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Editors(s): Ross T. Christensen and Susan P. Stiles

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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.

119.0 SENNACHERIB'S INVASION OF JUDAH. By Donald W. Forsyth. A paper read at the Seventeenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 14, 1967 (Newsletter, 104.0). Mr. Forsyth was then a senior majoring in archaeology at BYU.

HEZEKIAH'S REIGN

With the fall of Samaria to the Assyrians in 721 BC, Judah became the last remnant of the empire that David and Solomon had established. Judah was ruled by Hezekiah, a great religious reformer and contemporary of Isaiah (2 Kings 18:4). Hezekiah restored the Temple at Jerusalem as the center of religious worship of Jehovah's chosen people and removed Assyrian cult objects from it as a preparatory step to the task of reuniting Judah and the vestiges of Israel in the north, politically as well as religiously.

However, Hezekiah was unable to bring northern Palestine under his control. Nevertheless Judah itself, though under the suzerainty of Assyria, retained autonomy.

Public opinion in Judah was divided between those who were pro-Assyrian and those who supported Egypt against Assyria. Egypt had already twice incited rebellion elsewhere in Palestine, in 720 and 711 BC. Hezekiah, however, took no direct part in these revolts and thus averted the calamity that befell the rebels.

An uncompromising enemy of the Egyptian faction was Isaiah. Knowing how foolish it was to count on the Egyptians, he attempted to discourage any alliance with them. Prior to this, incidentally, he had also disparaged King Ahaz's alliance with Assyria, but to no avail (Mould, p. 101). Isaiah's influence on Hezekiah was great but only in religious matters. The prophet believed that Israel's political activities should be subordinated to her religious ideals. But Hezekiah was too engrossed in his nationalistic policies to heed the prophet's advice (Cornfeld, p. 243).

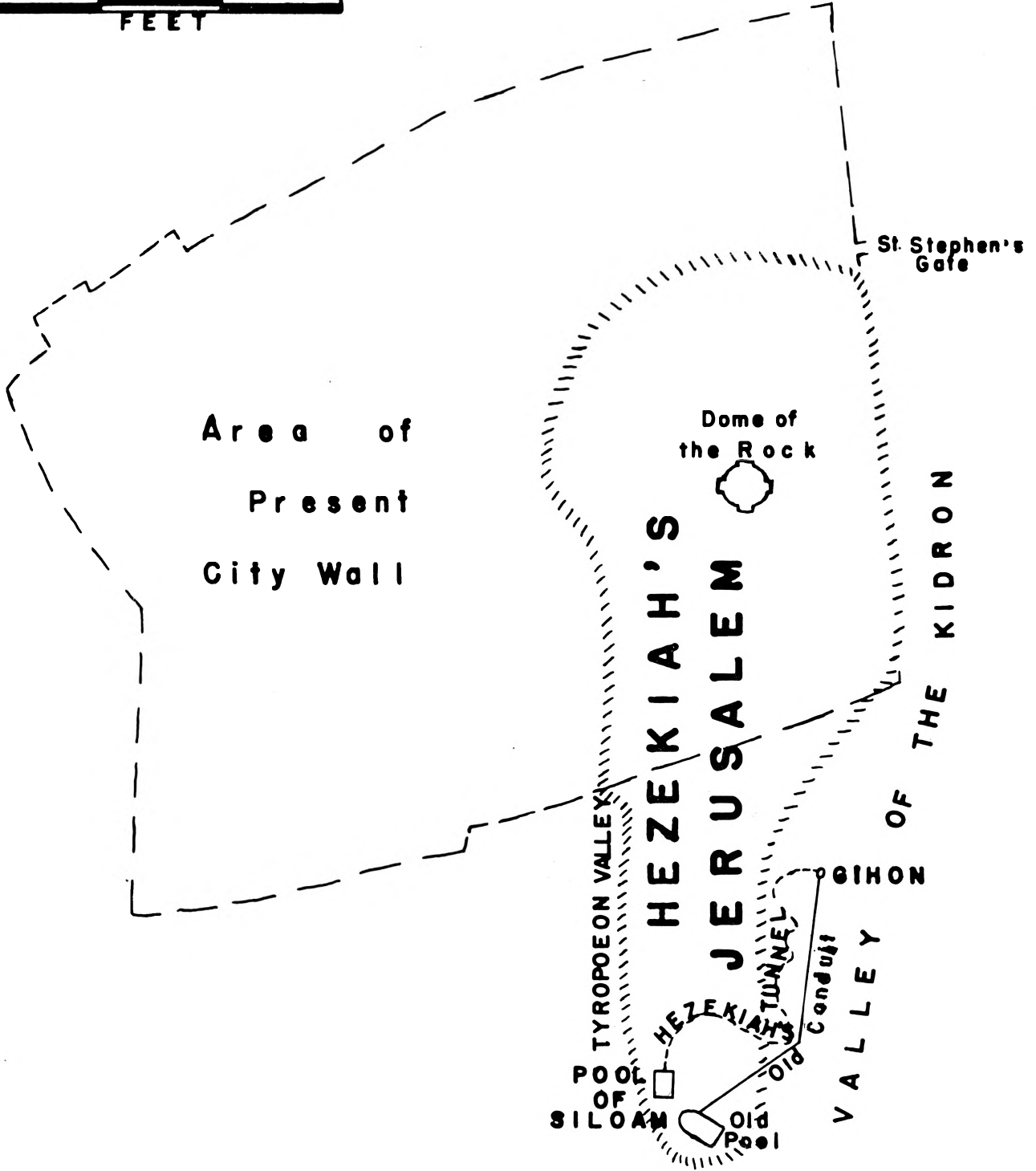
At the death of Sargon II, Hezekiah became the head of a coalition of states in revolt against Assyria with expected Egyptian and Babylonian aid. Merodach-baladan, king of Babylon, had sent emissaries to Hezekiah under the pretense of congratulating him on his recovery from an illness (2 Kings 20:12-13). Hezekiah, feeling the moment propitious, refused to pay tribute to Assyria, which was to Sennacherib, Sargon's successor, an act of rebellion. Hezekiah sent envoys to Egypt and strengthened the Palestinian coalition. According to Sennacherib's annals, Padi (Pedaiah), king of Ekron, remained loyal to Assyria and was imprisoned in Jerusalem by Hezekiah (Price, Sellers, and Carlson, p. 269).

The biblical record states that Hezekiah "smote the Philistines, even unto Gaza" (2 Kings 18:8). The fact that Sennacherib mentions the king of Ashkelon with a name as typically Jewish as Zedekiah, and the fact that Pedaiah (another Jewish name), king of Ekron, was placed in Hezekiah's hands indicate how thorough Judah's king had been in obtaining control over the Philistine area and in addition confirms the Bible narrative (Boutflower, p. 195).

Merodach-baladan of Babylon was the first to feel the wrath of Sennacherib against those who were so bold as to rebel against him. In his annals Sennacherib explains how he accomplished the defeat of the Babylonian king and his Elamite allies. Apparently Merodach-baladan fled while the battle was still raging, and the Assyrian boasts of entering his recently defeated enemy's palace and taking possession of his treasures. (Price, Sellers, and Carlson, pp. 267-268.)

JERUSALEM

in the time of Hezekiah



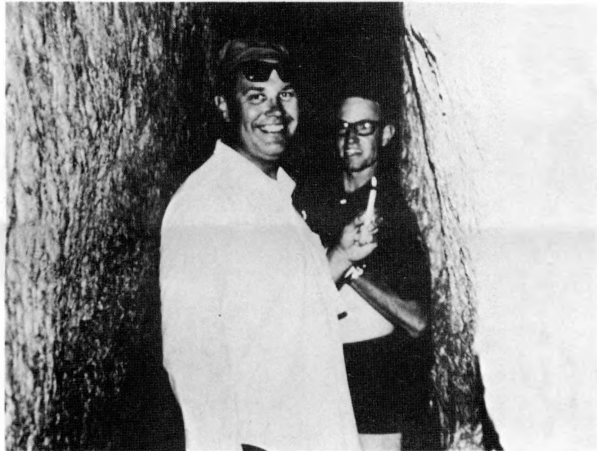
VALLEY OF HINNOM

SILOAM TUNNEL

Hezekiah used the time afforded him by Sennacherib's Babylonian campaign to prepare the defense of his cities and strong forts. In Jerusalem the one archaeological evidence we have of this activity is the Siloam Tunnel. The object of this tunnel was to secure the water from the Gihon spring, which was located at the base of the hill Ophel in the Kidron Valley outside the city wall and which was therefore vulnerable to enemy capture. (Unger, p. 272.)

In pre-Davidic times the Canaanites had dug an earlier tunnel down to the spring so that water jugs could be lowered to a pool. It has been suggested that David got some of his soldiers inside the city by ascending this Canaanite tunnel (2 Samuel 5:6-10).

The later Israelites collected the water in the "Upper Pool," from which it was led by means of an aqueduct along the ridge of the mound to the "Lower

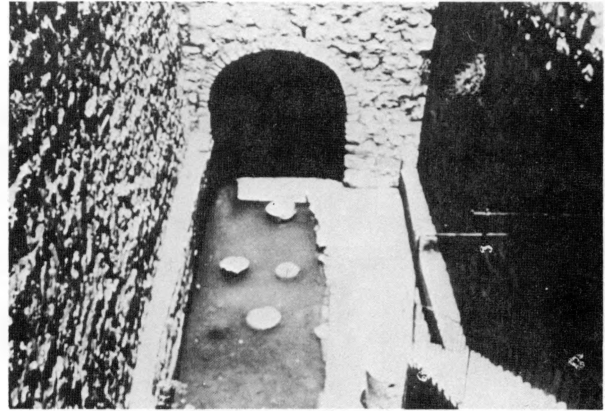


Dr. H. Donl Peterson (l.) and Dr. LaMar C. Berrett in Hezekiah's Tunnel. Taken during the "Land of the Scripture Workshop" (BYU Department of Travel Study and College of Religious Instruction), summer, 1968. Photograph courtesy of Dr. Berrett.

Pool." "The waters of Shiloah that go softly" (Isaiah 8:6) possibly refers to the water that flowed in this partly-open channel (Wright, p. 169).

But a mere aqueduct was not enough. Hezekiah determined to assure his water supply and ordered the construction of a remarkable fully-enclosed tunnel (cf. 2 Kings 20:20; 2 Chronicles 32:2-4; Isaiah 7:3; 22:11). He first built a new pool in the southwestern section of the city called the "Pool of Siloam." Then the tunnel was constructed. Working from both ends with picks, hammers, and wedges, the laborers cut through solid rock for over 1700 feet until they met each other, thus connecting the spring with the pool.

Some boys in 1880 found an inscription in the tunnel which tells the story of the boring through. It



Pool of Siloam. Photograph courtesy of Dr. Ellis T. Rasmussen

states that while the two crews were still three cubits apart, one of them could hear the voices of the other. (A cubit is approximately 18 inches. Ed.) The two groups finally met, and then "ran the water from the Spring to the Pool for twelve hundred cubits, and a hundred cubits was the height of the rock above the head of the stone-cutters" (Thomas, p. 210). The spring was then concealed so that it could not be seen, in order to assure a safe water supply for the city when under siege. Hezekiah also strengthened Jerusalem's fortifications at this time (Anderson, p. 277). Because of the great paucity of contemporaneous documents written in ancient Hebrew, incidentally, the Siloam inscription possesses unusual paleographic value (Unger, p. 274).

ROCK-CUT TOMB

Another archaeological discovery of both importance and interest is an inscription found on a rock-cut tomb at Jerusalem by Clermont-Ganneau. This writing, which had been carved above the door, was in a damaged condition but has now been translated through some expert scholarship. From the style of the letter forms it has been determined that it dates to the time of Hezekiah. It reads as follows: "This is (the



Siloam Inscription, now in the museum at Istanbul. Photograph by Dr. LaMar C. Berrett.

sepulcher of . . .)—yahu, who is over the house. There is no silver and no gold here but (his bones) and the bones of his slave-wife with him. Cursed be the man who will open this!" (Avigad, p. 143).

The first half of the name cannot be read, since the inscription has been too badly effaced at this point. But it is known that the phrase "who is over the house" is an official title of the prime minister of Judah. G. Ernest Wright suggests that this may refer to Shebna, whom the prophet Isaiah (Isaiah 22:15, 16) criticized for making a rock-hewn tomb for himself (Wright, p. 172).

SENNACHERIB'S CAMPAIGN

After the Assyrian king had secured his authority in Babylonia he moved to destroy the Syro-Palestinian coalition. Sidon and several other states of Lebanon were attacked and taken. The Judeans looked on with dismay as the Assyrian armies marched onto the Philistine plain. Isaiah had again exhorted King Hezekiah and the people to eschew any revolt against Assyria and had denounced political alliances, especially with Egypt. His central theme was that Judah should not rely on political methods as other nations did but should repent and trust in God to deliver her in his own due time (Anderson, p. 281). But Judah would have none of it. She was resolved in her desire to throw off the Assyrian yoke.

In Philistia, Sennacherib first stormed Ashkelon. Then he moved against Ekron. It appears, however, that the latter siege was interrupted by the approach of an Egyptian contingent. Tirhakah, called the "king of Ethiopia" in 2 Kings 19:9, led the Egyptians. Because Shabaka was the ruler of Egypt at the time and Taharka (Tirhakah) did not ascend the throne until 689 BC, some scholars have maintained that there were two campaigns instead of one (Albright, p. 8). However, Taharka was probably the leader of the Egyptian forces that met Sennacherib but only as a military leader, since his uncle was the ruling pharaoh (Unger, p. 269). At any rate, Sennacherib claims to have defeated the Ethiopian at Eltekeh and to have captured many high military officers (Olmstead, p. 302). Ekron, now defenseless, fell before the Assyrian advance.

After also taking Ashkelon and Gaza, Sennacherib's army turned inland. Before this powerful soldiery lay the strong fortresses of Judah. Sennacherib, in detailing the difficulties of the siege of the cities of Judah, indicates just how formidable the strongest of the Judean cities were. Yet, the Assyrian army was well prepared for arduous sieges. A cuneiform text informs us of its methods. Most important was the use of earthen ramps in conjunction with siege engines.

The ramps were constructed against the wall of the beleaguered city, and the engines were moved up the ramps to batter the wall. Secondly, the same text mentions storming on foot, at which the Assyrian soldiers were remarkably adept. Thirdly, the attacking armies employed tunneling, cutting, and breach-making. The spectacle of all these methods being used together must have been awesome indeed. (Dougherty, pp. 166-167.)

Sennacherib, however, was not intent upon completely devastating and razing the cities that resisted him, but only upon bringing them once more into submission. "The cities were not 'destroyed, torn down, and turned into mounds,' neither were their walls 'leveled to the ground'. The words expressing these processes are not used in a single one of the four Assyrian versions of what Sennacherib accomplished in Judah" (Dougherty, p. 166). In fact, the fortifications were so extensive and massive that to have done so would have required an enormous amount of time and energy.

LACHISH AND DEBIR

Preferring not to attack the mountain fortress of Jerusalem personally, Sennacherib sent his chief officer instead. The Assyrian king himself marched 16 miles to the east from Gaza to the fortress of Lachish. How this city was conquered is depicted carefully and vividly in a relief on the wall of his palace at Nineveh. The sculpture is remarkably realistic and was undoubtedly made by an artist who had seen the battle.

Lachish was one of the most important strongholds of the Judeans, and it was no simple task to capture it. As shown in the relief, Sennacherib arranged his troops in three main lines. The first line was comprised of kneeling archers, and the second of crouching archers. The third line was of standing spearmen and slingers. Banks had been constructed against the walls and the battering rams were beginning their work of destruction. The chariots and horsemen were in reserve. (Olmstead, pp. 307-308.)

Lachish was surrounded by a double wall with towers situated above revetments so that the defenders could more easily destroy the attacking enemy. It is little wonder that the Assyrian king was so proud of his accomplishment. The relief shows Sennacherib seated on a *nimedu*-throne reviewing the spoils of his conquest. It also shows prisoners being led before him. Certain of these, who were dressed in long garments and were bare-headed, seem to have particularly displeased the monarch and were put to death. The other prisoners, who wore a peculiar headdress, were treated more magnanimously. The former were probably Heze-

kiah's representatives, whereas the latter were probably the city's inhabitants. (Barnett, p. 163.)

A sculpture in Sennacherib's palace shows that these prisoners from Lachish were made part of the king's bodyguard. R. D. Barnett feels that this is the first representation of an actual Jewish regiment in history. (Barnett, p. 164.)

The archaeologist J. L. Starkey led an expedition to excavate the site of Lachish between 1932 and 1938. He found that the wall around the summit of the ruin-mound was about six meters thick, while the wall at the mound's base was approximately four meters thick. "The walls had alternating recessed panels and salients, the latter more frequent in the outer wall where a turn was necessary. On the salients were built defensive towers and battlements" (Wright, p. 167.)

An interesting discovery that came to light during Starkey's excavation of Lachish was of a mass burial containing skulls that showed evidence of trepanning, an operation to relieve concussion. On one skull the bone had begun to grow back. This evidence indicates that Judean medicine was much further advanced than previously believed. (Wright, p. 168.)

Another city which shows evidence of the siege by Sennacherib is Debir. A smaller site than Lachish, it was excavated by W. F. Albright of Johns Hopkins University. Yet like Lachish, it was not completely destroyed (Wright, p. 169). Altogether, the Assyrian king claimed to have captured 46 walled cities of Judah.

JERUSALEM

While Sennacherib was engaged in the conquest of the rest of Judah's cities, his chief officer led a force to capture the capital city, Jerusalem. The monarch claims in his annals that Hezekiah's Arab mercenaries, who had been brought into Jerusalem to strengthen the city, had deserted him, and this may be what Isaiah refers to in chapter 22, verse 3 (Luckenbill, p. 143). At any rate, there was great cause for consternation as the mighty army approached the city. In 2 Kings is an account of the Assyrian force before the city wall: "And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem" (2 Kings 18:17).

The biblical version of the siege seems to refer to Tartan, Rabsaris, and Rabshakeh as personal names, but discoveries on Assyrian monuments obtained from archaeological excavations clarify their significance. The names given in the Bible turn out to be titles of high military officers and not personal names at all.

Tartan is Assyrian *turtannu*, meaning "second in rank"; Rabshakeh (Assyrian *rab-shaqu*) means "chief officer"; and Rabsaris (Assyrian *rab-shareshi*) originally meant "chief eunuch". (Unger, p. 268.)

According to the Bible, the *rab-shaqu* requested a meeting with representatives of the city. Eliakim, Shebna, and Joah came out to meet him. Speaking in the Hebrew language this officer proceeded to mock and quiz Hezekiah for standing against Assyria and relying on Egypt, saying "What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him." (2 Kings 18:18-21.) Sennacherib confirms this statement in his annals (Luckenbill, pp. 119-120).

In vain the Jewish representatives tried to persuade the Assyrian officer to speak in the Syrian language rather than Hebrew so that the people in the city might not understand his ridicule of Hezekiah and the pro-Egyptian faction. The *rab-shaqu* continued disparaging Jerusalem's hope in Jehovah, explaining that the gods of the cities already taken by Sennacherib had been of no avail against the Assyrian might.

Hezekiah was shaken by this and sent his advisers to the prophet Isaiah to seek the counsel of the Lord. Isaiah responded with a remarkable prophecy indicating his great calmness and faith. With a powerful enemy encircling the city and no aid in sight the prophet declared the word of God: the Jews were not to fear; the king of Assyria would not come against the city, nor shoot an arrow against it; and he would leave by the same route by which he came (see 2 Kings 19:32-33).

ASSYRIAN ACCOUNT

That the Assyrians were unsuccessful in their attempt to capture Jerusalem is borne out by Sennacherib's own statements. An account of his Judean campaign is found upon the Taylor Prism, discovered at Nineveh. This record is of inestimable value in ascertaining the events of this phase of Judean history. His account of the Judean campaign is as follows: "As for Hezekiah, the Jew, who did not submit to my yoke, forty-six of his strong, walled cities, as well as the small cities in their neighborhood, which were without number, — by escalade and by bringing up siege engines (?), by attacking and storming on foot, by mines, tunnels and breaches (?), I besieged and

took (those cities), 222,150 people, great and small, male and female, horses, mules, asses, camels, cattle and sheep, without number, I brought away from them and counted as spoil. Himself, like a caged bird, I shut up in Jerusalem, his royal city." (Luckenbill, pp. 120-121.)

Sennacherib was able to confine Hezekiah to the city but unable to capture it. Had he done so he almost certainly would have mentioned it and would not have been under the necessity of depicting his armies storming only the fortress of Lachish on his palace wall, but also Jerusalem.

HERODOTUS

What was it, then, since the Assyrian monarch possessed the necessary manpower and firepower even for taking a city as formidable as Jerusalem, which caused him to give up the siege? He says that Hezekiah submitted and payed tribute; and this would have been sufficient cause for the discontinuance, except that the Bible states that the Judean king offered to pay that even before the *rab-shaqu* was sent to besiege the city.

The Bible says that the angel of God smote the Assyrian army (2 Kings 19:35). Herodotus, the Greek historian, tells a story which is remarkably similar. He says that he was told by Egyptian priests that when "Sanacharib, king of the Arabians and Assyrians" came into Egypt, Sethos, the Egyptian king, was deserted by his armies. The Egyptian then appealed to his god and at night the god sent a multitude of field-mice, which ate the strings of the enemy's bows and the thongs by which they secured their shields. (Herodotus, p. 141.)

Whether an angel of death passed over Sennacherib's camp, as the Bible states, or some sort of plague or pestilence decimated the ranks, as suggested by Herodotus' account, or rather, whether the "rumor" that Isaiah said Sennacherib would hear in a far place (2 Kings 19:7) drew his armies away to put down another rebellion, the significant fact is that Jerusalem was able to resist and Judah did not become an Assyrian province as had Samaria. It is an interesting fact that very soon after the Judean campaign, Sennacherib was in Babylonia putting down another revolt — a revolt the news of which may well have been Isaiah's "rumor." Sennacherib never again returned to the area, and as the prophet Isaiah predicted, he fell "by the sword in his own land." This latter fact is related by Esarhaddon, Sennacherib's son and successor. (Unger, p. 270.)

APPARENT DISCREPANCIES

There are certain difficulties in correlating the biblical account with the archaeological evidence of the Assyrian texts. On the whole the two corroborate each other rather well. There are, however, certain discrepancies which require explanation. The first has to do with the amount of tribute paid to Sennacherib. Although the two records agree that Hezekiah paid the Assyrian 30 talents of gold, the Bible indicates that only 300 talents of silver were paid. It may be that Sennacherib included some additional payment in his 800 talents. Some have suggested that the difference is due to textual corruption. Yet another scholar has reconciled the two on the basis of the difference between the Babylonian "light" and the Palestinian "heavy" talent.

There is another discrepancy having to do with the subject of tribute. Sennacherib claims that Hezekiah sent the tribute to him *after* he had returned to Nineveh, while 2 Kings 18:14ff says that the Judean king sent it while the Assyrian *was still at Lachish*. It is not likely, however, that Hezekiah would send such tribute after he had successfully withstood the Assyrian king's invasion and while Sennacherib was busy with a rebellion in Babylonia. Hezekiah's story that he sent the money before Sennacherib left Judea is much more comprehensible.

But after the tribute was paid, the Assyrian probably felt that it would be unwise to leave a strong fortress like Jerusalem in his rear while going forth to Egypt. Therefore, he sent his general back to sieze Jerusalem. "This view is based on Isaiah 33:7, where the 'ambassadors of peace' are represented as returning to Jerusalem crying outside the gate, . . . 'He hath broken the covenant, he hath despised the cities, he regardeth no man.'" (Boutflower, p. 208.) This viewpoint is supported also by Josephus (Book X, Line 1).

It appears from the inscription on the Taylor Cylinder that Sennacherib had a great disdain for Hezekiah. Charles Boutflower points out that of the 25 people named on the cylinder, both friend and foe, only two are not given the title *sharr* or king. One of these is Hezekiah. Although Sennacherib states that the latter possessed 46 strong cities and even mentions his "royal city," he does not receive the title of king. The only other person thus treated was Shuzab, a person not of royal lineage set on the throne of Babylon by the king of Elam, replacing Sennacherib's son. If the Assyrian emperor lost a large part of his army in Judah we can understand his dislike of Hezekiah. (Boutflower, p. 208.)

SUMMARY

With the available archaeological evidence now interpreted, the historical integrity of the "Book of books" can easily be demonstrated. A comparison of the archaeological materials mentioned in this paper with the accounts of Isaiah and 2 Kings irrefragably confirms that: (1) Sennacherib attacked Judah during Hezekiah's reign; (2) Hezekiah secured his capital's water supply by constructing a pool and tunnel; (3) Judah formed an alliance with Egypt and expected Egyptian aid; (4) Sennacherib captured the fortified cities of Judah, including Lachish; (5) Hezekiah submitted and paid tribute to the Assyrian monarch; (6) Sennacherib was unable to capture Jerusalem; and, possibly, (7) disaster overcame the Assyrians before the conquest of Judah was completed. There are still some discrepancies, to be sure. Yet, they are almost insignificant in comparison with the similarities and corroborations that the two independent lines of evidence demonstrate. Together they give us a clearer view of those times, an historical period of great significance; for had Sennacherib been able to storm Jerusalem and complete his conquest, the whole history of the Jews would have been drastically transformed.

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- 119.1 **ARTICLE ON HEZEKIAH'S TUNNEL.** By Susan P. Stiles. New realism is given to the Old Testament when physical evidence of its events is brought to light. In *The Improvement Era* of August, 1967, pp. 4-11, Doyle L. Green, managing editor of the magazine, contributes a story entitled "Hezekiah's Tunnel" (see above, 119.0). He participated in the BYU Bible Lands Tour in 1966 and includes in his article some beautiful color photographs from that trip. He also includes historical background from the Old Testament and other documents and describes Jerusalem in Hezekiah's time. In addition, he narrates the rediscovery of the Tunnel in modern times and gives a first-hand description from his own experience in exploring its interior.
- 119.2 **SENNACHERIB'S RETREAT: A MEDICAL OBSERVATION.** By Susan P. Stiles. An interesting sidelight on the sudden retreat of Sennacherib from Judah in 701 BC comes from bones found in a cave at Lachish, together with a modern British experience. In 1938, on the northwest slope of the ruin-mound of Lachish, the archaeologist James L. Starkey found the bones of at least 1500 young men of the eighth or early seventh century. They looked as if they had been thrown hastily into the cave. Many bones of swine were also found there, which would indicate that the

human bones were not those of Jews. That they belonged to Assyrians seems the best explanation.

From the British we learn that in 1916, when their troops undertook to drive the Turks out of Jerusalem they tried to cross the Jordan River but failed. To regain their vigor, a few hundred British soldiers were sent up to the plateau of Jerusalem to rest. It was from a torrid area more than 1200 feet below sea level that they ascended to Jerusalem, 2600 feet above sea level. Half of them were found dead the next morning. Traces of tropical malaria were detected in their blood, showing that a previous infection had been stimulated by the temperature change, and the malarial agents became active again throughout the body. Malaria is known to have been widespread among Sennacherib's troops; hence, this modern experience could very well explain a famous disaster that occurred almost 2700 years ago.

See *Science and Secrets of Early Medicine*, by Jurgen Thorwald, translated by Richard and Clara Winston (DuMont Presse: Cologne; distributed by Thames and Hudson, Ltd.: London, 1962), pp. 138-139.

119.3 EXCAVATIONS IN OLD JERUSALEM. By Susan P. Stiles. According to recent news releases, archaeological excavations in Old Jerusalem have revealed remains that date to the century before Jeremiah and Lehi, as well as traces of the Roman burning of the city in AD 70.

Professor Nachman Avigad, archaeologist at the Hebrew University, says that nine layers of debris have been uncovered, ranging from the Crusader period back to the seventh century BC. Three months of excavations have lately been completed in a sector over 400 yards long located in the Jewish quarter of the Old City, west of the Wailing Wall. This is the first time excavations have been made in that section.

Remains of the settlement at the lowest level, as mentioned, date to the seventh century BC. They include pottery fragments and traces of buildings, together with agricultural and home-industry implements.

Remains of this period should be of particular interest to SEHA members, for it was around 700 BC that King Hezekiah and the prophet Isaiah were leading the people of Jerusalem in holding back the attack of Sennacherib, king of Assyria (see above, 119.0). Then a hundred years later, at the end of the seventh century, when Nebuchadnezzar of Babylon was threatening Jerusalem, Zedekiah, the father of the Book of Mormon colonist Mulek (Helaman 6:10, 8:21), was ruling, and the prophet Lehi was among those who were warning the people of impending danger (1 Nephi 1:18).

Further excavating by Professor Avigad has brought to light a building destroyed when the Roman general Titus captured and burned Jerusalem in AD 70, 1900 years ago (see Newsletter, 88.03). The Israeli archaeologist labeled this discovery "a dramatic historical and archaeological find of first-rank importance." These excavations have added a good deal to knowledge of events that were previously known only from the writings of ancient historians such as Josephus.

The building is located on a hillock overlooking the Wailing Wall. It seems to have been a workshop and was apparently discovered in the same state as it was in immediately after its destruction. It was full of charred beams, ashes, soot, and stones turned red and black by the fire. This is the first tangible evidence of the Roman burning of Jerusalem and the Second Temple, i.e. those Jesus had known.

119.4 BOOK-OF-ABRAHAM MEET SCHEDULED. A "Book of Abraham Symposium" will be held in Salt Lake City on April 3, according to John A. Tvedtnes, SEHA member and principal organizer of the meeting, in a recent telephone conversation.

The conference will be held at the West Campus of the LDS Institute of Religion, which is located just west of the University of Utah at 274 University Street. It will begin at noon and continue until about 9:00 p.m., with a ninety-minute dinner break. It is being sponsored by the Institute, together with the LDS Students Association of the University.

No charge will be made for admission to the Symposium; a charge will be made for the dinner, however. The public is invited.

The dinner speaker will be Grant Athay, an Indiana astronomer, who will speak on astronomy in the Book of Abraham. Lloyd Miller will play music of the Middle East during this hour.

The program will also include the following: Robert Smith and Mr. Tvedtnes, "Internal Evidence for an Abrahamic Oral Tradition"; Richley Crapo, on emic and etic studies: the proper approach to the Book of Abraham; Mr. Tvedtnes, "A Reply to the Critics"; Hugh Nibley, on Facsimile 2; James R. Clark, a brief history of the *Egyptian Alphabet and Grammar* and related documents (cf. Newsletter, 71.0, 105.0; *Progress in Archaeology*, pp. 25-33); Rodney Turner, "The Concept of Intelligence in the Book of Abraham"; Jay M. Todd, a brief history of the Lebolo papyri and mummies; and (probably) Boulos Ayad, "Egyptological Arguments in Favor of Joseph Smith's Interpretation of the Book of Abraham."

Mr. Tvedtnes will be remembered for the papers on Book of Abraham research which he read at the

Society's eighteenth and nineteenth annual symposia on the archaeology of the Scriptures, held in 1968 and 1969 (Newsletter, 109.0, 116.1; see also 114.1).

Further information on the meeting of next April 3 may be obtained by contacting Mr. Tvedtnes, c/o Middle East Center, University of Utah, Salt Lake City, Utah 84102, or by writing the LDS Institute of Religion, Salt Lake City.

119.5 BOOK-OF-MORMON SYMPOSIUM. By Susan P. Stiles. Three SEHA general officers will speak at a "Book of Mormon Symposium," to be held at BYU on April 25. Dr. Sidney B. Sperry, Dr. M. Wells Jakeman, and Dr. Paul R. Cheesman will each contribute a paper.

The Book of Mormon Committee of the BYU College of Religious Instruction has organized these lectures under the chairmanship of Dr. H. Donl Peterson. The public is invited. No admission will be charged.

119.6 SUMMER TALKS ON ARCHAEOLOGY. By Susan P. Stiles. Nearly 100 one-hour lectures on archaeology and related subjects are scheduled for the coming summer under the BYU Education Week program. They will be presented on the BYU campus and in 11 different cities in Utah and the Northwest.

Dr. Ross T. Christensen, BYU professor of archaeology and anthropology, will give five three-day courses and one two-day course during two Idaho circuits in June and July. The courses and individual lecture titles are as follows:

1. *Mummies, Scrolls, and the Book of Abraham.* (Some of the mummies and papyri connected with the Book of Abraham, and probably even the "catacomb" in which they were found — lost for 120 years following the death of the Prophet Joseph Smith — have lately come to light again. The script of the newly discovered Atiya Papyri and its relationship to the Book of Abraham, are examined. In view of the Egyptian indications in this ancient work, the timing and locations of Abraham's life-story must be reconsidered.)

First day: Egyptian Antiquities Rediscovered.
Second day: Did Joseph Smith Translate Hieratic?
Third day: Patriarchs, Pharaohs, and Hyksos.

2. *The New Diffusionism in Ancient American Studies.* (Many strange and contrasting views as to the origin of the American Indians and their advanced civilizations have been debated since Columbus' landfall in 1492. Subtle changes in scholarly attitude of the past third of a century are making room for the Book

of Mormon point of view. Following the developments of the past two and one-half years, ancient New World studies will never again be the same.)

First day: New-World Origin Theories, Both Sound and Silly.

Second day: Drift Toward Diffusionism, 1938-68.

Third day: Diffusionism, 1968-70.

3. *Phoenicians in America?* (In the days of David and Solomon the Phoenicians were closely connected with the rise of Israel. Sailing from their homeland in what is now Lebanon they planted colonies throughout the Mediterranean world and beyond, perhaps even on the shores of the New World. Evidence that they may have reached eastern Brazil and may even figure prominently in the Book of Mormon is considered.)

First day: Phoenicians in the Mediterranean World.

Second day: A Phoenician Inscription Found in Brazil.

Third day: Phoenicians in the Book of Mormon?

Dr. Christensen's schedule in Idaho is as follows: Preston, June 8-10; Blackfoot, June 11-13; Boise, July 7-9; Ontario-Weiser, July 10-11; Twin Falls, July 13-15; and Burley, July 16-18.

Three other SEHA general officers will also participate in the summer Education Weeks. Dr. Sidney B. Sperry ("The Messages of the Pearl of Great Price") and Dr. M. Wells Jakeman ("The Book of Mormon and Archaeology") will lecture on the BYU campus, June 9-12. Dr. Paul R. Cheesman will speak on archaeological and doctrinal topics in Ogden, June 9-11; Spokane, August 13-15; Richland, August 16-18; Moses Lake, August 20-22; and Salt Lake City, August 27-29.

Dr. Hugh Nibley also will deliver four lectures on "The Joseph Smith Papyri — Two Years After" at BYU, June 9-12.

"Education Weeks" are presented annually by the Division of Continuing Education as a part of its extension program. They have been held for many years on the BYU campus, but in most outlying areas only during the past ten years or less.

Most Education Weeks are three-day "festivals of learning" to which the adult public is invited. A wide range of subjects is covered in the lectures besides archaeology. A registration fee is charged for each "week." Inquiries may be directed either to the BYU Division of Continuing Education or to the respective local LDS church leaders.

119.7 PERUVIAN PAPER REPUBLISHED. "A Season of Excavation on the North Coast of Peru" is the title of a paper by Ross T. Christensen delivered at the

Society's Ninth Annual Symposium on the Archaeology of the Scriptures, held in 1956 (Newsletter, 36.1). This 12-page illustrated paper has now been reprinted by spirit duplicator for use in the author's classes on the BYU campus. It is a popular account of his archaeological studies in Peru in 1950 as a Pan-American Fellow (Newsletter, 1.41, 33.5).

SEHA members may obtain "A Season of Excavation" free of charge by writing to the Society office, 140 Maeser Building, BYU, Provo, Utah 84601. It will be charged in each case against the member's "free past publications" privilege of five per year (Newsletter, 89.4).

119.8 RESEARCH PATRONS, LIFE MEMBERS. By Susan P. Stiles. The following new and renewing Research Patrons have been entered into the Society's records since the last previous listing in the Newsletter (106.6):

For the year 1967: M. Harvey Taylor, Edwardsville, Illinois; and Darrell R. Tondro, Salt Lake City.

For the year 1968: Richard L. Anderson, Provo; J. Henry Baird, Chico, California; Harold Eckstein, Sun Valley, California; T. Earl Pardoe, Provo; Curt H. Seemann, Hamburg, Germany; M. Harvey Taylor, Edwardsville, Illinois; Darrell R. Tondro, Salt Lake City; and Bruce W. Warren, Tucson, Arizona.

For the year 1969: Clifford E. Angel, Gretna, Virginia; J. Henry Baird, Chico, California; Gerald A. Bullock, Pleasant Hill, California; Mrs. Ross Butler, Ontario, Oregon; Paul R. Cheesman, Orem; Ross T. Christensen, Orem; D. E. Davidson, Brea, California; Harold Eckstein, Sun Valley, California; Ronald J. Grundberg, Highland Park, Illinois; Robert C. Hopkins, Los Angeles, California; M. Wells Jakeman, Provo; Carl Hugh Jones, Lincoln, Nebraska; Clark S. Knowlton, Salt Lake City; W. W. Lowe, Fullerton, California; Janice N. McAuliffe, Long Beach, California; Harvey J. Platt, Phoenix, Arizona; Marion Poulter, Vista, California; Welby W. Ricks, Provo; Curt H. Seemann, Hamburg, Germany; Mrs. Basil L. Smith, Las Vegas, Nevada; Lorenzo H. Snow, Hayward, California; Sidney B. Sperry, Provo; M. Harvey Taylor, Edwardsville, Illinois; and Darrell R. Tondro, Salt Lake City.

For the year 1970: Clifford E. Angel, Gretna, Virginia; Mrs. Ross Butler, Ontario, Oregon; Paul R. Cheesman, Orem; R. F. Christensen, Riverside, California; Ross T. Christensen, Orem; Don E. Davidson, Brea, California; Harold Eckstein, Sun Valley, California; Donn A. Edwards, Encino, California; Eva B. Franz, Berkeley, California; Chester A. Georgia, Tacoma, Washington; Lynn M. Hilton, Salt Lake City; Robert C. Hopkins, Los Angeles, California; M. Wells Jakeman, Provo; Carl Hugh Jones, Lincoln, Nebraska;

Clark S. Knowlton, Salt Lake City; Janice N. McAuliffe, Long Beach, California; Blair E. Nilsson, Golden, Colorado; Nina W. Palmer, Moraga, California; Cherie B. Parker, Santa Monica, California; DeMar Perkins, Monticello; Marion Poulter, Vista, California; Clara W. Reynolds, Battleboro, Vermont; Welby W. Ricks, Provo; Lorenzo H. Snow, Hayward, California; and Sidney B. Sperry, Provo.

The honor of being a Research Patron may be had by contributing \$15 or more per year to the Society's Research Fund. (This is in addition to the membership fee.) This money is set aside for use under the direction of the Executive Committee in research and publication in the field of scriptural archaeology.

The following persons have become Life Members of the SEHA since the last previous listing in the Newsletter (106.7): Lee K. Christensen, Los Angeles, California; Ronald G. Dye, Roy; P. Kennan Hayes, Seattle, Washington; Thomas E. Hemingway, Carmichael, California; Raymond E. Sloan, Jr., Norwalk, California; Cyrus J. Webber, Jr., Westland, Michigan; Walt Whipple, Placentia, California; and S. Grant Young, Salt Lake City.

The number of Life Members of the Society is now 58. Life Membership is obtainable for a fee of \$75.

119.9 AS WE GO TO PRESS. Additional information has just reached the editor's desk concerning the Book of Abraham Symposium to be held on April 3 (see above, 119.4).

Dr. Henry Eyring, renowned chemist of the University of Utah, will give the keynote address — at noon — on the "Validity of Scientific Investigation of Gospel Topics."

Also, Dr. Aziz S. Atiya, formerly of the Institute of Coptic Studies, Cairo, and more recently the discoverer of the "Joseph Smith Papyri" (Newsletter, 105.0), will participate. He will speak on the discovery and date of the papyri.

Word has also just been received from Robert E. Stone, president of the New England Antiquities Research Association, of the television broadcast of an Encyclopedia Britannica show called, "The Unexplained," in which Mr. Stone will take part. We suppose that the filmed interview mentioned in his message will have to do with the Mystery Hill site, southern New Hampshire (Newsletter 97.20, 118.0). The telecast — although unrelated to the Book of Abraham Symposium — is scheduled for the same date, April 3, over NBC-TV. The hour is 7:30 p.m.; we assume this is EST, the equivalent of 5:30 MST.