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Published several times a year by THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY at Brigham Young University, Provo, Utah, for the dissemination among its members of information on new discoveries in archaeology throwing light on the origins of civilization in the Old and New Worlds, on the earliest periods of recorded history in the two hemispheres, and on the important historical claims of the Hebrew-Christian and Latter-day Saint scriptures; also news of the Society and its members and of the B.Y.U. department of archaeology and anthropology, of which the Society is an affiliated organization. Included are papers read at the Society's and Department's annual symposia on the archaeology of the Scriptures. All views expressed in this newsletter are those of the author of the contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription is by membership in the Society, which also includes subscription to other publications.

115.0 RECENT DEVELOPMENTS IN REGARD TO ANCIENT TRANSPACIFIC INFLUENCE ON THE NEW WORLD. By Bruno J. Mittler and Judy K. Pruden. A paper read at the Sixteenth Annual Symposium on the Archaeology of the Scriptures and Allied Fields, held at Brigham Young University on October 22, 1966.

INTRODUCTION

One of the unsolved questions in New World archaeology is that of the origin of the ancient civilizations of the New World. Among the numerous existing theories, ranging from the Bering Strait theory to that of the ancient civilized peoples of the New World being remnants of the sunken continent Atlantis, the possibility of transpacific contact in pre-Columbian times—and whether or not the ancient civilizations of the Old World significantly influenced the origin and development of those in the Americas—is one of the most challenging questions facing New World archaeologists today (cf. Eckholm, p. 489).

The intent of this paper is to discuss recent developments in regard to the possibility of transpacific contact in pre-Columbian times. For the sake of convenience, this paper is divided into two parts. Part one deals with the problem of ancient transpacific movements. Part two discusses archaeological findings of ancient Old World traits in the New World.

PART ONE

Transpacific movement is the displacement—either intentional or accidental—of

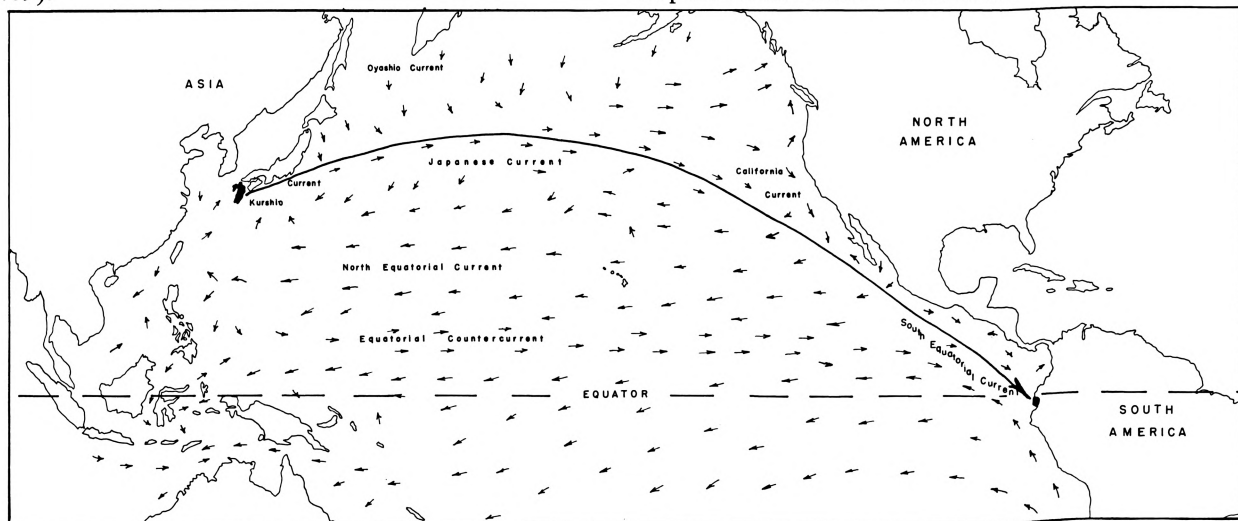


Fig. 1. Long arrow shows probable route of Japanese fishermen carried by storm and ocean currents (short arrows) to west coast of Ecuador about 3000 BC. Meggers, Evans, and Estrada, 1965; Fig. 103. Map by Claudia V. Stillman.

people across the Pacific Ocean. Our central purpose is to discuss the possibility of evidence for a transpacific movement of some ancient Japanese fishing people of the coast of Japan to the coast of Ecuador.

Two major currents circulate along the coast of Japan. They are the Oyashio and the Kurshio Currents (see Fig. 1). The Oyashio is a northern cold-water current which circulates along the Kurile Islands and the east coast of the Kamchatha peninsula. The Kurshio, also known as the Japanese Current, forms part of the general circulatory system of the North Pacific Ocean. It begins as a branch of the North Equatorial Current that is deflected northward off the east coast of Asia and flows northeastward to 45 degrees north latitude where it turns eastward across the Pacific Ocean and loses its identity in an easterly flowing drift current (Schureman, p. 9). This is the same current which in recent times has carried Japanese junks to the Puget Sound area of North America (Forde, p. 57).

As the Kurshio turns into a drift current, it gives rise to the California Current (Schureman, p. 4). The California Current flows along the west coast of North America, expanding gradually as it runs southward. On approaching 20 degrees north parallel, the current is deflected to the west, and south of this parallel it turns into the westward stream of the North Equatorial Current (Muromstev, p. 276). At this same point where the California Current changes direction, another current arises and flows south toward the Ecuadorian coast (see also Estrada-Meggers-Evans, p. 373).

In other words a vessel, if picked up by the Kurshio Current, would drift across the Pacific and southward along the North American coast. It then could be picked up by this south-flowing current and eventually could drift to the coast of Ecuador.

Heyerdahl states that the Kurshio Current is the only natural access to the Americas on the Pacific side. This current was used in early Hispanic times to take Spanish ships from the Philippines to Mexico (Heyerdahl, p. 487).

There is another current which flows from west to east in the Pacific Ocean. This is the Equatorial Countercurrent. It flows across the Pacific to the coast of South America. In the area of the Ecuadorian coast, its greater part swings south and turns into the South Equatorial Current (Muromstev, p. 268). However, the Equatorial Countercurrent is nothing more than an interrupted series of upwellings and of scant use to transpacific voyagers (Heyerdahl, p. 487).

The prehistoric Jomon people of Japan were deep-sea fishermen. Evidence of certain deep-sea marine life in their shell middens dictates their

knowledge of deep-sea fishing technology (Kidder, p. 57).

With the above in mind, it is then possible to postulate that during one of these deep-sea fishing voyages a storm arose and drove the Jomon fishermen farther out to sea into the Kurshio Current. Due to meager navigational equipment, it would have been difficult to find their way back to their homeland (Sharp, p. 38). If this was the case, the vessel or vessels would have probably been deposited on the coast of North or South America.

An argument against the above hypothesis is that although the vessel may have made it to the shore of Ecuador, it is improbable that Jomon fishermen could have survived such a long, unintentional voyage. Groot has suggested the possibility that Jomon people were blown off course by gales to the area of Melanesia. Pottery of Middle Jomon type has been found among the Papuan-speaking people living there. The distance between Japan and the Melanesian Islands is 2500 miles. Being able to survive a journey of this length would indicate that the Jomon people were capable of surviving on ocean products while on long voyages. If this was the case then it is not improbable that these people could have survived a longer voyage from Asia to America.

PART TWO

Archaeological excavations which began on the northern coast of the Guayas province of Ecuador in 1956, have revealed the presence on that coast of a ceramic complex showing Old World characteristics. The pottery is dated by the radiocarbon method to be 4450 plus or minus 200 years old, making it one of the earliest ceramic manifestations in the New World (Meggers-Evans-Estrada, p. 372). It was found with the food refuse of a people with a shellfish-gathering economy.

The introduction of a technically advanced pottery type into this pre-agricultural and pre-ceramic setting brought pottery manufacturing to Ecuador's early inhabitants, and eventually resulted in the "Valdivia" phase of the "Early Formative" (earliest farming) period of coastal Ecuador.

After careful examination of the Valdivia ceramic complex, it was suggested by Meggers and Evans that the pottery had its origin in the Old World, specifically Japan! This conclusion was based upon the great similarity of the pottery of Period A of the Valdivia phase, radiocarbon dated c. 3000-2300 BC, to the pottery of the prehistoric Jomon culture of Japan, a phase of which has been dated to the same time.

Types of pottery compared show little difference in the style of traits. Both the Valdivia and Jomon

ware show incision, utilizing the "dog bone" motif. Vessel rims are nearly identical in the application of incision with parallel lines and a zigzag design on the neck. Multiple-edged tools which were alternately dragged and jabbed were commonly used to obtain a unique decoration. Among others, the use of fingers to form a groove was employed, as well as the use of a tool which left fine lines at the bottom of each incision. Other common techniques used were: polished red slip, folded-over finger-pressed rims, castellated rims, and small tetrapod feet.

In spite of these similarities, it must be kept in mind that differences between the two complexes exist; but even when this is taken into consideration, they still remain remarkably similar.

Two explanations can account for the existence of similar culture traits in widely separate parts of the world. One is convergence, a process by which traits which were initially different come to resemble one another independently—in other words, independent innovation. The second is diffusion, also referred to as cultural borrowing, the process by which a trait or complex of traits is passed from a donor culture to a recipient one (Meggers-Evans, p. 28). In such a case, however, the trait or traits in question must always be older in the donor culture than in the recipient one, or at least as old. This criterion is successfully met by the Jomon and Valdivia ceramic complexes, and diffusion or borrowing would be an acceptable explanation for the appearance of Jomon-like ceramic traits in the New World.

"Transpacific migration" suggests an intentional movement of many people across the Pacific Ocean. This conclusion is not applicable to the Valdivia case, however. It should be remembered that had a large group of Jomon fishermen of Japan crossed the Pacific and made contact with the prehistoric inhabitants of Ecuador, the Jomon influence upon them would have prevailed over a longer time, as well as resulted in a noticeable change in their economic pattern.

Consequently it is argued instead, by Meggers and Evans, that the apparent Jomon influence on coastal Ecuador should not be considered the result of a transpacific migration, but rather be labeled an *accidental* "cultural misplacement" or "transpacific drift"—that the Jomon fishermen who apparently reached the coast of Ecuador were merely a small group of men from a few families, who through bad weather conditions, perhaps, were thrown off course and carried involuntarily across the Pacific by the Kurshio current and thence by the succeeding currents to Ecuador.

If one accepts this reconstruction and that prehistoric Japanese influence on coastal Ecuador was

merely accidental instead of intentional, then the question remains as to whether or not this contact, and others which may have followed, resulted in the introduction of different technologies and art styles as well as patterns of behavior, and whether or not they significantly modified the direction of native cultural development in the New World (Meggers and Evans, p. 31).

Not so long ago, nearly all specialists in New World archaeology accepted the view that ancient civilizations followed a parallel but nevertheless independent direction of development in the two hemispheres.

Until it can be demonstrated beyond a shadow of a doubt that all the traits of the ancient American civilizations had a native antecedent, *or else* in some cases were transplants from the Old World culture stream (as the Valdivia pottery seems to have been), no final answer can be given to the question of transoceanic contacts, and the problem of the origin of the ancient civilizations of the New World will remain unsolved.

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115.1 **AN LDS VIEW OF THE APPARENT JOMON-VALDIVIA CONTACT.** By Carl Hugh Jones. A paper read at the Eighteenth Annual Symposium on the Archaeology of the Scriptures and Allied Fields, held at Brigham Young University on October 12, 1968. (Mr. Jones is assistant museum director and curator of anthropology for the Nebraska State Historical Society, Lincoln, Nebraska. See Newsletter, 113.2.)

"A Transpacific Contact in 3000 BC" and "Japanese May Have Found New World First" were headlines for two articles circulated in January of 1966. The latter headlined an Associated Press article appearing in the *Oakland Tribune* on January 3 of that year. It was a brief summary of the first title which appeared in the January issue, 1966, of *Scientific American*. The *Scientific American* article was in turn a popularization by Betty J. Meggers and Clifford Evans of the more sensational parts of their earlier scholarly presentation, *Early Formative Period of Coastal Ecuador: The Valdivia and Machalilla Phases*, Smithsonian Contributions to Anthropology, Vol. 1, Washington, 1965. Thus was launched a series of reviews and comments expressing the "pros" and "cons" of the Meggers-Evans pre-Columbian transpacific-contact theory.

The intention of this paper is to present a brief review and evaluation of the Meggers-Evans report. Also an attempt will be made to examine the significance of the report to the student of Book of Mormon archaeology.

In concluding the work of their friend Emilio Estrada, who died unexpectedly in 1961, the Meggers and Evans team completed the excavation of a series of sites which yielded the earliest examples of pottery yet found on the Ecuadorian and Peruvian coasts. This material falls into four divisions of the prehistoric Valdivia culture phase which, according to radiocarbon datings, ran from 3000 to 1500 BC.

The entire culture was water oriented. Its sites are located on the edges of barren salt flats which in the past were shallow ocean inlets either ringed by or covered with mangrove trees. These inlets were submerged by the sea either at high tide or permanently. From these shallow waters the Valdivians

took mollusks, crustaceans, and fish. The presence of the remains of deep-water species of fish suggests that these people had a knowledge of boating. Deer bones were also found, indicating that there were hunters in the group. And it is not too much to suppose that wild plant foods were gathered too. The stone tools of this group were very crude and were shaped only to the extent that a working edge was produced. Sinkers were made by cutting notches into the sides of pebbles. Their fishhooks were made of shell and are almost circular with only a narrow gap separating the point from the shank. Fishbone awls, deer antler punches, small sandstone saws and reamers completed their meager tool kit. Houses with wattle-and-daub walls are suggested by the lumps of burnt clay bearing the impressions of twigs.

The pottery of the Valdivians is most impressive. The deeper the archaeologists went in their excavations, the more complex the pottery became. Since Period A (3000 to 2300 BC) is the development with which this paper is most concerned, we shall take time to review the highlights of its pottery. The typical vessel shapes include large, shallow, thick-walled bowls with slightly constricted mouths, and round jars with thickened rims. Other features are quatropods—vessels with four small closely spaced "feet"—and undulating or "castellated" rims. Sixteen methods of decoration were employed in Period A, along with the use of a red slip. These were used alone or in combination which gave the potter a wide choice in decorating his pottery. The most common forms of decoration in Period A were: corrugation, pseudo-corrugation, fingernail decoration, finger grooving, finger pressing from the interior, cut and beveled rim, shell combing, fine incision, and shell stamping. For its time period, this Valdivian pottery is the most complex in its

decoration and vessel shapes to be found anywhere in the New World. However, it is not the oldest, as the pottery of the Puerto Hormiga culture in Colombia yields carbon-14 dates that are as old or older.

Confronted with this complex grouping of pottery traits with no apparent New World antecedents, Meggers and Evans broadened their search to the whole Pacific Basin. The "castellated" form of the Valdivia red incised-ware led them to examine the prehistoric Jomon pottery of Japan in which this type of rim also appears. After an examination of Early and Middle Jomon pottery while on a tour of Japan, the Meggers-Evans team came to the conclusion that nearly all the Early Valdivian vessel shapes and decorative techniques and motifs also occurred in the Jomon pottery of Japan (see also in the preceding article, 115.0). They further refined their hypothesis to say that the most likely antecedents for the Valdivia pottery of Ecuador are the transitional Early-Middle Jomon sites on Kyushu, the southernmost island in the Japanese chain, radiocarbon dated c. 3000-2000 BC. Sobata, Izumi, and Ataka, the three Jomon sites yielding the largest number of Valdivia-like traits, were located on shallow bays, and the archaeological evidence suggests that their economy was highly specialized and water-oriented, based on fishing for shallow-water and deep-sea varieties of fish and the collecting of mollusks.

In order to get the Valdivia pottery-makers from the west side of the Pacific to the east, Meggers and Evans suggested that one or more involuntary voyages were made by Jomon fishermen who, caught at sea by severe storms, were swept northeastward into the eastward flow of the Kurshio or Japanese current and then southward by wind and current 8000 miles to the coast of Ecuador. (See also in the preceding article, 115.0.) To the land-bound, the success of such a voyage in any age seems impossible, yet to those who have lived on and by the sea for generations, it is conceivable.

What test of validity can be applied in a case of this nature where diffusion from one culture to another is suspected? Meggers and Evans suggest that the following three criteria be used in this test. "First, the trait or complex of traits in question must be shown to be older in the donor culture than in the recipient culture, or at least as old. Second, the antecedents of the trait or complex of traits should be traceable in the donor culture; conversely, the parallel item in the recipient culture should appear full-blown, with no observable antecedents. Third, the physical form of the trait should be unrelated to its function; this operates to rule out parallels that arise because of limitations set by the materials from which an object is

made or by the use to which it is put" (Meggers and Evans, 1966).

The Meggers and Evans theory as detailed above meets all three of these tests, and, in simple language, there is ample evidence to support the statement that there was contact between Japan and Ecuador about 3000 BC. The next portion of this paper will review the opinions of archaeologists with respect to this conclusion.

James A. Ford of the Florida State Museum opened his review of the Smithsonian volume by declaring that he was in full favor of the report and its implications. In fact he saw this work as destroying the old independent-origin theory of the pre-Columbian culture history of the New World and replacing it with the theory that the history of human culture is a single connected story with cultural ideas being transmitted from the Old World to the New World and vice versa.

This is more than Meggers and Evans claimed for their discoveries and is the part of Ford's review to which Jon D. Muller of Southern Illinois University addresses the bulk of his rebuttal. Muller feels that Ford's claim that the reader of the Meggers and Evans book will come away convinced that all human cultural history is one continuous story is an overstatement of the facts. Muller points out that the Valdivian pottery is not the earliest known in the New World. Second, he calls our attention to the fact that in comparing the pottery of two areas, it is important that the samples be from a comparatively short time period and from a limited number of sites. The samples selected by Meggers and Evans for publication do not always meet these standards but involve a 1000-year period and several Japanese islands.

Ford's view that the voyage or voyages from Japan to Ecuador evidenced by the Valdivia pottery were intentional must be rejected. All that we can safely agree to is Muller's statement that the very interesting parallels between some Japanese material and the Valdivia complex may, in fact, be due to transpacific contact (Muller, 1968). It is apparent that there is ample evidence in the book, *Early Formative Period of Coastal Ecuador*, to satisfy all but the most skeptical that there may well have been some type of contact between the Jomon of Japan and the Valdivia of Ecuador. The exact nature of this hypothesized contact and the effect it may have had on the total cultural history of the New World is not so evident. This was not the first pottery in the New World, but it is early and complex—too complex to have developed here. It is also apparent that this ceramic complex affected others, such as the Monagrillo of Panama and the Barlovento of the Colombian coast.

What does this new breach in the wall around the Americas built by the "Independent-Origin" or "Bering-Strait-Only" theorists mean to the LDS student of archaeology? There have been in the past two decades several papers pointing out a variety of interesting parallels between the Old and New Worlds. These papers have cracked the wall, but the strong possibility of an early pre-Columbian contact between Japan and Ecuador creates an irreparable gap. Therefore one battle has been at least partially won by the "diffusionists." If the professional archaeologist is now willing to let a boatload of Japanese reach the New World around the time of the rise of the ancient American civilizations, he may also be willing to accept boatloads of Mesopotamians and Israelites.

However, if the Jomon and the Book of Mormon peoples survived a voyage to the New World, so possibly did others. So now there is a new problem to contend with: we must identify and separate the landings made by Book of Mormon peoples from those of others. We can no longer state that any sudden appearance of traits of advanced culture, such as pottery, can be attributed entirely to the arrival of the Jaredites or Lehaites. Thus the picture of the New World origins long held by Latter-day Saint students of archaeology—i.e., that the early hunters and gatherers came from Siberia by way of Bering Strait but the ancient civilizations developed entirely from the Book of Mormon colonies that came from the Near East in transoceanic migrations—must now be modified. We must now accept the probability that there were other transoceanic voyagers to the New World bringing with them ideas and artifacts from other advanced cultures of the Old World. Just what all these voyagers may have brought with them and where they landed no one knows. In fact, we have very little idea of just how, or in what manner, such voyagers may have affected the hunting-fishing peoples they found here.

Even though it is now necessary to seek more carefully the landing places of the Book of Mormon peoples, we do have a tested tool to help us prove the event, once ancient settlement sites near those places are found. This tool is not really new, but now that it has been successfully used in presenting the Meggers-Evans case for transoceanic contact, a precedent is set for its use in other cases. The tool to which I am referring is, of course, the validity test mentioned earlier which may be briefly defined as having three parts: first, the trait or complex or traits must be as old or older in the donor culture as the recipient culture; second, there should be antecedents in the donor culture and none in the recipient; third, the physical form of the trait should not be restricted by the limitations of the material from which it is

made or the use to which it is put.

To a Latter-day Saint, the Valdivia-Jomon transpacific-contact theory makes the problem of the origin of the ancient civilizations of the Americas more complex, but at the same time offers a validity test which can be used to confirm Book of Mormon connections, once they become apparent.

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NEWS AND NOTES

115.2 **MEDITERRANEAN TOUR ENDS.** By Claudia V. Stillman. On June 13, SEHA secretary-treasurer and BYU professor of archaeology and anthropology Dr. Ross T. Christensen, accompanied by his wife Ruth and their four-year-old daughter Elisabeth, returned from their four-and-one-half month journey in the Mediterranean Sea area where he did research on the Phoenician civilization.

During his sabbatical leave travels (Newsletter, 111.10), which began on January 31, Dr. Christensen visited 76 archaeological sites and 47 museums located in 11 different countries bordering the Mediterranean and in Britain.

Study at the Louvre in Paris and at museums in Marseilles was the first undertaking of the Christensens.



Fig. 2. Mrs. Christensen at the Temple of the Obelisks, ancient Byblos.

En route to Lebanon, Dr. Christensen viewed Egypt's largest pyramids on a tour from Alexandria to Cairo, as well as the Acropolis and the Agora at Athens. While in Lebanon, Byblos, Tyre, Sidon and Baalbec were visited (see Figs. 2 and 3).

The Christensens viewed the longest known Phoenician inscription at Karatepe in the Cilicia district of Turkey. Ruins at the little village of Ura, also in Cilicia, which according to Dr. Christensen's speculations may have been the ancient city of Ur, capital of the kingdom to which the prophet Abraham belonged, were also visited. The ruins date to the Hellenistic and Roman periods and earlier (see Newsletter, 106.0, 106.1).

Israel held many opportunities for the study of biblical, as well as Phoenician, archaeology. Hazor, a city dating to well before the Thirteenth Century BC (the time of Joshua; see Josh. 11:10-11), was an historic home of the Canaanites (forerunners of the Phoenicians). When visited in early April it was an enormous archaeological site containing more than 50 acres of ruins (see *Biblical Archaeologist*, Feb., 1956; May, 1957; May, 1958; Feb., 1959).

Akhziv (biblical Achzib—see Josh. 15:44, Micah 1:14), a Phoenician seaport on the north coast,

anciently part of the inheritance of the tribe of Asher, was also examined (see Fig. 4).

The Christensens explored a vast cavern located directly under the north wall of Jerusalem. According to legend, the huge chamber was Solomon's quarry, from which the limestone was obtained for the construction of the Temple (I Kings 6; II Chronicles 3). Legend also designates the site as the place where Zedekiah hid to escape the armies of King Nebuchadnezzar during the Babylonian siege of 587 BC (II Kings 25:1-5).



Fig. 3. Elisabeth Christensen inspects sacred symbol of the Phoenicians excavated at Tyre.

Off the west coast of Sicily the small island of Motya, the site of an ancient Phoenician fortress, also captured the interest of the Christensens (see Fig. 5). Though today it is the personal property of a resident of Sicily, visitors are welcome to examine the ruined fortifications which have been excavated around its edges.

Early in May Carthage, the principal colony of the Phoenicians, was visited (see Fig. 6). The famous round harbor, hollowed out between the Fifth and Second Centuries BC and used as naval headquarters for the Carthaginian empire, is still in existence today. The ancient administration buildings of the navy were built on the round island located in the middle of the harbor; from their heights signals could be sent by mirrors to nearby vessels. The adjacent rectangular harbor was also excavated anciently, but for commercial craft. Carthage was completely destroyed by the Romans but later rebuilt. Today, under its modern commercial and residential districts, lies much archaeological material dating to the Carthaginian and Roman occupations, as well as many Phoenician tombs.

While visiting the Villa Giulia Museum in Rome, the Christensens viewed the gold plates of Pyrgi—three thin sheets of gold bearing Etruscan and Phoenician inscriptions. The tablets were found between two adjacent Etruscan temples dating to about 500 BC and 475 BC at Pyrgi on the coast of Italy about 30 miles northwest of Rome, in July, 1964 (see Newsletter, 108.20).

On May 12 the Christensens arrived in Madrid. They were present at the service on May 20 conducted by Elder Marion G. Romney of the Council of the Twelve for the purpose of dedicating Spain for the preaching of the Latter-day Saint religion. While in Madrid Dr. Christensen also visited Spain's National Museum of Archaeology, the German Institute of Archaeology, and the Libreria Scientifica.



Fig. 4. Mrs. Christensen peers curiously into ancient tombs exposed by wave action at the ruins of Akhziv.



Fig. 5. Remains of Phoenician buildings at Motya, fortress-island off the west coast of Sicily.

Seville provided opportunities for further study at its Hispalense Archaeological Museum, the University of Seville, and the General Archive of the Indies. Not far from Seville, at Mairena de Alcor, the Christensens visited the fascinating Bonsor Museum.

Granada held both scenic and scholarly attractions for the Christensens. As well as visiting the famous Alhambra, Dr. Christensen met with several Spanish scholars active in Phoenician investigations at the University of Granada and the Provincial Archaeological Museum.



Fig. 6. Ancient grave marker unearthed at Carthage.



Fig. 7. Mrs. Christensen and Elisabeth examine stone sarcophagus at the Punic necropolis of Puig des Molins on the island of Ibiza, off the east coast of Spain.

The ancient Phoenician colony of Cadiz, founded before 1100 BC, was of special interest to Dr. Christensen. Not only did Columbus set sail from this port on two of his four voyages to the Americas, but also any intentional Phoenician voyage to the Americas would have used Cadiz as its last port of call. The Christensens became acquainted with the present city and its environs as well as with the Provincial Archaeological Museum.

Other points of interest in Spain were the island of Ibiza with its Archaeological Museum and its Punic necropolis and museum at Puig des Molins (see Fig. 7), and Barcelona, with its university and its Federica Mares Museum.

On June 6, the Christensens flew to London, where they spent some time exploring the British and the London museums. An exciting collection of world treasures, including the Magna Carta, the Rosetta Stone, the Portland Vase, and the Sutton Hoo treasure were viewed at the British Museum, while the history of London—from the Neolithic Age, through the Roman occupation, the Medieval Period, and to the Twentieth Century—was studied at the London Museum.

Upon completion of his research, Dr. Christensen will write a book on the Phoenicians to be published by Promised Land Publications, Inc., of Salt Lake City.

(At the request of the SEHA Executive Committee, Dr. Christensen has agreed to give an illustrated report of his field research in the Old World in conjunction with the Nineteenth Annual Symposium; see Article 115.3 below.)

115.3 SYMPOSIUM DATE NEAR. The Nineteenth Annual Symposium on the Archaeology of the Scriptures is less than six weeks away. The printed program containing full details of the October 18 event either accompanies this issue of the Newsletter and Proceedings or will be mailed to members shortly

afterwards. Arrangements include the following:

TIME: Saturday, October 18, 1969, 8:30 a.m. to 9:00 p.m.

PLACE: Brigham Young University, Provo, Utah, in the Madsen Recital Hall of the Franklin S. Harris Fine Arts Center.

INVITED: All members of the Society for Early Historic Archaeology and their friends; also all other persons who are interested in the archaeology of the Scriptures, i.e. Bible, Book of Mormon, and Pearl of Great Price.

ADMISSION: Members and their partners will be admitted free upon presentation of membership cards. Non-members, \$.50 per person.

AT THE DOOR: Membership in the Society may be purchased at the door, where SEHA and other publications on archaeology may also be obtained.

MEALS: A noon meal will be served in connection with the Symposium; charge, \$1.75 per plate. No arrangement for an evening meal has been made, but a room has been scheduled where members may bring their own lunches and converse until the 7:30 p.m. lecture.

HAND-OUTS: One-page outlines or similar hand-outs will be distributed during the Symposium by some of the speakers in connection with their own papers.

PUBLICATION: Selected papers will be published from time to time during the coming year in the Newsletter and Proceedings, at the discretion of the editor.

BUSINESS MEETING: A brief but important business meeting of the Society will be held in connection with the Symposium. The main purpose is for the membership to ratify the articles of incorporation which the SEHA Executive Committee has been in the process of perfecting for more than a year.

Dr. Clark S. Knowlton, symposium chairman, has recently enlisted the assistance of Dr. Sidney B. Sperry, Dr. Paul R. Cheesman, and Mrs. Claudia V. Stillman, as members of the symposium committee.

Previously named members of the committee are Dr. Ross T. Christensen, Dr. M. Wells Jakeman, and Dr. Welby W. Ricks (Newsletter, 112.20).

115.4 MAYA MINT. Last fall arrangements were made with Maya Mint of Belize, British Honduras, for SEHA members to be circularized in promotion of a series of medallions which it would manufacture (Newsletter, 110.2).

The arrangement was for all Society members to receive a free bronze "leah," together with leaflets. In February, Maya Mint mailed letters to the SEHA

membership soliciting orders and announcing that such bronze medallions would be sent free to all *renewing* Society members. This was not, however, in exact accord with the arrangement.

We are informed that a number of SEHA members responded with their prepaid orders for both bronze and silver denominations. Apparently, some of the orders for the bronze pieces have been filled but so far as we know none of those for the silver pieces.

Numerous inquiries have reached the Society office concerning the unfilled orders. We do not know the reason for the delay, nor is the SEHA in any way responsible.

This is to let readers know that law enforcement agencies have been contacted and that investigations

are underway. We suggest that any SEHA member who has placed such an unfilled order contact his local postal authorities.

115.5 EDITOR RETURNS. With the next issue of the Newsletter and Proceedings, No. 116, scheduled for October 20, Dr. Ross T. Christensen will return to his post as editor. In January he left the BYU campus to carry on sabbatical research in the Mediterranean area on the ancient Phoenician civilization (see above, 115.2). In his absence Dr. M. Wells Jakeman has served as acting editor during the publication of Nos. 112 to 115.