

Passing on to Perú, we are told incorrectly that the country's name is derived "from a river in southern Colombia." Actually, it is a hispanicized version of the Quichua word for "south."

The two pages (104-105) on Petroglyphs from the continental United States come as a complete surprise, in view of the stated intention (p. xiv) to concentrate on Mesoamerica and Perú.

My main complaint, however, is that the title (though not the subtitle) of the book is misleading. Of 123 pages, only 4 have anything to say about the Book of Mormon, and what they say is not always accurate; sometimes it is even unfortunate. For instance, the statement on page 107: "The record centers around a strongly religious governing body, constantly at war with those who oppose their teachings." Actually, the wars in the Book of Mormon were not of a religious nature, but they originated when powerful Nephite rulers made an attempt to gain even greater power by inciting Lamanites to join them in warring against their own people. Furthermore, the Nephite religious leaders were always on the defensive rather than the offensive during these wars.

Dr. Cheesman is wrong in thinking that reducing the Book of Mormon and the ancient American cultures to their lowest common denominator is proof of any sort, for that same denominator fits a number of real and imagined societies. Far more detailed and specific evidence could be provided. Indeed, from Chiapas (Zarahemla), during the centuries of the Nephite peak, there come sculptures in stone of muscular figures with trim, elegant beards and Semitic noses. This leads us to think that it can be profitable to concentrate on the times and places that best fit the background of the Nephite record.

Yet I would not over-criticize. Cheesman's work is indeed what it announces, "a photographic essay of Ancient America," with excellent plates that are the work of Dr. Cheesman himself. With the addition of a bibliography and the correction of the errors noted above, it could even be more than a tourist guide, and actually serve as primer for the general reader interested in Pre-Columbian archaeology.

One cannot help longing, all the same, for a comprehensive volume that would contain a scientifically sound scheme of correlation between the Book of Mormon and the culture history of the Mesoamerican Preclassic. When eventually this is provided, Book of Mormon archaeology will truly begin to exist.

Brief Notices

Ina Coolbrith: Librarian and Laureate of California. Provo, Utah: Brigham Young University Press, 1973. 531 pp. \$11.95.

A well written, slow-paced biography of a woman primarily significant in the literary history of California. Not until her death was it revealed that she was the daughter of Don Carlos Smith and the niece of Joseph Smith, Jr.

The Joyous Journey of LeRoy R. and Ann W. Hafen: An Autobiography. Glendale, California and Denver, Colorado: Arthur H. Clark, 1973. 335 pp. \$11.50.

A poignant, personal story, intertwining the lives of the two authors from their

early days in Bunkerville, Nevada, through their tender courtship and on to a life of professional achievement as historian (LeRoy) and poet (Ann).

Four Essays on Love. By Truman Madsen. Provo, Utah: Communications Workshop, 1971. 71 pp. \$2.95.

Thoughtful, sometimes lyrical essays entitled "Joseph Smith and the Sources of Love" (first printed in *Dialogue*, Vol. 1, No. 1), "How to Be Loved and Beloved," "The Language of Love at Home," and "Human Anguish and Divine Love."

Conference on the Language of the Mormons. Provo, Utah: Language Research Center, Brigham Young University, 1973. 88 pp. \$2.00.

Fifteen papers presented at the conference held May 31, 1973. Two of the most substantial papers are by the co-chairmen: John L. Sorenson, "The Language of the Mormons: A Social Perspective"; and Harold S. Madsen, "Historical Aspects of Mormon Language Studies." Neologisms, translation problems, and tentative suggestions for a lexicon round out this provocative, introductory collection.