At a special Convocation held in the Irvine Auditorium of the University of Pennsylvania on January 20, 1962, in observance of the 75th Anniversary of the University Museum, Dr. Gaylord P. Hurnell, President of the University, conferred the honorary degree of Doctor of Laws upon Eric Sidney Thompson in recognition of his archaeological work and study of the contemporary Indian cultures of Guatemala and British Honduras; Henry Francis du Pont, founder of Winterthur, a living museum of America's civilization and heritage; and Ahmed Fakhry, Egyptian archaeologist and official representative of the Egyptian Government in the United States during the showing of the Tutankhamun Treasures. He also conferred the degree of Doctor of Laws on John Frederick Lewis, Jr., admiralty lawyer, civic leader, independent thinker, member of the Board of Managers of the University Museum; Percy Childs Madeira, Jr., who, as its president, has helped to shape the policies and purposes of the University Museum for almost a third of a century; and Adolfo Molina-Orozco who, as chief coordinator of the Museum's training program in the field and at the University of San Carlos, will bring the Tikal project has already contributed immensely, under the aegis of Guatemalans trained in Guatemala. Immediately after the conferring of degrees, Dr. Thompson delivered this address.

By J. Eric S. THOMPSON

Soon after the University Museum came into being, an important address was given by a great Maya scholar, Dr. Daniel Garrison Brinton, Professor of American Linguistics and Archaeology at this University. Dr. Brinton had an extraordinary breadth of knowledge. He wrote on such subjects as the archaeology of North Africa, early man in Spain, the Etruscans, Easter Island, western Asia, the Philippines, and Pennsylvania folklore, in addition to his innumerable studies on the linguistics, mythology, and archaeology of the American Indians. He found time to write, in the shadow—the I was going to say within sound—of the Liberty Bell a book entitled The Pursuit of Happiness, and even published on the poetry of Walt Whitman and Robert Browning.

Brinton was typical of his age—a man of broad interests, and doubtless in his address he covered a wide field. Today, alas, the situation is very different. The expansion of knowledge has been so vast that we are all, perforce, specialists now in narrow fields with very little knowledge beyond our restricted interests. I certainly cannot claim immunity from the infection, which started in America from the Rio Grande to Tierra del Fuego as my field. Now I can hardly cover a twentieth of that area.

Our plight is rather like that of a solitary crocodile I observed many years ago at Uaxactun, a Maya site a few miles north of Tikal, where the University Museum is now excavating. He was lord and master of a tiny water hole, the only water supply for miles around. Whenever it was dry season, the bottom of the pool dried up and he dug himself into the drying mud, and, so I was told, stayed there in a sort of inverted deep freeze, awaiting the return of the rains. He must have shed many a tear, of the ordinary, not the crocodile, kind over his exceedingly lonely life without companionship or any mental stimulus. All of us today are in our little water holes with our snouts just poking out of the hardening mud.

Incidentally, crocodiles are long-lived. He is probably still there. One wonders whether the Tikal budget might not carry a small appropriation for transporting this lone, lorn creature to the great swamp of Tikal, where he could have companionship, physical and mental. It would be a kind deed and the tale of his translation might discourage mental isolation among your younger students.

The first field work in the Maya area of the University Museum was the aerial expedition over the Maya lowlands in 1930, with Percy C. Madeira, Jr., Philadelphia's great Maya aficionado, as leader and Alden Mason as archaeologist. In those days such a survey was a distinct novelty.

That was a preliminary to the Eldridge E. Johnson excavations at Pindras Negras, the first dig in that great and strategically important Usumacinta Valley or in the whole southern lowlands for that matter. The work continued for eight seasons, under the leadership first of Dr. Mason and then of Dr. Linton Satterthwaite, with the aid of young Mexican charge of the project, Tatsi, and the enormous contribution of H. Proskouriakoff as assistant archaeologist, and Mrs. Satterthwaite as youthful camp mother. The results were of outstanding importance, particularly in the amount of material on architectural sequences, largely the work of Dr. Satterthwaite. The beautiful Stela 14 in the Maya hall, brought here by Dr. Mason, has been a tangible witness of the work at Pindras Negras. Later, the work of Dr. Satterthwaite at Caracol, in British Honduras, added more fine sculptures.

I should like to mention here two people directly and indirectly involved in the museum's work—Miss M. Louise Baker and Robert Burkitt, who made the magnificent watercolors of Maya pottery published by the University Museum. I met her first in Guatemala City in 1931 while she was busy painting the famous Initial Series vases found at Uaxactun.

There had been a series of minor earth tremors, which, it was thought, might be the prelude to a major earthquake. Miss Baker, a good Pennsylvania Quaker, wasn't phased; she showed me how each evening she placed the vase under a sort of plywood packing case and that in turn between the earth, the vase could have collapsed if sat on. Her complete confidence in her safety measures charmed care each night from her pillow; luckily, no earthquake came to dislodge it.

Burkitt was a strange Irishman. It was credibly reported that arriving at a coffee plantation in the northern highlands of Guatemala, he was invited to stay the night. He accepted the invitation with alacrity. Three years it was a trifle hard on his host and hostess, but of considerable benefit to Maya research. He acquired an amazing knowledge of the language, customs, and religion of the Kekchi branch of the Maya. The only trouble was that he insisted on his reports being published in his own brand of simplified spellings. He would have made the late Colonel MacCormack and the staff of the Chicago Tribune green with envy. Have a look at back numbers of the Museum Journal; you'll get an eyeful.

With the inauguration of work at Tikal, greatest of all Maya centers, and the abrupt liquidation of the work of the Carnegie Institution of Washington, the University Museum has become far and away the most important influence shaping our thinking on Maya problems. What fruits that work will bear is far too soon for us to know. Most spectacular of those was the discovery, two seasons ago, of the earliest dated monument ever found on Tikal. Dr. Thompson has already contributed immensely, under the aegis of Guatemalans trained in Guatemala. Immediately after the conferring of degrees, Dr. Thompson delivered this address.
case for the later 11.16 system, was equally stubborn. Still, as the poet James Thomson wrote, "Each night since first the world was made hath had a sequent day to laugh it down the skies," and the University Museum's work at Tikal created that day for Satterthwaite and myself. As to supporters of the earlier dates there are two lines in Paradise Lost not inappropriate in view of the carbon factor. They "with hate-
fullest disrelish writhed their jaws with soot and

In recent years Maya students have broken away from over-preoccupation with establishing chronological frameworks through the changes of pottery types. This was an approach introduced in the mid-twenties from the American Southwest, where the poverty of other aspects made it most rewarding. Such work was badly needed in the Maya area, but it was ill-advised to let it dominate Maya research, as it did for many years, for the plentiful Maya religious sculpture, the murals, the painted scenes on pottery, as well as the inexhaustible mines of information in the writings of Maya colonial antiquaries and interested Spanish writers, could shed far more light on the Maya as a living people than a complete absorption in sequences of pottery and stone artifacts could ever hope to do.

It was as though archaeologists working on the stone age of Kenya had tried to persuade Dr. Fakhry and his fellow Egyptologists to concentrate on stone implements and not to trouble about the information obtainable from tombs, paintings, and sculpture in stone and wood.

Things got so bad that one was looked on as asking for admiring a Maya vase for its beauty rather than for its chronological value, and I got into trouble for reminding pottery specialists that Job had found yet another use for potsherds, to scrape his boils.

Typical of the break-away from the pottery complex is the work of Tatiana Proskouriakoff, whose first investigations were under the auspices of the University Museum. Her studies of Maya sculpture and, more recently, her success in relating sculptural motifs to the accompanying hieroglyphic texts have opened up a vista of Maya dynasties, particularly at Piedras Negras, and have even given us a peep at the family life of the rulers of those far off days, their wives and children. A few years ago no one dreamed that such information would ever be recovered.

Dr. Satterthwaite's work on the moving and resetting of stelae at Tikal, with all its social and religious implications is breathing new life into the bones of Maya culture.

The work of Coe, Adams, and Shook in establishing a later occupation at Tikal is another great advance. The old theory that the Maya packed up and moved out of the area, bag and baggage, was clearly nonsense; such an abandonment for centuries of a vast fertile area is unknown in human history. Likewise, Dr. Mason's study of the languages of Middle America is a brilliant revival of Brinton's wider interests. I only wish we could coax Dr. Rainey from his arctic haunts into the Maya area, but he turns a deaf ear to all suggestions that chile con carne is a tastier dish than eskimo pie.

That great Maya scholar, Ralph Roys, has almost completed a translation of the last, but most important of colonial Maya manuscripts, The Ritual of the Bacabs, a most difficult task because of its many ritualistic terms now obsolete. I have been privileged to see his translation as it advanced; it will unlock a vast treasury of Maya mythology.

New advances are being made in such fields as social and political organization, distribution of settlement in ancient days, agriculture, religion and philosophy, and the causes of the decline of Maya civilization. We are beginning to see the Maya not as an isolated phenomenon but as influencing and being influenced by their contemporary neighbors. Studies of the present-day Maya, largely the work of Guatemalan and Mexican scholars, are of particular consequence, both in their sociological aspects and for the light they throw on the past. The pattern of international cooperation they follow was initiated by the Guatemalan scholar, Antonio Goubaud, a man of whom any country might be proud.

Specialization is here to stay, but its ill-effects are being overcome by the splendid teamwork which characterizes the work at Tikal, and which will carry Maya research far.

In thinking of those from Brinton on who have made the University Museum's Maya research what it is and will be—and names have been omitted for lack of time—I am reminded of words spoken by Robert Menzies, Prime Minister of Australia: "A man with a deep sense of continuity sees himself not as an accidental unit doomed to vanish in a few years, but as one of a great human procession, influenced and helped by those who have gone before, responsible in his turn for giving help and encouragement to those who will come after."