



BOOK OF MORMON CENTRAL

<http://bookofmormoncentral.org/>

Type: Newsletter

Newsletter and Proceedings of the S.E.H.A., no. 127 (October 1971)

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Published by: Society for Early Historic Archaeology, Brigham Young
University

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.

127.0 LINGUISTIC IMPLICATIONS OF THE TEL-ARAD OSTRACA. By John A. Tvedtnes, graduate student in Egyptology at the Hebrew University, Jerusalem, and former graduate teaching assistant in Hebrew at the University of Utah. A paper read at the Twentieth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 10, 1970. (For news of recent awards made to the author, see below, 127.1.)

The site of Tel Arad, located northeast of Beer-sheva in southern Israel, was excavated from 1962 to 1967 as a cooperative effort of the Archaeology Department of the Hebrew University, the Department of Antiquities of the Ministry of Education and Culture, and the Israel Exploration Society. The excavations were conducted under the direction of Professor Yohanan Aharoni, then of the Hebrew University at Jerusalem, and presently director of the Institute of Archaeology at the University of Tel Aviv.

INSCRIBED POTSHERDS

During the 1965 excavations, a number of ostraca were uncovered. (An ostracon is a fragment of pottery on which writing appears. In the ancient Near East, whenever a jar was broken the pieces were not discarded but rather kept, much as we keep "scratch paper.") Most of these were written in Hebrew and were dated to c.598-587 BC.¹ One, however, dating "to the seventh century BC," was in Egyptian hieratic.²

In the 1967 season, an ostracon of particular importance to our present study was discovered at the site. Its writing was a combination of Hebrew and hieratic scripts. According to the report by Sh. Yeivin³ of Tel-Aviv University, the ostracon dates "toward the end of the seventh century BC," i.e. shortly before 600 BC.

The accompanying Fig. 1 is a drawing of the ostracon, reproducing in dark black the Egyptian hieratic symbols and in pale black the Hebrew letters. At first glance, one might suppose there were two different texts here, but such is not the case. The entire inscription has been translated and published by Yeivin. This translation, along with the transliteration of the hieratic and Hebrew characters (in dark and pale black, respectively), appears in Fig. 1. The transliteration restores two Egyptian symbols, traces of which can be perceived by infrared examination of the ostracon; these restorations are enclosed in parentheses in the transliteration.

Of the 17 words in the text, 10 are written in hieratic and seven in Hebrew. Of the latter seven words, however, only two have a meaning in Hebrew. These two are actually the same word, *m*, meaning "from," used here, as in normal Hebrew writing, as a prefix. The other five, while written in Hebrew characters, are nevertheless not Hebrew but rather Egyptian. Two of these five are place-names; the other three all appear in the second line of the inscription.

Of the 10 words written in hieratic script, four are numerals (one occurring in each line). One symbol, standing for a measure of capacity, occurs four times (once in each line), and the other Egyptian word occurs twice.

Thus, while there are 17 words on the ostracon, if one discounts the recurrence of words, there are but



KEY:

- X Egyptian words, written in hieratic.
- X Egyptian words, written in Hebrew.
- X Hebrew words, written in Hebrew.

hktz (1) smc

ny n thnm hktz 3 smc

mclnym (hktz) 7

mmcm hktz 1

11 measures (Upper Egyptian) barley

Those of the temenos of Ym(t) 3 measures (Upper Egyptian) barley

From the ascent of Ym(t) 7 measures

From M^cm 1 measure

Fig. 1. Tel Arad "Combination" Ostrakon

six words written in hieratic (of which four are numerals), all with Egyptian meanings, and six words written in Hebrew, of which only one has a meaning in Hebrew (the other five being Egyptian).

Yeivin writes:

"The two scripts provide supplementary information and they are intermingled. One cannot, however, be sure how the scribe who wrote the text read it, whether in Hebrew throughout, pronouncing all the apparent hieratic signs in their Hebrew equivalents, or in a mixed sort of jargon, giving the Egyptian values to the hieratic signs."

My own opinion is that the text was intended principally for persons whose native tongue was Egyptian. The reasons are twofold: (1) the hieratic words outnumber the words written in Hebrew; and (2) all but one of the words written in Hebrew are, in reality, Egyptian words transliterated (but not translated) into Hebrew. In any event, one thing is clear: the person who wrote the ostrakon knew how to use both the Hebrew and the Egyptian hieratic systems of

writing. It is probable that he spoke both of these languages as well.

The discovery of this ostrakon has prompted a re-examination of a number of other inscriptions found in Palestine. There is, for example, the question of the ancient Hebrew weights, which are inscribed with symbols assumed by some to be an ancient Hebraic numbering system.⁴ This same numerical system appears in several inscriptions in Hebrew, found at such diverse localities as Samaria,⁵ Lachish,⁶ and Gezer.⁷ It was shown by M. Noth, however, that these symbols were no more than Egyptian hieratic symbols for certain numbers which had therefore been adopted by the Hebrews.⁸ The Tel Arad ostraca have confirmed this, for these hieratic numerals appear not only on the hieratic ostrakon of the 1965 season but also on the 1967 combination ostrakon which we have just examined, as well, indeed, on some of the Hebrew ostraca.⁹

HISTORICAL IMPLICATIONS

There are two major historical implications of the Tel Arad finds. The first is that, in the seventh century BC, there were close ties between Judah and Egypt. This, of course, is a conclusion that has been gaining much more support as time has gone by, and which was discussed by Dr. Hugh Nibley in 1950.

The second historical implication is that there were in Judah, in the late seventh century BC, persons who made use of *both* the Hebrew script and the Egyptian hieratic system of writing. This is most significant in view of a Book of Mormon statement about Lehi:

"For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the *language of the Egyptians* therefore *he could read* these engravings, and teach them to his children . . ." ¹⁰

Concerning Lehi's linguistic abilities, his son Nephi wrote:

"Yea, I make a record in the *language of my father*, which consists of the *learning of the Jews* and the *language of the Egyptians*. " ¹¹

The exact meaning of this statement has long eluded students of the Book of Mormon. One theory is that the plates of Nephi contained both Egyptian and Hebrew script, perhaps intermingled. Another is that the plates were inscribed with Egyptian symbols but that the words were mere transliterations from the Hebrew. The recent evidence from Tel Arad not only *admits each* of these as a possibility in Judah of Lehi's time but actually allows for *both* of these theories

simultaneously! The situation of the Book of Mormon would, therefore, possibly be just the opposite of that of the Tel Arad ostraca: rather than have a combination script with an underlying Egyptian meaning, the underlying language would be Hebrew, or, as Nephi puts it, “the *learning* of the Jews.”

This principle can best be illustrated by the following sentences:

1. زِسْ اِزْ اَنْ اِنْجِلِشْ سِنْتِنِسْ

2. ze mishpat ivry

Sentence No. 1 is written in Arabic characters, yet this combination of sounds would be meaningless to an Arab, for the words are actually English. If an Arab were to read it aloud, he would say, “This is an English sentence.” Those around him, if they were Arabs, would not understand, but anyone nearby who knew English would understand, even though some of the sounds may merely approximate the corresponding English sounds.

Likewise, sentence No. 2, while written with the same alphabet that we use in English, is totally meaningless in English. But if anyone here today were to read it aloud, assigning to each letter the sound that he would ordinarily give it, were this an English sentence, only a few in this audience would understand, for the words are Hebrew and the meaning is, “This is a Hebrew sentence.”

REFORMED EGYPTIAN

The prophet Moroni, speaking of the Nephite records, says:

“And now, behold, we have written this record according to our knowledge, in the *characters* which are called among us the *reformed Egyptian*, being handed down and *altered by us, according to our manner of speech*. And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that *none other people knoweth our language*; therefore he hath prepared means for the interpretation thereof.”¹²

Here, again, scholars have had to speculate regarding the meaning of the term “reformed Egyptian.” Some, such as Ariel L. Crowley, have held that this merely refers to a cursive form of Egyptian, i.e. demotic or hieratic, as opposed to the formal hiero-

glyphic. These cursive forms were, of course, known and used in Egypt, and one of them, hieratic, is responsible for the words and numerals appearing on the Tel Arad and other ostraca and weights. Crowley has demonstrated that many of the symbols on the so-called Anthon Transcript, reputedly copied by Joseph Smith from the plates, are indeed demotic.¹³

In view of the Tel Arad discoveries, another interpretation is possible, i.e. that “reformed Egyptian” may be a combination script, such as that discussed above. The fact that the Anthon Transcript contains a number of Hebrew letters lends weight to this view. Moroni’s statement, however, indicates that the Nephites themselves were responsible for the alteration of their writing system, both in respect to the Egyptian and the Hebrew. Whether he means that “reformed Egyptian” consists of characters altered by them, or whether he means that they altered an already-extant cursive or “reformed” Egyptian is not clear. His statement that “none other people knoweth our language” might indicate the former, if we discount Crowley’s identifications. It is unlikely that the alterations to which he refers are the addition of Hebrew letters to the Egyptian characters by the Nephites, for he indicates that the Hebrew had been altered by them as well.

It should be noted in passing that Moroni’s statement lends evidence to the theory that the underlying structure of the Nephite writings was Hebrew, while the script itself was some form of Egyptian. He says, “and if we could have written in Hebrew, behold, ye would have had *no imperfection in our record*.” No language can be said to be imperfect in and of itself, and a language may be said to be deficient only if it cannot adequately describe the ideas and technology of the people who speak it. But there is often a loss in meaning through translation, and in the case of an imperfect transliteration—one in which the writing system being used cannot effectively represent all of the sounds of the original language being transliterated—there are bound to be imperfections. Clearly, the “reformed Egyptian” characters used by the Nephites were not wholly adequate for expressing their thoughts, while the Hebrew alphabet, had they used it, would have been more effective.

Moroni’s statement that the characters had been “altered by us, *according to our manner of speech*” is interesting. He is perhaps referring to a revision of the writing system to correspond with sound changes that gradually take place in all human languages, due to linguistic drift. Ordinarily, speech communities do not recognize that such changes have taken place. But a quick glance at the “-ough” ending in English words, such as “tough, through, though,” etc., will show that,

while they are almost identical in spelling, they are now quite different in pronunciation, although at one time they were pronounced in almost the same manner. Therefore, one cannot assign but a single sound to “-ough” in modern English. However, we oftentimes see them spelled “t-u-f-f,” “t-h-r-u,” and “t-h-o” in an attempt to make them correspond to the sounds that we generally assign to our English letters.

Some speech communities are more readily able to recognize sound changes over time because they have attempted to maintain a “classical” language which, while normally not spoken, corresponds generally to the written language of the sacred texts; e.g. Latin in the Catholic Church. Such is also the case with Arabic. The Arabs have deliberately retained the pronunciation of classical Arabic in the reading of their holy book, the Quran, while everyday speech has changed with time.

The Nephite preoccupation with written records, i.e. with the plates of Nephi, could have created a similar situation, wherein, as new words and different pronunciations crept into the spoken language over time, they were incorporated into the later writings, with altered script where necessary. Moreover, Mormon and his son Moroni, who abridged the Nephite records (a portion of which abridgement has become our Book of Mormon), may have altered the script of earlier writers in an attempt to update the book.

BOOK OF ABRAHAM

The Tel Arad ostrakon has implications for the Book of Abraham as well. In previous papers (see Newsletter, 109.0, 114.1, 120.4), we have provided evidence that the Book of Abraham was a Hebrew oral tradition, memorized by use of an Egyptian text—the Sensen text—which served as a mnemonic device. Each of the Egyptian words served as a memory aid to bring to the mind of the reciter of the tradition, the particular sentences from the Abrahamic story that he had memorized in connection with that word. Not only have we demonstrated that the Egyptian words of the Sensen text are, in each and every instance, semantically expressed in the corresponding passage of the Book of Abraham, but we have also shown that the use of oral traditions and mnemonic devices was very common in ancient Israel.

Some of the correspondences between the Egyptian words and the juxtaposed English passages of the Book of Abraham depend upon homonymity between the Egyptian and Hebrew words, the meanings of which are found in the passages at the expected points. In order for such regular and systematic correspondences to appear, the composer of the Book, in

the form received—albeit in Hebrew rather than English, since we assume that the oral tradition was originally in Hebrew—would have had to possess a knowledge of both Egyptian and Hebrew.

It is interesting to note that the Sensen papyrus once in Joseph Smith’s possession was written in hieratic and that, while this copy itself dates to Ptolemaic or early Christian times, the earliest version of the Sensen text otherwise known dates to c.600 BC—the very period in which we find people at Tel Arad in ancient Israel using a combination of Hebrew and Egyptian hieratic, and also the period of Lehi’s voyage to the New World, where his descendants kept their records in “reformed Egyptian.” This period of time is significant, too, because in it there were many Jewish colonies set up in Egypt, especially after Jerusalem fell to the Babylonians.

The oral-tradition thesis for the Book of Abraham does *not* specifically name Abraham as the author of the Book of Abraham in its present form but rather allows for its composition by a Jew living around 600 BC or later. Moreover, Joseph Smith himself seems to assign a date to the text which does *not* coincide with the time of Abraham. In the small “Valuable Discovery” notebook, in the Church Historian’s Office (cf. Newsletter, 106.2), we read:

“Katumin, Princess, daughter of On-i-tos King of Egypt, who began to reign in the year of the World 2962. Katumin was born in the 30th year of the reign of her father, and died when she was 28 years old, which was the year 3020.”

According to my chronology,¹⁴ Solomon was king of united Israel until the year of the world (AM) 2973, which would make him a contemporary of Onitos. Katumin died in the year (3020 AM) in which Omri and Tibni began to rule over Northern Israel.

This particular period of Israelite history shows numerous contacts with Egypt, which may explain somewhat how an Egyptian text of that time could have become a mnemonic device for a Hebrew oral tradition. Solomon himself married the daughter of a pharaoh,¹⁵ and his arch-enemies Hadad and Jeroboam both took refuge at the Egyptian court.¹⁶

The biblical implication of ties between Judah and Egypt, as well as between Israel and Egypt, has been borne out by the Tel Arad discoveries. As Latter-day Saints, we have received an additional bonus from the Arad excavations in the form of further linguistic evidence for the authenticity of two of our scriptures of ancient Hebrew-Egyptian provenance, the Book of Mormon and the Book of Abraham.

NOTES

1. Yohanan Aharoni, "Hebrew Ostraca from Tel Arad," *Israel Exploration Journal*, Vol. 16, No. 1, pp. 1-7.
2. Sh. Yeivin, "A Hieratic Ostrakon from Tel Arad," *Israel Exploration Journal*, Vol. 16, No. 3, pp. 153-159.
3. Sh. Yeivin, "An Ostrakon from Tel Arad Exhibiting a Combination of Two Scripts," *The Journal of Egyptian Archaeology*, Vol. 55 (August, 1969), pp. 98-102.
4. See, for example, Yigael Yadin, "Ancient Judaeon Weights and the Date of the Samaria Ostraca," *Scripta Hierosolymitana*, Vol. 8, pp. 10-25.
5. See J. W. Crowfoot, G. M. Crowfoot, and Kathleen M. Kenyon, *The Objects from Saramia*, pp. 11-13, 16-18, 29-32. (Palestine Exploration Fund: London, 1957).
6. See David Diring, "On Hebrew Inscriptions Discovered at Tell-ed-Duweir (Lachish)—III," *Palestine Exploration Quarterly*, July-October, 1943, pp. 89-99.
7. See R. A. Stewart MacAlister, *The Excavation of Gezer*, Vol. 2, pp. 276, 283, 285-287, 291. (Published in London for the Committee of the Palestine Exploration Fund, by John Murray, 1912.)
8. See Yohanan Aharoni, "The Use of Hieratic Numerals in Hebrew Ostraca and the Shekel Weights," *Bulletin of the American Schools of Oriental Research*, No. 184, pp. 13-21.
9. See Ivan Tracy Kaufman, "New Evidence for Hieratic Numerals on Hebrew Weights," *Bulletin of the American Schools of Oriental Research*, No. 188, pp. 39-41. See also A. F. Rainey, "Semantic Parallels to the Samaria Ostraca," *Palestine Exploration Quarterly*, January-June, 1970, pp. 45-51.
10. Mosiah 1:4. (In this and subsequent quotations from the Book of Mormon, the italics are added by the present author. Ed.)
11. I Nephi 1:2.
12. Mormon 9:32-34.
13. See his series of articles in the *Improvement Era*, January, February, and March, 1942, and September, 1944.
14. John A. Tvedtnes, *Church of the Old Testament*, pp. 140-141. (Deseret Book Co: Salt Lake City,

1967).

15. I Kings 3:1; 7:8; 9:16, 24.

16. I Kings 11:17-22, 40; 12:1-2.

EDITOR'S NOTE. A brief article by Mr. Tvedtnes entitled "The Language of My Father," written on the same subject as the present paper, appears in the May, 1971, issue of *The New Era* (Vol. 1, No. 5, p. 19).

127.1 AWARDED THREE SCHOLARSHIPS IN ISRAEL. By Bonny A. Fifield. The Israeli Government Scholarship, a Fulbright-Hays travel grant, and a scholarship from the American Friends of the Hebrew University, have all been awarded to John A. Tvedtnes for study at the Hebrew University in Jerusalem, this year.

Mr. Tvedtnes, a member of the SEHA, is the author of the preceding article in the present issue of the *Newsletter and Proceedings*, on the Tel Arad ostraca (see above, 127.0). He will also be remembered for papers in Book of Abraham research delivered at the Society's eighteenth and nineteenth annual symposia on the archaeology of the scriptures (Newsletter, 109.0, 114.1, and 120.4).

Mr. Tvedtnes left for Israel on July 26. While in Jerusalem he will study Egyptology, Semitic linguistics, and archaeology.

Mr. Tvedtnes is the author of *The Church of the Old Testament*. He holds a Bachelor of Arts degree in anthropology, a Master of Arts degree in linguistics, and a graduate certificate in Middle East area studies, and has recently completed a second MA degree in Middle East studies (Hebrew), all at the University of Utah. Prior to his departure, he taught Hebrew and linguistics at that institution and anthropology at the BYU-Salt Lake Center for Continuing Education. In April, 1970, he served as chairman of the Book of Abraham Symposium presented by the Salt Lake LDS Institute of Religion (Newsletter, 119.4).

127.2 BYU PRESIDENT AND ISRAELI SCHOLAR BOTH TO ADDRESS SYMPOSIUM. Dallin H. Oaks, recently appointed president of Brigham Young University, and Joseph Ginat, archaeologist and government official from Israel, will both address the forthcoming Twenty-First Annual Symposium on the Archaeology of the Scriptures, to be held at BYU on Saturday, October 16.

President Oaks will begin the day-long meeting by delivering a brief MESSAGE TO THE TWENTY-FIRST ANNUAL SYMPOSIUM. He has been a leading

figure in the legal profession, having served as professor of law at the University of Chicago and executive director of the American Bar Foundation prior to his present appointment. On August 1 he became the eighth president of BYU. He has been a member of the SEHA continuously since 1959. Because of an out-of-state appointment on the day of the Symposium it is not certain, at this writing, that he will be personally present to read his "Message."

As the featured speaker of the Symposium, Mr. Ginat will present a paper entitled *A CAVE DISCOVERY IN ISRAEL WHICH COULD BE ASSOCIATED WITH THE PROPHET LEHI*. He is deputy advisor on Arab affairs to the prime minister of Israel, now on leave of absence to complete a doctorate at the University of Utah. He has had wide experience in Palestinian archaeology.

Mr. Ginat holds the Bachelor of Arts degree in archaeology from the Hebrew University, Jerusalem, where he was a lecturer on the societies of the Middle East. He was later a lecturer at the Homeland Studies Institute, which is affiliated with the Department of Geography of the University of Tel Aviv. He interrupted his Master of Arts degree program in the Department of Anthropology and Sociology of the latter institution in order to undertake his present PhD studies in Salt Lake City.

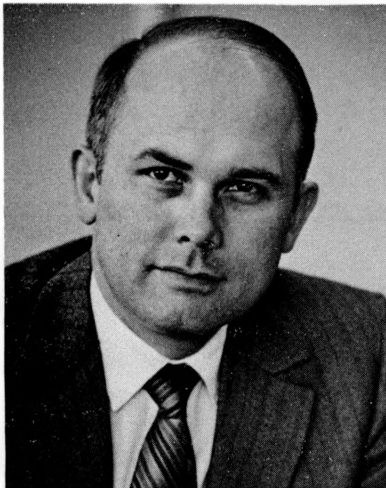
On June 17 Mr. Grant delivered the first forum lecture at the BYU summer school, on certain archaeological evidences for the Book of Mormon. He later taught two advanced classes, on the Old Testament in the light of archaeology and on biblical law. He has also lately taught anthropology classes at the University of Utah, where he has been affiliated with the Middle East Institute.

It is understood that Mr. Ginat will report in his paper on a cave recently discovered at a ruin called Khirbet Beit Lei, southwest of Jerusalem, containing drawings of ships and humans and three inscriptions in the Paleo-Hebrew alphabet of the sixth century BC. "Beit Lei" may be translated "House of Lehi." The American archaeologist, Frank Moore Cross, Jr., has suggested that the inscriptions may have been left by some non-biblical prophet fleeing Jerusalem at the time of the Babylonian invasion. Students of the Book of Mormon should consider whether the cave and its inscriptions might have some connection with the account of Lehi, whose four sons hid for a time in "the cavity of a rock" (1 Nephi 3:27).

Mr. Ginat first came into contact with the LDS faith after reading W. Cleon Skousen's recent volume, *Fantastic Victory*. The Israeli archaeologist is quoted in *The Universe* (BYU student newspaper) of June 22 as having said, "After reading this book I felt I had to know more about Mormons, so I started reading the Book of Mormon."

The Twenty-First Annual Symposium will be held in the Madsen Recital Hall of the Harris Fine Arts Center on the BYU campus. Clark S. Knowlton, SEHA vice-president and professor of sociology at the University of Utah, will serve as general chairman of the event. Sidney B. Sperry, a member of the SEHA Advisory Committee and BYU professor emeritus of Old Testament languages and literature, will serve as honorary chairman.

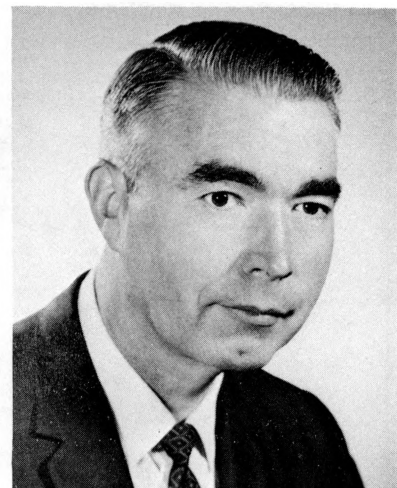
Assisting Dr. Knowlton and Dr. Sperry as members of the Symposium Committee are: Paul R. Cheesman, Ross T. Christensen, M. Wells Jakeman, Virgil V. Peterson, Welby W. Ricks, and Claudia V. Stillman (Newsletter, 126.1).



President Oaks



Mr. Ginat



Dr. Anderson



Fig. 2. Dr. M. Wells Jakeman (l.) and Claudia V. Stillman examine an artifact in the BYU Museum of Archaeology and Ethnology during preparations for the Annual Symposium. Mrs. Stillman is the secretary of the Symposium Committee. Photographs on this page by Paul R. Cheesman.



Fig. 3. Dr. Ross T. Christensen points out the Brazilian site where the Paraiba inscription is believed to have been found.

Members of the Society and their partners will be admitted to the Symposium free of charge; non-members will be charged a nominal admission fee. Arrangements may be made at the door to attend the noon luncheon. The Symposium is sponsored jointly, this year as heretofore, by the SEHA and the BYU Department of Anthropology and Archaeology.

127.3 ADDITIONAL SYMPOSIUM PAPERS. In addition to the contributions of President Oaks and Mr. Ginat (see above, 127.2), papers will be read at the Twenty-First Annual Symposium, to be held on October 16, by eight other participants, according to information received from the Symposium Committee.

Dr. Philip C. Hammond, Palestinian archaeologist from the University of Utah, will give an illustrated report on **THE EXCAVATION OF BIBLICAL HEBRON**. Field work by the American Expedition to Hebron under the direction of Dr. Hammond between 1963 and 1966 has resulted in a more clearly illuminated picture of this city in southern Israel, from the time of Abraham to the end of the eighth century BC, and again from the Byzantine Christian period to the Islamic conquest. The AEH produced what may be the most carefully controlled excavation of a Holy Land site thus far accomplished.

Zola S. Stallings of Mesa, Arizona, will treat the subject, **ANCIENT CLUES TO BIBLICAL PUZZLES: THE LOCATION OF SHEBA AND OPHIR**. The biblical account of the visit of the Queen of Sheba to the court of Solomon presents a persistent problem as to the geographical location of Sheba and Ophir. An ancient writer, who in the recent past has apparently been overlooked, has provided important clues. For example, he names the country of the queen and the location of her royal city, and gives the name by which Ophir was known in his day.

Dr. Ross T. and Ruth R. Christensen will present **PERSPECTIVES ON THE ROUTE OF MULEK'S COLONY**. The sixth century BC is viewed as an age of extraordinary activity in exploration and travel, as well as being the time of the Babylonian conquests. Possible sea routes across both the Atlantic and the Pacific are considered, and a proposal is made as to the probable route of the Book of Mormon colony of Mulek to the New World, which left Jerusalem c.587 BC.

John M. Lundquist, a graduate major in library science and ancient scripture at BYU, will discuss **THE PARAIBA INSCRIPTION: A REVIEW OF THE LITERATURE**. Arguments both for and against the authenticity of the Phoenician inscription found in Brazil in 1872 (Newsletter, 118.0) are considered: all the way from those of Ladislao Netto, K.

Schlottmann, and Mark Lidzbarski in the 1870's to those of Cyrus H. Gordon, Frank Moore Cross, Jr., and Lienhard Delekat in the late 1960's. Special notice is taken of the relevance of this supposed ancient text to the Book of Mormon account.

Dr. Paul R. Cheesman, director of the BYU Institute of Book of Mormon Projects, will give an illustrated report of his **RESEARCH ON THE MEXICAN "MINI-PLATES"**. Certain small gold plates bearing inscriptions, recently found in southern Mexico, have been investigated and examined in the field by Dr. Cheesman. The characters are compared with those of the Anthon Transcript as well as the Book of Abraham facsimiles, and suggestions as to future investigation are presented.

Paul Richard Jesclard, a junior majoring in archaeology at BYU, will make **A COMPARISON OF THE EGYPTIAN SYSTEM OF MEASURING GRAIN WITH THE NEPHITE MONETARY SYSTEM**. Parallels are drawn between the Egyptian *wedjat*-eye system of measuring grain discussed by Sir Alan Gardiner and the Nephite monetary standard set forth in Alma 11:1-20. Linguistic considerations involved in assuming that the Nephites adapted the Egyptian method to designate the units of their money are also pointed out.

Dr. M. Wells Jakeman, BYU expert in Book of Mormon archaeology, will raise the question, **THE "STAR OF DAVID" IN ANCIENT AMERICA?** The identification of a religious symbol carved on an ancient monument found in Campeche, southern Mexico, as the Jewish "Star of David" has recently received widespread publicity in the press. The claim that this symbol was known in ancient America is critically examined by Dr. Jakeman on the basis of his background in Mesoamerican iconography.

A special subject will be presented at the noon luncheon. Dr. Richard Lloyd Anderson, BYU history professor, will tell of **NEW MANUSCRIPTS FOR "JOSEPH SMITH'S STORY"**. Four accounts relating to the early ministry of Joseph Smith, some of them newly found, are considered. These are the primary evidence for the Prophet's earliest history, published as a part of the Pearl of Great Price, and throw important light on the First Vision and the coming of Moroni.

127.4 BUSINESS MEETING SCHEDULED. As required by the articles of incorporation adopted by the SEHA in 1970 (Newsletter, 123.2), the Annual Meeting of the Society will be held at 3:00 p.m. on Saturday, October 16, 1971, in the Madsen Recital Hall, Harris Fine Arts Center, BYU, immediately following the Twenty-First Annual Symposium.

The principal business of this brief meeting will be to elect the Society's Board of Trustees for the coming year. Dr. Welby W. Ricks, SEHA president, urges all members of the Society to attend and participate.

127.5 ANNUAL SCHOLARSHIP EARMARKED FOR BOOK-OF-MORMON ARCHAEOLOGY. Mr. and Mrs. P. Kennan Hayes of Seattle, Washington, in 1969 established the Hayes Archaeological Scholarship Fund for the use of the BYU Department of Anthropology and Archaeology. In a letter dated August 24, 1971, to Dr. Merlin G. Myers, department chairman, Mr. Hayes clarified their intention in creating the Fund: namely, "that it be used in direct support of Book of Mormon archaeology."

In his letter Mr. Hayes spelled out their specific instructions for awarding the annual scholarship: The award is to be made to a full-time student at BYU who is a graduate major in archaeology. The student should have a high grade-point average, and preference is to be given to applicants who are in financial need. Applications are to be submitted in the form of well-organized proposals of research projects which may later be developed into master's-degree theses, with preference given to proposals which clearly define his-

torical problems posed by the Book of Mormon, together with the archaeological solution thereof. The selection is to be made by the departmental faculty, particularly those faculty members who are specialists in Book of Mormon archaeology.

The amount of the annual scholarship is \$500. Past recipients have been: 1969-70, Fred L. Nelson, Jr., who was thereby enabled to undertake field work in Middle America which resulted in his master's thesis, entitled "Archaeological Investigations at Dzibilnohac, Campeche, Mexico" (Newsletter, 121.1); and, 1970-71, Donald W. Forsyth, whose project was entitled "Edzna Canal Project," a study of a prehistoric canal system in eastern Campeche. Mr. Forsyth is now engaged in a course of study at BYU leading to the Master of Arts degree.

Mr. Hayes has been a Life Member of the SEHA since February, 1969.

127.6 BACHELOR'S DEGREES AWARDED. By Bonny A. Fifield. Two Bachelor of Arts degrees in archaeology were awarded by Brigham Young University at the Summer Convocation, held on August 20: to Dorsey Clark Funderburk of Madison, Florida, and Grace Landis Stitely of Princeton Junction, New Jersey.