

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.

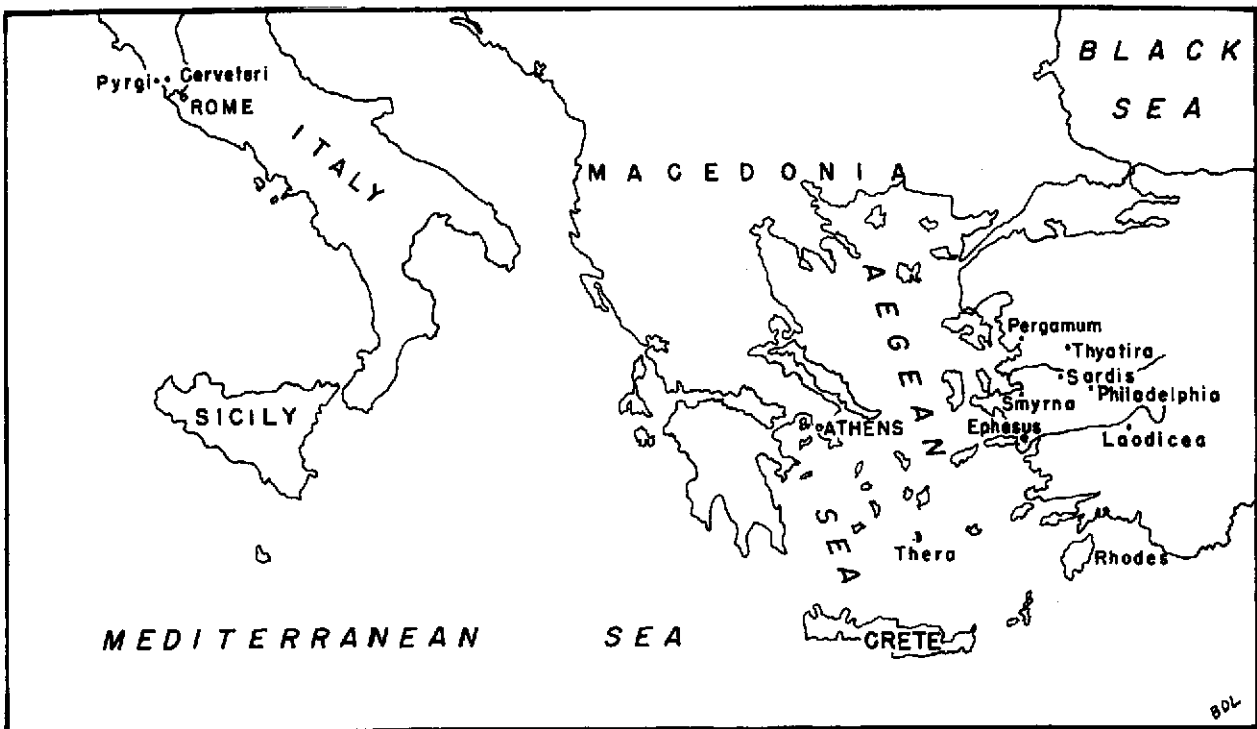


Fig. 1. A portion of the Mediterranean area containing sites mentioned in this issue of the Newsletter and Proceedings. Map by Bruce D. Louthan.

108.0 RAMSAY, *THE SEVEN CHURCHES, AND EARLY CHRISTIAN APOSTASY*. By Richard Lloyd Anderson, BYU professor of religion and history and SEHA vice-president. Summary of a lecture presented at the Seventeenth Annual Symposium on the Archaeology of the Scriptures and Allied Fields, held at Brigham Young University on October 14, 1967. Lecture title altered.

The substantial nature of the Revelation of John is established by the fact that it attracted the serious efforts of a scholar of the stature of Sir William Ramsay.

His reputation is fairly summed up as "the foremost authority of his day on the topography, antiquities, and history of Asia Minor in ancient times."<sup>1</sup> It is doubtful whether anyone since his death in 1939 has equalled his erudition, which grew out of impressive linguistic achievement and half a lifetime spent in the rigors of archaeological field work. As Ramsay matured in his scholarship, he developed an increasing conviction that the New Testament was solidly based on demonstrable physical facts in antiquity.

There is a neat coincidence of scholar and topic in

his classic study, *The Letters to the Seven Churches of Asia*.<sup>2</sup> In the fragmentary documents preserved from New Testament times, no area of the Church is so well represented as Asia Minor. Two of Paul's three great missionary journeys concentrated here, and the culminating work of Paul's life was the conversion of "almost all Asia" in the Roman province of that name, which was the site of the Seven Churches.<sup>3</sup> The beginning of wisdom in perceiving the divine message to the Seven Churches is that this is the most prosperous area of the Primitive Church. If Christianity is in peril here, *a fortiori* it will be in peril elsewhere.

Almost all interpreters admit that the Seven Churches must be representative in some sense of the Early Church. The number is one of completeness, and it is used in clear symbolic settings elsewhere in John's Revelation. Further, other active Christian branches existed in Roman Asia at the same time that the Lord's message came to these seven. Ramsay thought that the seven were distribution points for communicating to other branches. For the same reason they might have been administrative centers. Whether one stresses the number of the churches or their historical setting, the message to them has to be in some sense representative for the other Christian branches, if not the whole Church.

The main thesis of Ramsay concerning the Seven Churches is developed at length in his book, but has been concisely summed up as follows:

Ramsay . . . draws on his ample stores of knowledge to show that behind every one of the seven letters in Chapters 2 and 3 there lies an intimate knowledge of the church addressed. For Ramsay contends (sometimes, it must be confessed, with an excess of imaginative zeal) that the character of each church has been affected by the history of the city in which it has its life. Subtle or open allusions are made to local circumstances or traditions . . .<sup>4</sup>

If Ramsay sees certain descriptions of each city as deliberate attempts to communicate in local terms, much of this analysis remains impressive. For instance, Pergamum is called "Satan's throne." The high city acropolis, which was adorned with temples as a major showpiece of the pagan world, fits eminently this metaphor (see Figs. 2 and 3). Sardis is said to be a nearly-dead city in John's Revelation, and in actuality it was a mere shadow of the ancient Lydian capital (see Fig. 4).

Here arises the question of what is meant, however. Ramsay is quite right that the metaphor has

local significance, but he emphasizes an essentially physical interpretation. The fact that Sardis is but an archaeological site today is for him a fulfillment of this prophecy. Likewise, at Ephesus a materialistic interpretation is given. The heavy silt of the river Cayster had moved the city's harbor progressively away from the oldest Greek settlement, and the harbor that Paul landed at was filling up then and is but a marsh today (see Fig. 5). John prophesied that Ephesus would be "moved out of its place," and the physical changes in the setting of the city after that were the fulfillment, according to Ramsay.<sup>5</sup>

It is at this point that Thompson's comments on Ramsay's theory are a necessary warning. No one questions the value of the physical reconstruction of the setting of early Christianity, but that does not of itself give an insight into early Christianity:

Archaeology . . . may contribute something to our understanding of the peculiar problems that faced each of the churches. It cannot, of course, give us any information about the inner faith of the members of these churches.<sup>6</sup>

When Ramsay sums up his findings by stressing that the physical destruction or continuity of the Seven Cities fulfills the prophecy, one must ask whether that was the real point of the warning. When Christ wept for Jerusalem, it was not for the city itself (which has had a continuous history since that time) but for the people whose capital was there. They had failed to accept His invitation to come to Him.

Likewise, when severe warnings are given to the Seven Churches which may symbolize the entire Christian community, it is not the future of a particular city that is likely to be the issue, but the status of the Church before God. Granted that the message may come with local color, it is still basically a spiritual and not a physical message. If Ephesus has been moved out of its place and *rigor mortis* has come to Sardis, it is the Christianity of these places that has been lost, not the physical habitation of their cities. Once this is granted, the Revelation of John becomes an ultimatum, warning all early Christians that their apostasy will be complete in the absence of repentance.

A final illustration is the message of the Lord to the last church named, Laodicea. Ramsay did not develop the metaphor of the hot and cold water. The closest city to Laodicea was Hierapolis, visible eastward across the narrow valley and marked by the immense limestone deposits from its hot springs, remarkably like the Mammoth Hot Springs of Yellowstone National Park (see Fig. 6). This city of "hot water" utilized its resource



Fig. 2. The Acropolis Hill at Pergamum. S.D.A. Seminary Slide Collection, No. 924.



Fig. 3. The Altar and the Acropolis, Pergamum. Reconstruction by F. Thiersch.

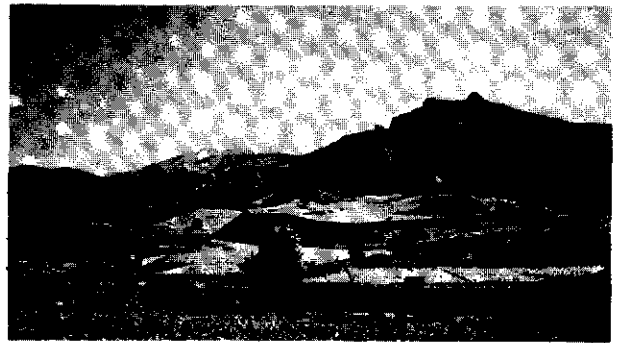


Fig. 4. Sardis. In the Sixth Century BC, the capital of Croesus, king of Lydia.

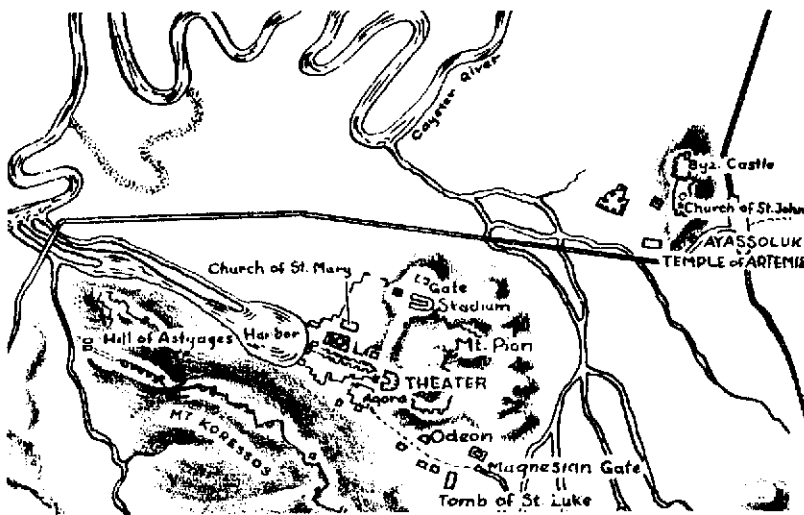


Fig. 5. Ephesus and its environs. Map by R. C. Snyder, from *The Biblical Archaeologist*, September, 1945, p. 63.

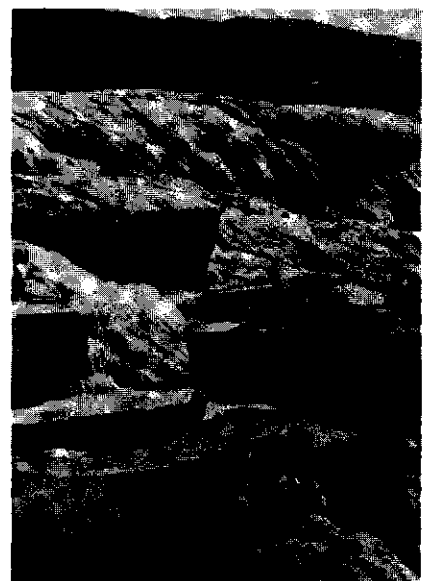


Fig. 6. Hot springs at Hierapolis.

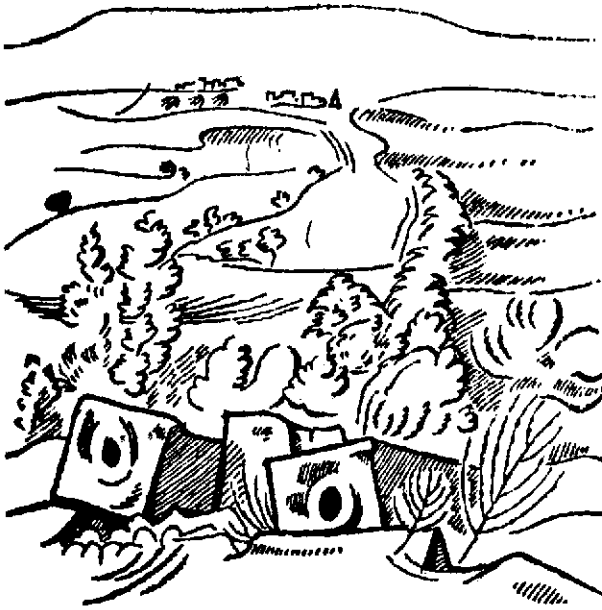


Fig. 7. Water pipe at Laodicea. The pipe sections were blocks of stone about three feet long, bored longitudinally and cemented end to end. Drawing from J. D. Douglas (ed.), *The New Bible Dictionary* (Eerdmans: Grand Rapids, 1962), p. 717.

in the yet-preserved baths. Other cities in mountainous Asia Minor were no doubt marked by the refreshing quality of their cold water. But the remaining conduits of the city water supply of Laodicea suggest that its water was probably tepid, warmed by the sun in running through stone-block pipes on the surface of the hot plain (see Fig. 7). If the traveller expected refreshing water, he might spit it out as unacceptable.<sup>7</sup> Through this metaphor the Laodiceans were warned of the Lord's rejection of the Church.

The Book of Revelation promises prosperity to no church. The faithful are promised martyrdom and a heavenly reward for their faith. The unfaithful are told that God will reject them, which is the message to both the first church (Ephesus) and the last (Laodicea). There are offered strict alternatives of either martyrdom or rejection. The third option of a successful and continuous Christian church is not found in Revelation. Ramsay is illuminating on the meaning of local color, but fails to elevate the real point of the Book of Revelation to a solemn warning of spiritual apostasy to the whole church.

#### NOTES

<sup>1</sup>J. G. C. Anderson, "Sir William Mitchell Ramsay," *Dictionary of National Biography*, ed. L. G. Wickham Legg (London, 1931-1940), p. 727.

<sup>2</sup>First published 1904. Reprinted by Baker Book

House, Grand Rapids, 1963.

<sup>3</sup>See Acts 19:10, 26, and 2 Tim. 1:15.

<sup>4</sup>Wilbert Francis Howard, *The Romance of New Testament Scholarship* (London, 1949), pp. 148-149.

<sup>5</sup>See Ramsay's summation, *op. cit.*, pp. 432-433.

<sup>6</sup>J. A. Thompson, *The Bible and Archaeology* (Grand Rapids, 1962,) p. 413.

<sup>7</sup>See M. J. S. Rudwick and E. M. B. Green, "The Laodicean Lukewarmness," *Expository Times*, Vol. 69 (1957-58), pp. 176-178.

108.1 *ATLANTIS FOUND AMONG GREEK ISLANDS?* About 370 BC the Greek philosopher Plato wrote two works, *Timaeus* and *Critias*, in which he made mention of a vast island called Atlantis, which sank beneath the sea in remote antiquity. Mediterranean peoples ever since have remembered the legend and assumed that the island lay beneath the waters of the Atlantic Ocean.

In the 1880's a well-known Philadelphia attorney and Minnesota congressman, Ignatius Donnelly, wrote a book (*Atlantis: The Antediluvian World*. Harper and Bros.: New York City, 1882) in which he proposed that the American Indians were descendants of escapees from the sinking continent. For the next two decades the Atlantis theory of American Indian origin overshadowed other views in most scholarly thinking.

In the present decade, however, a new theory of the Atlantis legend has taken shape—one which, if validated, will put the legend quite out of contact with the problem of the American Indian origins: the new theory places Atlantis within the bounds of the Aegean Sea, between Greece and Turkey (see Fig. 1).

The genesis and partial vindication of the new theory is revealed in recent news releases (see especially *Time*, July 28, 1967). Scholars have long puzzled over the causes of the sudden decline of the Minoan civilization of Crete (Newsletter, 62.1) around 1400 BC and the subsequent flowering of the Mycenaean civilization on the Greek mainland. As early as 1939 the Greek archaeologist, Spyridon Marinatos, proposed that the Santorin volcano, which erupted in what may have been the greatest explosion in human history, was the cause of the Minoan decline.

Santorin, or Thera, located in the Aegean Sea about 60 miles north of Crete, is a crescent-shaped island about eight miles across that is actually only a part of the rim of an ancient volcano of tremendous proportions. Its eruption is calculated to have occurred about 1400 BC, and the resulting tephra or volcanic ash is very thick on the island and beneath the surrounding waters. Dr. Marinatos believed that the ash had made Crete uninhabitable and had forced the surviving Minoans northward to the Greek mainland.

It was in 1960 that the Greek archaeologist's hypothesis was linked with the legend of Atlantis. Professor Anghelos Galanopoulos of the University of Athens, director of the Greek Seismological Institute, proposed at an international conference in Helsinki, Finland, that Plato was correct in the matter of Atlantis but had simply mislocated it. It had actually been an island kingdom in the Aegean, remnants of which, after the sinking, were Thera and Crete.

Plato's information came in the first place from the Greek lawgiver, Solon, who around 600 BC had spent 10 years in Egypt where he had learned it from the native priests. These had declared that the eruption took place about 9,000 years before Solon's visit and that Atlantis was a land of continental proportions.

Professor Galanopoulos believes that Solon somehow mistook by a factor of 10 the figures given him by the priests. Thus, if 900 rather than 9,000 be added to the date of Solon's inquiry the result is about 1490 BC, which is close to the date of the geological evidence for the eruption of Santorin. Similarly, if the size of the land area given by Solon be divided by 10 the result fits neatly into the area of the Aegean Sea.

Plato states, however, that Atlantis was located beyond the Pillars of Hercules, a designation usually taken to refer to Gibraltar. But there was also a location in ancient Greece called the Pillars of Hercules.

In 1966 James W. Mavor, Jr., a marine geologist connected with the Woods Hole Oceanographic Institution of Massachusetts and the inventor of *Alyon*, the research submarine that found the American H-bomb lost off the coast of Spain, sailed to Thera. His seismic soundings suggested that he was dealing with the same place Plato had described. He organized an archaeological expedition headed by Dr. Marinatos and including Emily Vermeule, professor of art and Greek at Wellesley College, Boston, and a research fellow at the Museum of Fine Art.

In July, 1967, Mr. Mavor and Professor Vermeule announced the discovery of a large ruined city beneath the volcanic ash at the south end of Thera. Measuring about one-half mile square, the city is estimated to have contained 30,000 inhabitants. Private houses up to three stories high are still standing. Inside are household furniture and other artifacts. Walls are painted with Minoan-like marinescapes.

Although animal bones were found, no human skeletons or gold has come to light, which suggests that the citizens may have had advance warning of the eruption.

The settlement was certainly Minoan, according to Professor Vermeule. Mr. Mavor adds, "Plato described a flourishing metropolis, and now we've found one." A 10-year excavation costing \$1,000,000 is planned.

If future investigations bear out the new Galanopoulos theory—namely, that the correct location of Atlantis is in the Aegean region—they will thereby automatically take it out of the Atlantic Ocean. Such a development would seem to remove the only real support—an old misunderstood legend—that the Atlantis theory of American Indian origins ever had. Students of New World antiquity will thus have one less hypothesis to complicate the scene.

108.2 *INSCRIBED METAL PLATES*. Two archaeological discoveries of inscribed metal plates from pre-Roman Italy—and an instance of such plates having been kept in a synagogue in southern India since the Fourth Century AD—have been reported in recent news releases and journal articles.

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 3½ by 7 inches and are inscribed on one side only. Each is

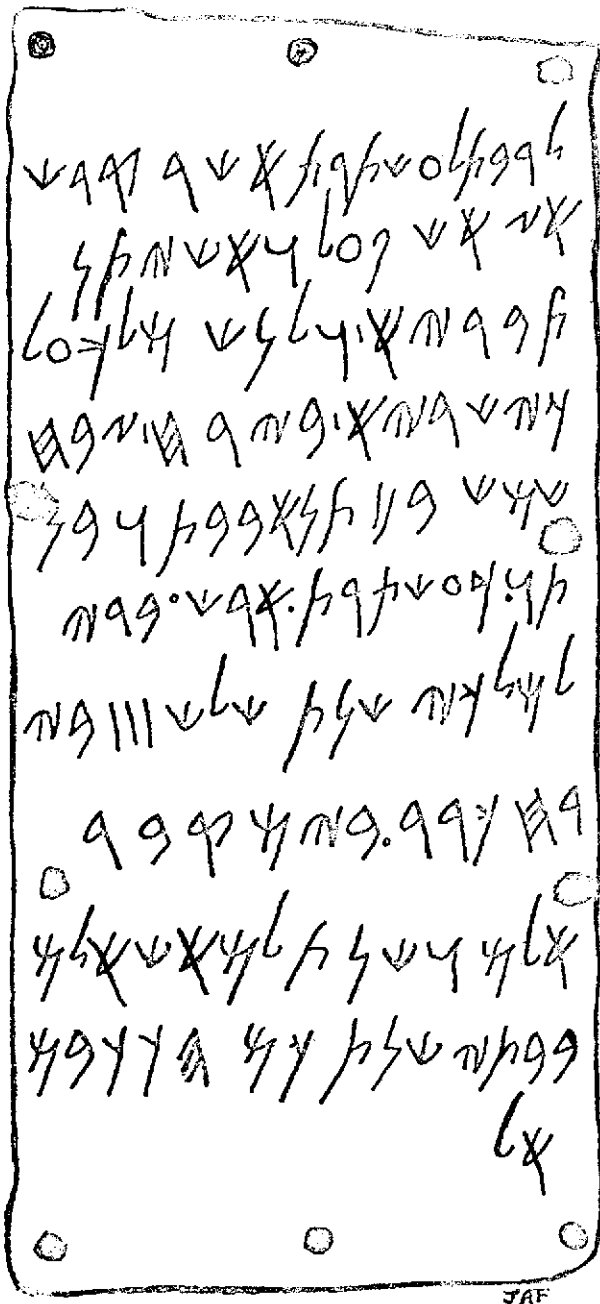


Fig. 8. The Phoenician tablet from Pyrgi. Drawing from Fitzmyer, p. 286.

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.

108.21 *Lead Tablet Found Near Cerveteri.*

Another long inscription in the ancient Etruscan language, in fact one of the longest ever found in modern times, was reported in 1966. Three fragments of a thin sheet of lead 12 inches long were found in a deep pit or well in front of a temple built to Minerva, Goddess of Wisdom, whom the Romans later inherited from the Etruscans.

The find was made at Punta della Vipera, near Cerveteri, by a crew working under the direction of Professor Mario Moretti. Cerveteri (ancient Caere) was an important center of the Etruscan civilization. The crew had dug at the Temple of Minerva since 1964. They had completed their project and were about to leave but decided to dig a little deeper, “just in case.”

The tablet contains 35 whole words and parts of about 50 others. They are written on both sides of the tablet. They appear to be concerned with a temple ritual to the goddess Minerva.

Professor Moretti estimated the temple to have been built in about the Sixth Century BC, destroyed by fire, then rebuilt in about the Fourth Century BC. The lead tablet would doubtless date to about the same period.

The Punta della Vipera find is felt to be of tremendous importance for the eventual decipherment of the Etruscan script.

108.22 *Metal Plates Illustrated?* An ancient Etruscan engraving on the back of a bronze mirror illustrates what may be a set of inscribed metal plates (see Fig. 9).

The drawing is here reproduced from an old book published in Berlin in the 1890's (Gerhard, Vol. 5, Plate 127). The scene comes from a mirror found near Bolsena, Italy, and later taken to the British Museum. The engraving of mythical and legendary scenes on the backs of bronze mirrors was a favorite form of Etruscan art.

Curt H. Seemann of Hamburg, Germany, an SEHA general officer, has summarized the portion of the German volume that tells about the engraving (Gerhard, Vol. 5, pp. 166-172). The following is based on his summary:

The engraving records an incident from one of the Etruscan epic tales. The names of the persons involved are inscribed next to their heads. The central figure is Cacū, the young man who is playing the lyre. His companion in the foreground is named Artile. From behind a rock peers a demon with pointed ears, horns, and hair on end. The two soldiers at the sides are the brothers Avle and Caile Vipinas. Unnoticed by Cacū and Artile, the warriors seem ready to fall upon them. The episode took place in a wooded mountain.

It can be gathered from the evidence that Cacū the Seer, accompanied by Artile, was on a journey to

enemies of the Etruscans, probably the Romans, to deliver oracles and secret teachings. While on this journey they were captured by the Vipinas brothers.

The Vipinas brothers were actual persons, important in Etruscan military history. They were contemporaries of Servius Tullius, who reigned over Rome from 578 to 534 BC.

Of special interest is the youth Artile, who holds what appears to be a diptych, a set of two tablets or plates held together by hinges. In using such plates the ancients wrote upon them with a stylus. The diptych here shown is inscribed with Etruscan letters. It may have contained the oracles which had been entrusted to Cacū and his companion.

The material of which Artile's plates were made, whether wood or metal, cannot of course be determined from the engraving on the back of the Bolsena mirror. But in any case a young man reading a set of metal plates in the Mediterranean area of around 600 BC must have looked very much like the figure shown here.

108.23 *Copper Plates Kept at Cochin.* Two copper plates, recording a charter granted to Jews in southern India in the Fourth Century AD, were reported in 1966.

Cochin, a seaport on the old Malabar Coast of southern India, contains a colony of Jews which seems to have been there since the First Century AD. According to synagogue records they arrived in AD 72.

(The great Jewish rebellion of AD 66 against the oppression of the Roman Empire ended in AD 70 with the fall of Herod's temple, although less than 1,000 Zealots held out at Masada for three more years. See Newsletter, 88.0.)

In AD 379 Parkaran Iravi Vanmar, a king in southern India, granted a charter to the Jews of Cochin guaranteeing their protection "so long as the world and moon exist." The charter is written on the two copper plates in an extinct language of the Malayalam family. The plates have been hidden during the many persecutions which the Jews have suffered in India. They were seen recently at a Cochin synagogue by visitors from the outside world.

108.24 *Book of Mormon Inscribed on Metal Plates.* When the Book of Mormon was first published in 1830, its claim that it was a translation of an ancient New World record inscribed on metal plates, seemed very improbable. The course of archaeological discovery since that date, however, has emphasized the fact that to inscribe important records on metal plates was a well-known practice of the ancient Near East and surrounding lands. It is interesting to note that in most cases the inscribed messages are sacred in nature or are international treaties, charters, etc. (cf. Harris, 1957).



Fig. 9. Engraving on the back of the bronze mirror from Bolsena. Gerhard, Vol. 5, Plate 127.

Many instances of metal plates have been found to date in the ancient New World, but evidence that these were inscribed is generally lacking.

108.25 *SEHA Leader Studies Metal Plates.*

Dr. Franklin S. Harris, Jr., general officer and former president of the SEHA and former professor of physics at the University of Utah (Newsletter, 37.00), has done research on ancient metallurgy and related matters for a number of years. In 1957 he compiled a list of 62 known instances of inscribed metal plates in the Old World, ranging across the central landmass from Portugal to Java (Harris, 1957). Copies of the article containing the list were distributed to all Society members at the time (Newsletter, 46.20).

In 1961 Dr. Harris read a paper on the subject before the Society's Thirteenth Annual Symposium on the Archaeology of the Scriptures (Harris, 1962). The Newsletter contains several references to his research (4.5, 15.4, 66.04).

(For other Newsletter references to ancient metallurgy see 24.02, 45.30, 85.02, and 99.8. See also Putnam, 1964, 1966; Sorenson, 1954.)

Dr. Harris' research is summarized in a pamphlet, *Gold Plates Used Anciently* (Anonymous, 1967), which may be obtained by SEHA members. See the blue list entitled "Publications for Sale," copies of which will be mailed to all members about October 1.

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108.3 *SYMPOSIUM DATE NEAR*. Saturday, October 12, is the date of the forthcoming Eighteenth Annual Symposium on the Archaeology of the Scriptures. All SEHA members are urged to attend; the public is also cordially invited.

Members and their partners will be admitted to the day-long event free of charge upon presentation of their membership cards. Non-members will be charged 75 cents per person. The Symposium will be held on the BYU campus, in Room 184 of the Jesse Knight Business Building.

Dr. Welby W. Ricks, symposium chairman, has announced the following as members of the Symposium Committee to assist with arrangements: Sidney B. Sperry, BYU professor of Old Testament languages and literature; and M. Wells Jakeman and Ross T. Christensen, BYU professors of archaeology and anthropology.

Brief but important business meetings, having to do with the election of SEHA officers for a three-year period and the proposed incorporation of the Society, have been scheduled in connection with the Symposium.

A copy of the symposium program will soon be mailed to Society members.

108.4 *DEGREES AWARDED*. By Bruce D. Louthan. Brigham Young University awarded 11 bachelor's



degrees and three master's degrees to students in its Department of Anthropology and Archaeology at the May and August, 1968, commencements. This is the largest group ever to receive degrees in this department in any one year.

108.40 *Master's Degrees.* Three Master of Arts degrees in archaeology were awarded.

*Erlinda Diwa Montillo*, Quezon City, Philippines, surmounted a language barrier with seeming ease to win her degree at the August graduation. Coming to BYU in 1964 with a bachelor's degree from the Philippine Women's University, Miss Montillo served as secretary of the student club, teaching aid, museum aid, and finally graduate teaching assistant while in the Department. During the spring term, 1967, she worked at the Calico "early man" site near Yermo, California, under the sponsorship of the National Geographic Society and the general direction of Dr. L. S. B. Leakey. She was also honored as the Utah recipient of the International Altrusa Award for the school year, 1966-67. Her thesis, entitled "A Study of the Prehistoric Settlement Patterns of the Provo Area in Central Utah," furthers previous work done in Utah Valley by Carl Hugh Jones. (Newsletter, 98.5, 98.7, 100.32, 100.45, 102.8, 105.52.)

*Leland Gilson*, Ontario, California, transferred to BYU from Chaffey Junior College where he had majored in mechanical engineering. His baccalaureate from BYU in 1966 was in archaeology, and he was awarded his Master of Arts degree in the same field in August of this year. While at BYU Mr. Gilson was active in field work in Utah, especially at Spotten Cave in southern Utah County, and spent the summer of 1965 in the Dakotas with the Smithsonian Institution's River Basin Archaeological Survey. He was also museum aid at BYU for the spring term, 1967. Mr. Gilson's thesis is entitled: "An Archaeological Survey of Goshen Valley, Utah County, Central Utah." He is now in the doctoral program in anthropology at the University of Arizona in Tuscon. (Newsletter, 96.75, 98.40, 100.43, 101.5.)

*Edward A. Wheeler*, Palo Alto, California, a 1965 graduate from BYU with the BA degree in archaeology, received his Master of Arts degree in this field at the May commencement. Mr. Wheeler came to BYU from Utah State University in 1964, where he had majored in political science. While in the Department he served as a teaching aid and a museum aid. Also, in the fall of 1965 he assisted in an archaeological reconnaissance in central Utah under the direction of Dr. Jesse Jennings of the University of Utah. His thesis is entitled: "An Archaeological Survey of West Canyon and Vicinity, Utah County, Utah." After leaving BYU (but before receiving his master's degree) he did further graduate study at the University of Missouri and served as an assistant to the director of its anthropology museum. He

is now understood to be teaching anthropology at a California state junior college. (Newsletter, 91.12, 96.74, 96.30, 96.32, 100.44.)

108.41 *Baccalaureate Degrees.* The class of '68 includes four Bachelor of Arts degrees in archaeology and two in anthropology, together with five Bachelor of Science degrees in anthropology. All but two were awarded in May.

*Dorothy Louise Dewitt Escobar*, San Jose, California, completed her degree in archaeology in August. While at BYU Mrs. Escobar served as secretary, vice-president, and president of the student club, then known as the Campus Chapter of the University Archaeological Society. She is now filling the role of housewife and has two children. (Newsletter, 66.4, 69.30, 73.41.)

*Harlan C. Ashby*, Rialto, California, received his degree in archaeology at the May commencement and has now been admitted to the Graduate School of the University of New Mexico. He excavated at the Calico "early man" site near Yermo, California, and, during the 1967-68 school year, served as a reader in archaeology at BYU. (Newsletter, 100.46, 105.52.)

*Larry D. Davis*, Price, Utah, won his degree in archaeology in May and will enroll this fall as a graduate student in this field at BYU. Since 1958, when he transferred from Carbon County Junior College, and with time out for military service, Larry has been active in field work in the Department. He was a museum aid, 1967-68. Last spring he was one of two students who accompanied Dr. Ray T. Matheny on the BYU-New World Archaeological Foundation reconnaissance in the State of Campeche, Mexico. During the past year Mr. Davis and his wife, Judy, opened their home on two occasions to host informal social gatherings of the student Anthropology-Archaeology Club. (Newsletter, 105.52, 105.53, 106.90.)

*Richard L. Hansen*, Clearfield, Utah, earned his degree in archaeology last May also. He spent the summer of 1966 excavating at Nauvoo, Illinois, under Nauvoo Restoration, Inc., and the summer of 1967 in Mexico City in the BYU Summer Residence Program. He was the publicity chairman of the Anthropology-Archaeology Club, 1967-68. He entered the US Army shortly after graduation and is now in Officer Candidate School at Fort Sill, Oklahoma. (Newsletter, 100.42, 106.97.)

*Judy Kaye Pruden*, Redland, California, was the only female "Bachelor" in the Department at the May graduation, receiving her BS degree in anthropology. She served as a reader in anthropology during the 1966-67 and 1967-68 school years. She was vice-president of the student club in the fall term and acting president during the spring term, 1966-67. Interested in archaeology, she

assisted in field work in southeastern Utah and co-authored the paper, "Recent Developments as to Theories of Transoceanic Influences on the New World," for the SEHA Sixteenth Annual Symposium in 1966. (Newsletter, 100.0, 100.32, 100.33.)

*Tanyu Q. Howard*, Deep Run, North Carolina, received his Bachelor of Science degree in anthropology in May. Mr. Howard, a Cherokee, used his Indian connections to help him in field research. His study of the Native American Church and its ceremonial use of peyote was presented to the Anthropology-Archaeology Club on May 15.

*Kjartan T. Magnusson*, Lemon Grove, California, also finished his Bachelor of Arts degree in anthropology in May. Last year he was instrumental in assembling a fine selection of graduate-school catalogues for use in student advisement in the Department. He is now enrolled for graduate study at the University of Nebraska, where he has a teaching assistantship in social-cultural anthropology.

*Eugene L. Mendonsa*, Red Bluff, California, received a Bachelor of Science degree in anthropology in May. He served as president of the student club and undergraduate teaching assistant in social anthropology during the past school year. He will enter the BYU Graduate School this fall with a sociology major and a social anthropology minor. (Newsletter, 105.52, 105.53.)

*Richard B. Stamps*, Oakdale, California, graduated in May with a Bachelor of Arts degree in anthropology. He was a museum aid and the vice-president of the student club during the 1967-68 school year. (Newsletter, 105.52, 105.53.)

*Robert L. Whitehead*, San Francisco, California, received the BA degree in anthropology in May. He intends to enter the business field.

*Donald R. Brown*, Castro Valley, California, graduated in August with a BS degree in anthropology. Having served 10 years in the law enforcement profession before entering BYU, Mr. Brown will enroll this fall for graduate study in the BYU Institute of Government Service and plans to train for teaching in this field.

108.5 *RETURNS FROM SABBATICAL LEAVE*. Dr. M. Wells Jakeman, BYU professor of archaeology and anthropology and general editor of the SEHA, returned to the campus in June from a sabbatical leave of absence which began February 1 (Newsletter, 102.5).

Dr. Jakeman did research at the Peabody Museum of American Archaeology and Ethnology, Harvard University, as well as at several other institutions in eastern United States. He reports that this was mostly a task of gathering additional material on ancient Mesoamerican art and iconography for the new edition

of his monograph on Stela 5, Izapa, the "Early Maya" tree-of-life sculpture that has been found in southern Mexico.

108.6 *APPOINTED TO MUSEUM POST*. Carl Hugh Jones, SEHA general officer, has been appointed curator of anthropology at the Nebraska State Historical Society, Lincoln, Nebraska. He writes enthusiastically that he will be engaged in archaeological field work and that his position is comparable to that of a state archaeologist.

Mr. Jones graduated from BYU with the MS degree in archaeology in 1962. He was a member of the fifth and the sixth BYU archaeological expeditions to Middle America in 1958 and 1961. He was the founder of the Man and His Bread Museum at Utah State University in Logan, Utah, and has also served at the Temple Square Museum, Salt Lake City, the Oakland Public Museum, California, and the Stuhr Museum of the Prairie Pioneer, Grand Island, Nebraska. In 1962 he was elected a general officer of the SEHA. (Newsletter, 47.00, 73.0, 77.1, 82.1, 86.54, 96.72, 101.8.)

108.7 *RECEIVE DOCTORATES*. By Bruce D. Louthan. Two faculty members in the BYU Department of Anthropology and Archaeology received their long-awaited "licenses" in June.

*Dale L. Berge* received his Ph.D. degree in anthropology on June 1 from the University of Arizona. His dissertation subject was: "Historic Ceramics of the Southwest." He employed the type-variety classification system in his analysis and systematizing of late southwestern US pottery. Dr. Berge had previously won the BS degree in geology and the MA degree in archaeology from BYU. He returned last spring as a sabbatical replacement for Dr. M. Wells Jakeman. (Newsletter, 91.10, 105.51.)

*Ray T. Matheny* ended the long, hard road on June 6 by earning his Doctor of Philosophy degree in anthropology from the University of Oregon. Dr. Matheny's dissertation employed the type-variety system to classify and report the pottery finds of BYU expeditions to Aguacatal, Campeche, Mexico. He entitled it, "The Ceramics of Aguacatal: A Study in Method." Before coming to BYU Dr. Matheny had served for 12 years in the US Army Air Force, and he carries his interest in flying over into his archaeological reconnaissance. He earned both the BA and MA degrees in archaeology from BYU in 1960 and 1962, respectively. (Newsletters, 69.4, 83.6.)

108.8 *NAUVOO: SOME CORRECTIONS*. Dr. T. Edgar Lyon, research historian for Nauvoo Restoration, Inc., noted several misstatements of fact in the articles about Nauvoo in the August 10 issue of the Newsletter

and Proceedings (107.1, 107.2). At our request, in order to set the record straight, he has kindly prepared the following statement:

Article 107.1, page 2. In the second paragraph a few minor changes are needed. The first archaeological work at Nauvoo, in 1962, was done by Southern Illinois University (Carbondale Campus) under contract with the Presiding Bishopric of the LDS church, not by Nauvoo Restoration, Inc. The first archaeological work by NRI was conducted in the summer of 1965, on the Brigham Young lot.

In the same paragraph a statement is made that the National Park Service has not provided any monetary support. Actually, the Service gave the first contribution to NRI, which paid for the first year of historical research and the publication of a report by David E. Miller concerning the acquisition of land by the Mormons at Nauvoo, a summary of their local problems in Illinois, and a condensed account of the Mormon migration to the West.

Page 9. The closing sentence of the first paragraph states that Brigham Young built the two-story portion of his house in 1843 and apparently two additional structures on the lot. The implication is that he did the actual building; whereas, the evidence indicates that he hired a contractor, and President Young's participation would have been limited to perhaps observations and suggestions.

On the same page under the heading, "The Temple Site," the third paragraph states that the temple floor was sloping and of sand. The excavation of June, 1968, uncovered a small section of the original temple floor intact, about 4 by 7 feet in extent. It is paved with red bricks laid in a herringbone pattern, and the evidence indicates that the sand was simply a filler and water-drainage device placed between the bricks and the underlying clay. Apparently most of the bricks had been sold as salvage, which accounts for so few being found in place.

Under the heading, "The Edwin Webb Blacksmith Shop," second paragraph, a statement is made that Edwin's brother Pardon owned a two-story brick home between the shop and the corner of Granger Street. This was a supposition which has now apparently been refuted. Pardon Webb spent very little time in Nauvoo, having lived in Adams County and in Michigan for evidently more than two years while his brothers were at Nauvoo. He was taxed at Nauvoo one year but apparently only for his personal items, indicating he was perhaps living with one of his brothers or a tenant on someone's property. The house referred to belonged to a Brother Norris, rather than the Webb family.

In the fourth paragraph under this same heading, the author referred to the stone curbing. We have no

evidence that this curbing dates to the Mormon period. Local tradition assigns it to the 1860's or 1870's, when the Germans enjoyed a temporary increase in prosperity in Nauvoo.

The "Conclusion" needs a bit of readjusting in its arithmetic. The author says there are concrete data describing at least 1,500 homes in the city. We would certainly like to know where this information was found, as we have uncovered no such reports. Then he says we are attempting to document an additional 1,000 and makes these two figures total 2,000. As a matter of fact, there is no thought whatever of digging the sites of many of these homes, as our restoration work contemplates not more than perhaps 40 buildings in the restored area.

Article 107.21. The author reported in the first paragraph that Dr. Dale L. Berge and his crew would excavate the foundation of the third building in the Ivins complex. After this article was written the Jonathan Browning site was acquired, and Dr. Berge and his crew have spent the entire summer just past excavating the land occupied by this well known gunsmith.

The second paragraph states that Mr. Harrington was to direct the work on the Temple Block; whereas, he and his crew have spent the entire summer at the Webb blacksmith shop. However, his wife, Mrs. Virginia Harrington, spent the first half of the summer with a crew at the Temple Block and the second half excavating the basement of the third building of the Times and Seasons complex.