

TRANSOCEANIC CROSSINGS TO ANCIENT AMERICA



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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.

Within these covers are articles bearing on presumed transoceanic crossings from the Old World to the Americas in pre-Columbian times, both across the Atlantic and the Pacific.

The articles have been reprinted without revision from the Newsletter and Proceedings of the S.E.H.A., an organ of the Society for Early Historic Archaeology. They were selected from 14 issues of the Newsletter: No. 77 (November 15, 1961), No. 79 (March 23, 1962), No. 91 (October 30, 1964), No. 93 (March 10, 1965), No. 94 (April 16, 1965), No. 95 (May 22, 1965), No. 97 (February 16, 1966), No. 103 (August 12, 1967), No. 108 (September 17, 1968), No. 111 (January 13, 1969), No. 112 (February 28, 1969), No. 115 (September 8, 1969), No. 116 (October 20, 1969), and No. 118 (January 12, 1970). (NOTE: The first 100 issues were known as the U.A.S. Newsletter. Prior to May, 1965, the organization was known as the University Archaeological Society.)

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prophets of Jehovah never ceased to struggle against Canaanite religious practices until the time of the Babylonian captivity. Ed.)

The Canaanites or Pre-Phoenicians first migrated to the eastern Mediterranean area from Arabia or the region of the Persian Gulf about 2350 BC. They came with the first main northern migrations of the Semites, which also brought the Akkadian overlordship to Mesopotamia. By the fourteenth century BC the inhabitants of Canaan called themselves Kinahn or Kinann, as recorded in the Amarna letters.

Those living on the Syrian coast were first called Phoenicians by the Greeks because of the dark red or purple dyes they used on their cloth. The first reference we have to them by this name comes from the early Greek poet, Homer.

The New Testament uses both the names Phoenician and Canaanite. Mark (7:26) in writing to the Gentiles tells of a certain Syro-Phoenician woman. But Matthew (15:22) in writing to the Jews refers to her as a woman of Canaan.

The Phoenicians as a people cannot be differentiated from the general mass of Canaanites until sometime in the first half of the second millennium BC. The Egyptian Empire at this time was in a state of decline between the Middle and New Kingdoms. These Canaanites thus had the opportunity to develop their own military and economic strength during the eighteenth and seventeenth centuries.

But the limitations of their geographical environment forced the Phoenicians to seek the outlet offered by the sea. This was partially due to the small amount of cultivable land they possessed, which limited the amount of food they were able to produce for themselves. Moreover, their geographical position between the great civilizations of the Near East, which laid them open to constant political domination by their more powerful neighbors--Egypt, Babylonia, and the expanding northern empires--made it quite apparent to them that the only direction left to them for expansion was that of the Mediterranean Sea. This led them to develop colonies in Cyprus, North Africa, Sicily, and Spain.

The independence the Phoenicians enjoyed during the seventeenth century, due perhaps to the lax rule of the Hyksos kings in Egypt at that time, was ended in 1580 BC when the Egyptian prince Aahmes drove the Hyksos from Egypt and established the Eighteenth Dynasty. During the time of the Hyksos rule, however, an enclave of Phoenician city-states had begun to build up. Egyptian inscriptions list such cities as Simyra, Aradus, Berytus, Sarepta, Byblos, Tyre, and Sidon.

During the fourteenth century BC the "Sea Peoples" came from the northwest and, after failing in a bid to conquer Egypt, settled on the south coast of Canaan. They are known to us in the Old Testament as the Philistines (cf. Newsletter, 86.0).

About 1279, Pharaoh Rameses II signed a treaty with the Hittites by which the Phoenician coastline remained under Egyptian control. During this same century, the Israelites came out of Egypt and established control over the Judean hill country.

Around the beginning of the twelfth century, Egypt began another decline in power. The Hittite empire to the north of Phoenicia had been destroyed and the Mycenaeans had been conquered by northern invaders. At this time Assyria was still too young to prove a threat to its neighbors. With the chains loosened, Phoenicia again became independent and began to spread its influence throughout the Mediterranean region.

By the beginning of the tenth century BC, the Hebrews had consolidated their rule in Palestine under Saul, David, and Solomon. The Phoenicians, though never a single, unified nation, reached their zenith also about this time under King Hiram of Tyre, an ally of David and Solomon.

In 876 Assurnasirpal of Assyria conquered the Phoenicians. The later Assyrian king Shalmaneser III (858-825) had reliefs carved on the gates of Balawat and on the Black Obelisk, showing tribute being paid him by the conquered Phoenicians and Hebrews. But, the reign of the Assyrians came to an end in 612 BC, when the Babylonians conquered them.

The Phoenicians had by this time become fearless travelers, as evidenced by the voyage of 609-593 BC when some of them circumnavigated the continent of Africa under a commission from Pharaoh Necho of Egypt (cf. Michael L. Rammell, "Pharaoh Necho II and the Abraham Scroll," in Papers of the Fourteenth Annual Symposium on the Archaeology of the Scriptures; see especially p. 25).

There were also two Carthaginians (Phoenicians of Carthage) in the fifth century BC who did some extensive exploring. One of them, Hanno, sailed around the west coast of Africa, later leaving an account of his travels in the temple of Baal at Carthage. The other, Himilco, sailed westward around Iberia (Spain) and north to the British Isles.

The Babylonians enslaved the Jews in 587 and captured the major Phoenician city, Tyre, after a long siege in 574. The Chaldean rule was short-lived, however, for in 539 the Persians took Babylon. Syria, Phoenicia, and Cyprus thereafter constituted the Fifth Persian Satrapy, and Sidon became the chief Phoenician city.

In 332 BC Tyre, after a long resistance, fell to Alexander the Great. It is interesting that this city, built on an island, was conquered by means of a causeway of earth constructed outward from the mainland.

With the Hellenization of this area, the loose Phoenician confederation ended, and at this point Author Harden terminates his account of the eastern Phoenicians. He continues on with western Phoenicia, however, to 146 BC, when the Romans sacked Carthage and the Carthaginian realm fell under their total domination.

Dr. Harden states that the highest accomplishment of the Phoenicians was the invention of the alphabet. So practical was this script that it was adopted by the Greeks and is now employed by all literate peoples of Indo-European or Semitic speech.

The greatest archaeological discovery connected with the Phoenicians and their writing was made in 1925 by Claude Schaeffer at Ras Shamra (ancient Ugarit) in northern Syria. His find consisted of a large library of cuneiform tablets on which were recorded a series of Canaanite-Phoenician religious and mythological texts. These writings deal with a fertility cult, a cult of the dead, and patriarchal myths, some of which parallel early biblical accounts and their Sumerian and Babylonian counterparts.

Some of the deities of the Canaanite-Phoenician pantheon that Dr. Harden lists are:

El, the supreme god, also worshiped as a sun god.

Asherat-of-the-Sea, El's wife, the mother goddess.

Baal, their greatest son, god of mountains, storms, and rain.

Ashtarte, the fertility goddess, equated with Ishtar of the Babylonians and Aphrodite of the Greeks.

Melqart, chief god of Tyre. The name means "ruler of the city."

Dagon, the grain god.

Moloch, the god to whom Phoenicians often sacrificed their children by burning.

Dr. Harden observes that religious borrowings of the Phoenicians from adjacent cultures were numerous. Many of the same deities were also worshiped by the peoples of Mesopotamia, Greece, and Egypt. These borrowings are seen also in a comparison of myths, cult procedures, and religious art and architecture.

The author notes these parallels but fails to present an adequate theory as to why the Phoenicians borrowed so much from others but developed so little that was truly original. In art especially, they were

guilty of plagiarism of Egyptian and Mesopotamian motifs. The book on page 185 gives this example:

"Another panel . . . is even more Egyptian in style, for it shows a female figure with costume and attributes that are basically those of the Egyptian goddess Isis, winged and holding lotus flowers, but facing an Asiatic tree-of-life. There could be no better example of Phoenician adaptation of Egyptian motifs."

The author, in trying to explain why the Phoenicians borrowed their art from others but did not develop their own, states (p. 218):

"Thus our Phoenician art is not only a mixture of styles, it is a mixture of skills, which makes it clear that the Phoenician . . . was less interested in art for his own purposes than for the price he could get for it abroad."

One might conjecture that the Phoenicians, due to their geographical disadvantage and their lack of a centralized government, hence lack of national pride, together with their highly-mixed population, were a people of expediency. They adopted traits of art and religion from adjacent peoples, not to enrich their own culture, but as a means of appealing to the commercial tastes of their neighbors.

94.1 PHOENICIAN THEORY REVIVED. A review of Fair Gods and Stone Faces, by Constance Irwin (St. Martin's Press, New York City, 1963. 316 pp. \$7.50). Review by Evan I. DeBloois.

(This discussion of the Phoenician theory of native American origin was reprinted by Brigham Young University Press, May 1968, in The Tree of Life in Ancient America, pp. 3-4, and is available from BYU Publication Sales. Therefore it is not reprinted again here. Ed.)

95.23 The Canaanites, by John Gray (Praeger, New York City, 1964. 244 pp. \$7.50. Ancient Peoples and Places). Review by Evan I. DeBloois.

The author holds MA, BD, and PhD degrees from the University of Edinburg and is presently Professor of Hebrew and Semitic Languages at the University of Aberdeen. He gained his experience in field archaeology at Tell ed-Duweir, Palestine, in 1936-37 with J. L. Starkey.

"Canaan" is derived from "kinahna," the term by which the Semites of Mesopotamia in the second millennium BC denoted the Syrian coast from the Gulf of Alexandretta to Carmel Head. From this area they obtained the much-prized purple dye called "kinahhu," which was produced from the native shell fish.

The name "Canaanite" denotes a culture rather than a distinct ethnic group and was in fact applied to

several different peoples of Syria and Palestine which shared the same cultural heritage. Baalim and Ash-taroth, deities of the Canaanite fertility cult, were roundly denounced by the Hebrew prophets of the Old Testament.

Canaan was the bridge between Egypt and Mesopotamia and shared in the civilizations of both those countries. It also assimilated traits from Crete and Mycenae. It was in this land of mixed culture and peoples that the linear alphabet, ancestor of the modern alphabets of Europe, was developed.

The author discusses the identity and history of the Canaanites, but fails to make clear their relationship with the Phoenicians of the same area. (The term "Phoenicians" is a later Greek name for Canaanites; cf. Newsletter, 93.0. Ed.)

Being an expert in the Semitic languages, Dr. Gray assembles most of his information from inscriptions recovered by archaeology. Only rarely does he rely upon non-documentary materials.

Included in this volume are chapters on the history, daily life, society, religion, literature, and art of the Canaanites. That on religion should be of special interest to students of the Old Testament desiring to gain an insight into the fertility cult so vigorously denounced by the prophets of Israel.

97.2 POSSIBLE EUROPEAN INFLUENCES IN NORTH AMERICA BEFORE COLUMBUS. From time to time there reach the editor's desk reports of archaeological discoveries in North America which are extraordinary in that they do not fit into the pattern of cultural development which has been worked out over the years by the Americanist profession. Several such "maverick" discoveries, all of them suggesting contact with Old World civilizations, are listed below.

While such discoveries may be inexplicable in terms of the developmental pattern which is widely accepted among North American archaeologists, this irregularity by itself does not invalidate them. We believe that each of them should receive thoughtful and open-minded consideration. Beyond this attitude--and reporting the facts to the best of our ability--the Newsletter takes no position with regard to any of these finds.

Perhaps the reader himself may be able to cast further light on the meaning of one or another of these discoveries.

97.20 New Hampshire Site May Show "Megalithic" Contacts. By Evan I. DeBlois. On a hillside near North Salem in southern New Hampshire lie the sprawling ruins of "Mystery Hill Caves." The so-called "caves" are actually man-made stone structures and for

the past century have been the center of a whirlwind of controversy. Sometimes called "Pattee's Caves" after a farmer who lived on the site from 1828 to 1855, this jumble of stones, some of them very large, has played a role in several speculative theories of early European contact with the New World.

William B. Goodwin became interested in the North Salem site in 1936, and until his death in 1950 he attempted to convince the world that a band of Irish monks escaping from the Vikings had built these strange structures.

Goodwin, a wealthy insurance executive, aided by a retired mining engineer, his chauffeur, and a crew of laborers, began to strip the site of the debris of ages. As there was not an archaeologist in the entire group, they soon destroyed most of the evidence that might have indicated the age and origin of the structures. When cautioned about this unscientific approach by Junius B. Bird, an archaeologist of the American Museum of Natural History, Goodwin was furious. Mr. Bird later said, "Goodwin's men destroyed the key places that would establish scientific evidence."

In 1945, Goodwin finally sought professional advice; he invited Mr. Bird and Gary S. Vescelius, a student of archaeology at Yale University, to the North Salem site to investigate. After five days of digging, the results were inconclusive. Ten years later and after the death of Goodwin, the same pair returned to the site and conducted a six-week excavation. Thousands of artifacts were found, all of Colonial date or later. The conclusion reached was that the site probably dates to the early English settlers' time; "it is inconceivable that the place could have been built by an earlier culture without leaving the trace of a single artifact to betray it."

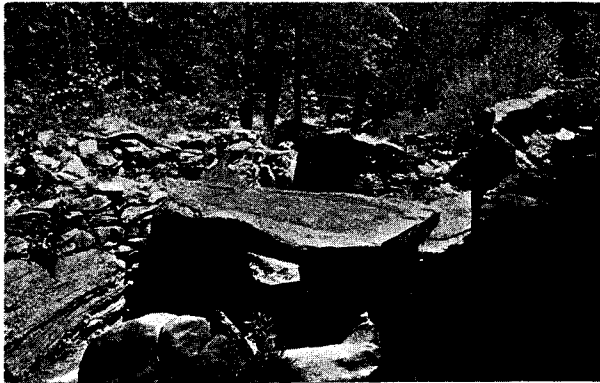
This was by no means the end of the controversy, however. Since 1955 several new theories have been put forth concerning the origin of the megalithic (huge-stone) structures.

Frank Glynn, the assistant postmaster of Clinton, Connecticut, believes that the structures are related to the early Bronze Age cultures of Malta, Crete, and Mycenae of the Mediterranean area. Encouraged by Professor T. C. Lethbridge of the University Museum of Archaeology and Ethnology at Cambridge, England, he has found more than 12 architectural resemblances to the Bronze Age "Megalithic" culture of Malta, which dates back to c. 1500 BC.

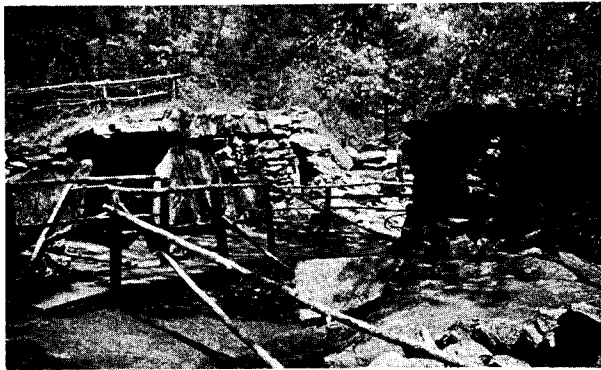
Charles M. Boland, author of They All Discovered America, thinks that the site was built by Phoenicians and later inhabited by a colony of Irish monks and Vikings.

But these more recent theories are still speculative, and the mystery of "Mystery Hill" remains unsolved.

All that is known for certain about the stone rooms and walls is that they are of undetermined origin and date;



The "Sacrificial Table" at Mystery Hill, near North Salem, New Hampshire. Courtesy Mr. Rothovius.



The "Tombs of Lost Souls" at Mystery Hill. Courtesy Mr. Rothovius.

that is, they are at least of Colonial date, but there is no actual artifactual evidence of any earlier occupation. Whether or not such evidence ever existed, most of it has now been destroyed by the amateur "pot-hunting" conducted over the years by Goodwin and others. It may be that this site will never take its place in the history of mankind, but is destined to remain forever without evaluation.

EDITOR'S NOTE: The above article is based largely on "The North Salem Mystery," by Evan Hill, in the Saturday Evening Post, August 8, 1959, pp. 32ff.; and on "A Possible Megalithic Settlement Complex at North Salem, N. H., and Apparently Related Structures Elsewhere in New England," by Andrew E. Rothovius, in The Bulletin of the New York State Archaeological Association, No. 27, March, 1963, pp. 2-12. We understand that the latter paper, and another on a similar subject by the same author in the Anthropological Journal of Canada, July, 1963, may be obtained from Robert E. Stone, head of the New England Antiquities

Research Association, Rt. 2, Box 207B, Derry, New Hampshire 03038.

Mr. Rothovius, secretary of the same association and also a member of the Society for Early Historic Archaeology, has also written the following, condensed from a letter to the editor of this Newsletter dated December 30, 1965:

"Many thanks for your letter of December 28, indicating that you are planning to include some mention of Mystery Hill in No. 97 of the UAS Newsletter. This is gratifying and will help to attract serious attention to this possibly most important of all archaeological sites in the eastern United States.

"Since I last wrote you, the New England Antiquities Research Association has been formed for the purpose of investigating the origins and associations, not only of North Salem, but of the 75-odd other sites in New England and New York State where similar massive stonework constructions exist. At many of these other sites the predominant type of construction is the conical beehive with corbelled walls, which is not prominent at Mystery Hill; nevertheless many other traits appear that indicate a connection.

"It is only at North Salem, however, that any more than three or four structures have been found to exist at the same location.

"To date, no conclusive evidence has been found, though the similarities to the Megalithic culture of early Bronze Age Europe are many and obvious.

"We have located much evidence suggesting that the structures were existing in the first generation of the English colonial occupation (i. e. 1620-1675) and were used for various purposes, such as mining, ore refining and smelting, tanning, fur storage, etc., as well as meetings of underground occult groups. In most cases the activities were surreptitious and in evasion of the official discouragement of Colonial manufacturing enterprises; and seem to have brought those carrying them on, considerable monetary profit. This provides both an explanation and a motive for the secrecy which surrounded the sites, of which no definite mention can be found in any public written accounts of the period.

"The inference we draw is that the first generation of colonists found most of the structures already in existence (some, we grant, are of later construction, copied from these ancient models) and put them to good use, since they were unoccupied and of sturdy construction. Why they should have passed into the hands of entrepreneurs operating outside the law, is a tremendous problem in itself--but as I have indicated, we think we have found some of the answers.

"Much more work is needed. We are hopeful that eventually some fully qualified group with adequate financial backing will undertake such a program. Should definite evidence be found of a link with the Megalithic peoples of Europe, the implications would be tremendous.

"On December 19, a television documentary of Mystery Hill was filmed and will be shown later in the winter on the Group W network.

"It is most fascinating that six of the beehive structures are within a five-mile radius--one, in fact, within half a mile--of the birthplace of Joseph Smith at Sharon, Vermont.

"Sincerely,
Andrew E. Rothovius
4 Smith St., Milford, N. H."

A convenient reference on the possible Old World source of the cultural influence which resulted in Mystery Hill is Glyn Daniel, The Megalithic Builders of Western Europe (Pelican Books A633, 1963. \$1.25).

97.21 Italian Medal Found In Kentucky. A medallion from fifteenth-century Rimini, a city on the north Adriatic coast of Italy, has been found at Lexington, Kentucky, according to a recent communication from Wallace B. Johnson, SEHA member living in Middletown, Ohio.

The medallion measures about three inches in diameter by $5/32$ of an inch in thickness and appears to be made of bronze. It is perforated on its upper border for suspension (see illustrations). It was found a few inches beneath the surface by L. B. Redding of Mainsville, Ohio, while cultivating his vegetable garden in Lexington in 1928.

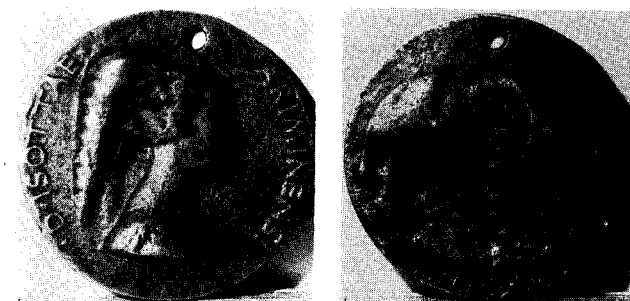
The obverse contains what appears to be the portrait of a medieval European lady with the inscription, D. ISOTTAE. ARIMINENSI. On the reverse is depicted an African elephant, beneath which appears the date M. CCCC. XLVI, that is, 1446 AD.

The Latin inscription on the obverse is to be translated, "Lady Isotta of Ariminum (Rimini)," according to Dr. J. Reuben Clark III, Latin expert in the BYU Department of Languages. The medallion was thus struck in honor of the beautiful Isotta degli Atti, third wife of Sigismondo Pandolfo Malatesta (1417-68), lord of Rimini, Fano, and Senigallia. It was largely to this member of the powerful Malatesta family that Rimini owed its fame during the Renaissance.

In 1446, the date of this medallion, Sigismondo built a castle, only the ruins of which still remain. But his most famous construction was the so-called Malatesta temple, which was built to glorify his love

for the "divine Isotta." This temple, which still stands, is of pagan character.

There seems to be no reason to doubt the authenticity of the medallion. Such objects, similar to coins,



The Lexington, Kentucky, medallion, obverse (left) and reverse. Photos by Davidson Photo Shop, Inc., Middleton, Ohio.

were occasionally struck off my medieval rulers, a custom which has continued to the present day. But what is puzzling is how it came to repose in a vegetable garden in Lexington, Kentucky. A possible explanation is that it was brought across by some member of an early Spanish expedition into southeastern United States, such as those of Ponce de León, Hernando de Soto, and Tristán de Luna. Not all members of Spanish expeditions were Spaniards, however. Christopher Columbus, for example, was an Italian from Genoa. This medallion may thus have been owned by an Italian or other European and may have been traded off or lost while its owner was traveling among the southeastern Indians during the sixteenth century, perhaps within a hundred years of the date when it was struck.

97.23 Latin Writings Found Near Tucson. A review of Thomas W. Bent, The Tucson Artifacts (privately published, 1964. 391 pp.). Review by Evan I. DeBlois.

The first of a series of very unusual artifacts was discovered by Charles E. Manier on September 13, 1924, near Tucson, Arizona. Stopping to examine one of the abandoned limekilns located about nine miles northwest of Tucson, Mr. Manier noticed an object protruding from the side of the passageway leading to the base of the kiln. Upon excavation, the object proved to be a cross of lead weighing 62 pounds. It was 18 inches high with a crossarm 12 inches long, and each member was 4 inches wide by 2 inches thick. It had been situated 65 inches below the surface in a layer of hard caliche (crusted calcium carbonate).

Closer examination of the cross revealed that it was made of two segments riveted together. When separated, a wax-like substance was removed from the joined surfaces, exposing several lines of inscribed Latin characters.

The two segments later in the day were taken to the University of Arizona, where a translation of the Latin was made by Professor Frank H. Fowler. Professor Karl Ruppert of the Arizona State Museum examined the cross also and made arrangements to accompany Mr. Manier to the site of the discovery the next day.

On September 14, Ruppert and Manier excavated the second artifact, a piece of caliche with a few Latin words inscribed upon it.

The author of this volume joined with Mr. Manier in November, and they excavated the third artifact, another cross. This one was similar to the first, although somewhat smaller. The two parts were joined with rivets, coated with the same wax-like material, and inscribed in Latin.

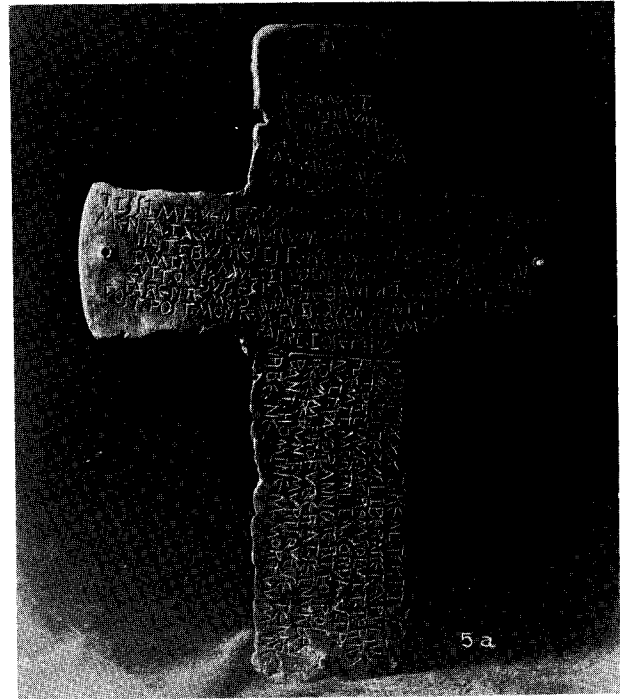
Between September 14, 1924, and November 13, 1925, 27 artifacts were found. These consist of six crosses, nine swords or sword fragments, eight spearheads and fragments, a "labarum," a "serpent cross," a "crescent cross," and a piece of inscribed caliche. Five other spear fragments were later found, four of them by the University of Arizona during an excavation in February, 1928, and one by John S. Bent on March 15, 1930.

The Latin is of a style popular up to the eighth century AD, and the inscriptions themselves contain dates ranging from 560 to 900 AD. Along with the Latin some Hebrew words are found, such as "Jehovah," "peace," and "mighty empire." The Latin appears to be an attempt to record some kind of history but seems to make little sense. The Hebrew does little more than add to the confusion.

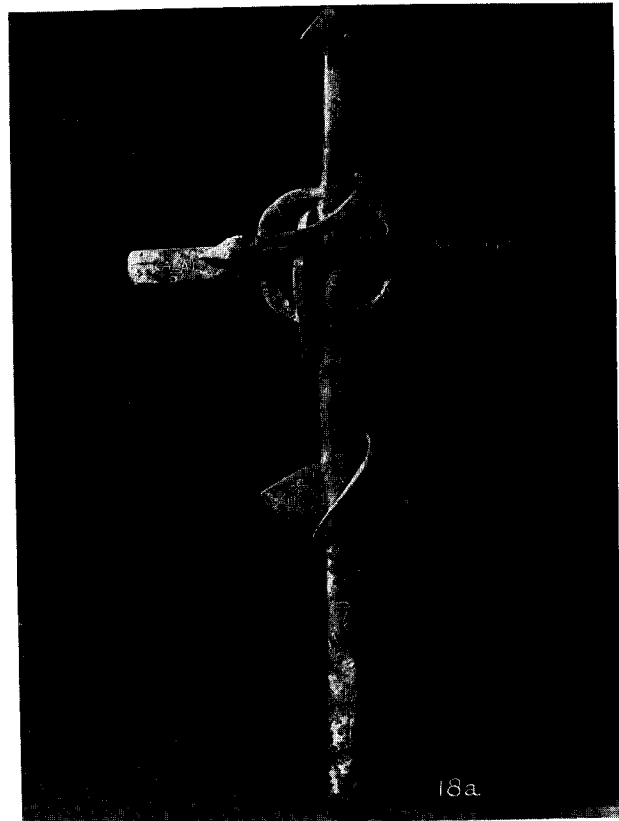
Are these artifacts genuine and of the date they claim to be? It is impossible to be certain on the basis of the evidence presented. The use of a soft lead alloy for weapons seems rather strange, but the four to six feet of apparently undisturbed overburden above the artifacts speak convincingly for antiquity. How long it might have taken to cover the materials this deep through the natural processes of wind and weather is not clear, however.

An attempt was made shortly after the discovery to link these artifacts with the Book of Mormon narrative, but the dates, the Latin, and the cross all argue against such a connection.

It is unfortunate that not enough interest was shown in these materials by the University of Arizona staff to have led to the excavation of most of them by professionals, instead of amateurs.



Lead cross inscribed with Latin, found near Tucson, Arizona. Courtesy Mr. Bent.



"Serpent Cross" from near Tucson. Note Latin and Hebrew inscriptions. Courtesy Mr. Bent.

More information is necessary before any explanation beyond mere speculation can be made. Due to their controversial nature, it is doubtful that these lead objects will ever be without question as to their authenticity or meaning, unless other finds of similar artifacts can be made in the region, which will relate to and support this most unusual find.

For the present at least, the "Tucson Artifacts" will have to be assigned to the category of "maverick archaeology", that is, unrelated to and unexplained in terms of the known culture-history of the prehistoric Southwest.

EDITOR'S NOTE: The author, Mr. Bent, is an attorney by profession and also a member of the SEHA. Under date of March 1, 1965, he wrote to the editor:

"For 40 years or more, as outlined in my book, I have given much time and effort, and some financial sacrifice has also been necessary, in endeavoring to solve an archaeological problem, I...am seeking the advice and counsel of those in this field...who are more capable than myself."

In reply, the editor wrote: "Archaeologists are well acquainted with a cultural sequence in the Southwest consisting of (1) the Paleo-Indian period, early hunters, (2) the Desert, early foragers, (3) the Basket Maker-Pueblo, early farmers, and (4) the Athapaskan, late hunters. But the Tucson Artifacts seem to have no relationship to any of them. There is nothing in the known prehistory of the Southwest that would give rise to a culture such as indicated by your book. Moreover, following the time of the artifacts in question, there appears to be no further trace of this alien group.

"What seems to have happened, if the artifacts are genuine--and I see no reason to suppose they are not--is that some group, perhaps from the Mediterranean area, with a knowledge of both Christianity and Latin, intruded itself into the American Southwest somewhere around 700 or 800 AD. The fact that the Latin inscriptions do not make much sense could indicate that a generation had passed by and that the colony was rapidly losing its knowledge of how to write. I should assume that after a short time they became totally extinct.

"What is needed, it seems to me, is further carefully controlled field investigations by trained archaeologists with sufficient funds and facilities and a genuine interest in the problem."

97.3 "VINLAND RUINS PROVE VIKINGS FOUND THE NEW WORLD." Summary by Edward A. Wheeler. Dr. Helge Ingstad's article by this title in the November, 1964, issue of National Geographic Magazine reports a major addition to the evidence of Viking colonization in the New World.

Ruins of a Norse settlement nearly 1000 years old have recently been excavated near the village of L'Anse au Meadow, on the northernmost tip of Newfoundland. Included are the remains of a long hall, ember pits, a steam bath, and accompanying artifacts. Radiocarbon dates average c. 900 AD, although actual settlement is not believed to have taken place until around 1000 AD. (The earlier dates may result from the extensive use of driftwood by the settlers.) The area seems to fit closely the description found in the Icelandic sagas concerning Vinland, a land settled by Leif Ericson.

Excavations were supervised by the Norwegian archaeologist Anne S. Ingstad, wife of the author. The latter is a lawyer turned trapper, Arctic explorer, anthropologist, and archaeologist. His interests have taken him to lands ranging from that of the caribou-hunting Eskimos to that of Arizona's Apaches. For the past decade the Ingstads have sought the thousand-year-old trail of Leif Ericson.

Confirmation of the Norse origin of the L'Anse au Meadow site comes from Canadian and American authorities, Dr. William E. Taylor of the National Museum of Canada, Dr. H. B. Collins of the Smithsonian Institution, and Junius B. Bird of the American Museum of Natural History.

(Here is an instance that goes beyond a merely possible European contact in pre-Columbian times; in this case such contact is a practical certainty. It is well to note, however, that the discovery does not bear on the problem of the origin of any of the prehistoric cultures of eastern North America, since this Norse colonization was much too late in time. The colony appears, moreover, to have had little influence on the development of these cultures subsequent to its advent in the tenth century AD. Ed.)

103.6 PROCEEDINGS OF THE SIXTEENTH ANNUAL SYMPOSIUM ON THE ARCHAEOLOGY OF THE SCRIPTURES (continued). Two more of the papers delivered at the Society's Sixteenth Annual Symposium on the Archaeology of the Scriptures, held on October 22, 1966 (Newsletter, 100.0), are published in this issue. Both are on Mesoamerican topics.

The original title of Mr. Nelson's paper (103.60, below) was "The Colossal Stone Heads of Veracruz."

103.60 The Colossal Stone Heads of the Southern Gulf-Coast Region of Mexico. By Fred W. Nelson, Jr. Some investigators maintain there was a strong Negro influence in the Western Hemisphere prior to the coming of Columbus and believe they see this influence in the art and legends of the ancient Americas. In this paper a study will be made of only one small

part of ancient American art: the colossal stone heads of Veracruz and elsewhere. I shall try to ascertain whether or not these heads show, by their physical characteristics, Negro influence in this part of the New World. By the methods of the physical anthropologist it will be determined how closely the features of the heads compare with those of the Negro.

1

First, however, comes a brief account of the stone heads themselves. They have been found in southern Veracruz and western Tabasco, close to the Gulf Coast (see map). There are three sites at which a total of 12 heads have been discovered. Two were found at Tres Zapotes; one of these is still there, and one is now in the museum at Santiago Tuxtla. Six were found at San Lorenzo; four of these have been moved to the museum at Jalapa (cf. Newsletter, 69. 30, 91. 0; Christensen, pp. 156-158), while one is at the National Museum in Mexico City and one still at the original site. Four more heads have been found at La Venta, all of which are now at the museum at Villahermosa (Aveleyra A. de Anda, p. 14; Parsons and Jenson, p. 135).

The first head was discovered in 1858, when a native of Veracruz found what appeared to be an upside-down kettle protruding from the ground. The "kettle" was excavated and seen to be a colossal stone head. This was all that was done, and gradually the jungle again covered up the head and it was forgotten, except for the native legends, until 1939, when Dr. Matthew W. Stirling re-excavated it. Since that time eleven more of the huge heads have been found (Irwin, pp. 122-125).

The heads are remarkably similar in character, and ". . . in some instances it does not seem improbable that the same artists operated in the three sites. While at first glance the various heads appear very similar, closer examination shows that this resemblance is probably due to the racial type represented, and each is actually quite individual in character. Close study of these heads leads me to the belief that they are actual portraits of prominent individuals" (Stirling, 1955, p. 20). If this is true, and these stone heads show Negroid characteristics, then there had to be a Negroid population in southern Veracruz at about 500 BC, which is the date that most archaeologists assign to the heads. (Pedro Armillas, however, gives 1200-600 BC as the time of occupation of the La Venta site; see Jennings, p. 304. Michael D. Coe gives the date of the destruction of San Lorenzo as before 800 BC; see Coe, p. 25.) This is the time of the end of the Early Cultist or "Olmec" period of Mesoamerica, and the stone heads are typically Olmec in their art style.

All the heads are carved from basalt. The nearest basalt is located in the zone of Los Tuxtlas (see map), which is almost 100 miles from La Venta. It is somewhat closer to San Lorenzo and only about ten miles from Tres Zapotes (Covarrubias, 1947, p. 95). It is not known how the blocks of basalt were transported from the quarry to the sites where the stone heads were found.

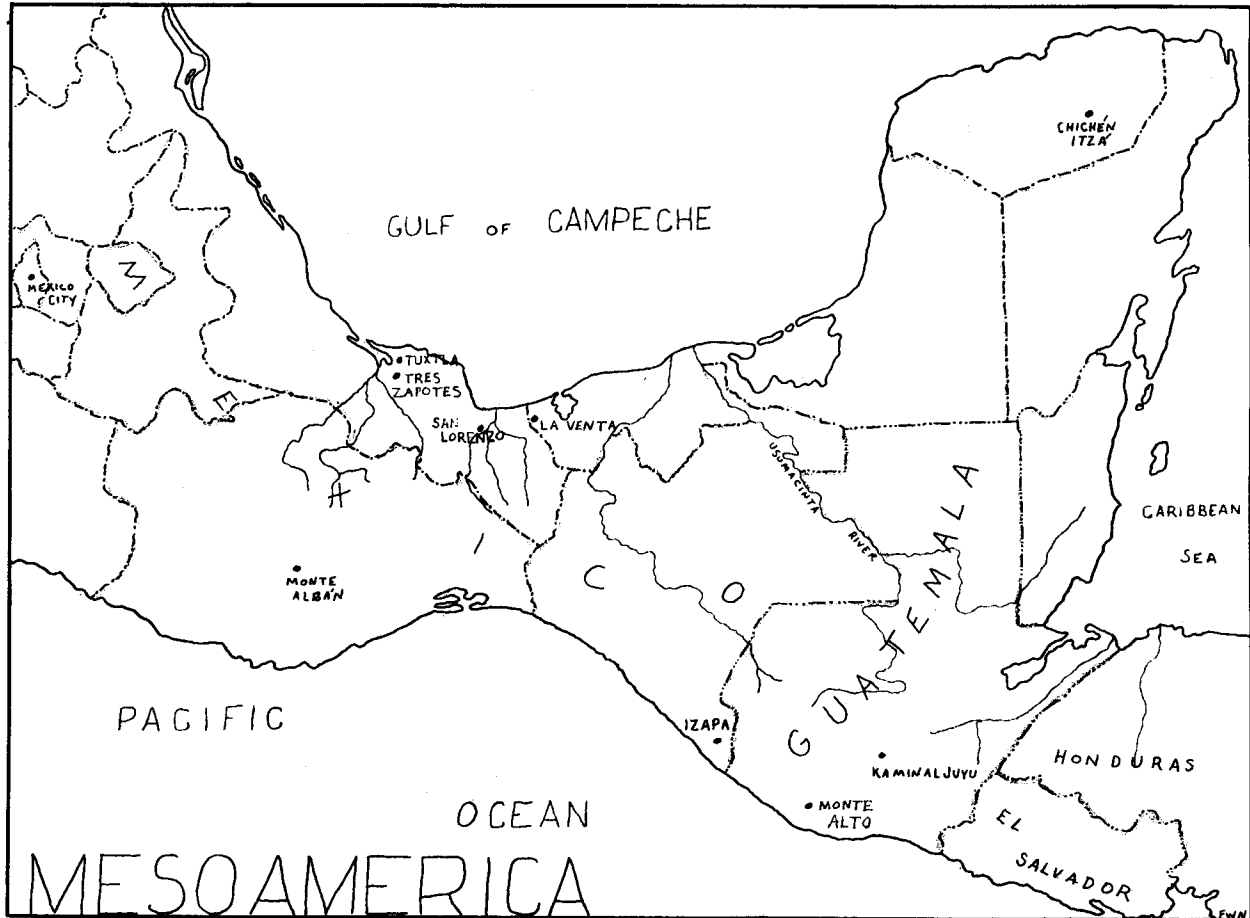
These heads range in height from nine feet four inches to five feet four inches. All of them wear headdresses or helmets. These helmet-like headdresses may represent the stylized jaguar motif, which was so common in Olmec times. On three of the heads there are definite jaguar features. On Monument 1 at La Venta (Fig. 2) there are a U-shaped symbol and jaguar fangs over the forehead, evidently representing the rain or life god. Monument 4 at La Venta has jaguar fangs on the forehead, and Monument 5 at San Lorenzo (Fig. 4) has two jaguar paws with three claws on each paw draped over the headband and above each eye (Stirling, 1943, 1955)

All the colossal stone heads are somewhat flattened and have a flat strip along the back, which seems to indicate that they were made to stand against a wall. They were intended to be viewed full front, and because of the flatness they looked out of proportion when viewed from the side. Monument 5 at San Lorenzo (Fig. 4) is the only exception, having been carved in full relief. Some of the heads were found standing on a platform of unfinished stone, which is interpreted to mean that they were never connected to a body and were never intended to be.

2

A second group of stone heads has been found at a site called Monte Alto, which is in the Department on Escuintla, Guatemala, only 20 miles from the Pacific coast (see map). At this site there are six stone monuments, but only two of them are colossal human heads. (Of the remaining four, three are fashioned into rotund human forms, and one is a jaguar-monster mask.) The larger of these two heads is four feet eight inches high (Parsons and Jenson, p. 135).

There are some similarities between the stone heads found on the Gulf Coast and those found at Monte Alto. Both seem to have the same manner of representing the ears, and some of the ear plugs are similar. But there are also some differences: The representation of the eyes differs, and also the heads of the Gulf Coast all wear a particular kind of headgear which those at Monte Alto do not have. "The conceptual and stylistic continuity between the Monte Alto colossal heads and the Olmec colossal heads on the Gulf Coast is clear" (Parsons and Jenson, p. 144), but it is not yet known



PHYSICAL CHARACTERISTICS OF VARIOUS RACES COMPARED WITH THOSE OF THE COLOSSAL STONE HEADS

Physical Characteristics	Armenoid	Mediterranean	Asiatic Mongoloid	American Indian	Negro of Western Africa	COLOSSAL STONE HEADS
Head Form	brachycephalic	dolichocephalic	brachycephalic	mostly brachycephalic but varies	dolichocephalic	brachycephalic
Head Height	very high	low, medium	low	low to medium	high	high
Forehead	some slope	verticle	verticle	usually verticle	verticle or slightly sloping	verticle
Brow Ridges	none	small	none	little or none	little or none	none
Facial Index	lepto- to mesoprosopic	leptoprosopic	eury- to mesoprosopic	eury- to mesoprosopic	leptoprosopic	euryprosopic
Prognathism			none	slight	marked	none
Nasal Index	leptorrhine	very leptorrhine	mesorrhine	usually mesorrhine	platyrrhine	mesorrhine to platyrrhine
Nasal Root	very high	high	very low	high, some medium or low	low	medium to low
Nasal Bridge	very high	moderate to high, narrow	very low	high, some medium or low	low, broad	medium to low
Nasal Profile	convex	straight or concave	concave	straight or convex	straight or concave	straight or concave
Lips	full, lower lip everted	medium	medium thick	thin to medium thick	thick, everted, lip seam, puffy	medium thick, slightly everted, lip seam
Eye Fold			frequent inner and complete fold	rare		no epicanthic fold

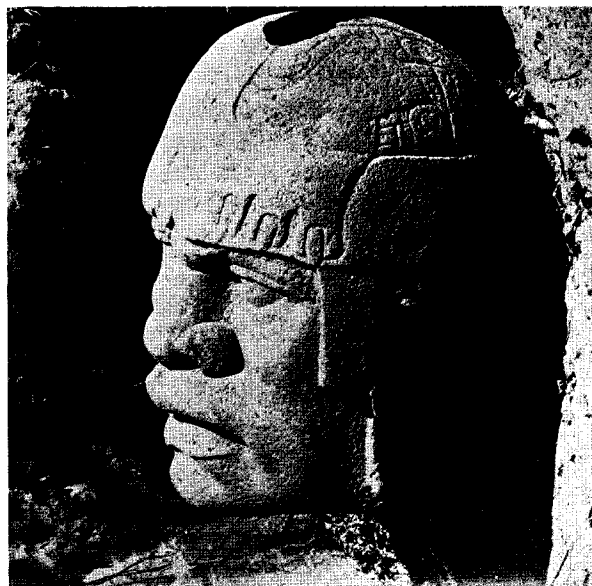
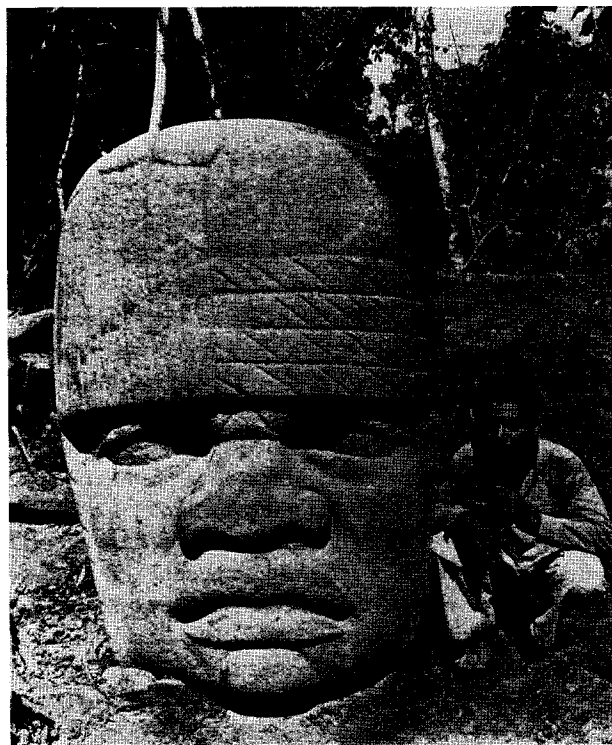
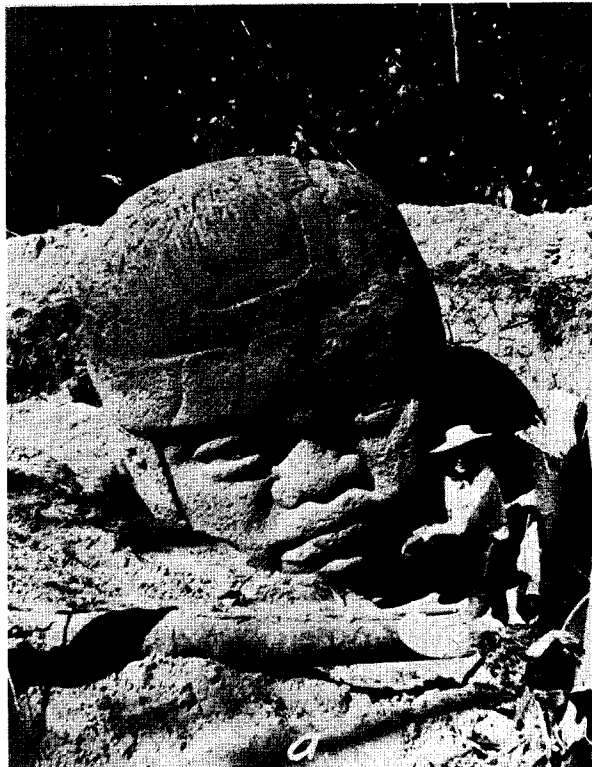


Fig. 1 (upper left), Monument A, Tres Zapotes. Fig. 2 (upper right), Monument 1, La Venta. Fig. 3 (lower left), Monument 4, San Lorenzo. Fig. 4 (lower right), Monument 5, San Lorenzo. Photographs by courtesy of the Smithsonian Office of Anthropology, Bureau of American Ethnology Collection.

One argument against this conclusion is the fact that each monument has individual characteristics which distinguish it from all the others. As Stirling indicated, their generally similar appearance seems to be due to the fact that they were sculptured to represent several individuals of a particular racial type, not just a single individual. If they had been sculptured to represent a specific god then the monuments would probably be highly conventionalized and idealized.

b. Another possibility is that the "Olmecs" were the same people as the Jaredites of the Book of Mormon. As has been stated, the date assigned by archaeologists to the stone heads is c. 500 BC. This date corresponds to the last period of the Jaredite civilization, which at that time was decaying from within and not long afterward was destroyed by civil war. The Jaredites had populous urban centers (Ether 10:4, 12, 20) and therefore presumably the manpower and skill to sculpture such monuments as the colossal stone heads. These heads could have been sculptured to represent the kings or famous generals of the period. Moreover, the tentative location of the Jaredite civilization is the southern Gulf Coast region, and this also seems to have been a center of the Olmec culture.

On the basis of the evidence presented in this paper, I believe the colossal stone heads were definitely not sculptured to represent Negroes. But I am not ready to say which one of the two alternative hypotheses is correct, or that either one of them is. Not enough is known at this time about the Preclassic Period to reach a decision on this point.

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- 108.2 INSCRIBED METAL PLATES.

- 108.20 Gold Plates Found at Pyrgi. Three thin sheets of gold bearing inscriptions in ancient languages were found at Pyrgi on the coast of Italy about 30 miles northwest of Rome, in July, 1964.
- Two of the plates are inscribed in Etruscan, the language of a people prominent in central Italy north of

Rome beginning about 800 BC. The Etruscans were absorbed into the expanding Roman civilization around 200 or 100 BC and their language forgotten. In modern times their script has been only partially deciphered. The letters of the alphabet can be read perfectly well, being shaped in fact similar to Phoenician letters. But the vocabulary and grammar remain largely unknown. The present discovery is regarded as extraordinarily important to Etruscan studies.

The third plate (see Fig. 8) is inscribed in Phoenician (technically speaking, Punic, the language of Carthage, which was the principal Phoenician colony). Phoenician is a Semitic language understood rather well by philologists and in fact is closely related to Hebrew. Many other examples of Phoenician writing have previously been found not only in the original homeland—Lebanon and Syria—but throughout the Mediterranean area and even on the Atlantic coast. Such inscriptions were left by Phoenician and Carthaginian mariners, who were very active in overseas exploration and trade between about 800 and 200 BC. The Pyrgi tablet, however, is the first inscription in this language found on the mainland of Italy.

The three gold plates were found between two adjacent Etruscan temples. The earlier temple, with which the plates appear to have been associated, was erected about 500 BC. The latter was built around 475 BC. Both were destroyed about 300 BC or a little afterwards. The tablets themselves date to c.500 BC or a few years later.

The three tablets each measure about $3\frac{1}{2}$ by 7 inches and are inscribed on one side only. Each is perforated with eight or ten holes near the edges. These holes appear to have been pierced by nails, and in fact when found each sheet was folded upon itself to form a packet, inside of which little gold-headed nails had been carefully placed. The tablets had evidently been nailed onto a wall or door—very probably the door of the earlier temple—and were then perhaps removed and hidden at the approach of invaders.

(One article—Smith, 1966—gives the dimensions as about 5 by 8 inches and states that the three plates appear to be leaves from a book. These statements are inaccurate.)

The Phoenician tablet commemorates the building of the earlier temple to the honor of Astarte, a Phoenician fertility goddess, by Thefarie Velianas, king of Caere (Cerveteri), located about seven miles to the east. One of the Etruscan tablets seems to record the same thing, although it is not an actual translation of the Phoenician one. The second Etruscan tablet appears to contain instructions for the temple ritual.

Mention is made in a preliminary report of the Pyrgi excavations of “minute fragments of a bronze

sheet also inscribed in Etruscan” having been found, in addition to the three complete ones of gold (Pallottino, p. 24).

Excavations have been conducted at Pyrgi since 1957 under the general direction of Dr. Massimo Pallottino of the Institute of Etruscology and Italic Studies of the University of Rome and mostly under the immediate field supervision of Dr. Giovanni Colonna, inspector of antiquities of southern Etruria.

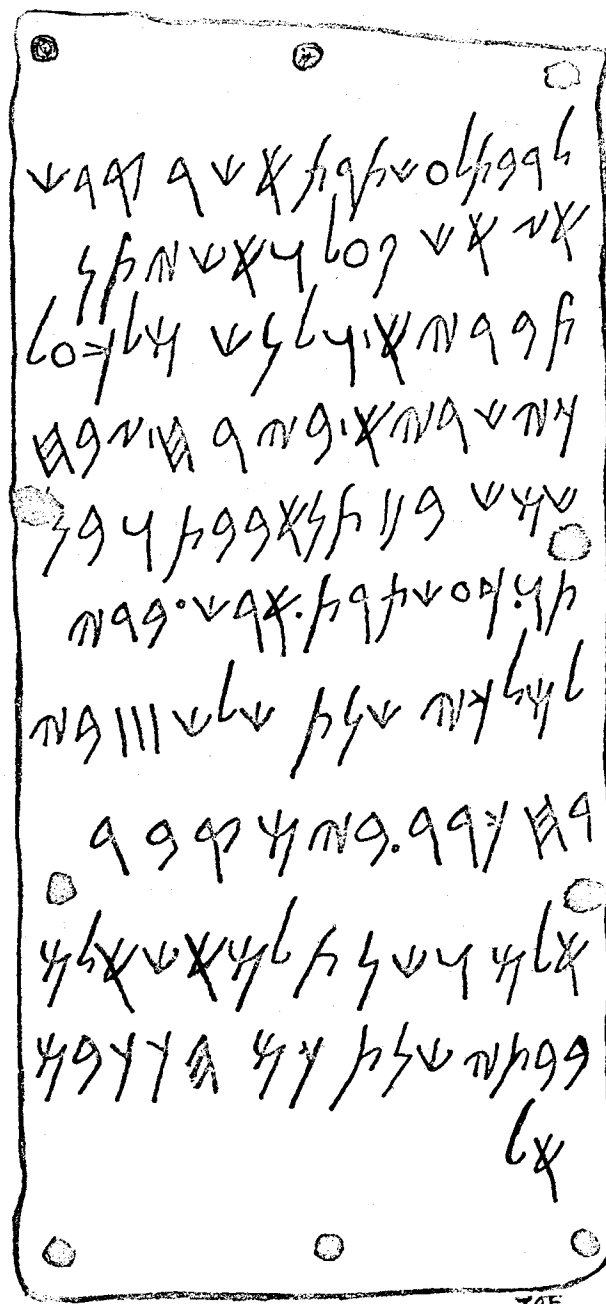


Fig. 8. The Phoenician tablet from Pyrgi. Drawing from Fitzmyer, p. 286.

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111.0 THE PHOENICIANS AND THE ANCIENT CIVILIZATIONS OF AMERICA. Following are two subjects presented by the editor of the Newsletter and Proceedings at the two most recent Annual Symposia on the Archaeology of the Scriptures. The first discussion (111.00, below), presented extemporaneously at the seventeenth symposium, held on October 14, 1967, was transcribed from a tape recording made by Dr. Callis R. Harms, SEHA member and associate professor of educational administration at BYU. The second paper (111.01, below) was read at the eighteenth symposium, held on October 12, 1968.

111.00 *The Phoenician Theory of New World Origins Re-examined*. It was in the sixth grade of the old Adams School at Rexburg, Idaho, during the school year, 1929-30. Mr. Charles Cutler was the principal and the teacher of the class, and I was a pupil. The arithmetic lesson was going on. I was busy reading but not in the arithmetic book.

"Ross, what are you doing?" demanded Mr. Cutler.

"I'm looking at the new history book, sir," I replied.

"What are you reading about in the history book?"

"The Phoenicians, sir."

He brought me to the front of the class and disciplined me with gentle humor. He simply made a joke of it and gave me a nickname: "Phoenician." Whenever I saw him after that, he good-naturedly called me "Phoenician."

I was fascinated by the Phoenicians in 1929; in 1967 I am still fascinated by them. Hence, I have lately turned my attention again to a study of their marvelous ancient civilization.

PHOENICIAN CIVILIZATION

The Phoenician civilization was Semitic; in language and culture it belonged to what we call the West Semitic branch of that language family. Its original speech was identical with ancestral Hebrew. And its script, the alphabet it used, was the same as the ancestral script of Hebrew. Thus there is small wonder, when we consider certain purported Phoenician inscriptions in America, that they are sometimes called Hebrew. They could properly be called either one, I suppose, unless they represent a later time period, when there was sufficient differentiation to distinguish between the two.

The seat of the Phoenician civilization was along the eastern coast of the Mediterranean Sea, from the northern boundary of Palestine northward, say, to a point opposite the Isle of Cyprus. Actually, the Phoenicians were the same people that the Old Testament calls Canaanites. The name was simply a later Greek equivalent, applied particularly to those who dwelt on the northern coast and with whom the Greeks therefore came into direct contact (Harden, pp. 21-22).

In Greek times there came to be as it were a focus of Phoenician civilization, an area where they were still independent and able to carry on their own activities and develop their own culture in their own way. This was from Dor, a little south of Mt. Carmel, to Arvad on the north.

You may recall the remarkable friendship between King Hiram of Tyre and the kings David and Solomon of Israel (2 Samuel 5:11; 1 Kings 5; 7:13-51; 9:11-14; 10:11, 22; 1 Chronicles 14:1; 2 Chronicles 2). Tyre was at that time the principal kingdom of the Phoenicians. In fact the term Tyrian was a synonym for Phoenician, as was also the term Sidonian. Tyre, Sidon, Byblos, and Arvad were the four great Phoenician cities. There never was a time, however, when the Phoenicians were all under a single authority of their own making; they were always divided, never a single political unit.

There is an extraordinary recent turn in scholarly thought made by William F. Albright (Albright, p. 466). He proposes—and I accept this as being very probably correct—that the great day of Phoenician exploration and colonization in the Mediterranean world began shortly after King David destroyed the Philistine empire, about 990 BC. With this act, not only was Israel freed but also Phoenicia. This may have been the reason behind his strong friendship with Hiram.

In any case, it is only shortly after this time that we have clear evidence of Phoenician activity in the

Mediterranean, even to a point as far westward as Spain. The modern Spanish city of Cádiz, for example, is actually an old Phoenician colony, and it is quite likely that it was founded about the time of which we speak. Thus the great day of Phoenician exploration, colonization, and mercantile activity in the Mediterranean Sea and beyond the Strait of Gibraltar, along the west coast of Africa and northward as far as Britain, was from the Tenth Century to the Eighth Century BC.

At the end of this period, when Sargon II, king of Assyria, led a part of the Northern Tribes of Israel away as slaves (2 Kings 17:6)—about 721 BC—he also conquered the Phoenicians, who were never powerful after that.

But really, the Phoenicians did not come to an end as a free people until the year 572 BC, when Nebuchadnezzar, king of Babylon, conquered them shortly after his destruction of Jerusalem, about 587 BC. In other words, the great day of the Phoenicians was from say, 950 up to, say, 720 BC, after which they continued on with the scope of their operations much restricted until 572. After the last-mentioned date they continued to exist, of course, but not as an independent people.

The principal colony of the Phoenicians was Carthage, in the western Mediterranean on the coast of Africa opposite Rome. The traditional date of her founding is 814 BC. Around 400 BC, the Carthaginians began to exercise considerable influence, so much so that by 264 BC they had come into direct confrontation with the rising Roman civilization. You remember, of course, the fame of Hannibal and his invasion of Italy via Spain and the Alps. The power of Carthage was terminated once and for all in the last of the three Punic wars—Punic means Carthaginian—fought in 146 BC, at which time the city was levelled to the ground.

And so this gives you a resumé of those civilizations, both that of the original Phoenicians and that of the daughter nation, Carthage.

THEORY OF ORIGIN

A subject of widespread intellectual interest which developed shortly after the discovery of America was the origin of the Indians (cf. Hansen and Fitzgerald, p. 2). Here was an altogether new population that had never previously been heard of in Europe. What was the explanation of it? Europeans already thought they knew the origin of Old World populations, but here was a whole *New World*.

Many theories as to where the native Americans came from, and as to the origin of their ancient civilizations of Mexico, Central America, and Peru, have been proposed. Included is a Phoenician explanation. Perhaps it was never the most popular of the theories,

but it prevailed to some extent during the Seventeenth Century (Hansen and Fitzgerald, p. 18). Then it waned and was largely forgotten until the beginning of the Twentieth Century.

One scholar whose work on this subject has pretty well been bypassed is Zelia Nuttall, a former leading Americanist. Around the turn of the century, she brought up a number of remarkable parallels between the ancient civilizations of the New World and those of the eastern Mediterranean area, and suggested the Phoenicians as the principal agents of contact between the two hemispheres (Nuttall, 1901). But her contribution was largely ignored. You see, people sometimes bring to our attention things that are uncomfortable to think about and that lead to uncomfortable conclusions. And if we cannot explain them away, the thing to do is simply to ignore them. The question is, how long can we keep ignoring them?

The Phoenician theory of the ancient American civilizations has come into some prominence once again in this decade with the publication of a book by Constance Irwin (Irwin, 1963). This author is a faculty member in library science at the University of Iowa. She is not a professional archaeologist but writes charmingly and convincingly. She proposes a Phoenician explanation for a number of apparently Near Eastern traits in the advanced civilizations of ancient America, such as *infant sacrifice, serpent symbolism, and belief in the Fair God*.

Perhaps Mrs. Irwin will be ignored also. But I have read her book and am convinced that this whole question should be opened up for reconsideration. Hence, I entitle my paper, "The Phoenician Theory of New World Origins Re-examined." In the few minutes which are available I should like to do just that: re-examine this theory, briefly and from the viewpoint of a Latter-day Saint.

BOOK OF MORMON STATEMENTS

May I call your attention to certain statements in the Book of Mormon? What does that volume say about Phoenicians in the New World? In explicit terms, it says nothing. The name is not written there; there is no direct reference to it.

But consider a few things. The Book recounts three distinct colonies coming from the ancient Near East: that of Jared and his brother, that of Lehi, and that of Mulek. We now call the descendants of the last-mentioned colony Mulekites, although Mormon referred to them only as the "people of Zarahemla."

Who were the Mulekites? Nothing is said in the Book concerning their identity, with the exception of one person: Mulek. This young son of King Zedekiah, evidently unknown to the authors of the Bible, escaped the wrath of the Babylonians. He was of course a Jew of

the house of David. But of those who came with him (he could not have come alone) we have not one explicit statement.

Now, if you had been the guardian of a young scion of the royal family, charged with protecting his life, and you had seen the rest of the king's sons rounded up and slaughtered in the presence of their father and the monarch's eyes put out in order that his last visual memory might be of the death of his flesh and blood (2 Kings 25:7; Jeremiah 39:6, 7), perhaps you would have taken drastic action. I am just guessing, but the lad may have been the young son of a young wife, obscure and unknown to the writers of the Bible. If you had been this guardian, I say, or perhaps this young mother herself, you would have taken him as fast and as far away as you could.

Now, if you had wanted to leave by sea, who were the finest mariners in existence in that generation? The Phoenicians. It was the Phoenicians who had circumnavigated the continent of Africa not long before this—about 600 BC—for the first time in human history (Irwin, pp. 211-214). This was done within the lifetime of Zedekiah and at the behest of Necho II, pharaoh of Egypt. Such a feat was not accomplished again for another 2,100 years, when the Portuguese mariner, Vasco da Gama, did it in 1498.

The hypothesis that Mulek escaped with the aid of Phoenician mariners is hardly more than a guess; I cannot actually prove it from the Book of Mormon. But this guess seems to take on substance when one considers the name of the principal watercourse of the Book of Mormon: the river Sidon. In fact the Sidon is the only river that is explicitly mentioned in the record, the only one that is actually given a name. Why was it that the Nephites gave the name of the principal metropolis of the Phoenician homeland—Sidon—to their main watercourse? The answer is probably simply this: the Nephites did *not* give it that name; the *Mulekites* did.

There is in the Book of Mormon no mention of the name Sidon until after King Mosiah brought his people down out of their mountain kingdom about 200 BC and they discovered the city of Zarahemla on the west bank of that river, where dwelt the descendants of Mulek and his colony (Omni, 12-19). Only *after* that time is the river Sidon mentioned in the Book at all (for the first time in Alma 2:15, which refers to an event of 87 BC). The name was evidently given to the river by the Mulekites or "people of Zarahemla." This suggests, does it not, something of the origin of that people.

Another suggestion: Omni records (v. 17, 18) that in order to communicate with the newly-discovered Mulekites there had to be a lapse of time until they could be taught the Nephite language. The implication is that in the four centuries of isolation that had elapsed

since the departure of the two colonies from Palestine there had developed sufficient difference between their languages that the two peoples could not readily understand one another. However, I suspect that the real truth of the matter is simply that the Mulekite language was not Hebrew in the first place but actually Phoenician, a language closely related to Hebrew but sufficiently different even in 600 BC that you could easily have recognized that difference; then inside of 400 more years, by the time Mosiah arrived at Zarahemla, the two languages had separately evolved to a point where they were hardly intelligible to each other.

OCEAN CURRENTS

May I call your attention to the ocean currents of the Atlantic? Unknown in the days of Columbus was a great, broad current that sweeps southward from the Iberian Peninsula (Spain and Portugal) along the coast of western Africa then veers westward into the Atlantic in a great arc that strikes the New World at about the West Indies (see map). Then this same current—now called the Gulf Stream—swings around, passes Florida, and arches northward in another great sweep that returns to Europe. (Theoretically, one could just drift on this southern current from the Old World across the Atlantic to the West Indies and then back to Europe. This must have been confusing to ancient mariners: to be able to cross and yet not be able to go back the same way.) Mrs. Irwin presents considerable evidence in her book (pp. 218-242) to the effect that the Phoenicians did in fact on occasion sail that way, perhaps at first by accident.

DISTRIBUTION OF SITES

We should also note the distribution of supposed Phoenician sites in the New World. I have not yet made a careful study of this, as I hope to do someday, but unless someone else does it first I am going to plot the distribution of all purported Phoenician inscriptions on a map of the New World. As far as I now know, they are practically all on the Atlantic seaboard or within a short distance from it, exactly where one would expect to find them if they were indeed left by Phoenicians.

These inscriptions are not found in North America alone; there are also some in South America. For example, there is a Phoenician inscription of some length which has been reported from Paraíba, the easternmost state of Brazil.

The original inscribed stone has been lost, however. The text has nevertheless been translated at least three times and was once presented before the London Anthropological Society. Each translation is different, which is puzzling. But the message is something about a shipload of mariners coming out of Sidon and reaching the New World. That much seems to have been agreed upon by the different translators.

I suspect that none of the translators was really trained in the Phoenician language and therefore competent to make a translation. The whole matter should be re-studied. But to do this one would need the original Paraiba stone or at least a reliable copy, and I know of no such copy. Anyway, we can continue to investigate. (Cf. the last question-and-answer at the end of this paper. See also 111.01, below.)

In view of the fact that Dr. Welby W. Ricks, about an hour from now, will present a paper on certain inscriptions from the Valley of Mexico, which I had not realized when the handout for my own discussion was drawn up, I think I shall simply skip over what is listed here on the outline under the heading, "the Mexico Valley script."

Suffice it to say, there do exist presumed Phoenician inscriptions in the eastern parts of the United States and Brazil. But I know of nothing in the Pacific portion of the New World that could be called Phoenician.

A MULTIPLE HYPOTHESIS

At this point I should like to present for your consideration a multiple hypothesis as to possible Phoenician elements in the Book of Mormon and the New World.

I propose that the Mulekites of the Book of Mormon were largely Phoenician in their ethnic origin.

I also propose that the Phoenician-like inscriptions found in the eastern United States and Brazil were indeed left by Phoenician (or possibly Carthaginian) travelers ranging in time between, say, 900 and 200 BC.

You are doubtless aware of a view of Book of Mormon geography that has been developed in our BYU archaeology department called the "limited Tehuantepec" correlation (*Newsletter*, 22.00, 40.0, 85.01; Christensen, pp. 81-85). It is a view that puts the events of the Nephite record in a more limited locale than has customarily been thought likely. If this interpretation of the evidence is correct, then the eastern parts of the United States and Brazil are far distant from the scene of Book of Mormon history.

It is therefore my proposal that the Phoenician-like inscriptions found in the two mentioned areas have nothing to do with the Book of Mormon peoples but represent the visits of other travelers. These were either Phoenicians or Carthaginians who were perhaps lost or perhaps knew their way perfectly well, but in any case reached those parts of the New World and left inscriptions.

Moreover, I should like to believe that in the eastern United States and Brazil the Phoenician element constituted only a tiny part of the total population and therefore had no great influence upon either racial or cultural types.

In Middle America, however, where according to our view of Book of Mormon geography the Mulekites were strong and numerous, in fact even more numerous than the Nephites (cf. Mosiah 25:2), I should like to think that the Phoenician element was also strong. If this be the case then doubtless it is still important in the population of modern Mexico and Central America.

QUESTIONS AND ANSWERS

QUESTION: Were the Phoenicians Negroid in physical type?

ANSWER: The Phoenicians were not Negroid. I know of no evidence to this effect. They belonged rather to the Mediterranean branch of the Caucasoid race.

QUESTIONER: The reason I ask this question is that I saw a picture recently of those giant stone heads found in Veracruz, southern Mexico. They have a sort of Negroid look about them.

ANSWER: In last year's symposium a paper was read by Fred W. Nelson, Jr., which bore on this very point (Nelson, 1967). The author came to the conclusion that the colossal stone heads of Veracruz do not represent a Negroid strain in the New World.

QUESTION: You mentioned only Phoenician inscriptions in your discussion. Are we to understand that there are no other remains which could be attributed to a Phoenician origin in the Western Hemisphere?

ANSWER: I had in mind particularly inscriptions, but there may very well also exist other kinds of Phoenician antiquities.

QUESTION: Which of the two main rivers of Mesoamerica do you think is the river Sidon, the Grijalva or the Usumacinta?

ANSWER: My colleague, Dr. M. Wells Jakeman, has identified—and you may find this discussed in various issues of the *Newsletter* (22.03, 34.01, 40.0)—the Usumacinta River as the Sidon of the Book of Mormon. Others have proposed the Grijalva, but this seems unsatisfactory to me.

QUESTION: For our information, do you have any published source on the Brazilian inscription you mentioned?

ANSWER: My source is a little journal called *New World Antiquity*, which we receive under our SEHA exchange arrangements. It contains one important article written on this subject by L. M. Young (1966), as well as several by the editor, Egerton Sykes, on related matters.

111.01 *The Phoenician Theory of New World Origins in 1968*. Nearly a year ago, at the Seventeenth Annual Symposium on the Archaeology of the Scriptures, I presented a subject entitled, "The Phoenician Theory of New World Origins Re-examined"

(Newsletter, 104.0: see also above, 111.00). At that time a recent publication (Irwin, 1963) had convinced me that the whole question of possible Phoenician contacts should be re-opened for consideration against the background of our Twentieth Century knowledge of American archaeology.

Particularly impressive to me were some indications within the Book of Mormon itself of an important Phoenician element in the native population of Mesoamerica.

The tentative hypothesis presented in the 1967 paper may be summarized as follows: The Mulekites of the Book of Mormon were largely Phoenician in their ethnic origin; a sizable proportion of the present native population of Mesoamerica is therefore of the same ultimate extraction; the Phoenician-like inscriptions of the Atlantic seaboard of both North and South America—although left by Phoenician or Carthaginian voyagers—nevertheless represent non-Book of Mormon contacts from the Old World; and finally, the Phoenicians responsible for those inscriptions had no great influence on either the racial or cultural types of the Americas.

DEVELOPMENTS IN 1968

The year that has gone by since the Seventeenth Annual Symposium has seen at least two developments which have a major bearing on the Phoenician theory of New World origins.

SAA Meetings. A pervading theme of the Thirty-Third Annual Meeting of the Society for American Archaeology, held on May 9-11, 1968, at Santa Fe, New Mexico, may be said to be that of transoceanic contacts with the Old World. Of the 30 sessions held at the three-day meeting, at which 181 papers were read, no less than four sessions listing 28 papers are labelled on the printed program, "Symposium on Problems of Pre-Columbian New World Contacts." Most of these 28 papers bore directly on the problem of Old World contacts with the New World across either the Atlantic or the Pacific.

Discussed at these four symposia was evidence on the travels of corn (maize), beans, squash, cotton, coconuts, gourds, and sweet potatoes, and of chickens, pottery, and funerary customs; evidence on boats and rafts, and on Quetzalcoatl and Vinland; and the controversy between Diffusionism and Independent Inventionism.

In my view a new wave of scholarly thought in the field of Americanist studies has begun. A discontent among some of the younger, more flexible scholars—discontent with the traditional, orthodox interpretations of the old Independent Invention — Bering Strait — Mongoloid Race school—has now made itself manifest. After nearly a century of scholarly

disenchantment with such theories as those of Sunken Continents and British Diffusionism, a more sophisticated generation of *Neo-Diffusionists* has arisen. In this new atmosphere such a theory as the one we are now considering may possibly receive a fair hearing.

Incidentally, judging from the papers read at the May meeting of the SAA, the Americanist profession still regards the study of *historical* problems and problems of *origin* as being valid, along with the study of "processual" archaeology.

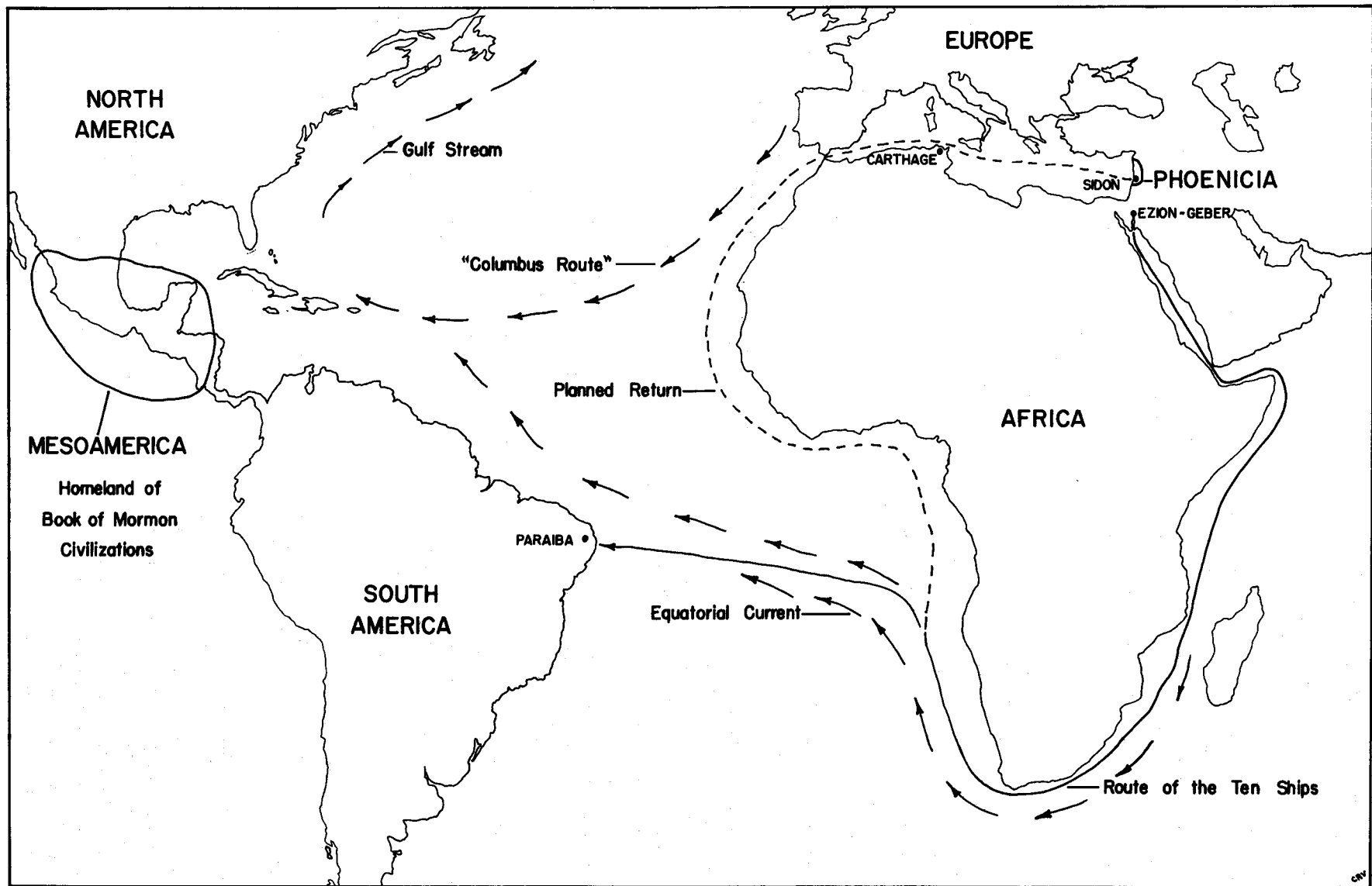
Paraíba Inscription. In my 1967 paper (see above) I made reference to a rather lengthy Phoenician inscription found in Paraíba, the easternmost state of Brazil. The discovery has been known since 1872, but has generally been regarded as a clumsy forgery. Last spring, about May 20, Dr. Cyrus H. Gordon, a widely-recognized Semitic scholar of the Department of Mediterranean Studies of Brandeis University, near Boston, announced the results of his restudy of the Paraíba inscription. In his opinion, ". . . it is obvious that the text is genuine" (Gordon, p. 75).

The stone, according to Dr. Gordon's translation, records the trading voyage of ten ships containing "sons of Canaan from Sidon." They set sail from the port of Ezion-Geber, near modern Elath, into the Red Sea and thence southward around Africa into the south Atlantic. The intention was to continue on around Africa and back to Phoenicia, but a storm at sea separated one ship from the rest. Carrying 12 men and three women, the lone vessel landed on the eastern tip of Brazil, the part of the American continents nearest Africa.

Dr. Gordon states that the script is Sidonian (Phoenician) and estimates that it dates to the Sixth Century BC. The voyage would thus have taken place within a century after the initial circumnavigation of Africa by Phoenician mariners under orders from Pharaoh Necho II of Egypt, about 600 BC (see above).

The stone was found in 1872 by slaves looking for building material on the plantation of Joaquim Alves da Costa in the easternmost corner of Brazil. Dr. Ladislau Netto, director of the national museum at Rio de Janeiro, presented his translation of the message to the London Anthropological Society shortly afterwards. At the same time, two other translations were also published. (Young, pp. 110-112.)

Apparently, none of the three translators was well versed in Semitic languages. In any case, their respective translations differed widely from one another. Perhaps for this reason, and also because some of the extant transcriptions were evidently garbled, because the original stone had been lost, because the text contained a number of way-out grammatical constructions, and because of the general skepticism of the times, the discovery was rejected as spurious by practically all



The Atlantic Ocean and Adjacent Lands: Area of Presumed Phoenician Contacts. Map by Claudia R. Veteto.

scholars. Zelia Nuttall, writing in 1901 (see bibliography), did not so much as mention the Paraíba text in her large volume, even though she had placed herself in the unpopular position of openly advocating Phoenician contacts with the Americas.

Then in 1966, at a rummage sale in Providence, Rhode Island, Professor Jules Piccus of the University of Massachusetts bought an old scrap book for a few cents. In it he discovered a letter from Dr. Netto, mailed in Rio de Janeiro on January 31, 1874. With the letter was Dr. Netto's tracing of the copy of the inscription which had been sent to Dr. Netto in the first place by the plantation owner's son.

Dr. Piccus, in 1967, sent a Xeroxed copy of the tracing to his old friend Dr. Gordon. This version was evidently not garbled, but it did contain the odd quirks of grammatical construction and vocabulary that had helped make scholars suspicious in the first place. These "errors," as it turned out, were exactly what convinced Dr. Gordon that the text is genuine. For such peculiarities of usage were unknown to scholars in 1872 but have *since* then been discovered in other well-attested Phoenician texts. The alternatives would seem to be either that the text is genuine or else that the 1872 forger had a prophetic knowledge of what was to be discovered in Semitic paleography!

Dr. Gordon is known for his identification of the ancient Cretan "Linear A" script as Semitic. Also, he has long believed that the ancient civilizations of Middle and South America were somehow influenced from the Near East. It is reported that he would like to start an archaeological program in search of "more definite traces" of Old World influence on the civilizations of the New World. (See Anonymous, 1968, 1968a.)

KINDS OF EVIDENCE

In order to undertake a comprehensive testing of the Phoenician theory of New World origins, one would need, it seems to me, to consider at least five distinct classes of evidence: textual studies, geographical inquiries, somatic comparisons, culture-trait comparisons, and linguistic and paleographic studies. Following is a brief analysis of these five approaches, including in some cases statements of how developments of 1968 and other recent years have affected the picture:

Textual Studies. Since there are ancient texts which bear upon the Phoenician origin theory, the present inquiry would at least in part come within the scope of historic archaeology, as defined by Dr. M. Wells Jakeman (cf. Jakeman, 1968). The proper procedure, therefore, would be to begin with a study of these texts. These include both classical and scriptural sources.

Classical (Greek and Latin) texts containing important information about the Phoenicians include

writings by Homer, Herodotus, Polybius, Diodorus Siculus, Strabo, and Josephus. To these should be added Hanno, whose work, although he was a Carthaginian, is preserved to us only in Greek translation (see below).

Despite the existence of a great library at Carthage prior to the Roman destruction of that city in 146 BC, no long Phoenician text has been passed down to us from antiquity. Modern archaeological discovery, however, has done much to fill the deficiency (e.g. the library at Ugarit).

There are numerous references in the Bible to the Phoenicians and their ancestors, the Canaanites. The most useful passages are found in the books of Kings, Chronicles, and Ezekiel.

The Book of Mormon itself contains some important clues to the Phoenician presence in America. This theme was developed in last year's symposium discussion (see above). A further example of the non-obvious evidence that may exist abundantly in the Book is that of Hagoth.

About the middle of the First Century BC the Nephites were active in colonizing the Land Northward, having been thwarted in their southward expansion by the Lamanites. The migratory movement went both by land and by sea. Particular mention is made of a shipbuilder, Hagoth, some of whose colonists many Latter-day Saints believe became the Polynesians:

4. And it came to pass that in the thirty and seventh year of the reign of the judges [55 BC], there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward.

5. And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

6. And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. . . .

7. And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

8. And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to

pass that one other ship also did sail forth; and whither she did go we know not.

9. And it came to pass that in this year there were many people who went forth into the land northward. . . .

10. And it came to pass in the thirty and ninth year . . . Corianton had gone forth to the land northward in a ship to carry forth provisions unto the people who had gone forth into that land. (Alma 63:4-10.)

Is there any character in classical or biblical literature of the Phoenicians comparable to Hagoth? Yes. Hanno of Carthage, who planted a number of colonies on the west coast of Africa about 425 BC. At the time, Carthaginian expansion in the Mediterranean had been frustrated by the Greeks, and it was therefore diverted to the lands beyond the Strait of Gibraltar. Hanno's account was evidently copied off a tablet in a temple at Carthage by some Greek traveler. The text reads in part:

This is the story of the long voyage of Hanno "king" of the Carthaginians into Libyan [African] lands beyond the Pillars of Heracles, which he dedicated on a tablet in the temple of Kronos:

I. The Carthaginians decided that Hanno should sail beyond the Pillars of Heracles and found cities of Libyphoenicians. He set sail with 60 penteconters and about 30,000 men and women, and provisions and other necessities.

II. After sailing beyond the Pillars for two days we founded the first city, which we called Thymiaterion. Below it was a large plain.

III. Sailing thence westward we came to Soloeis, a Libyan promontory covered with trees. There we founded a temple to Poseidon.

IV. Journeying eastward for half a day we reached a lake not far from the sea, covered with a great growth of tall reeds, where elephants and many other wild animals fed.

V. A day's sea journey beyond this lake we founded cities on the coast called Karikon Teichos, Gytte, Akra, Melitta, and Arambys. (Harden, p. 174.)

These two instances of maritime colonization—that of the Nephites in the Land Northward and that of the Carthaginians on the west coast of Africa—are strikingly similar, both as to what happened and as to the social situation in which the events occurred. Both cases appear to be similar responses to similar population pressures. Such expansion by sea was not typical of the ancient Israelites. But it was typical of the Phoenicians,

and I like to think that both Phoenician seamanship and attitudes toward the sea persisted for centuries among the Mulekites.

Hagoth, incidentally, is not stated to be a Nephite, as are so many other characters of the Book of Mormon—from which circumstance I assume he may have been a Mulekite.

Geographical Inquiries. In the investigation of any instance of proposed diffusion of culture traits, it seems to me that there must be found a satisfactory route and means of actual physical contact across the geographical space separating the two cultures.

Thor Heyerdahl of ~~Kon-Tiki fame~~ (Newsletter, 12.1; Christensen, pp. 214-216) has presented an important study (1963) in which he has shown that there are only a few feasible routes by which ancient or primitive man might have crossed the ocean to reach the Americas. (In this particular paper Heyerdahl makes no explicit claim for any of them, however.) These routes are predetermined by the existence of powerful ocean currents which cross from one continent to another.

Heyerdahl has the advantage of being not only an ethnologist but also a mariner. And his knowledge of seamanship includes not only the practice of it but also its literary history.

According to Heyerdahl (pp. 485-486) a powerful current which he labels the "Columbus route" starts off northwest Africa, passes the Canary Islands, and runs "straight to the West Indies and the Gulf of Mexico" (see map). It "offers gentle climatic conditions and extremely favorable ocean currents and prevailing winds." It seems likely that the Mulekites of the Book of Mormon, as also Christopher Columbus 2,100 years later, came this way.

An interesting detail in this connection is that Columbus set sail on his second and fourth voyages from the port of Cádiz, an ancient Phoenician colony on the southwest coast of Spain. For any Phoenician exploration of the Atlantic and beyond, Cádiz would have been the last port of call.

(Dr. Sidney B. Sperry, SEHA general officer and BYU professor of Old Testament languages and literature, later in the day called the attention of Society members to the fact that, appropriately enough, the Eighteenth Annual Symposium on the Archaeology of the Scriptures was being held on Columbus Day, which marked the 476th anniversary of his landfall. Ed.)

Although Heyerdahl gives no name to it, he also mentions in his article and locates on a map (his Fig. 1) "a strong southern feeder from Madagascar and South Africa, which also enters the West Indies but by way of the Brazilian coast." This is tributary to the current which governs the Columbus route and appears on the map accompanying the present paper as the Equatorial

Current. Undoubtedly, the Phoenician ship that was separated from its nine companions by a storm at sea in the Sixth Century BC (see above) was carried to the Paraíba coast by this same Equatorial Current.

Having once arrived at the American shore, the Phoenicians could have made their way along it in either direction without great difficulty. It is most interesting to note that practically all purported Phoenician sites in the New World—so far as I am aware—are located either on the Atlantic coast or within easy access of it by way of some water route. Included is the site of the Paraíba inscription, as well as others in both Brazil and the United States. Included also is Zarahemla, which, if our geographical interpretations are correct (see above), was located on the west bank of the Usumacinta River, the largest inland stream of Middle America, which flows northward to the Gulf of Mexico. I know of no instance of a probable Phoenician site being located on or near the Pacific coast.

Somatic Comparisons. Following such preliminary studies as those mentioned above, in texts and geographical space, there should come a host of direct comparisons—comparisons between Phoenicia and elsewhere in the Near East on the one hand and Mesoamerica on the other. Hereditarily-determined traits of the human body itself will be of considerable importance. It is necessary to identify New World populations which can be related to that of ancient Phoenicia by means of precise statistical comparison of somatic traits.

A good beginning has been made by Dr. M. Wells Jakeman in his textbook *The Races of Man* (Jakeman, 1957; see especially pp. 213-218).

Of particular significance should be studies of the various blood antigens. An SEHA publication on blood groups in the New World (Haws, 1956) should have at least general application. Especially important as laying a foundation in original field work should be the research of SEHA member Dr. G. Albin Matson, formerly director of the Minneapolis War Memorial Blood Bank and research professor in the University of Utah departments of Anthropology and of Molecular and Genetic Biology, perhaps the world's leading authority in this field (Newsletter, 46.21, 46.5, 61.7, 91.43, 91.52).

Culture-trait Comparisons. A culture-trait is a single item or element of culture or customary behavior. To compare traits of Old World civilizations with those of the New World is perhaps the most obvious approach to the problem of testing transoceanic contacts, and it is an approach that has been used almost since the time of Columbus. Such trait comparisons must have been used as much in connection with the Phoenician theory as with other theories.

Many papers presented at past meetings of the Annual Symposium on the Archaeology of the Scriptures have been based upon trait comparison between the New World and the Old (see Newsletter, 89.2). Four papers of the present meeting—not counting my own—are based upon this approach: those of Mr. Baird, Mr. Jones, and Mrs. Fawson, to which must be added that of Mr. Stoddard when it is realized that his paper of today reported only the Old World half of the research he has completed to date.

Perhaps the most sophisticated and comprehensive study having to do with Old World – New World trait comparisons to this date is that of Dr. John L. Sorenson in his paper read at the May meeting of the Society for American Archaeology (see above). Entitled "The Possibility of Near Eastern – Mesoamerican Culture Contact," this 41-page paper contains no less than nine closely-typed pages of bibliography and 18 pages which do nothing more than list his many trait comparisons.

His work is more than a mere listing, however, for he stresses concepts rather than "traits" as such, concentrates on "the value area of culture where the most arbitrary and complex concepts lie," and groups his concepts together into cohesive units which are thereby doubly convincing. His paper may prove to be a major contribution to the study of New World origins. I consider it indispensable to the future investigation of possible Near Eastern, especially Phoenician, contacts.

Dr. Sorenson, incidentally, earned the bachelor's and master's degrees in the BYU Department of Archaeology in 1951 and 1952, respectively, and served it as a faculty member from 1953 to 1955. He has read a number of papers at the Annual Symposium on the Archaeology of the Scriptures. (Newsletter, 9.5, 16.2, 29.44, 89.2).

Linguistic and Paleographic Studies. Within the past five years Thomas Stuart Ferguson, founder of the New World Archaeological Foundation and onetime general officer of the SEHA (Newsletter, 8.4, 9.01), has organized a program of comprehensive lexical comparisons by competent linguists between Hebrew and certain New World languages. I have seen no published report of this work but have been informed verbally that the Zapotec language of the State of Oaxaca, southern Mexico, shows a 30% comparison in its word list with Hebrew.

Any Hebrew loan words in a native New World language, it would seem to me, could be construed equally as well, as Phoenician loan words – the two languages are so closely related.

Mr. Ferguson's program may be called a venture in the field of historical linguistics; that is, it involves the scientific analysis of actual speech (not writing) and the derivation therefrom of historical information.

Closely related to historical linguistics in one way and yet very different in methodology, is the field of paleography or the study of ancient writings and modes of writing, particularly with a view to decipherment.

Dr. Gordon's study of the Paríiba text (see above) is an excellent example of the sort of help we can expect from the field of paleography.

Another instance is that reported in last year's symposium by Dr. Welby W. Ricks in his paper, "A Possible Linear Script from Preclassic Mexico." In it he calls attention to a "cylinder seal" containing three lines of apparent writing, found at Tlatilco and reported in 1966 by Dr. David H. Kelley (Newsletter, 102.2). Dr. Ricks also included several other examples from northern Mesoamerica of what is apparently the same script. It seems that what has been discovered is a heretofore unknown form of writing, perhaps alphabetic in principle and earlier than and very different from Maya and other previously known Mesoamerican scripts. In my opinion, there is a distinct possibility that this new script may turn out to be Hebrew or Phoenician.

Of all the approaches to the testing of the Phoenician theory of New World origins, surely that of paleography will be the most directly decisive. We should pay particular attention to it, it seems to me, without of course overlooking the other approaches.

CONCLUDING THOUGHTS

The native populations of the New World appear to be of a multiple-racial origin. A strong Mongoloid element doubtless came by way of the Bering Strait, but various other groups must also have reached these shores, not only from Asia, but also from Europe. Although the descendants of populations spoken of in the Book of Mormon must be widespread in the Americas, they must be concentrated in "Nuclear America." Evidence for these statements appears not only in the Book itself but is also found in abundance in the sciences of archaeology, linguistics, and physical anthropology.

Moreover, the events of the Book of Mormon must have been confined largely to Mesoamerica, a setting which has been discussed in many SEHA publications. We should not expect therefore to find any close connection between the Atlantic seaboard and Mesoamerica, either as to its population or its archaeological history.

I used to wonder why it is that all the Phoenician-like or Hebrew-like inscriptions found so far seemed to be located in the eastern United States and Brazil but not in the actual Nephite-Jaredite homeland. The answer is beginning to emerge: Semitic-type inscriptions found on the eastern seaboard represent Phoenician or Punic contacts entirely unrelated to Book of Mormon history. Book of Mormon civilizations, on

the other hand, were concentrated in southern Mexico and northern Central America, and their early inscriptions, if they have been found at all, would seem to have been written in the newly-discovered Mexico Valley script, already evolved to a point where it is difficult to recognize its true origin.

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112.1 LINGUISTIC EVIDENCE FOR THE PRESENCE OF ISRAELITES IN MEXICO. By Pierre Agrignier. A preliminary report by Mr. Agrignier on the progress of beginning research by him into the question of the possible presence of Semitic or other Near Eastern influences in the languages of Middle America. This linguistic research was done under the direction of the late Dr. Morris Swadesh, who until his death taught at the National University of Mexico. In order to clarify the discussion of *Linguistic and Paleographic Studies* appearing on page 9 of Newsletter 111, January 13, 1969, Article 111.01 (*The Phoenician Theory of New*

World Origins in 1968, by Ross T. Christensen) and with the permission of Thomas Stuart Ferguson, the following is presented.

The data presented here are the result of five months' research, in the field and the library. To have obtained in this short time some definite although very preliminary results, would have been impossible without the orientation of Thomas S. Ferguson's hypothesis [i.e., that an examination of the early Middle American languages would disclose a direct historical relationship between the Near East and the New World] and the direct guidance of Professor Morris Swadesh, a man with an extensive knowledge of the Mexican languages to be examined. A large part of what follows are notes from several conferences I had with Professor Swadesh. For the Hebrew, I had the help of Mrs. Eva Uxmany Perez. Other data come from my field notes in Mexico or from reference books.

This memorandum is not ready for publication, both because the problem is very complicated and because the brief time available was not sufficient for double-checking all the details of dialectal occurrence of exact phonetics and the degrees of probability of some of the linguistic reconstructions. However, we have exercised reasonable precaution in order to give as much solidity as is possible in such a preliminary memorandum. It is proper to mention that I am not a specialized linguist, but an anthropologist, concerned with the question of ancient American-Asian contacts. In trying to obtain linguistic light on this question, I have attempted to acquire some of the skills and knowledge necessary for the task, but have been able to do what I have only with the help of others.

THE TRIBES AND THEIR NAMES

The kinship of the Oaxacan languages to Hebrew was suspected by Pimentel in the last century, probably because of common features of structure, unlike most languages of America, and because the Oaxacan is strangely similar to Semitic. Some have doubted the kinship because of the difficulty, without possession of the requisite phonological and structural keys, of recognizing any large number of common elements. This problem has largely been solved in the last several years (see articles published by Dr. Swadesh).

Swadesh considers that the proper name of this linguistic stock should be *Sawi-Zaa*, based on the traditional names of the natives themselves for the two largest divisions: the people generally known as *Mixteca* or 'Cloud-People', and those known as *Zapo-teca* or 'Zapotacea-People'. However, these names are Aztec. The former evidently translates in approximate fashion to the native term *Nya-Sawi* or 'People of Sawi', understood as meaning people of the rain god, but possibly different in its ultimate etymology (see notes

farther on). As for *Zapoteca*, it may well be a misinterpretation by the Aztecs of the real name. That is, instead of *Zaa-teca*, or 'People of Zaa' (see farther on), they made it into *Zapoteca* from the root of *zapotacea*, a certain tropical fruit. The name of this fruit, it would seem, is in turn based on the name of the people, being an old compound *Zaa-Po'-tli*, perhaps originally 'Zaa-fruit', the 'fruit of the *Zaas*'.

Returning to *Sawi*, the Mixtecs understand him to be the god of the rain, whose voice is thunder and whose sword is the lightning. His home is the heavens, *A-n-dwi*, etymologically *A-n-sewi*, perhaps (with a change in the vowel) simply the place of *Sawi*.

As for the Zapotecs, they have no interpretation for their own name. They are the *Benne-Zaa*, 'men of Zaa'. *Zaa* is 'cloud' or 'grease', apparently two words, originally distinct, but which have come to coincide in their phonetic form. They reason that they are neither fat nor made of clouds, therefore *zaa* must be an altogether different word, the proper name of their people. Linguists have tried to find the origin by taking into account the sound laws of the *Zaa* language. For 'grease' they reconstruct an older form 'sa'ha, cognate with *sa'a* 'grease' in the common period of the Mixtec dialects; but *zaa* 'cloud' may be from 'sawa, with loss of the medial consonant, and 'sawi, the self-same *Sawi* of the Mixtecs. The change of vowel may represent the active idea, the movement of *Sawi*, and for that reason may have acquired the secondary meaning of 'cloud'.

Now why should the *Sawi-Zaas* have called themselves the 'People of Rain'? This is untypical of the New World. (There is only the parallel of the *Mixe*—in Aztec *Mixe* means possession of clouds—neighbors of the Mixtecs who may well have copied from them.) If we think of Mr. Ferguson's hypothesis, we must look into the Semitic languages for an explanation. There are indeed very interesting possibilities. First of all, we should take into account that in most divisions of *Sawi-Zaa* all labial consonants found between vowels have changed to "W". Therefore, *Sawi/Sewi* may come from 'Sami/Semi. In that case, the old name was simply the 'Sem-ites'. The association with the rain god may be accidental, due to the fact that 'Sewi, derived from 'Semi, had practically coincided with *Sawi*, from 'Sawu related to Assyrian *sa'u* 'tempest', 'God of the Tempest'. The Semites in America may well have brought with them some pagan Assyrian myths, perhaps of Sumerian origin.

Thus far, we have spoken only of the Mixtecs and Zapotecs. The third group in importance among the Sawi-Zaa languages is called, in Aztec, *Mazateca* or 'Deer-People'. We do not know their traditional name, but, on the parallel of the other two cases, we may suppose it to be a translation of the native name or some

confusion of terms. It is interesting to note then, that the Hebrew word for deer is *tsevi*, which in the phonology of the Sawi-Zaa languages would have developed to 'tsewi, and finally 'sewi, thereby coinciding with *sewi* from *Semi*.

Well, then, if the Sawi-Zaa languages are related to Semitic, one would expect to find a somewhat similar grammatical structure and fair number of similar words throughout the vocabulary. The search we have made so far is no more than a scratching of the surface. Indeed, if we had not had the guidance of Dr. Swadesh, the results would have been very meager.

STRUCTURE

On the score of structure, it has already been noted that Sawi-Zaa languages are remarkably similar to Semitic. The prevailing root form is bi-consonantic, but there are etymological evidences of the loss of following consonants; up to now it has been thought that the lost elements were old suffixes, but it is not impossible that they may have been part of the root. In Mixtec, the past is formed with a change of root vowels, and in all the languages there are fossilized but very numerous evidences of old vowel changes. As seen in some of the examples already cited, the order of compounding is with determinant second, that is, *People-Sawi* for the 'Men of Sawi'. As another example, the Zapotec *Benne-Zaa* or 'Men of Zaa' is remarkably parallel to Hebrew *Benay-Ziyon*, 'Sons of Zion'. Only slightly evident in Zapotec by neutralization of tone, but very evident in Mixtec, is the reduction of the first root known in Semitic as the construct state. The fully reduced forms are today used only in a limited number of words, about thirty in all, including *person, man, woman, land, instrument, substance, affair, tree, animal*, and some others; but it is evident that this must have been a fully general rule in the past.

In the verb, as in Semitic, the causative, the tenses, and the participles are formed by means of prefixes, and the persons are expressed by suffixes. Moreover there are traces of infixes, the doubling of consonants, and, as already mentioned, variations of the root vowels.

In addition to noting the foregoing agreements in the general form of the languages, one finds a certain number of specific affixes which correspond phonetically and have the same or similar functions. In assessing these comparisons it should be borne in mind that the total number of formative affixes in Semitic is quite limited, amounting to about 15 in all.

VOCABULARY

A number of agreements in vocabulary have been noted. In the diagnostic word list, the agreements run

about 18% (still subject to restudy). [In Newsletter 111, page 9, the proposed figure of 30% is incorrect.] This figure is far above the index of chance, which is considered to be about 5% at most. But, if it is accepted

as indicating a connection, this figure also represents a distinct fading of original identity. In this case, we suppose it to be due to corruption of the language under the influence of the neighboring tongues.

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).

PART ONE

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

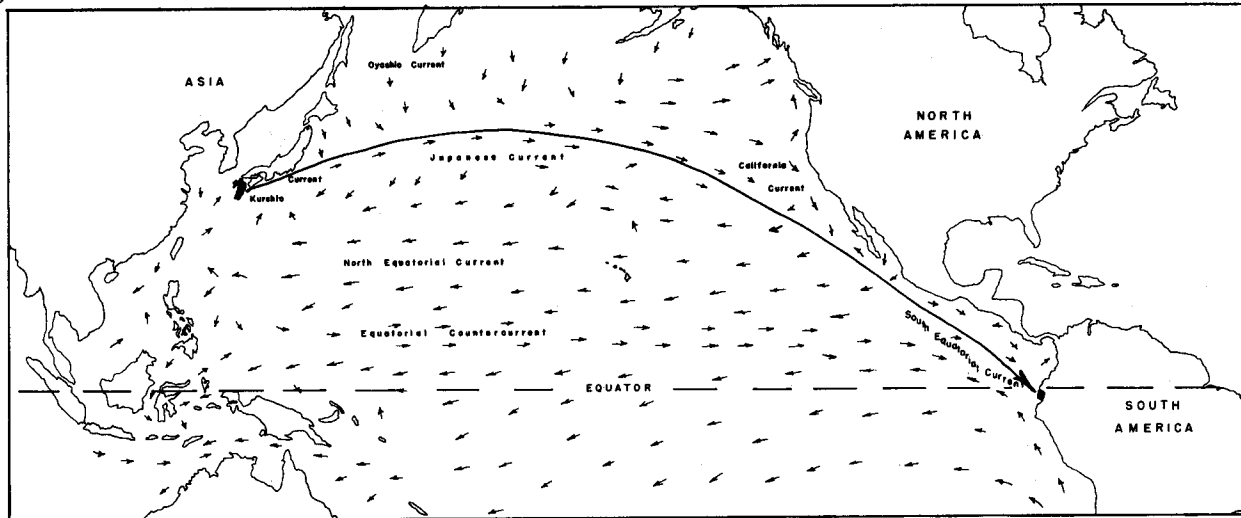


Fig. 1. Long arrow shows probable route of Japanese fishermen carried by storm and ocean currents (short arrows) to west coast of Ecuador about 3000 BC. Meggers, Evans, and Estrada, 1965; Fig. 103. Map by Claudia V. Stillman.

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.

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 Hornmiga 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 Lehites. 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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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.

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



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

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 Achziv—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).

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

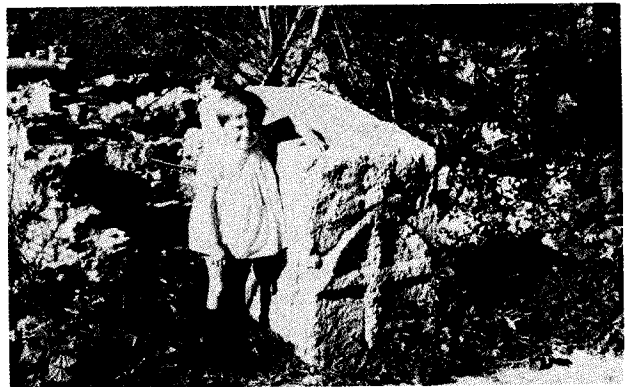


Fig. 3. Elisabeth Christensen inspects sacred symbol of the Phoenicians excavated at Tyre.

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.

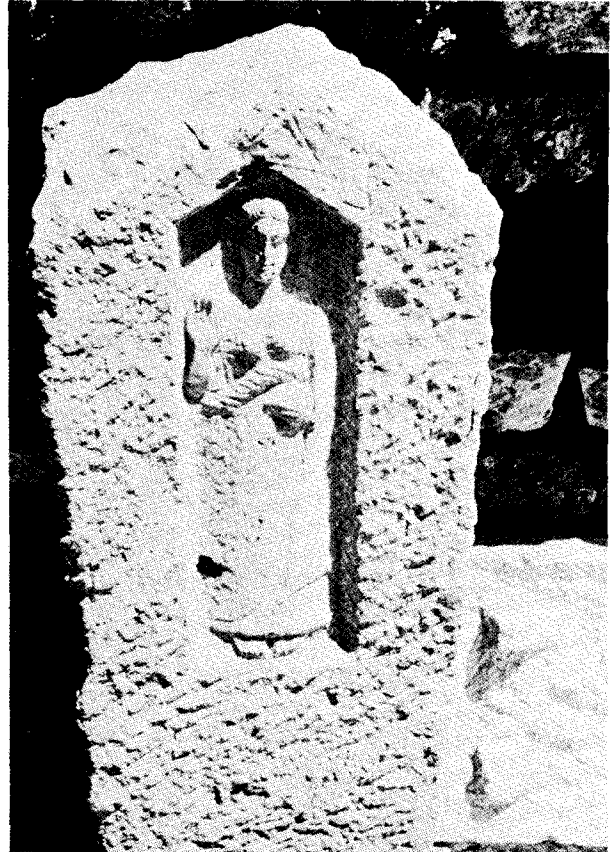


Fig. 6. Ancient grave marker unearthed at Carthage.



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.

116.4 ROUNDTABLE ON NEW-WORLD ARCHAEOLOGY. Three articles appeared in the summer, 1969, issue of *Dialogue: A Journal of Mormon Thought* (Vol. 4, No. 2, pp. 63-94) under the collective title, "Roundtable: The Propsects for New World Archaeology."

Two of these articles, those of Dr. Cyrus H. Gordon and Dr. John L. Sorenson, should have a profound influence for good on Americanist scholarship. The *Newsletter and Proceedings* is happy to make mention of them in its 20th anniversary issue. Each of them is briefly reviewed below (116.40, 116.41).

(The remaining article, "Book of Mormon Archaeology: The Myths and the Alternatives," is from the pen of Dee F. Green. It was reviewed briefly in papers read at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, October 18, by Drs. Jakeman and Christensen [see above, 116.1]. One of these reviews - actually a reply to Mr. Green's argument that Book of Mormon archaeology is a myth

- is scheduled for publication in the next issue of the *Newsletter and Proceedings*, and the other is being considered for the winter issue of *BYU Studies: A Voice for the Community of LDS Scholars*.)

116.40 *Dr. Gordon's Article.* The first contribution to this "roundtable," entitled "Toward a History of Ancient America," pp. 64-71, was written by Dr. Cyrus H. Gordon, chairman of the Department of Mediterranean Studies of Brandeis University, Waltham, Massachusetts. Although Dr. Gordon has had archaeological field experience in the Near East, he is primarily a philologist, his specialized training having covered classical, Semitic, and Indo-Iranian languages and culture. He is known for his identification of the ancient Cretan "Linear A" script as Semitic. In 1968 his life's work entered a new phase when he proved that a Phoenician inscription found in 1872 in Brazil is genuine (Newsletter, 111.01). This is the first clearcut demonstration of a contact of the ancient Near East with the New World that can be assigned to a specific source and date: Sidon, 531 BC.

Dr. Gordon has long believed that there is somehow a fundamental linkage between the early high civilizations of the New World and those of the Near East. "The thesis of this article is that pre-Columbian America was not isolated from the rest of the world, but for thousands of years had been in contact with the Eastern Hemisphere. At times the contacts were sustained and strong, at other times in abeyance, but the process over the millenia was creative. The interrelationships of Old and New World cultures make it possible to begin outlining the ancient history of America, and to process the scripts of America for decipherment by using Old World scripts as opening wedges . . ." (p. 65).

Dr. Gordon's article is a brilliant statement, which should have a considerable effect upon future Americanist studies. It is important to note, incidentally, that he is not trained as an Americanist; nor is he an anthropologist, nor even a social scientist. He is a *humanist*. Perhaps one can see from this some of the reasons why the BYU Department of Archaeology was set up the way it was in the first place: regarding archaeology as essentially one of the humanities (even though it also partakes of some of the characteristics of the social sciences), thus facilitating the New World - Old World comparative approach to the problem of native American origins (cf. Newsletter, 56.2, 69.1, 100.1).

116.41 *Dr. Sorenson's Article.* The last of the three roundtable articles, "Ancient America

and the Book of Mormon Revisited," pp. 80-94, is from the pen of Dr. John L. Sorenson of General Research Corporation of Santa Barbara, California. The editors of *Dialogue* tell us he was "trained in anthropology at UCLA and then taught at Brigham Young University before joining" the corporation.

What the editors do not mention is that Dr. Sorenson had previously been trained in archaeology at BYU before ever going to the University of California at Los Angeles. He first came to BYU as an undergraduate student about 1948 and graduated with the BS degree in 1951 and the MA in 1952, both from the Department of Archaeology (Newsletter, 9.5).

In his student days he served as president of the Campus Chapter of the SEHA (then the UAS), general secretary-treasurer of the Society, and editor of the Newsletter during its first seven issues, 1951-52. He also served as a graduate assistant, 1951-53, and was then appointed to a faculty position in the Department of Archaeology, which he held until 1955. It was only then that he entered UCLA to continue his training toward the doctorate—this time in anthropology. (Newsletter, 16.2, 26.5, 29.44.) What the editors refer to when they say he taught at BYU is his *second* faculty position here—which was in the Department of Sociology and Anthropology, not the Department of Archaeology.

Dr. Sorenson's paper was first presented at the Annual Meeting of the Society for American Archaeology held at Santa Fe, New Mexico, in May, 1968, (Newsletter, 111.01). He then summarized it for *Dialogue* readers and interpreted for them some of the salient points of the original technical paper (the full report is scheduled to appear next year). It is a second excellent statement, along with Dr. Gordon's, on the problem of transoceanic contacts between the ancient Near East and the New World. As far as it goes it is a lucid and convincing presentation of the BYU position.

It is important to note in this connection that although Dr. Sorenson may have perfected his present study during the years since he left the Department of Archaeology in 1955, the foundations were laid as a student and faculty member at BYU prior to that date. Some of his earlier culture-trait comparisons between the New World and the Old, which he later amplified into the present *Dialogue* article, were reported at the Society's annual symposia and roundtables, appeared in the Newsletter from 1952 to 1954 (4.4, 6.3, 21.00; cf. also 17.2), and were later reprinted in *Progress in Archaeology* (pp. 108, 118-119, 147-149; cf. also p. 112).

Dr. Sorenson's paper is by all odds the most sophisticated and comprehensive listing of New World - Old World trait comparisons to appear to date. One hundred and forty specific correspondences occupying more than seven pages of fine print are included. His work is much more than a mere listing, however, for he emphasizes concepts rather than "traits" as such, and concentrates on "the value area of culture where the most arbitrary and complex concepts lie." Moreover, he groups his concepts together under 21 major headings that comprise cohesive units which are thereby doubly convincing.

In his concluding paragraphs Dr. Sorenson declares that many of the concepts in his long list are core elements of the civilizations of both the ancient Near East and Mesoamerica ("by no means were they peripheral"—p. 92); and concludes that "... it is difficult to see how the fundamental conclusion can be challenged that to a significant degree Mesoamerican civilization had roots in the Near East" (p. 93).

The next logical step would be to localize the correspondences into precise units of time and space, a step which he has made no attempt to take in this article, however. But despite this omission it is a very valuable paper. What must be said of Dr. Gordon's contribution must also be said of Dr. Sorenson's: following its publication the world of Americanist studies will never again be the same.

One statement in Dr. Sorenson's paper with which we must take exception is contained in the opening paragraphs wherein he refers (p. 80) to the "discordant dialogue" which has existed for some time between secular scholarship and LDS studies of archaeology. He refers to non-LDS scholars who have challenged the traditional view of hemispheric isolation but then adds (p. 81) that "the Mormon contribution to study of this problem has been trivial."

It is true that the LDS accomplishment has been less than it might have been, from the standpoint of most *non-LDS* scholars (who generally will not read anything mentioning the Book of Mormon); but perhaps not so small in the way of actually developing the case for the tabooed volume. It is difficult to see how Dr. Sorenson could have spent from 1948 to 1955 with the BYU Department of Archaeology and still not only call the LDS contribution "trivial" but also fail even to mention in his paper his alma mater and its part in these developments. Perhaps no further comment is necessary than merely to point out his own article—the one now under review. Certainly this is not "trivial," and just as certainly the BYU background out of which it developed is not "trivial."

118.0 DID THE PHOENICIANS CROSS THE ATLANTIC? A STUDY OF TRANSOCEANIC DIFFUSION, 1968-69. By Ross T. Christensen. At the Nineteenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 18, 1969, 80 color transparencies illustrating archaeological research carried out by Dr. Christensen earlier in the year were shown as the featured evening presentation under the title, "Tracing the Phoenicians Across the Mediterranean" (see Newsletter, 115.2, 116.1). The following is based on his outline for the extemporaneous preface to this presentation.

MEMBERS OF THE SEHA are no doubt familiar with recent attempts to establish the reality of transatlantic contacts between the Old World and the New prior to that of Columbus in 1492 (see Newsletter, 77.5, 91.0, 97.2, 103.6, 111.0, 115.0, 115.1, 116.4; Boland, 1963). The past two years have seen some remarkable developments bearing on this question. In this article I should like first to summarize four of these developments of 1968 and 1969, then to tell of my own recent field research on the Phoenician civilization in the Mediterranean area and its relationship to the problem of such transatlantic contacts. These observations, as delivered at the Symposium, may be considered a preface to the projection onto the screen of the color transparencies selected from the photographic record of this field research.

SYMPOSIUM ON TRANSOCEANIC CONTACTS

On May 9, 10, and 11, 1968, the Society for American Archaeology held its thirty-third annual meeting at Santa Fe, New Mexico (Newsletter, 111.01). Four of the 30 sessions of this three-day meeting, by previous arrangement and invitation, were organized as a "Symposium on Problems of Pre-Columbian New World Contacts." Most of the 28 papers read at the symposium, as listed on the printed program, bore directly on the question of contact between the Old World and the New, across either the Atlantic Ocean or the Pacific. Such subjects as the following were discussed: boats and rafts; transoceanic travels of maize (corn), beans, squash, coconuts, sweet potatoes, cotton, and gourds, and of chickens, pottery, and funerary customs; Vinland; Quetzalcoatl; and the controversy between Diffusionism and Independent Inventionism. It is my understanding that the collected papers of the entire symposium will be included in a volume to be published in 1970 by the University of Texas.

Possibly the most significant of all the 28 papers was that of Dr. John L. Sorenson, a student and faculty member in the old BYU Department of Archaeology and presently an employee of the General Research Corporation of Santa Barbara, California. This paper should have a profound effect on Americanist scholarship in the years to come.

In the meantime Dr. Sorenson has summarized the full, technical evidence and interpreted some of the salient points for LDS readers in the pages of *Dialogue* (Sorenson, 1969; this article is reviewed in the Newsletter, 116.4). In this popularized version of his paper he has brought together 140 specific trait correspondences and listed them under 21 major categories. Many of these, he demonstrates, are not merely unimportant details in the ancient Near East and Mesoamerica—"embroidery" as one expert put it—but are actually core elements of the civilizations involved. "... It is difficult," he adds (p. 93), "to see how the fundamental conclusion can be challenged that to a significant degree Mesoamerican civilization had roots in the Near East."

However, despite the title of Dr. Sorenson's *Dialogue* article, "Ancient America and the Book of Mormon Revisited," he does not really come to grips with the problem of testing the historical claims of the Nephite record. Perhaps every one of his clear-cut parallels could quite as easily be explained as the result of contact from *some other* Near Eastern people or peoples than those told about it in the Book for example the Phoenicians (cf. Newsletter, 111.0). On p. 85 Dr. Sorenson notes that "the greatest concentration of Near Eastern data refers to Palestine and Syria, between around 1500 and 300 BC," but otherwise makes little attempt to localize his correspondences in space and time. To which specific places in the Near East and Mesoamerica does a particular trait belong? To what specific period does it date? From which people does it derive? Actually, some of his correspondences seem to date to the last few centuries before the coming of the Spaniards, hence seem to have little bearing on Book of Mormon claims.

But, although the former BYU archaeologist may not have gone far enough in his study, it is nevertheless a very valuable one. He has marshalled strong evidence that Near Eastern — Mesoamerican contacts actually did take place in pre-Columbian times. Its full publication—as well as that of the accompanying papers of the SAA symposium—will have a permanent effect on Mesoamerican archaeology and all that is involved in "revisiting" the Book of Mormon.

"MEGALITHIC" EVIDENCE FROM NEW ENGLAND

Early in 1966 the *Newsletter and Proceedings* brought to the attention of SEHA members the existence of some 75 constructions of rough-hewn stonework located in New England and New York State, and the then-recent incorporation of the New England Antiquities Research Association formed for the purpose of their investigation (Newsletter, 97.20).

A prominent architectural feature of these buildings is the corbelled vault or "beehive" roof. Since the chambers so vaulted are partially covered with earth these artificial structures are sometimes called "caves." Another noteworthy feature in their construction is the occasional use of stones of tremendous size.

Mystery Hill is the name of the principal site of the New England complex. It is located on a thickly-wooded hillside near North Salem in southern New Hampshire. While the corbelled vault is not a prominent feature at Mystery Hill itself, it is the only site where more than three or four of these rough stone chambers have been found together. Indeed, its location, size, and complexity, together with certain ceremonial characteristics, suggest the thought that it may have been some sort of capital or religious center in relation to the rest of the sites.

A number of theories have been proposed to explain the origin of this strange complex of "maverick" archaeology. The constructions were plainly not built by New England Indians or their ancestors of any known variety. They clearly do not fit into the pattern of prehistoric cultural development usually assigned to the Eastern Woodlands area by professional archaeologists. The latter as a rule consider the "caves" to be stables or root cellars of early New England farmers of British extraction hence not to belong to the prehistoric era at all. And indeed they probably were used as such at a later time, for modern excavations of some of the sites have produced an abundance of artifacts of Colonial manufacture. But many features of the architecture are as un-English as they can be, as any examination of the field evidence shows.

William B. Goodwin was persuaded that the constructions at Mystery Hill were built by a band of Irish monks fleeing from the Vikings (Goodwin, 1946).

Charles M. Boland believes that Irish monks were later occupants of the site but that it was the Phoenicians who built it in the first place (Boland, 1963, pp. 23-53).

Frank Glynn, a prominent amateur archaeologist of Clinton, Connecticut, developed a theory that the New England complex is related to the Bronze Age "Megalithic" culture of Malta and western

Mediterranean lands of c.1500 BC, and lists more than 12 architectural resemblances.

For some years the leaders of the New England Antiquities Research Association had favored the views of Mr. Glynn, but their painstaking excavations had failed to produce any convincing artifactual evidence. Then last May, radiocarbon dating made an exciting contribution. Bits of charcoal mingled with simple stone tools were found in a carefully controlled excavation, at an occupation level three to eight inches above bedrock. The charcoal yielded the date 2995 ± 180 years BP, that is, 1045 BC! (Anonymous, 1969; Whittall, 1969.)

It is not safe of course to reach any final conclusion on the basis of a single radiocarbon date, but as far as the evidence goes it supports the Glynn hypothesis, since it seems to date the occupation of the site to a time well within the Bronze Age of western Europe, when megalithic tombs similar to the New England structures were being built.

Adding to the excitement of the C-14 date, just last September James P. Whittall, Jr., staff archaeologist of the NEARA, who had obtained the radiocarbon sample in May, traveled to Portugal to examine at close range the prehistoric megalithic constructions of that country. In western Iberia the Atlantic Bronze Age lasted to as late as 700 BC (Savory, 1968, pp. 221-227). Reports of his findings are momentarily expected.

It looks as if the strange, rough-hewn structures of Mystery Hill and elsewhere in New England and New York State are about to be identified in terms of time period and point of origin. And the evidence so far argues in favor of a transatlantic crossing. But apparently those who came were not Indian hunters, Yankee farmers, Irish monks, nor Phoenician mariners; they were a nameless people of the late Bronze Age of the western Mediterranean area, perhaps from Portugal.

PHOENICIAN EVIDENCE FROM BRAZIL

In May, 1968, Dr. Cyrus H. Gordon, chairman of the Department of Mediterranean Studies at Brandeis University, announced the results of his restudy of an apparent Phoenician text found in Brazil long ago but since its discovery generally regarded by scholars as an error-filled forgery. Almost simultaneously both *Time* and *Newsweek* carried the story (Anonymous, 1968a and 1968b). In Dr. Gordon's opinion the rejected text is not only genuine but is also clear evidence of an actual maritime contact from the ancient Near East which took place in about the sixth century BC. (Cf. Newsletter, 111.01.)

The stone bearing the Phoenician message was found in 1872 near Paraiba, Brazil. The inscription was

first published, with a translation, by Dr. Ladislau Netto, director of the National Museum at Rio de Janeiro, in 1874. But for a number of reasons scholars never accepted it as genuine. For one thing, versions of the text were published which differed substantially from one another in paleographic details. For another, the text contained a number of unaccustomed peculiarities of grammar and diction that made it appear like the work of a clumsy forger. Still another reason was that Dr. Netto was never able to locate the stone itself but possessed only a copy of the inscription.

The eminent Americanist, Zelia Nuttall, published a major work on New World origins at the turn of the century (Nuttall, 1901), while Constance Irwin, although not a professional Americanist, has published another important volume on this subject within the past decade (Irwin, 1963). Both these authors advocated a Phoenician explanation for the Near Eastern - Mesoamerican parallels they noted. Yet so thoroughly had the Paraiba text been discredited that neither of them even mentioned it in support of her views.

Then in 1966 Dr. Jules Piccus, professor of Romance Languages at the University of Massachusetts, attended a rummage sale in Providence, Rhode Island. For a few cents he bought an old scrap book. In it was a letter signed by Dr. Netto and postmarked at Rio de Janeiro, 1874, to which was appended a copy of the Paraiba inscription.

Dr. Piccus sent a Xerox copy of the letter to his old friend Dr. Gordon. The transcription was clear and appeared to contain none of the garbling of the previous copies. But it still contained the peculiarities of grammar and diction that had helped make scholars suspicious in the first place. This time, however, the peculiarities took on a new light.

"It soon became evident to me," writes Dr. Gordon, "that the text was full of data that were unknown to scholars in the 1870's but which have come to light since then in Northwest Semitic inscriptions. This holds not only for vocabulary and grammatical forms, but for the very literary structure of the inscription as a whole" (Gordon, 1969a, p. 66).

In other words whoever "forged" the original document in 1874—if indeed it was a forgery—had advance knowledge of what was *going to be* discovered in subsequent years in the field of Semitic paleography. In Dr. Gordon's opinion, "...it is obvious that the text is genuine.... To deny the authenticity of the Parahyba text is to attribute prophetic inspiration to the forger" (Gordon, 1968a, pp. 75, 76).

The Paraiba inscription is called a "non-funerary commemorative text." First, it identifies the authors as Canaanites (i.e. Phoenicians; see Newsletter, 93.0) from the city of Sidon; then narrates their departure from Ezion-Geber near Elath, at the head of the Red Sea, their circumnavigation of Africa, the separation of their ship from its companions, and their landing on the Brazilian coast; and finally invokes the blessing of their gods. The reigning monarch at their departure was Hiram III, and the date of their landing was 531 BC. (Gordon, 1969a, pp. 66-67.)

Dr. Gordon's preliminary report on his philological discovery was published in the Rome journal, *Orientalia* (Gordon, 1968a). It was not long before the opposition made itself known. Dr. Frank M. Cross, Jr., answered with a strong criticism in the same journal later in the same year (Cross, 1968). Dr. Gordon's reply and his still further contribution were grouped by the editors in the same issue with Dr. Cross' rebuttal (Gordon, 1968b, 1968c).

This past summer Dr. Gordon summarized the Paraiba evidence as part of a more general statement on transoceanic crossings prepared especially for Latter-day Saint readers (Gordon, 1969a; see especially pp. 65-68). In a brief review of his article it is declared that it "should have a profound influence for good on Americanist scholarship.... The world of Americanist studies will never again be the same" (Newsletter, 116.40).

Last April, Dr. Gordon was in the western Mediterranean area making additional visits to Phoenician sites. Even while the Nineteenth Annual Symposium was in session, he was engaged in a still further study tour abroad. In September he was in Brazil tracing down some of the Paraiba evidence, and at the time of the Symposium he was once again in the Mediterranean area.

Dr. Gordon has become a sort of clearing house of evidence coming in from unexpected sources bearing on theories of ancient transatlantic crossings from the Mediterranean world to Mesoamerica. He appears to be in contact with scholars all over the world who have contributions to make out of their own varied backgrounds.

One example is a startling comparison made by Svein-Magnus Grodys of Oslo, Norway, between the characters of the Phaistos Disc of seventeenth-century-BC Crete and those of the much more recent Aztec hieroglyphic books (Gordon, 1969b, p. 165).

Another example is the ethnographic and related research of Joseph B. Mahan, Jr., of the Columbus (Georgia) Museum of Arts and Crafts. His investigations of the Yuchi Indians of Georgia

suggested an eastern Mediterranean origin for this tribe. Following Dr. Gordon's restudy of the Paraíba text from Brazil (see above), Mr. Mahan brought to the Brandeis scholar's attention his own ethnographic research, together with the newly-discovered Metcalf Stone of Georgia. The latter contains an inscription which Dr. Gordon takes to have Aegean affinities and believes to indicate an eastern Mediterranean contact of perhaps the late Bronze Age. (Gordon, 1969b; Gordon's paper reviewed below, 118.2.)

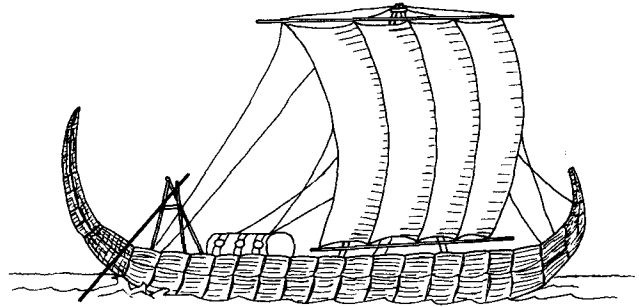
THE VOYAGE OF THE RA'

On May 25, 1969, the intrepid Norwegian mariner, Thor Heyerdahl, set sail from the port of Safi on the Atlantic coast of Morocco in a huge papyrus basket fashioned after the reed boats of ancient Egypt. The destination was Yucatan, and the intention was to show the possibility of ancient civilized peoples of the Mediterranean area crossing the Atlantic to give rise to the early high civilizations of Mesoamerica.

Most readers will remember Mr. Heyerdahl's famed voyage of the Kon Tiki in 1947, in which he demonstrated the feasibility of direct contact between Peru and Polynesia, using a raft of balsa logs such as plied the western coast of South America prior to the coming of the Spaniards (cf. Newsletter, 12.1; Christensen, 1963, pp. 214-216).

With the 1969 voyage, however, the locale of the experiment shifted from the Pacific Ocean to the Atlantic, while the purpose changed from shedding light upon the possible origin of Polynesian culture out of the New World to that of shedding light upon the possible origin of New World civilization out of the Mediterranean area. But both experiments followed the same procedure: a transoceanic crossing in a craft similar to those of the ancient people involved. And from both experiments the same kind of result could be expected: a demonstration that the proposed pre-Columbian contact *could* have taken place, not that it necessarily *did*.

The 1969 vessel was named the Ra' in honor of the ancient Egyptian sun god, and almost in the shadow of the pyramids it was constructed of tons of papyrus reeds by master builders of reed boats imported from the Republic of Chad, where such boats are still in use. After setting sail from the coast of Morocco it was propelled both by the wind and by the equatorial current of the Atlantic (the "Columbus Route" mentioned in Newsletter, 111.01). The crew which accompanied Captain Heyerdahl consisted of six men from six nations, while the passengers were a monkey and a duck.



The ship Ra'. After Doug Anderson in Lear 1969a, p. 49. Redrawn by Susan P. Stiles.

Contrary to the predictions of some critics, the papyrus craft did not simply disintegrate or become water-soaked and sink to the bottom, but instead after a month at sea, had swelled into a nearly watertight mass that held well together. There was one technical error, however: whereas the ancient Egyptian paintings of such reed vessels consistently showed the tip of the raised stern tied to the deck by a tight rope, the archaeologists and boatbuilders alike regarded this as a mere esthetic detail, without any useful function, and omitted it. Had they taken their ancient sources more seriously the tail would have been held high above the water without the waves breaking over it.

As it was, rough seas severely damaged the boat, which listed to the starboard, while the stern drooped badly and eventually became waterlogged. On July 19 Captain Heyerdahl, for the safety of the crew, ordered abandonment of the Ra', and aboard the yacht Shenandoah they headed on to Barbados, an island off the Venezuela coast.

The Ra' by this time, although short of Yucatan, had covered some 3,000 miles and had far exceeded the distance between the nearest points of Africa and South America. "The main purpose of the expedition was scientific," Heyerdahl is quoted as saying. "... It was not an attempt to prove personal heroism or bravery. We have demonstrated what we set out to demonstrate: ... it was indeed possible for the ancient Egyptians to sail to the New World. It was lack of seamanship rather than the craft's fault for the failure, ... a contemporary crew trying to work with a 5,000-year-old raft." (Quotations are from a UPI news release. The present account is based primarily on Lear, 1969a and 1969b.)

Although Heyerdahl thought in terms of *Egyptian* contact with the New World, actually the Phoenicians would have been a better choice. More skillfull seamen than the Egyptians, the Phoenicians were nevertheless in close association with the latter during much of their history. In any case, as Dr. Cyrus H. Gordon put it during a telephone conversation I

had with him on June 12, whether the transoceanic contact was made by Egyptians or Phoenicians, Thor Heyerdahl's voyage proved one thing: if he could cross the Atlantic "in a laundry basket," *anybody* could cross it!

MEDITERRANEAN RESEARCH PROJECT

Against this background of accumulating evidence in favor of transoceanic contacts as an explanation for the origin of advanced civilization in pre-Columbian America, I undertook a year-long research project of my own — on the Phoenicians, who were the finest mariners of ancient times, hence the most likely people to have made such contacts.

My interest having been captivated by the Phoenician civilization when I was a child, it was only natural that my thoughts should turn to it once again as the prospect of a sabbatical leave of absence from campus duties presented itself. At the Society's Seventeenth Annual Symposium on the Archaeology of the Scriptures, held in 1967, I delivered a paper entitled, "The Phoenician Theory of New World Origins Re-examined" (Newsletter, 111.00). When it came time to apply for the sabbatical leave that was due me for the academic year 1968-69, I submitted a proposal to undertake a year-long research project on the Phoenician civilization. The application was granted, and the project got underway on September 1, 1968.

The first major activity of this sabbatical project was the reading on October 12 of a second paper—this time before the Eighteenth Annual Symposium on the Archaeology of the Scriptures—entitled "The Phoenician Theory of New World Origins in 1968". This second contribution was an attempt to bring the subject of the 1967 paper up to date after another year of investigation. (Newsletter, 111.01.)

These two papers, of 1967 and 1968, came to a focus on the question of possible Phoenician contacts with the Atlantic coasts of North and South America, and also took into account possible Phoenician influence in the Nephite-Mulekite civilization of the Book of Mormon which apparently had nothing to do with the Atlantic seaboard. The hypothesis was put forth that the Mulekite colony, although its titular leader was Mulek, a son of the Judaeen king Zedekiah (Helaman 6:10; 8:21), was largely of Phoenician stock. Attention was called to the "river Sidon" (Alma 2:15 etc.), the principal watercourse of the Book of Mormon, which bore the same name as the principal city of ancient Phoenicia: Sidon.

With the interest engendered by these papers and even more by the work of Dr. Gordon (see above), questions about ancient Phoenician contacts with the

Americas were being asked and would continue to be, I knew, with increasing frequency. The part of wisdom, therefore, was to prepare in advance to answer them intelligently.

The main purpose of the 1968-69 sabbatical project, however, was not to investigate any theory of New World origins. It was rather to study the Phoenician civilization itself as it existed in the Old World. The special problem of proposed transatlantic contact with the New World could come later; for the present it would be sufficient—and indeed preferable—to concentrate solely on the Mediterranean homeland of the Phoenicians.

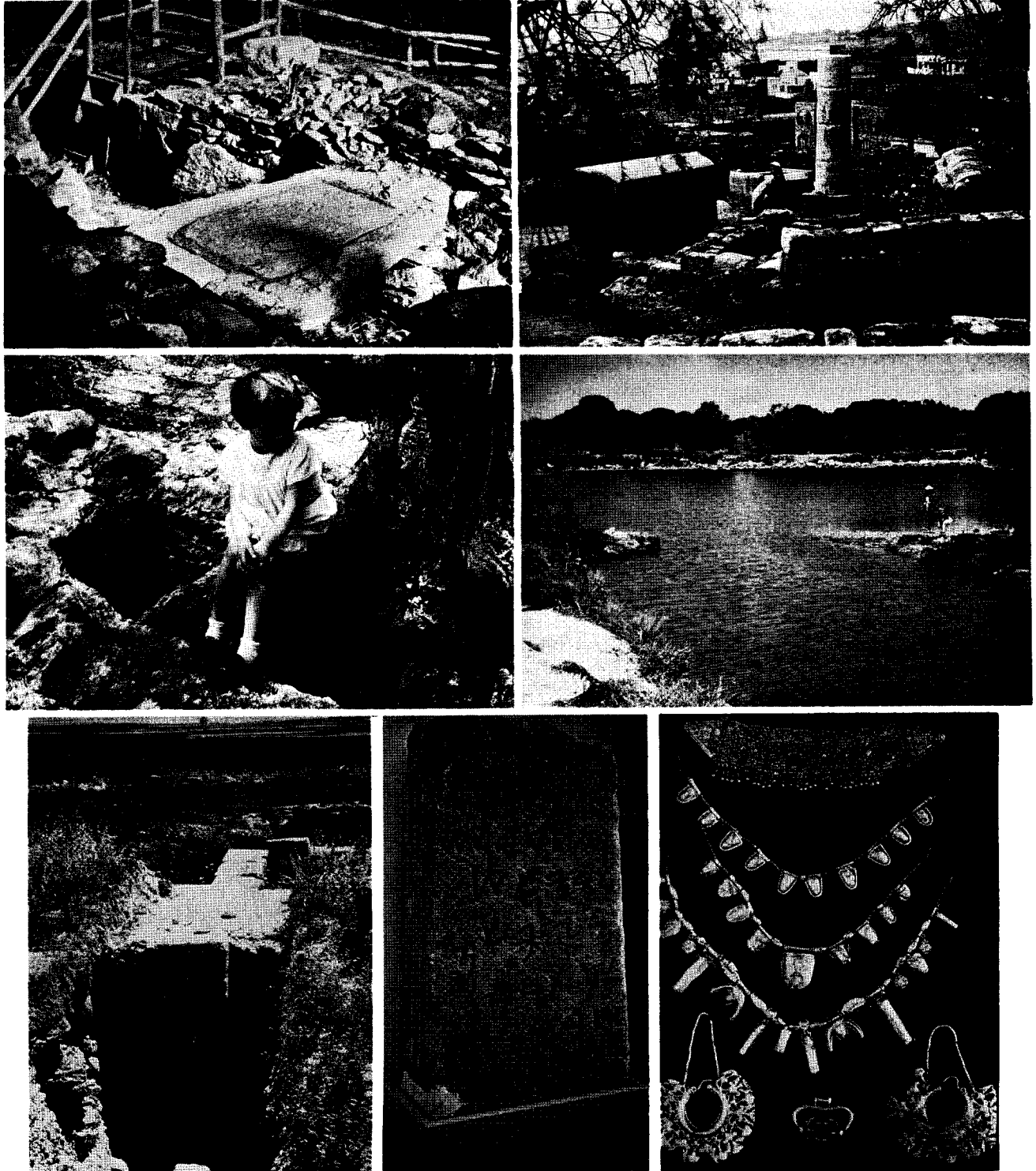
The plan developed, then, to study the Phoenician civilization, first in libraries and museums in the United States and afterwards in its Mediterranean setting. In the latter area I would begin in Lebanon and Israel in the east — where the Phoenicians themselves began—and work my way westward from there to Cyprus, Malta, Tunisia, Sardinia, and Spain in turn, as the Phoenicians worked their way westward, finally ending up with the colonies they planted beyond the Strait of Gibraltar on the Atlantic coast.

The idea was not to excavate—once again, this could come later—but to try to grasp an impression of the whole grand sweep of Phoenician exploration and colonization by visiting as many ruins, studying at as many museums and libraries, and conferring with as many scholars as possible, first in America, then in the Mediterranean area.

As the plan materialized, the principal field trips came into being as follows: California, October 24 to November 4; the eastern United States, November 27 to December 21; and Europe and lands of the Mediterranean, January 31 to June 13. The itinerary of the last-mentioned and major journey of the year included in turn France, Greece, Egypt, Lebanon, Cyprus, Turkey, Israel, mainland Italy, Malta, Sicily, Sardinia, Tunisia, Spain, and Great Britain (cf. Newsletter, 115.2).

Careful daily records kept during these absences from the BYU campus show totals of 77 archaeological sites visited during the year, 66 museums, 23 libraries, and 98 scholars. Six hundred and one 35 mm. photographs, mostly in the form of color transparencies, were taken during these travels, which, along with 146 commercial slides purchased along the way, make a total of 747. The 80 slides shown at the Symposium were selected from these and arranged to illustrate the advance of Phoenician civilization across the Mediterranean from east to west.

During these travels 74 "field notes" were dictated onto 12 tapes with the aid of a portable



UPPER LEFT: A supposed sacrificial altar at Mystery Hill, New Hampshire. Such features represent a culture that may be related to the "Megalithic" culture of the western Mediterranean area, c.1500 BC. UPPER RIGHT: At the area of the royal tombs, ancient Byblos. Four Phoenician sarcophagi (stone coffins) and a later Roman column may be seen. MIDDLE LEFT: A sepulcher of the Punic necropolis at Puig des Molins on the island of Ibiza, east of Spain. Note the ancient olive tree growing out of the entrance. MIDDLE RIGHT: *Cothon* (artificial interior harbor) at the ruins of the Phoenician island-fortress of Motya, off the west coast of Sicily. LOWER LEFT: A length of Phoenician wall unearthed during Italian excavations at Tas Silg on the island of Malta. LOWER CENTER: The Nora Stone, a Phoenician inscription dating to c.850 BC found on the island of Sardinia. The top line reads (r. to l.) t-r-sh-sh, "Tarshish" (cf. Jonah 1:3). LOWER RIGHT: Phoenician gold jewelry found at Aliseda, Spain. Photograph by National Archaeological Museum, Madrid.

recorder. From these tapes 355 typewritten pages of notes have been transcribed, which constitute an abundant source from which to draw to complete my writing plans.

PERHAPS A FEW INFORMAL observations about the status of Phoenician research now underway in various Mediterranean countries are in order. In evaluating them please keep in mind that in no case was it possible for me to spend more than a few days in any one country. These remarks will therefore have only a tentative validity.

The Lebanese, who are probably the purest descendants of the ancient Phoenicians, are now in the process of awakening to the greatness of their past. Although Arabic in speech because of the Moslem conquest of the seventh century AD, they are nevertheless becoming aware that they *are Phoenicians*. Great excavations have been carried out at Byblos and Tyre, those at the former site throwing light on Phoenicia in the Bronze Age prior to c.1200 BC and those at the latter, on Phoenicia in Hellenistic and Roman times following c.300 BC. The great unknown in Lebanese archaeology is the in-between Iron Age, the period from c.1200 to c.300 BC. The excavation of Sarepta that was to have been undertaken last summer by Dr. James B. Pritchard of the University of Pennsylvania will doubtless do much to close this information gap.

Illustrative of the newly-awakened Phoenician awareness among the Lebanese was an invitational scholarly conference held in 1967 on the campus of the American University of Beirut. Entitled "The Role of the Phoenicians in the Interaction of Mediterranean Civilizations," the meeting commemorated the one-hundredth anniversary of the founding of the AUB. The volume containing papers delivered at the symposium came off the press only last spring (Ward, 1968).

Israel is an archaeologically-active nation. Many sites have been excavated which represent the Canaanite Bronze Age: Megiddo, Beth Shan, Lachish, Jericho, Ashdod (Newsletter, 86.0), and Hazor, for example. But only a few along the north coast, such as Dor and Atlit, have been looked into that could be said to represent the Phoenician maritime age of the first half of the first millennium BC. Achziv and Akko (Acre) to the north of Mount Carmel are excellent possibilities. Limited excavations at Achziv have lately been undertaken by M. W. Prausnitz of the Israel Museum.

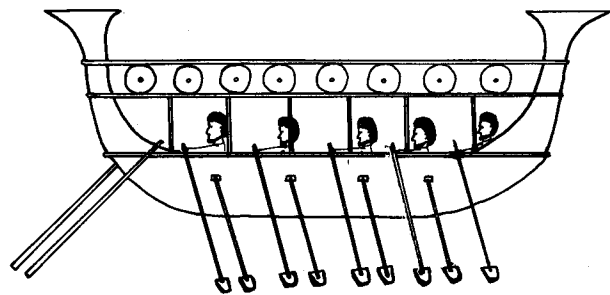
Cyprus held what may have been the first overseas colonies of the Phoenician civilization. One such was the kingdom of Kithion situated on the southeast coast facing Sidon and Tyre. Important

excavations of a large palace or temple at Larnaca are now in progress under the direction of Dr. Vassos Karageorghis of the Nicosia Museum. This place seems to have been the capital of ancient Kithion.

Professor Sabatino Moscati is the director of the Near Eastern Institute of the University of Rome. A major current field program of the Institute consists of a long-range investigation of the Phoenician civilization in the central Mediterranean area. Excavations are now going on at such sites as Monte Sirai, Sulchis, and Antas in Sardinia; Motya in Sicily; those of Cap Bon in Tunisia; those on the island of Pantelleria; and Tas Silg on the island of Malta. These are adding important new dimensions to our understanding of the Semitic cultural background in lands where archaeologists have heretofore given most of their attention to the classical civilizations.

The last five years have witnessed a heightened interest in Phoenician archaeology in Spain. Hermanfrid Schubart of the German Archaeological Institute in Madrid has carried out significant excavations at Toscanos on the south coast near Torre del Mar. Juan Pablo Garrido Roiz of the National Archaeological Museum, Madrid, is actively investigating the Huelva district, a productive mining area of Phoenician as well as modern times. Immanuel Ben-Dor of Emory University, Atlanta, Georgia, has recently excavated on the Rio Tinto. J. M. Luzon of the University of Seville and Antonio Garcia y Bellido of Madrid are also active in Phoenician research. Professor Juan Maluquer of the University of Barcelona lately organized a conference on the ancient Kingdom of Tartessos which drew together European experts from as far away as Sweden to discuss a pre-Roman indigenous Spanish civilization that had close commercial ties with the Phoenicians. The full publication of this symposium is momentarily expected.

Possibly the most exciting of all the current Phoenician studies in Spain are the American excavations of last summer at Cadiz, in an attempt to locate the temple of the god Melqart (Hercules).



A Phoenician merchant vessel without masts. Redrawn by Susan P. Stiles from Herman, *Peoples, Seas, and Ships*.

According to legendary sources Cádiz was founded by the Phoenicians in the twelfth century BC, three centuries before Carthage. In any case this city on the Atlantic coast in southwest Spain would very likely have been the last port of call for any planned Phoenician crossing of the Atlantic.

Italy and Spain thus appear to be the most active of the Mediterranean countries investigating Phoenician antiquity. But there is a significant difference between the two: whereas in Italy the whole effort seems to be the undertaking of a single research organization, namely the Near Eastern Institute of the University of Rome, in Spain the interest seems to be diffused throughout a variety of scholarly groups that have no direct connection with each other. The Spanish effort may therefore soon develop into the most productive research movement of any in the world concerned with the ancient Phoenicians.

SUMMARY

To summarize what has happened in recent years, especially in 1968 and 1969, we may say that scholars—especially those of Mediterranean countries—have awakened to an intense interest in the Phoenician civilization in its Old World setting on the one hand, while on the other hand there has developed—largely among American scholars—a heightened curiosity about evidence favoring ancient transatlantic crossings, particularly Phoenician ones. It may not be long until the whole subject of the origins of advanced civilization in ancient America by means of transoceanic diffusion from centers of Old World civilization can receive a fair and open-minded hearing on the part of the Americanist profession.

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118.2 POSSIBLE CRETAN INSCRIPTION FOUND IN GEORGIA. By Paul R. Cheesman, SEHA general officer. A review of "The Metcalf Stone," by Cyrus H. Gordon, in *Manuscripts*, Vol. 21, No. 3 (Summer, 1969), pp. 158-168.

This ten-page illustrated article by Dr. Gordon of Brandeis University tells of a recent discovery of apparent writing on stone in Georgia. In the autumn of 1966 a civilian employee at Fort Benning, Georgia, Manfred Metcalf, accidentally discovered a stone which had inscriptions on it. He cleaned it and turned it over to the Columbus Museum of Arts and Crafts. One of the directors, Joseph B. Mahan, Jr., took an interest in the stone.

Mr. Mahan had previously studied the Yuchi Indian tribe that was driven out of Georgia and since 1836 has lived in Oklahoma. Their legends suggested a transoceanic origin from the Mediterranean region about the middle of the second millennium BC. Certain Yuchi festivals, for example, are similar to ancient feasts reported in that Old World area. He suspected that the Metcalf Stone related to an early part of Yuchi history and contacted Dr. Gordon.

Dr. Gordon suggests in his article a correlation of the characters on the Metcalf Stone with the Minoan Linear A script (Northwest Semitic) and the Mycenaean Linear B script (Greek). No attempt is made to translate the inscription but only a proposal of some connection with these Aegean scripts.

Dr. Gordon inserts a chart from Pierre Honore's book, *In Quest of the White God*, which compares the Minoan Linear A and the Maya forms of writing. (Honore's volume is reviewed in the Newsletter, 94.3. Ed.) From another source he borrows a chart comparing Cretan and Aztec glyphs. He thinks the similarity of characters is hardly accidental and hypothesizes transoceanic contacts between the Mediterranean and the New World of about the middle of the second millennium BC.

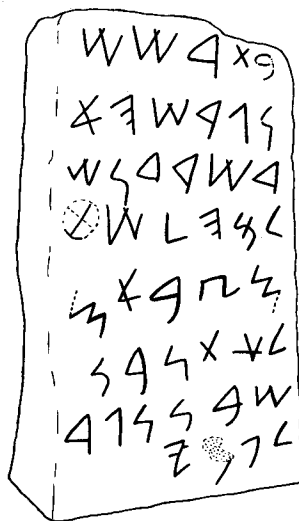
Dr. Gordon points out that his conclusions are not based on the data in this short article alone: "The facts pouring in from every side bring us to the same general conclusion that ancient American civilization was stimulated by transoceanic contacts from the east and west; among them contacts with the Mediterranean were especially creative" (p. 166).

Dr. Gordon's article projects a pioneer view into the world of professional skepticism as to the literacy of the pre-Columbian inhabitants of the New World. He makes the reader aware that he knows well of the existence of fake artifacts, but he also states his attitude against blind skepticism. He is noted for the research he is doing on the Paraiba text of Brazil (cf. Newsletter, 111.0; see also 118.0, above). This essay on the Metcalf Stone forms an additional part of the long-range project he has undertaken to investigate the problem of cultural diffusion from the Mediterranean area to the New World. Although this paper is stimulating it is far too short and needs much more in-depth research.

Mr. Mahan also has promised a report of the research he is doing, and this should be a further important contribution.

THE FRONT COVER. Perhaps the most striking artifact in the Provincial Archaeological Museum at Cádiz, Spain, is an anthropomorphic sarcophagus (coffin of stone) of an ancient Phoenician dignitary. Cádiz, ancient Gader or Gades, was founded in the twelfth century B.C. by the Phoenicians, according to legendary accounts. It was originally built on an island off the southwest coast of Spain, but this island has since become a peninsula connected with the mainland. It was very likely the staging point and last port of call for any voyages of exploration into the Atlantic world which the Phoenicians may have undertaken. Two thousand years later, Christopher Columbus set sail from there on two of his four voyages to America.

THE BACK COVER. The Nora Stone, a Phoenician inscription found on the island of Sardinia. See text, 118.0.



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