

FOUNDATION FOR RESEARCH ON ANCIENT AMERICA

NEWSLETTER No. 4

June 20, 1969

Dear Friends,

Your chairman greets you from the "heart of America," after having made a round-the-world tour, which took more than two months. The trip was taken with my sister and actually comprised two tours. We joined a Gateway Tour which took us to Japan, Taiwan, Hong Kong, Thailand, Singapore, Malaysia, Nepal, India, Iran, Lebanon, Cyprus, the Holy Land (Israel), Turkey and Greece. This tour ended at Athens, and on our own we flew to Ireland, Scotland, and England. In London we joined a Globus Tour, which took us through Central Europe. We arrived home about the middle of May. Unfortunately, these tours did not schedule time or go to the places where we might have visited with our church members. The one exception was Osaka, Japan, where Hiroshi Matsushita, his wife and infant daughter came to the airport for a visit before we left there. Although we could not fulfill our longing to visit "our people," we do have a much better concept of the countries where many Saints outside of our own land are living. We also have a greater appreciation of the gospel and the need for it by all peoples throughout the world.

A stimulating series of Book of Mormon lectures presented in Independence on six consecutive Sundays during April and part of May brought much favorable comment. The speakers were Book of Mormon lovers Roy E. Weldon and his missionary son, Clair E. Weldon, Percy E. Farrow, Harold I. Velt, Raymond W. Huggett (Center Stake President), and Richard P. Howard (Church Historian).

— T.D.S.

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The references in our last Newsletter to elephants on this continent has apparently stimulated interest in this subject. Mrs. A. L. (Margaret) Gibson of Blue Springs, Missouri has submitted some information from Museum Notes published by the University of Nebraska concerning Elephant Hall at the university museum which houses the mounted skeletons of elephants. The world-famous hall has attracted much attention since its opening in 1958. In March 1965 the addition of another elephant skeleton was announced by them in their Museum Notes: "Elephant Hall has a newcomer, and as a result the last niche or exhibit case has been filled. The mounted skeleton of a fossil mastodon (primitive proboscidean) has just been installed in the museum's world-famous hall. The specimen was found in lower Pliocene sands two and one-half miles south of Red Cloud, Webster County, Nebraska.

"The new mastodon display adds another chapter to the story of the mastodons and elephants (advanced proboscideans) in North America. The four tusked, long jawed mastodon in the exhibit represents the first type of proboscidean that migrated to the Great Plains from Asia some 8,000,000 years ago.

"There are now five mounted mastodon skeletons, representing different states of evolutionary development, on the west side of Elephant Hall. Four of these are from Nebraska. On the east side are mounted five elephant skeletons, including the world's largest elephant, Mammuthus (Archidiskodon) maibeni, from the late Pleistocene of Nebraska."

A picture of the mounted elephants and one giraffe are shown in an earlier issue of Museum Notes (January 22, 1958), which also states that in addition to these exhibits, the teeth of mastodons and mammoths from 88 of the 93 counties in Nebraska are shown.

The March 1965 report says, "The first evidence of the new mastodon skeleton was found in 1959 by Mr. Delbert Lewis as he was driving over his farm south of Red Cloud . . . Through the cooperation of Mr. Lewis, the Museum was able to excavate at the site for the next five summers (1960-64). During these excavations, the

remains of several mastodons were found . . . The story of fossil proboscideans in Nebraska is still incomplete. The staff now hopes that this famous display room can be extended to the south 55 feet so that a more complete story can be told."

The report is signed by C. Robert Eisdle, Assistant Curator, Division of Educational Services, and Leader, State Highway Paleontological Salvage Program, and C. Bertrand Schultz, Director of the Museum and Professor of Geology.

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On the same subject come thoughts from The Common Fossils of Missouri, by A. G. Unklesbay, Missouri Handbook No. 4, University of Missouri Press, Columbia, 1955. On pages 52, 53 the author mentions the fossil remains of mammals found in Missouri, discovered in old caves, sinkholes and the alluvian deposits along creeks and rivers. Mastodons, large elephant-like animals, were present in large numbers. Every county of the state has yielded at least one mastodon fragment. In fewer numbers, remains of the mammoth, close relative of the mastodons, were found. Among other fossils of Missouri have been discovered several species of ancient horses, camel, deer, musk-ox, buffalo, bear, and peccary. Evidence has also been unearthed of the existence of the racoon, porcupine, and armadillo.

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Inez Girton of Moorhead, Iowa, spent a great deal of time as a social welfare worker with the Lamanites of Arizona. For six years she worked with the San Carlos and White Mountain Apaches. Because she went into their homes, met them on common ground, shared their sorrows as well as their joys, she was able to learn many things about their way of living and thinking, and to bear strong testimony concerning them.

"During the years of 1960-62, I was employed as a caseworker for the Arizona State Welfare Department in Globe, Arizona. One of my co-workers was a young man who had studied the Hebrew language at the State University at Tucson. He had become greatly intrigued and challenged by his studies. He had spent approximately six years trying to master the tongue.

"My case load lay with the San Carlos Apache Lamanites just east of Globe. At that time I had been listening to them for about three years as they talked in their mother tongue.

"I became slightly weary of this young man's statements of his knowledge of Hebrew. All unthinkingly, I challenged him one day to either talk in Hebrew for us or drop the subject. The Book of Mormon was far from my thoughts as he began, but after two or three sentences, I interrupted him to ask that he speak more slowly. I wanted to enjoy the impact of the experience. Had I not been able to see his face, I would certainly have thought I was hearing an Apache talk. There was no mistaking the similarity in the enunciation and the way he used his throat and cheek muscles, even using his tongue in the manner the Apache language requires.

"How could this be? How could an Apache on the isolated mountain of a reservation, never having been more than 20 miles from the wickiup where he was born, speak a language so like one taught in a university over 100 miles away? He was basically uneducated, while the white man had spent six years learning it. It must have stemmed from the same source. There could be no other answer.

"One will not find the Hebrew enunciation similarity in all other tribes. I have listened for it since that time, and have not found it. The similarity seems to lie principally with the Navahoes and the Mountain Apaches. They have kept their language purer.

No one need accept my statements without personal investigation. Simply take a Hebrew student to the innermost area of a reservation of the Apache tribes and listen to him talk with an Apache Indian. My belief is that this is an unshakable, irrefutable testimony of the truth and divinity of the Book of Mormon.

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Inez Girton also writes: "In 1955-56 I became acquainted with a distinguished member of the Gila River Indian Tribe of Arizona. I enjoyed the hospitality of her home many times in the course of my everyday work. Her name was Peggy Joseph Scott. She lived in Bapchule, Arizona. She was marked by Christian character and desires, and she received the story of the Book of Mormon with joy.

"Peggy Scott grew up on the reservation which lies in proximity to Phoenix on the south. She told me of a very large flat piece of stone owned by her father that had most unusual writing on it, which no one was ever able to decipher. Her father kept it in their home as far back as she could remember. It had been handed down by his forefathers. She lost track of the stone after she reached womanhood and went away. I drew some of the ancient characters for her as nearly as I could like those shown in our church history. She immediately said, 'Yes, the writing was of that order.'

"Mrs. Scott is now deceased. Her husband, Hiram Scott, who heard her story many times, would doubtlessly remember and corroborate it. The last I knew, he was working at the Phoenix Indian Hospital in Phoenix, Arizona."

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Elder Will J. Murray, active in the Redlands Congregation of the Orange-San Gabriel Stake (California), contributed a clipping from the San Bernardino Sun, dated March 3, 1957, which tells of some cliff dwellings in the Sierra Madre wilderness of Sonora, Mexico explored by Ben H. Tinker.

Mr. Tinker said, "Leagues south of the International Boundary in the remote wilderness of Sonora, the Sierra Madre holds in her arms the secrets of a pre-historic people long vanished. Living in apparent security for centuries, they disappeared in a manner mysterious, for household implements lie by firesides, as if left there yesterday."

He describes, how after traveling the Mexican National Highway a few miles south of the border to the region of the Antiguas via a rough mountain road from Colonia Juarez, one follows the slopes of the Sierra for only 100 miles to a valley ringed with mountains. From there it is "saddle and pack over mountains slit with deep canyons." He describes how streams spill their water into the Bavispe, Chico, Mularos and Aros rivers, which in turn empty into the Yaqui River, draining a forest wilderness more than 600 miles long and 100 miles wide, where grizzly bears, jaguars, and timber wolves, white-tail deer, wild turkeys, and a few Apache Indians hold forth.

After days of climbing, one finds "atop a parapet of cliffs, in a cave of red sandstone . . . a row of huge, urn-shaped jars, 10 feet high, 7 in circumference. They are made of clay reinforced with yucca fibre and hands that helped fashion them centuries ago left prints in the moist clay. Inside, buried in dust are tiny corn cobs and bits of plaited cord that shatter when exposed."

A system of terracing the mountain slopes and canyons with stone walls was achieved anciently for the planting of corn. These same terraces now control erosion over a wide stretch of wilderness.

Mr. Tinker says, "Under the nearby stream that flows into the Aros River, screened by a waterfall, is a large cave. . . . Its walls are decorated with crude paintings in red and yellow that depict men and women harvesting the corn, spotted jaguars with long fangs, wolves, bears, and wild turkeys. Numerous seats are carved in the sloping walls and worn smooth with use." He explains that the dwellings of these "crafty people" are not in sight at this point. The explorer must go two miles more up the canyon, high above the steep cliffs, where is found a group of twenty-six dwellings facing the east, "made of pine and cedar wattle plastered with clay. The doorways are three feet high, two feet wide and shaped like an old-fashioned key hole. Fresh tracks of wolves, jaguars, and mountain lions are stamped in dusty trails that wind through the narrow rooms. On the outside edge of the

From the magazine section of the Oregonian-Portland News, April 20, 1969, sent by Mrs. Vivian Cummins of Crescent City, California comes the following "mystery," described by Jarold Ramsey, instructor of English, University of Rochester, N. Y.

Professor Ramsey tells of a shallow cave about eight miles east of Madras, Oregon, the ceiling of which shows a "red-painted elk running forever south, antlered head down. Over him, also in bloody color, advances the figure of a man carrying a bow; and over this hunter and his quarry stalking them both, shines a gory splotch of sun. Around the elk runs an open loop of red dots--tracks, perhaps." In order to see the picture best, says the author, one must lie on his back on the rock floor of the cave and peer up at the low ceiling, which is doubtless just what the painter must have done. The simple vividness of this, like other Indian rock paintings of Central Oregon is "bewitching" because of the "human mysteries behind it." He asserts that there are areas in the Northwest probably richer in rock paintings than Central Oregon, but there are special fascinations about artifacts in this region. He claims the elk pictograph is recorded here for the first time. In this area there are innumerable artifacts which may be studied, including curlicues, sunbursts, insect designs, small ringed craters, human figures, stars, dancing figures, lizards, hand-prints, and abstract designs of great intricacy. In support of his claims, he refers to Petroglyphs of Oregon, by Lauther Cressman (Eugene, 1937).

Archaeologists customarily distinguish between petroglyphs (pictures scratched, pecked, or carved in rock) and pictographs (designs painted on rock surfaces with pigments). Central Oregon's ancient art work is almost exclusively pictographic in contrast with that found along the Columbia, which shows elaborate petroglyphs. Many of the designs, he says, recorded by Heizer and Baumhoff in Prehistoric Rock Art of Nevada and Eastern California (Berkeley, 1962), which is an exhaustive study of Paiute art in the southern reaches of the Great Basin, are strikingly similar to Central Oregon designs.

Drawing on The Sandal and the Cave, Cressman (Portland, 1962), Jarold Ramsey differentiates between inhabitants 11,000 or more years ago, and the more recent Indians. Then the inevitable questions are raised: "Who were the painters, and when did they work? Why did the Indians give up their painting?"

Book of Mormon students feel they can supply at least some of the answers.

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Petroglyphs are also dealt with in a UPI news story originating in Vancouver, B. C. and quoted in The Commercial Appeal, Memphis, Tenn., April 16, 1969. The article admits "complete mystery" over the rock carvings found in that area. In trying to date the petroglyphs, Phil Thornburg, a local authority on such subjects said, "Being carved in sandstone, it is virtually impossible to say what age they are," and it is suggested that they probably range in age from 500 years to 5,000 years to 7,000 years, which he says "is really ancient for this country." One of the "weird" carvings appears to be that of the sky and it is suggested that possibly the date can be established by plotting the position of the stars, if the carving is accurate.

One petroglyph found had a hole worn completely through it by dripping water, and another had crumbled as a massive tree grew through it.

The article ends with these thoughts: "To date the only fact that has been established is that they are "definitely pre-Indian," and adds, "When the white men first arrived here in 1860, the West Coast Indians had already incorporated the carvings in their legends. They showed them to the white explorers and explained they were left by an ancient civilization and were the hub of creation."

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Lillie Jennings of Independence, Missouri contributes some thoughts drawn from Kon-Tiki, by Thor Heyerdahl, Rand McNally, N. Y., 1950.

Kon-Tiki (on page 17) tells how Thor Heyerdahl, the Norwegian traveler-author, talked to an old man in Polynesia who related a legendary story believed in these Pacific islands. He said that Tiki, son of the sun, was both god and chief, and that he brought the old man's ancestors to the islands from a big country beyond the sea. The author recalled the huge stone figures of Tiki in the island jungles bore a resemblance to the monoliths left by ancient civilizations in South America.

In Kon-Tiki (pages 20-22) the author relates the amazement of the first European scientists at finding every one of certain small, mountainous islands of the South Seas already inhabited by tall, handsome people possessing dogs and pigs and fowl. There were cultivated fields and villages with temples and huts on every habitable island. On some islands there were old pyramids, paved roads and carved stone statues as high as a four-story house. There began to be speculation over these Polynesian islands and Easter Island, with its finds resembling the pre-historic civilizations of South America. Perhaps there had once been a bridge of land over the sea which had sunk. But zoologists can prove from the study of insects and snails on the South Sea Islands that these islands have been completely isolated from one another. There is a certainty that the original Polynesians came drifting or sailing to these remote islands. All the inhabitants speak dialects of a common language. The author concludes that it could not have been many centuries since they came, and he questions, "where could such late migrations have come from?"

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Alberta L'Abbe, in "What I Believe the Improved Book of Manages," Saints' Herald, July 17, 1918, said, "When the patriarchs of the church visited the Society Islands and gave blessings to the brethren and sisters there, the lineage of a number was given as Laman, which makes it evident to those who are acquainted with Book of Mormon history that . . . their ancestors must have come from America.

"The traditions of the natives themselves . . . is that their forefathers came from the Hawaiian Islands to New Zealand, and scattered abroad in the different islands of the Southern Pacific. How they got to Hawaii remains shrouded in mystery. That the natives of the Hawaiian Islands, New Zealand, and many other islands, including the Society and Tuamotuan group, are of the same origin," she believes, because all have "the same root language, customs, features," and she suggests a possible link through Hagoth's voyages, and perhaps others.

Quoted from Book of Mormon Studies, by Thelona D. Stevens (Herald House, 1960), pages 105-107: "Brother and Sister Hubert Case, who spent four years in the South Seas and fourteen years with the American Indians in missionary endeavors, say these peoples are similar, very similar, in appearance, features, and habits. Brother Case said, 'When Hora Hitu (a splendid native from the Society Islands) was here at General Conference (1930), I sat between him and Philip Cook (a Cheyenne Indian). They were both elders in the church; I knew them well. I had them talk slowly to see how many words they had in common. They found quite a few of them, but in their sign language they could converse freely. We talked over the point of their relationship with the people who went on Hagoth's ships, and both were convinced that they are the same people. Among the islanders there are many traditions of their coming from the

mainland to the Hawaiian Islands . . . It is very interesting to note that the Creek Indians of Oklahoma . . . and the Philippine Islanders camped side by side at the St. Louis Exposition and they found that they could understand each other's language, and after short acquaintance, they could converse freely. The natives in the Society Islands told us they could converse after a short while with the natives from other islands who were visiting them, just like the different tribes of our American Indians do.'"

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Capt. Gary R. Lair, of Sheppard, Texas, has sent us a series of clippings from The Dallas Morning News, beginning May 10, 1969, about the Africa-to-America raft voyage undertaken by Thor Heyerdahl, twenty-two years after his historic "Kon-Tiki" expedition. In this series, Thor Heyerdahl discusses the beginnings of American civilization. Interested individuals may be able to secure copies by writing to Dallas for them, since they have been so recently published.

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CANCELLATION OF BOOK OF MORMON CONTEST

Due to the apparent lack of interest, the youth have failed to register for participation in the Book of Mormon research project offered by the Foundation for Research on Ancient America for youth of high school age. For this reason, the executive officers of the Foundation feel it is necessary to cancel the contest with regret.

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ERRATUM:

In our Newsletter No. 3, page 3, in the quotation from Since Cumorah, the reference to the blood type of the North American Indians was mistakenly quoted as "Q," whereas it should have been "O."

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Are you interested in the Newsletters for a friend? You need only send his name and address (with Zip Code) for future issues to the secretary, Mrs. Gail B. Wilson, 608 W. Farmer, Independence, Missouri, 64050.

Have you something of interest to share with our readers? Please send it to the chairman, Thelona D. Stevens, 202 S. Pendleton, Independence, Missouri 64050.

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