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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.

101.0 NEWSLETTER GIVEN NEW NAME. The official publication of the Society for Early Historic Archaeology, known through its first 100 issues as the UAS Newsletter, will henceforth be entitled the Newsletter and Proceedings of the SEHA. The present issue, Number 101, is the first to bear the new name and masthead.

The UAS Newsletter was so called in recognition of the Society's previous name, University Archaeological Society, which was used until May, 1965 (Newsletter, 95.0). At that time the organization's name was changed by constitutional amendment to Society for Early Historic Archaeology, as at present, but it was decided to retain the then-current name of the Newsletter until it should have reached its 100th issue (see Newsletter, 95.1).

An "Index to the First One Hundred Issues" of the Newsletter has recently been distributed to Society members. It contains four parts: "Scriptural References," "Subjects," "Persons and Deities," and "Places."

The choice of the new name for the Newsletter was announced by Dr. M. Wells Jakeman, general editor of the SEHA and chairman of its Publications Committee. It was approved at a meeting of the Society's Executive Committee last February 23.

In addition to the adoption of a new name for the Newsletter, the Publications Committee has approved other changes in the Society's publication program, according to Dr. Jakeman. One of these is the regular inclusion in each issue of the "Newsletter and Proceedings," beginning with the present number, of one or more articles in the Society's fields of interest (usually non-technical reports of original research, in some cases of considerable length), such as the papers read at the annual symposia on the archaeology of the Scriptures.

Other changes are adjustments in the long-range plan for the "Special Publications" of the Society

(occasional publications in the organization's fields of interest, some of them major works). For instance, instead of a single series of such publications, as heretofore, all works of a general and non-technical nature will henceforth be issued in a "General Series," while somewhat more technical studies will appear in other series of monographs.

Dr. Jakeman has promised, for a forthcoming issue of the Newsletter and Proceedings, a prospectus of the Special Publications according to the revised plan, including those already published or now ready for the press or in preparation.

101.1 SYMPOSIUM TO BE HELD IN OCTOBER. The Seventeenth Annual Symposium on the Archaeology of the Scriptures will be held in October, 1967, according to a recent decision of the Society's Executive Committee.

The Symposium is an annual one-day event, traditionally co-sponsored by the SEHA and the BYU archaeology-anthropology department. It will probably be held on a Saturday.

Society members who wish to participate in the Symposium should begin planning their papers. Further announcement will be made in the Newsletter.

101.2 BABEL ACCOUNT FOUND AT KISH. Dr. Samuel Noah Kramer, American expert on the Sumerian civilization, has reported discovering a cuneiform inscription from ancient Kish which is similar to the biblical account of the great tower and the confusion of tongues as recorded in Genesis 11:1-9.

Dr. Kramer's report was presented before a meeting of the American Oriental Society, held at Yale University late in March. Thirty-one cuneiform tablets found 30 years ago at Kish in southern Mesopotamia have now been translated. They contain a story composed c.2000 BC which recounts that Enki, god of

wisdom, "changed the speech of man, that had until then been one."

This information is in a footnote at the end of an article in the March 31, 1967, issue of Time magazine, pp. 86-89, entitled "Museums: Custodian for the Fertile Crescent." The article itself tells of the inauguration, last November, of the new six-million-dollar Iraq Museum. According to Dr. James B. Pritchard, U. of Pennsylvania archaeologist, it is "by far the most impressive museum" in the Near and Middle East.

Included in the article are two pages of color photographs of some of the institution's outstanding antiquities. On page 87 is a statue of Shalmaneser III (858-824 BC), king of Assyria who, according to his "Black Obelisk," received tribute from Jehu, ruler of the Northern Kingdom of Israel (II Kings 10).

101.3 LEBOLO'S MUMMIES REDISCOVERED: CONTRIBUTIONS TO THE ARCHAEOLOGY OF THE PEARL OF GREAT PRICE. Three more of the papers read at the Society's Sixteenth Annual Symposium on the Archaeology of the Scriptures, held last October 22, are published in the present issue of the Newsletter and Proceedings; two of them report the discovery--in Turin and Philadelphia--of some of Antonio Lebolo's Egyptian mummies.

(One of the symposium papers, "Twenty Years of Archaeology at BYU," appeared in the December 17 issue; see Newsletter, 100.1.)

The three papers published below, those of Mr. Bradshaw, Mr. Martin, and Miss Veteto, all have to do with the archaeology of the Book of Abraham in the Pearl of Great Price. As some readers may not understand many of the authors' allusions, the story that lies behind this extraordinary LDS scripture is summarized briefly in the following paragraph.

Early in the nineteenth century, Antonio Lebolo (sometimes erroneously written Sebolo), an agent of Bernardino Drovetti, French consul in Egypt, discovered a large pit-tomb near Thebes, containing three or four hundred mummies, at least eleven of which he removed. Several of these reached his nephew Michael H. Chandler at New York City in 1833. Of the latter group, Chandler brought four to Kirtland, Ohio, in 1835 and sold them to certain local citizens, who in turn presented them to Joseph Smith, the "Mormon" prophet. A papyrus scroll taken from one of these four mummies was declared by him to have been written by Abraham, the ancient Hebrew patriarch, and was translated by the Prophet and published in 1842. It now appears as the "Book of Abraham" in the Latter-day Saint scripture known as the Pearl of Great Price.

The original statements of the events connected with the appearance of the Lebolo-Chandler collection

are contained in the History of the Church of Jesus Christ of Latter-day Saints, by Joseph Smith, Vol. 2 pp. 235-236 and 348-351. An important publication, detailing subsequent research up to 1955, is James R. Clark, The Story of the Pearl of Great Price. Readers may also wish to study articles on the same subject appearing previously in this Newsletter. See especially 71.0, 71.1, 87.0, 95.42, and 95.7; also Progress in Archaeology, pp. 21-33.

101.30 The Lebolo Mummies in the Turin Museum, Italy. By Leslie W. Bradshaw.

While working as a missionary in Turin, Italy, in the Italian Zone of the Swiss LDS Mission, in August, 1965, I received a copy of the UAS Newsletter, No. 95. Paragraph 95.72 mentioned a rare paper by Quintino di San Giulio which was supposed to contain an account of Antonio Lebolo's mummy discovery. It was read before the Academia Reale de Scienza di Torino in 1824 in the presence of Jean François Champollion, pioneer decipherer of Egyptian hieroglyphics, and published in Lezioni Archeologiche. An appeal was made for readers to locate a copy of the paper if they could, so that further study might be undertaken.

My companion and I obtained a copy of this 73-page monograph from the Biblioteca Nazionale di Torino and discovered, first, that the author (who was the curator of the Royal Egyptian Museum of Turin) was actually named Giulio di San Quintino, not Quintino di San Giulio, and, second, that it contains much information indeed about these mummies.

San Quintino's monograph states that 11 or 12 mummies were removed by Lebolo from a pit tomb near Gourmah, an Arab village on the Libyan side of the Nile near ancient Thebes. The present director of the Museo Egitto, Dr. Curto, dates this discovery to the year 1818.

From the article it was ascertained that three of these mummies were in the Turin museum, and further consultation with Dr. Curto established the fact that still another is presently kept there, making a total of four that are now on display (Figs. 1 and 2). In addition, an empty double sarcophagus or wooden mummy case (Fig. 3) appears to belong to the same group. They were all a part of Bernardino Drovetti's collection, which was acquired by the Museum in the early 1820's (Newsletter, 95.42).

According to the museum catalog these four mummies may be described as follows:

(1) No. 2230, a baby named Peteménofi, who died August 27, AD 123. (Certain hieroglyphic and Greek writings appear on the sarcophagus of this mummy, and the report in Lezioni Archeologiche is principally concerned with these inscriptions.) Acquired by Drovetti while still in Egypt. (See Fig. 1.)

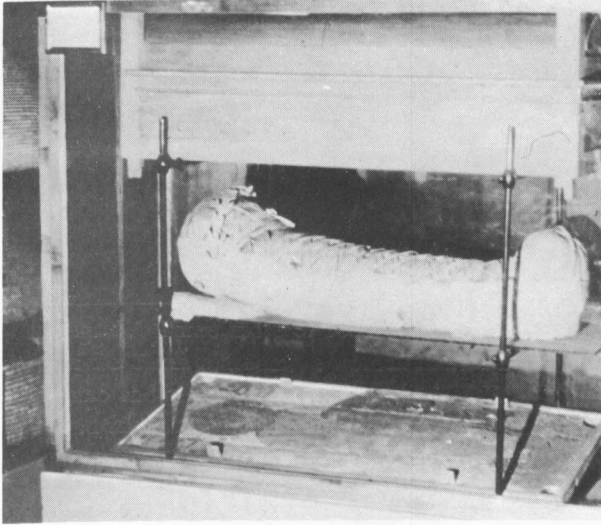


Fig. 1. An Egyptian mummy discovered by Antonio Lebolo in 1818, now on display in the Museo Egitto at Turin, Italy. This is an infant named Peteménofi (No. 2230 in the museum catalog).



Fig. 2. Three more of Lebolo's mummies in the Turin museum, a woman named Bonanno and her two sisters (Nos. 2215, 2218 and 2231 in the museum catalog).

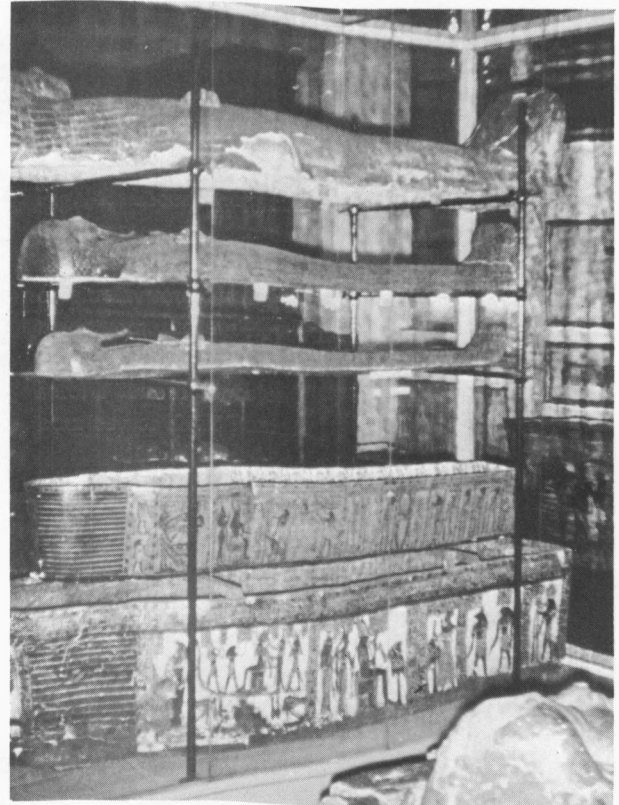


Fig. 3. The double sarcophagus of the Drovetti collection in the Turin museum (Catalog Nos. 2236 and 2237). Photograph by the author.



Fig. 4. Elder Michael Pinnell, who accompanied the author to the Museo Egitto, standing in front of a display of several unrolled scrolls originally found wrapped in the shrouds of mummies from ancient Egypt in a manner reminiscent of Joseph Smith's account of the Abraham scroll. Photographs of Figs. 1, 2, and 4 are by courtesy of Elder Pinnell.

(2) No. 2231, a woman named Bonanno. The accompanying sarcophagus is No. 2232. (See Fig. 2.)

(3) No. 2215, a female, sister to No. 2231, above. (These two, Nos. 2215 and 2231, were apparently acquired by Drovetti sometimes after the acquisition of No. 2230, probably after he had left Egypt.) Mistakenly identified by Lebolo as a male. (See Fig. 2.)

(4) No. 2218, a female, sister of Nos. 2215 and 2231, above. It is assumed that No. 2218 came from the same tomb as the latter two and was therefore a part of Lebolo's find. (In the San Quintino monograph, it is not explained how or when Drovetti acquired this mummy.) References to one of these sisters is made in Schiaparelli's Libro dei Morti, Chapter 89. (See Fig. 2.)

The catalog also lists Nos. 2236 and 2237 as the external case and the internal case, respectively, of a double sarcophagus. (According to Dr. Curto, these mummy cases were a part of Lebolo's find reported in the monograph.) The inscriptions on No. 2237 are reported in Schiaparelli's Libro dei Funerali degli Artichi Egiziani, Vol. I, where it is known as the "Sarcofago dello Scriba Butchaamon." (See Fig. 3.)

According to Dr. Curto only one scroll accompanied the above collection of four mummies and empty sarcophagus. It is No. 2147 in the catalogue. It is written in Greek and measures almost two meters in length. As it is of late date, it seems of little importance to the present study, however. (Similar scrolls may be seen in Fig. 4. Ed.)

San Quintino also presents information about the fate of several of the other seven or eight mummies, as follows:

(1) One went to a certain Mr. Cailliaud. It was the mummy of a man named Petemenone, who died on June 2, AD 116. In 1824 it was in the Paris Museum and is presumed still to be there. There have been numerous publications on this mummy, notably by Letronne and Champollion.

(2) One went to a Mr. D'Anastasi, Swedish vice-consul in Alexandria. It was a child called Tfute, who died on January 15, AD 127. A detailed description was published by a Mr. Grey for the Egyptian Society of London in 1823.

(3 & 4) One or more, probably two (here San Quinto is not certain), went to the Prussian general, Count Minutoli. These were lost at sea off the coast of Africa during transport to Europe. One of these was a female named Senchonsis, who died on March 11, AD 146. Of the other nothing is known.

(5) One was the mummy of a man named Sotero, which Lebolo is known to have had in his possession while in Trieste. This mummy is not at present in

any museum in that city.

Nothing is mentioned by San Quintino concerning the remaining three mummies of the original 11 or 12, consequently we have no names or dates. If we assume that Lebolo kept these three in his possession until a later time, then they, together with that of the man named Sotero (No. 5, above), could have been the four received by Michael Chandler at New York City in 1833.

About the pit tomb in which Lebolo made his discovery, San Quintino says little: only that it was deep, partially constructed of brick, and internally adorned with varied wall paintings. It was located near the native village of Goumah, or the Libyan side of the Nile near ancient Thebes. This would seem to substantiate the supposition that the discovery site is Tomb No. 33 (Newsletter, 87. 0). San Quintino further states his belief that the tomb was not that of a single family, since not all the mummies found therein belonged to the same family and since it was used repeatedly over a period of time.

An interesting circumstance brought out by San Quintino, is that he actually spoke with Lebolo about the discovery and even used some of the latter's notes in the preparation of his monograph. San Quintino went to Trieste, possibly in 1823, to visit Lebolo. Apparently at this time he learned the identity of the mummy Sotero. The details obtained from Lebolo were confirmed by another unnamed "Italian traveler who took part in that discovery."

We have, then, definite information concerning eight or nine of the 11 or 12 mummies of Lebolo and even know the present location of five of them (four at Turin and one at Paris) (See also 101. 31, below. Ed.) We also have a very probable location for the discovery site and at least a partial description of the tomb, which agrees with that which Joseph Smith received from Michael H. Chandler.

101. 31 A Lebolo Mummy Found in Philadelphia. By David C. Martin. Read by Marie Johnson under the original title, "The Finding of One of Lebolo's Mummies." Condensed.

Dr. James R. Clark, author of The Story of the Pearl of Great Price, tells us that one of the first places where Michael Chandler exhibited the mummies discovered by Antonio Lebolo which had come into his possession, was the Academy of Natural Sciences in Philadelphia. Seven medical doctors examined the collection and signed a certificate attesting its age and authenticity. (A copy of the certificate with names attached may be found in Joseph Smith, op. cit., p. 350, footnote. Ed.)

It is not clear how many mummies Chandler obtained in the first place, but by July, 1835, he had

only four. These were purchased by citizens of Kirtland, Ohio, and presented to Joseph Smith.

During the summer of 1965, I was a student in Dr. Clark's class on the Pearl of Great Price at BYU. Upon my making known an interest in the mummies, he gave me a copy of the January-February, 1965, issue of the Smith, Klein, and French Psychiatric Reporter. (The Reporter is a drug-house periodical. Ed.) This issue contained an article about a Dr. Samuel George Morton, who spent much of his lifetime measuring cranial capacities by pouring buckshot into empty skulls. His collection is now in the possession of the Academy at Philadelphia. One of the skulls he used was reported in the article in the following manner:

"Among the embalmed heads of several mummies was one of an Egyptian girl of 16 'brought from the catacombs near Thebes by the late Antonio Leballo,' Dr. Morton noted in his catalogue, 'of whose heirs I purchased it, together with the entire body; the latter I dissected before the Academy of Natural Sciences on the 10th and 17th of December, 1833, in the presence of 80 members and others.'"

Here, then, is our first definite physical evidence of any of Chandler's mummies, other than the four that were purchased for Joseph Smith in 1835. (See, however, 101.30, above. Ed.)

I wrote the editor of the journal in which the article appears, the author, and the Academy, in order to learn more about this mummy. The journal knew only what was in the article; the author had left for another job and was unavailable. But the Academy was most helpful. Its letter reads as follows:

"Dear Mr. Martin:

"In regard to your letter of June 18th, we have found the following information in the catalogue of Dr. Morton's collection:

"#60, embalmed head of an Egyptian lady about 16 years of age, brought from the Catacombs of El Gourna, near Thebes, by the late Antonio Lebolo, of whose heirs I purchased it, together with the entire body: The latter I dissected before the Academy of Natural Sciences on the 10th and 17th of December, 1833, in the presence of eighty members and others. Egyptian form with long, fine hair. Crania Aegyptiaca, plate 10, fig. 6.

"The skull is presumably in the collection, but the body was not retained. The skull is evidently illustrated in Morton's work under Crania Aegyptiaca."

A search in the rare books section of the BYU library yielded a copy of a book by Dr. Morton, but no illustration of the skull could be found in it.

The discovery of the location of one of the actual mummies involved in the Lebolo-Chandler-Smith

account dispells some of the doubts that have shrouded this important aspect of LDS church history.

(One of the seven signatures attached to the above-mentioned certificate signed in Philadelphia, as reproduced in Smith, p. 350, is that of "Samuel G. Morgan, M. D." Could this be the same person as Dr. Samuel George Morton of the present article? Ed.)

101.32 On the Hypocephalus of the Book of Abraham. By Claudia Veteto. Read by Karen Long.

Contained with one of the four mummies purchased from Michael Chandler in Kirtland, Ohio, 1835, was a sheet of papyrus bearing an astronomical representation in the form of a disk, which is familiar to members of the LDS church as "Facsimile No. 2" of the Book of Abraham in the Pearl of Great Price, one of the four "Standard Works." This illustration was first published on March 15, 1842, in Times and Seasons, a Nauvoo newspaper edited by Joseph Smith.

To the ancient Egyptians, these disks had magical powers. The majority are divided into two parts, the lower half being an inversion of the upper half, with pictographic figures illustrating both halves and a border of hieroglyphs encircling the whole. The Egyptian religion, which included certain rites of mummification as early as 2850 BC and revered the Book of the Dead (Petrie 1902:49-50), prescribed in Chapter 162 the use of such "magical disks" or hypocephali (so named by Champollion; Varga 1961). There were to be placed under the heads of the deceased to give them warmth in the underworld.

Most of our knowledge of the Egyptian hypocephali we owe to the efforts of Edith Varga of the Szepmuveszeti Muzeum in Budapest, Hungary. Eighty-nine such "magical disks" had been studied by her at the time her pamphlet, entitled (in English) "Preliminary Researches Toward a Monograph on the Hypocephali," was published (see bibliography at end of article). Most of them were made of stuccoed linen. Only rarely were they of papyrus or bronze, with even fewer (one each) of wood and glass, these two being presently kept in "The Hermitage" and the Cairo Museum, respectively.

In the case of all the above-mentioned "magical disks" one face is covered with representations of a magic text, with the border of the disk being inscribed with details from the Book of the Dead, Chapter 162. Madame Varga points out the great uniformity of scenes depicted on the hypocephali--the cow, the scarab beetle, the boat, the falcon, the ram, the bird, the monkey, the lotus leaf, and the lion all being common figures. Many scenes are accompanied by short descriptions containing names of gods.

But not all known examples are like the typical hypocephalus just described, under which category Facsimile No. 2 of the Book of Abraham would fall. Due mainly to the efforts of Madame Varga the history of the hypocephalus can now be traced clearly from its origin as a religious charm or fetish, perhaps before the Eleventh Dynasty, through various stages of development, until finally it served the Egyptians of the Thirtieth Dynasty as a personalized passport into the "top regions" of the underworld.

Small round biscuits of bread, during the Eleventh and Twelfth Dynasties (c. 2080 to c. 1786 BC), were placed under the heads of mummies as charms, to which was attributed the power to produce warmth. As the custom continued, other materials from daily life were substituted for the bread; a frieze in leather and then a piece of folded cloth were used with the same religious objective and significance. Finally, papyrus replaced the "pillow" of bread or cloth. Thus with the biscuit custom began a development which was to become, several hundred years later, a minutely formulated funeral rite.

The earliest hypocephali of papyrus appeared during the Twenty-sixth Dynasty, which included Pharaoh Necho II (609-595 BC), whose remains, in fact, may have been one of the Lebolo mummies (Christensen 1963). They contain scenes which more and more seem to deal with funerals and caskets, the borders depicting priests (Varga 1961).

The last stage in the development of the hypocephalus, the Roman epoch, is characterized by the lack of any one scene on the disk, the field being occupied almost entirely by inscriptions. The text of the later examples states that the amulet was to give power to the mummy to make it a god in heaven, a privilege evidently enjoyed only by persons of a thin social stratum, the priests and priestesses of the god Amen-Re. Membership in the funeral cult appears to have been inherited, and only limited utilization of the hypocephalus was made by its owners in this priestly group. But the persistence of the custom can be seen in the genealogical records inscribed on the hypocephali themselves. It appears that all members of the family, even those not closely related, carried the title of priest, scribe, or priestess, at least for the purpose of being recorded on the hypocephalus.

Though Joseph Smith's "explanation" of Facsimile No. 2 was arrived at in a manner quite different from the methods of archaeology, it is, nonetheless, not only of value to the student of religion but also the student of archaeology. The Prophet explained that it is an illustration of the powers of control and direction of this world and all other worlds of the celestial universe, an interpretation which probably would have

been agreeable to the ancient Egyptians. He further claimed that this hypocephalus reveals certain things about the planetary system as understood by the ancient Egyptians, as well as certain things about the Priesthood. Facsimile No. 2 being similar to the hypocephali which passed from father to son in families of priests and priestesses of Amen-Re, again the members of the ancient funeral cult would probably have sustained the Prophet's explanation. As previously mentioned, Madame Varga states that the scenes on typical hypocephali are accompanied by short descriptions containing the names of gods, an arrangement likewise indicated by Joseph Smith to be that of Facsimile No. 2.

Abraham, who probably lived between 1975 and 1800 BC, was familiar with the gods of Egypt, and these appear to be a part of the Egyptian culture with which he was eager to acquaint the reader of his scroll (cf. Abraham 1:14). In fact, through an extensive study of the etymological and phonetic equivalences between the names of Egyptian gods and those mentioned in the Book of Abraham, including Facsimile No. 2, A. Richards Durham has established the latter group as having correspondences in the Egyptian pantheon. This should not, however, surprise the reader of Josephus, who states that it was Abraham who "communicated to them [the Egyptians] arithmetic, and delivered to them the science of astronomy, for before Abraham came into Egypt, they were unacquainted with those parts of learning, for that science came by the Chaldeans into Egypt, and from them to the Greeks, also" (Reynolds 1879:34).

Perhaps, then, it was from Abraham, a high priest from Mesopotamia, that the Egyptians learned of the powers of a priesthood, certain beliefs of which they incorporated--in garbled form--into their own religion of gods and myths. But it may be more reasonable to suppose that the custom of the hypocephalus developed primarily within the framework of Egyptian religion itself and without influence from Mesopotamia. This religion was one which, if it originated as an adulteration of the True Church of God, may have carried with it some knowledge of the True Priesthood, or at least an awareness of "something of value" in the use of such documents (Reynolds 1879:22).

For example, it is claimed that Masonry originated during the reign of Solomon (965-926 BC) as a corruption of the True Priesthood, and today similarities between certain rites of the Masons and those of the LDS church are sometimes explained in terms of this belief. As an interesting sidelight, the Masonic jewel belonging to Joseph Smith, which was recovered from the cornerstone of the Masonic Temple at Nauvoo, Illinois, is a small silver disk with a field and a border occupied

by a text of "hieroglyphic" engravings.

The Book of Abraham contains not only inspiration and instruction for the student of religion, but also an interesting puzzle for the student of archaeology.

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- 101.4 ARCHAEOLOGY CLASSES IN BYU SUMMER SCHOOL. The BYU archaeology and anthropology department will offer three classes in archaeology during the 1967 Summer School, to be held on the campus between June 12 and August 17. The classes are as follows:
- 200. Introduction to Archaeology (both daytime and evening sections available)
 - 310. Historic Near-Eastern and Biblical Archaeology
 - 350. Early History of Middle America
- Archaeology 200 is a general prerequisite to all other archaeology courses in the Department. The courses numbered 310 and 350 will examine intensively the science of archaeology as it relates to the Bible and Pearl of Great Price, and the Book of Mormon, respectively.
- The deadline for applying for admission is May 31. Inquiries should be sent to: Director of Summer School, C-356 ASB, BYU, Provo, Utah.
- Dr. Ross T. Christensen, BYU associate professor of archaeology and anthropology, will be the instructor of all three classes. He will not participate this year in the "Summer Residence Program" to be held in Mexico City, as previously announced (see Newsletter, 99.1, 100.30).
- (The program in Mexico will be held as scheduled, however, but without the anticipated offerings in archaeology and anthropology. Inquiries should be sent as soon as possible to the director, Prof. Lyman S. Shreeve, Sr., 327 McKay Bldg., BYU, Provo, Utah.)
- 101.5 STUDENT APPOINTMENTS IN THE DEPARTMENT. Students appointed to assist in the work of the archaeology - anthropology department for the current spring semester are as follows:
- Evan I. DeBloois of Provo and Mary Anne Carr of West Warwick, Rhode Island, continue as graduate teaching assistants in charge of sections of the beginning

classes in archaeology and social anthropology, respectively. Karen Long of Salt Lake City continues as departmental secretary. Museum assistants serving in the archaeology laboratory are Leland Gilson of Ontario, California, and Beverly Jeanne Earle of Lutherville, Maryland. Readers in the Department, assisting with the grading of papers and similar tasks, are Miss Carr, Judy Kaye Pruden of Redlands, California, and Bruce D. Louthan of Kankakee, Illinois.

101.6 ANTHROPOLOGY-ARCHAEOLOGY CLUB. The Anthropology-Archaeology Club, the student organization affiliated with the BYU Department of Anthropology and Archaeology, has held the following meetings since the last report in the Newsletter (100.33):

January 16: Dr. Merlin G. Meyers of the same department, a lecture on "Contributions of Radcliffe-Brown to Anthropology," in commemoration of the birthday of the renowned British social anthropologist.

February 15: a special orientation meeting following the spring-semester registration, for new and continuing majors in the Department.

February 20: Professor George J. Armalagos of the University of Utah Department of Anthropology, a lecture on "Physical Anthropology of Sudanese Nubia." Following the lecture, officers were elected to serve during the current semester: president, Judy Kaye Pruden of Redlands, California; vice-president, Henry G. Crellin of Monterey, California; and secretary, Linda M. Christensen of Orem. (Professors Myers and Ray T. Matheny continue as faculty sponsors.)

March 15: Dr. John R. Christiansen, acting chairman of the BYU Department of Sociology, a lecture on "Recent Research Among the Ute Indians," reporting a project he has been carrying out in collaboration with Professor Matheny.

April 3: Ramon Lee Chambers, sophomore archaeology major at BYU, an illustrated lecture on the "Archaeology of Gezer," reporting his field experiences of the preceding summer in central Palestine (Newsletter, 100.41).

April 24: Dr. Milton R. Hunter of the First Council of Seventy of the LDS church, a lecture on "Scriptural Archaeology (Book of Mormon)," illustrated with slides from his recent archaeological travel.

101.7 APPOINTED TO MUSEUM POST. James M. Mock of Delta, Colorado, who graduated from BYU last year with the Bachelor of Arts degree in archaeology (Newsletter, 99.31), has been appointed assistant director of the Museum of Arts and Sciences at Grand Junction, Colorado. He will report to his new post on May 1.

The Museum of Arts and Sciences opened its doors to the public in May, 1966. The present director is Dr. S. A. Dulany Hunter.

Over the past two and one-half years, Mr. Mock has excavated the Spotten Cave at Genola, west of Santaquin, Utah (Newsletter, 96.76). During the present school year, he has devoted himself intensively to the laboratory processing of the specimens removed, and it is expected that he will publish on the cave in collaboration with Ray T. Matheny, BYU assistant professor of anthropology and archaeology.

101.8 ANOTHER MUSEUM APPOINTMENT. Carl Hugh Jones, SEHA general officer, who graduated from BYU in 1961 with the Master of Science degree in archaeology (Newsletter, 77.1), has been appointed curator of education and collections of the Stuhr Museum of the Prairie Pioneer, Grand Island, Nebraska.

The new museum is an outdoor recreational and educational institution which will specialize in the history of its local region. It is scheduled to open its doors to the public on June 25.

During his undergraduate years at BYU, Mr. Jones served as president of the student organization connected with the Department of Archaeology, then known as the Campus Chapter of the UAS (Newsletter, 35.40). He has participated in archaeological excavations in South Dakota, Iowa, Mesa Verde National Park, and at Aguacatal in southern Mexico (Newsletter, 43.73, 46.0, 62.51, 73.0). Mr. Jones has also served as curator of archaeology at the old Temple Square museum in Salt Lake City and was the first director of the Man and His Bread Museum of Utah State University, Logan, Utah (News letter, 86.54).

101.9 LAST PUBLICATIONS. The present issue of the Newsletter and Proceedings and the accompanying February, 1967, issue of the Biblical Archaeologist, are the last publications which will be mailed to SEHA members whose renewal fees came due last December 31.

Each member should look at his wallet-size membership card to determine whether renewal is due. If due, the fee should be mailed at once to: 139 Maeser Building, BYU, Provo, Utah, in order to avoid interruption of mailings and other services of the Society.

The renewal fee is \$3 per year; Life Membership is \$50.

The usual forms have been mailed on two different occasions to all members whose renewal is due. It is preferred that the fee be returned with the form, but this is not necessary if it has been misplaced.