archaeologists said the same" (p. 161).

"The mayor of Easter Island said, 'It is a very ancient ceremony. . . an old song to God'" (Ibid., p. 133, 134).


The Egyptian hieroglyphic for Son or Creator was a duck or goose, as portrayed in an inscription on the walls of the Temple of Karnak having to do with the treaty of people between Rameses II and Kheta-Sira, king of the Hittites, according to William Mason in The History of the Art of Writing, MacMillan and Co. (1950). At the end of the first line of those inscriptions is a duck or goose, referred to as "Son of the Sun" (p. 276, fig. 86).

Bochica, the great law-giver of the Muyscas, the Son of the sun, a white man, bearded, and wearing long robes, appeared suddenly in the people's midst while they were disputing concerning the choice of a king" (The Works of Hubert Howe Bancroft, Vol. 5, The Native Races, The History Company, San Francisco (1886), p. 24, footnote No. 57.).

Mundo Hispanico (Magazine #175), Oct. 12, 1962, Madrid, Spain, p. 5, carried an article by Jose Quintela Vas de Mello, "The Codex of the Mayas Reveals Its Secrets," picturing Maya hieroglyphics that are duplicates of the Egyptian alphabet, including the duck.

"In Quest of the White God, by Pierre Honoré, G. P. Putnam's Sons, N.Y. (1964), pages 175-177, says that Indian art used masks in front of their faces, including "birds in human shape. . . . In the Old World, as in the New, the rulers were revered as sons of the gods, and in particular of the sun. In Egypt around 2550 B.C., the king was the highest god, a son of the Sun-god Re. . . . The Incas in the New World had a ritual similar to that of Aton (of Egypt). Their highest god was the sun. . . . We may conclude that there were a great many [gods] which came from the Old World, especially from the Mediterranean and the Middle East."

According to The American Weekly, Magazine Section, Chicago Sunday Herald-American, September 8, 1940, p. 15, Irma Johnson in his Rx, America's First Medical Book, stated: "The Mexican Department of Monuments photographed the statue of the Great God, Quetzalcoatl, Ruler of Wind and Air. He wears a large duckbill."

Master Works of Mexican Art, From Pre-Columbian Times to the Present, Los Angeles County Museum of Art, October 1963-January 1964, Cat. No. 794, p. 210, 211 (also see p. 114): "Ehecatl-Quetzalcoatl, the God of Wind. Between this god and Quetzalcoatl the plumed serpent, there was a close connection, and Ehecatl can be considered as a special manifestation of Quetzalcoatl. One representation of the god of wind is a sectional cut of a conch, e. i., a spiral  the symbol of wind as precursor of beneficent rain. Here he is represented as a standing man, dressed only in a mactlatl, the garment of the common man, wearing a mouth mask in the shape of a beak, through which he blows at the clouds heavy with rainwater. He is regarded as ruler of air."

Calixtlahuaca, "houses in the plain," 30 miles S.W. from Mexico City, Mexico, "the round temple-pyramid and other buildings in other places . . . all of them dedicated to Quetzalcoatl in his identity as the god of wind. The wind travels across the land in a spiral of whirlwind, which is a common sight on the Mexican Plateau. The cross section of a snail shell, that is a spiral, is for this reason a symbolic decoration of the wind-god," according to Mexican Cities of the Gods, by Hans Helfritz, An Archaeological Guide, a Praeger paperback, New York, p. 46. The same reference goes on to say that "A large platform was built in front of the stairway of the four-stepped round pyramid, which faces the East toward the home of the wind. . . . A stone figure of the wind-god in human form was found on it, broken into many pieces but otherwise in good condition. He is wearing a strange mask resembling a duck's beak. The stone skull-rack near the pyramid is laid out in the shape of a cross with walls decorated with skulls."

One wonders if the references in the Book of Mormon (Mosiah 5:50 and

7:53) of warning the wicked of destruction by the "east wind" may be related in some way to an influence which carried over traditionally in these evidences. Other scriptural references might also be noted:

Book of Mormon: Ether 1:57, 77--Jesus Christ said, "The winds have gone forth out of my mouth."

Bible: Acts 2:2--"And suddenly there came a sound from heaven as of a rushing mighty wind." (Spirit of God.)

The Hymnal, No. 224, verse 5, refers to the wind as the "breath of God."

Many ancient buildings of circular structure have been found. An example is "Cahokia," where "350 structures have been excavated, ceremonial circles and compounds, near St. Louis, Missouri." See Argosy Magazine, March 1971.

The ancient Americans used the symbol of a duck's bill in association with the wind, spirit, breath, and their great god Quetzalcoatl, or Ehecatl, the god of wind. The inhabitants of the "isles of the sea" (II Nephi 7:35-38), knew of the Creator of the winds. There are those who believe that some of their descendants are using large bird masks. See Aku-Aku, by Thor Heyerdahl, Rand McNally and Co., N.Y. (1958), pages 133, 134.

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