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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.

128.0 THE EXCAVATION OF BIBLICAL HEBRON. By Philip C. Hammond, associate professor of anthropology at the University of Utah. A paper read at the Twenty-First Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 16, 1971.



Fig. 1. Dr. Philip C. Hammond, organizer and director of the American Expedition to Hebron (AEH), at the Twenty-First Annual Symposium. Photo, courtesy *Daily Universe*.

The excavation of el-Khalil, the site of biblical Hebron, is perhaps one of the most important archaeological events of the present century. That statement is based on three factors: first of all, the importance of the site itself; secondly, the techniques employed in its excavation; and, thirdly, the results.

THE SITE

Hebron lies in the southernmost part of the central hill country of Palestine, about 18 miles south of Jerusalem. Beyond it to the south and west, the hill country begins to flatten out into the *Shafileh* or south country. As a result of this location, the site enjoys a relatively temperate climate with its due share of rainfall in the rainy season and, equally important, an almost daily early-morning fog drifting in from the Mediterranean, which, although it soon dissipates in the light of day, keeps the soil moist throughout the entire dry season also. In addition, Hebron enjoys a plentiful local water supply in the form of some 38 springs in its vicinity.

As a consequence of this ecological situation of height and moisture, from very ancient times the site has enjoyed a reputation as one of the great "bread-baskets" of ancient Palestine, and evidence suggests that it was occupied at least as early as the Neolithic period. It can therefore boast of continuous occupation as long as any other site in Syro-Palestine.

This major food-producing role of Hebron would alone be sufficient to justify its place of importance in physical and secular history. However, to that aspect is added another: its *religious* role.

While it appears quite obvious that Hebron was a Canaanite cultic place well before the biblical period, the site ranks with due prominence in the Bible also. Hebron is mentioned over 69 times in books ranging from Genesis to Nehemiah. During the intertestamental period we also find generous references to it in the books of Jubilees, The Testament of Levi, Pseudo-Baruch, and Fourth Ezra. Again, it is mentioned often by the Jewish historian Josephus and emerges in both the Early Islamic and Crusader periods as a well-known place of religious importance.

The biblical importance of the site centers primarily on two aspects: its connection with the Abrahamic cycle and its close relations with the Davidic monarchy of later Israel. As a result, Hebron and its vicinity even today boast a vast variety of "holy places," ranging from the Oak of Mamre, where the patriarch Abraham is said to have pitched his tent and entertained angels unawares and nearby Ramat Khalil where tradition says he built his house, to the probably more authentic Mosque of Abraham, the traditional burial place of the patriarch and his family.

The latter spot has been revered by all three of the major religious faiths which had their origin in the Near East, as can be seen from the main doorway of the Mosque itself: Herodian blocks at the base of the wall, Islamic decoration in the arch over the doorway, and a Crusader-period machicolation (projecting gallery) still bidding the infidel beware!

In the environs of the modern town are shown the cave into which Abraham came to pray, the traditional site of the tombs of Jesse and Ruth, the soil from which Adam was created, and the burial places of giants. Within the town is the vast Pool of Solomon, which is probably authentically one of the "great pools" of the days of David, even though in its present state it was beautified by the Moslem monarch, Suliman the Magnificent.

But the site, with its defensible location, its streams of water, its fine climate, its fertile soil, and its equally fertile religious history, remained untouched archaeologically until 1963, when the then-director of antiquities of the Hashemite Kingdom of Jordan granted permission to begin research.

METHODOLOGY

From the standpoint of archaeological research, the methodology employed in the excavation of Hebron, as one of the major biblical cities still left untouched in the Holy Land, was second in importance only to the site itself.

In 1963 the American Expedition to Hebron was formed under my direction for the excavation of the

site. During that year a personal survey was conducted in order to plan excavation strategy and to establish the position of the Expedition among the local inhabitants. American colleagues expressed grave fears that such research in this basically hostile town would be subjected to disapproval, disruptions, and even the threat of physical harm. However, thanks to careful planning, the many friends made during the conduct of this survey operation, and the kindnesses of His Hashemite Majesty King Hussain, not only was the Expedition able to do its work, but was able to do it with the wholehearted consent and cooperation of the entire town.

Initial excavations began in 1964 on the hill known as Jebel er-Rumeideh, just west of the Mosque of Abraham, which had seemed to me most obviously to be the site of the ancient city and on whose slopes ceramic materials indicated long occupation. Four archaeological areas were opened during the first season, in which some 22 American students and faculty members and roughly 150 local workmen participated. By the time of interruption of archaeological activities because of the Six-Day War in 1967, the former numbers had been more than doubled.

Archaeologically, every aspect of the research conducted at the site was carefully planned, from logistics to the actual excavation itself. In regard to the latter, absolute adherence to the theoretical principles of stratigraphic excavation, as applied to the Near East by proponents of the "Wheeler-Kenyon School" and as refined by myself, was insisted upon. As a consequence, the Expedition has produced the most carefully stratified site excavation to this date in the Near East. As will be seen in a forthcoming publication of the results of the Expedition's work, every occupational stratum on the site has been documented and inter-related.

The same degree of accuracy was likewise insisted upon in recording the site features, with a registered architect in charge of surveying and drafting, and in the graphic reproduction of documented strata, via section drawings to the nearest 2.5 centimeters. Architectural drawings were also made of the standing ruins on the site including every standing terrace line now visible.

Still further, the Expedition extended its concept of team archaeology in terms of geological survey for its archaeological implications and in the pioneering of new techniques, such as the introduction of the proton differential magnetometer in 1964.

Archaeological concern also extended to recovered artifacts as well as to stratigraphic history and architectural features. Taking but one example, the estimated 150-160,000 pounds of ceramic materials recovered during the three seasons of excavation were

all carefully isolated by individual stratum and then subjected to carefully scheduled series of examinations, samplings, field processing, and recording.

The pottery from each stratum was separately washed and laid out with its identification numbers and examined by the director and staff on a daily basis, so that samples of all characteristic wares and types could be secured. (Fig. 2.)

Each sample sherd as well as all complete vessels was then drawn to full scale and reduced photographically. The contents of every sample bag were photographed, as were registered pieces.

Notations of complete or nearly complete ceramic materials as well as all other artifacts of importance eventually found their way into the official "Register of the Expedition," in which photographs, drawings, and verbal description combine to form a permanent record.

For many expeditions this is the last step in the processing of ceramic and other materials. For the American Expedition, however, the field processings serve merely as the first step in the over-all analysis of the ceramic and other materials. Further samples are taken and subjected to extremely detailed scientific examination and physical analysis. This analysis includes chronometric description, measurement and description of inclusions, determination of apparent porosity and original firing temperature, ware-use evaluation, technological analysis, and similar physical tests, which, hopefully, will soon be augmented by neutron activation and spectroscopic analysis.

As a consequence, following a pattern set by my own earlier analytical approach to Nabataean ceramic materials, the broken potsherds of biblical Hebron not only provide chronological and other information, as in the past, but also, now, through analysis, themselves provide *primary* cultural information. These steps, in company with all the other methodological steps employed by the American Expedition, permit us to reconstruct not only the various stages of the life of the city, but also the potter himself, and therefore to expand and understand more fully the biblical record.

RESULTS

The importance of the methodological approach of the American Expedition to Hebron lies not only in the methods and techniques employed and developed, but also in the accuracy of its results. We are firmly convinced that in biblical, as well as in any other archaeological endeavor, the *validity* of the results for the reconstruction of the lifeways of the ancient peoples involved is determined *solely* by the methodology employed.

It is likewise our conviction that the biblical

materials do not require the results of archaeological investigation as the basis for their validity and that archaeology cannot, therefore, "prove" the Bible.

Yet, it is our equally firm conviction that the results of archaeological investigation in the Holy Land *can* support the historical outline and illuminate the contents of the written record, and assist in reconstructing the lifeways of biblical peoples in terms understandable to the modern age.

The location of Hebron, its position in the religious and socio-economic life of Syro-Palestine, the duration of its occupation, and the richness of its finds, when coupled with the impeccability of the stratigraphic approach to its excavation and recording, have made possible a height of analysis and interpretation of the occupational sequence and culture-history of the biblical and extrabiblical periods of this site which surpasses that of any previously excavated in the Holy Land. To illustrate these results in terms of the biblical period alone we shall consider briefly the finds at three major areas and one tomb excavated at Hebron.

The biblical record notes that the city of Hebron was built "seven years before Zoan in Egypt" (Numbers 13:22). For that particular period of history, such a notation conveys more meaning than simply erecting a sign-post along the main road. Rather, it informs us that the city of Hebron came formally into being in the hectic and chaotic days of the Middle Bronze Age—specifically that period known as Syro-Palestinian archaeology as the "Hyksos" period. Thus, to "build" a city meant to erect fortifications sufficient to withstand the inroads of incoming invaders and marauding neighbors.

During the 1963 survey, the repaired and rebuilt fragments of a massive wall-face were observed on Jebel er-Rumeideh and marked for investigation. This area became known as I.3, and its excavation results have fully justified the biblical notation of the founding date of the city of Hebron. In front of the existing wall-face, a further five meters of extended wall were uncovered, and when the area was totally excavated in 1964 a massive city wall resting upon bedrock was disclosed and incontrovertibly dated on the basis of stratigraphic relationships to the Middle Bronze Age. Here then was the city wall which the biblical record notes and which can be dated to about 1728 BC.

But the *face* of the city wall was not enough, and therefore, in 1966, the area was further excavated and the excavations carried over the top of the existing wall-face in order to reach its interior and the interior of the city at that point (Fig. 3). Upon completion of that excavation, the massiveness of Hebron's first wall line was finely revealed once more—in some places 36 feet in thickness and firmly founded on bedrock.



Fig. 2. Staff of the AEH sorting pottery recovered in a day's digging.



Fig. 3. Interior face of the Middle Bronze Age II city wall uncovered in the 1966 excavations at Hebron, Area I.3. The wall was found to be 36 feet thick.

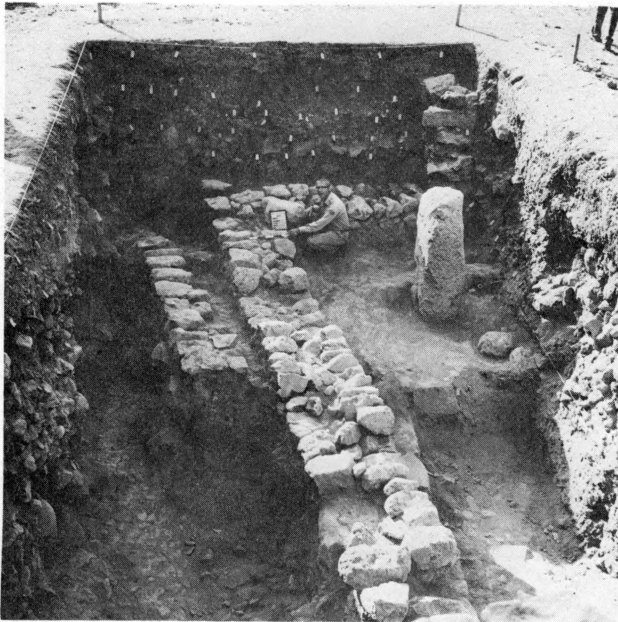


Fig. 4. Iron Age II house (c.950 BC) showing pillar to support the second story, a large mortar embedded in the clay floor (just below and to the right of the pillar), and a portion of the walls.



Fig. 5. Entrance to the tomb of a Hyksos warrior (c.1700 BC) excavated during the 1965 season.

Hence, the wall that we can see today is the very one which confronted invaders from the north in the eighteenth century BC and which, as our archaeological investigation has shown, was undoubtedly used by David centuries later when the Israelite monarchy came into being.

Stratigraphically, this same area extends down into the Proto-Urban Periods and the earliest occupation of the city. As a consequence, as floor after floor is uncovered, one is able not only to walk where walked the original inhabitants of Hebron, but also to follow in the footsteps of the patriarch Abraham as he bargained with Hittite clansmen for a cave site in which to bury his wife Sarah (Genesis 23), and to tread pathways which resounded later on to the strides of David and his counselors (2 Samuel 2:11, 5:5), the workmen of Rehoboam, the legions of Rome, the desert hoards of Islam, and the armored mounts of the Crusaders!

Facing the modern city beyond the lower slopes of Jebel er-Rumeideh, Area I.1 was also opened in 1963. Dr. Murray Newman, whose book on the *People of the Covenant* had just been published and whose interest in the biblical period was richly rewarded in the finds, was the first area supervisor there.

Not far below the modern surface, the later part of the biblical period was once again restored to human sight. Here was recovered a house datable to Iron II, to the days of Rehoboam, grandson of King David, who, beset by foes from the south, restored ancient Hebron as the southernmost fortress city of the dwindled kingdom of his ancestors.

But even at such a fortress, an everyday life was lived by everyday people and here in the remains of this Iron II house, one catches a glimpse of that commonplace existence. Here we see the lower floor of the house with a floor pillar which held up the second story of the building on which the family lived. A well-laid yellow-clay floor covered the area; a large mortar for grinding grain was imbedded in the floor. (Fig. 4.) Likewise, the pantry of a housewife of that day emerged in the form of huge jars, almost a meter high, which were placed in holes dug into the soil and used for household storage.

In this same trench, moreover, we again have a link to the earlier days of the city, for here earlier phases of the occupation were uncovered, which take us back to a time before the Pyramids were built and then onward through the days of Abraham into the Middle Bronze II period.

In 1965, excavations in a rather pleasant terraced field produced a tomb similarly tied to the early beginnings of Hebron (Fig. 5). The tomb itself had been used in very early times, but its main period of interest

and that of its major archaeological contribution was the period of the Hyksos. Here, along with about 170 whole pottery vessels and other artifacts, was found a warrior burial, complete to the classic inclusion of the warrior's dagger with the limestone pommel still in place.

The ceramic materials of that tomb include a wide variety of types and forms, ranging in size from beautifully made juglets smaller than a 3" x 5" card to large store jars a meter high. Here again the everyday life of the people of Hebron in the days of Joseph's sojourn in Egypt is illuminated and exemplified by archaeological finds.

One final example of this incapsulation of the life and times of the biblical period is to be seen in the 90-foot excavation made on the northern slope of Jebel er-Rumeideh in 1966 in an effort to locate the Middle Bronze city-wall line at that point. Here again, in a complex series of plastered floors, the times of the patriarchal family and of the Israelite monarchy are brought together and compressed between the stratified history of occupations before them and those which succeeded them.

The American Expedition to Hebron has, therefore, brought together documentation, in many forms, of the life and history of ancient biblical Hebron.

Major planned and drawn sections are combined to form analytical charts of the stratigraphic history. Many thousands of broken potsherds and complete vessels, as well as other objects of daily use—from a warrior's dagger to a collector's coin—together with their painstaking laboratory analysis, go to make up the archaeological record. The interpretation of this record will make possible the transformation of words and pictures into a *living* reconstruction of one of the most important sites in ancient biblical history—the resting place of the Patriarchs and David's first capital city.

128.1 SPECIAL SPEAKERS HIGHLIGHT ANNUAL SYMPOSIUM. By Bruce D. Louthan. The Twenty-First Annual Symposium on the Archaeology of the Scriptures was "by all odds the most successful symposium to date," affirms Dr. Ross T. Christensen, long-time observer and frequent participant in the annual SEHA event.

Approximately 350 members and visitors attended sessions held on Saturday, October 16, 1971, on the BYU campus in the Madsen Recital Hall, Harris Fine Arts Center. This figure nearly doubled the attendance at the Twentieth Annual Symposium of 1970 (Newsletter, 123.1) and is looked upon as an indication of the Society's growing prominence.

Contributing to the success of the convention was the high quality of the papers presented on a

broad variety of topics. As usual, Book of Mormon-related subjects dominated in number, several of them, however, emphasizing Old World backgrounds of the New World scripture. The Symposium this year, as heretofore, was presented jointly by the SEHA and the BYU Department of Anthropology and Archaeology. Dr. Clark S. Knowlton, professor of sociology at the University of Utah and SEHA vice-president, was chairman of the event.

Guest speaker at the Symposium was Joseph Ginat, deputy advisor on Arab affairs to the prime minister of Israel and currently a Ph.D. candidate and special lecturer in anthropology at the University of Utah. Entitled "The Cave at Khirbet Beit Lei," his paper pointed the way to new directions in Book of Mormon background research.

Of special interest to archaeology majors and professionals was the report of Dr. Philip C. Hammond on his excavations at Hebron—King David's first capital and the largest remaining, previously-unexcavated biblical site—published herein as Article 128.0, above. Using a delightful technique of simultaneous dual projection of a large number of slides, with the skillful assistance of Miss Ann Bennett, the author reviewed the principal findings and gave special emphasis to the methodology employed in excavation. Prof. Hammond is well known for his previous studies of the Nabataean civilization, especially at Petra. (See *The Excavation of the Main Theater at Petra, 1961-1962: Final Report*, by Philip C. Hammond; cf. "Petra," by Doyle L. Green, in *The Improvement Era*, March, 1967, pp. 18-27.)

Special mention should be made of the opening address of Dr. Dallin H. Oaks, president of Brigham Young University, read in his absence by Dr. Clark S. Knowlton, symposium chairman, and published herein as Article 128.2, below. As a token of appreciation for his support to the SEHA and as a constant reminder of the archaeology program at BYU, Dr. Oaks was presented a mounted memento from the excavations at Nauvoo, Illinois (see 128.3, below).

Other papers delivered at the Symposium were: "Ancient Clues to Biblical Puzzles: The Location of Sheba and Ophir," by Zola S. Stallings; "Perspectives on the Route of Mulek's Colony," by Dr. Ross T. and Mrs. Ruth R. Christensen; "The Paraiba Inscription: A Review of the Literature," by John M. Lundquist; "Research on the Mexican 'Mini-Plates'," by Dr. Paul R. Cheesman; "A Comparison of the Egyptian System of Measuring Grain with the Nephite Monetary System," by Paul Richard Jesclard; and "The 'Star of David' in Ancient America?" by Dr. M. Wells Jakeman.

At the noon luncheon, "New Manuscripts for 'Joseph Smith's Story'" was the subject of a special lecture by Dr. Richard Lloyd Anderson.

President Oaks' address and Professor Hammond's paper are printed in this issue of the *Newsletter and Proceedings*. Other papers will appear in future issues from time to time at the discretion of the editor.

The Symposium was followed by a brief business meeting of Society members (see below, 128.4).

128.2 MESSAGE TO THE TWENTY-FIRST ANNUAL SYMPOSIUM. By Dallin H. Oaks, President of Brigham Young University. Opening address at the Twenty-First Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 16, 1971. Read in President Oaks' behalf by Clark S. Knowlton, symposium chairman.

Friends of Brigham Young University:

I am delighted to welcome you to the campus for this Twenty-First Annual Symposium on the Archaeology of the Scriptures. My thoughts and good wishes are with you. I regret that duties elsewhere prevent me from attending personally. At the request of Dr. Knowlton, symposium chairman, I have written a message for your conference, and I have asked that it be read at the opening session.

I have been a paid-up member of the Society for Early Historic Archaeology for 12 years, not because I have any special understanding or experience in your specialty, but because I have found this a valuable way to enlarge my knowledge in an area that caught my interest as a student at BYU many years ago.

When the Department of Archaeology was found-

ed at Brigham Young University on December 17, 1946, its special assignment (in addition to normal academic instruction) was to serve the Church and the University as a center for research and publication on the archaeology of the Scriptures. By this was meant, not only those scriptures that we share with the Judaeo-Christian world in general, but particularly our special Latter-day Saint scripture, the Book of Mormon, for whose investigation the church members are largely responsible. The Department's auxiliary, the Society for Early Historic Archaeology, came into existence shortly after that date, and over the years it has fallen the Society's lot to greatly assist the Department in its fulfillment of this special assignment.

BYU is grateful for the generous moral and financial support extended by members of the SEHA.



Fig. 6. Dr. Berge (left) presents memento from ruined Nauvoo Temple to President Oaks (right), while Dr. Christensen looks on. Photo, courtesy BYU Press Relations.

This Twenty-First Annual Symposium should be a time of rejoicing in the progress made to date, as well as a time of self-examination to determine directions for the future.

I congratulate the Society and the Department on the excellent symposia they have cosponsored since the beginning of these meetings in 1947. I understand that with today's presentation the number of papers delivered at these annual meetings will total nearly 175. I know from reading your publications that many of these papers have been important contributions.

Brigham Young University is a unique place. I hope that during your visit you will have time to tour the campus, get acquainted with faculty members, see some of our 100 beautiful buildings, and look at collections of interest to archaeologists and anthropologists in the Maeser Memorial Building, the Joseph Smith Memorial Building, and the Library.

I also hope that you will meet some of our 25,000 students, who come from every state and from more than 60 foreign countries. More than 7,000 of them have filled missions for The Church of Jesus Christ of Latter-day Saints in fields of labor all over the world. This varied student body brings to the campus a cosmopolitan atmosphere and a knowledge of peoples, languages, customs, and geography that is difficult to match anywhere.

Those attending a symposium such as this might find our students interesting in another way. Over 95 percent of them are members of the LDS Church, and religion plays an important part in their lives. Probably more than on any other campus, the students of BYU are involved in religious activity and ecclesiastical or-

ganization. On this campus are 105 wards or congregations of the Church, staffed almost entirely by students. The campus is as busy on Sunday as on weekdays. All students are required to take a two-hour class in religion each semester. All of our functions begin with prayer—including ball games. Many thousands of students attend devotional exercises every Tuesday to hear sermons by Church leaders; they also have religion in their residence halls and apartments in the form of family prayers and visits from young men of the priesthood.

Our Department of Anthropology and Archaeology serves some 700 students, including some 80 majors. The students in this department show a high degree of scholarship. Year before last, for example, five students in the University Honors Program graduated with highest honors, and two of these were from this department. Last year, five students from the entire university were nominated for Danforth Fellowships, and two of these were from this department. I believe the University of Chicago, from which I recently came as a professor of law, is regarded as among the best in the nation in the fields of archaeology and anthropology. You will be interested to know that Chicago this year accepted about 20 new graduate students from the entire nation in this fields, and two of these were from BYU. Another graduate of the BYU department is now a student at Cambridge, England, and this year received the Smuts Memorial Foundation award, a very high honor.

I was also pleased to read in the daily press about the Department's successful Annual Field School of Archaeology, which has been held for the past three summers in Montezuma Canyon, southeastern Utah, to give students intensive training in field methods (see below, 128.5).

Clearly the Department of Anthropology and Archaeology at BYU is producing its share of excellent scholars and deserves our congratulations.

I admire the archaeologist and the anthropologist, for the rigor of their disciplines demands a knowledge of and dependence on many other fields in addition to their own, including geology, geography, and other physical sciences, as well as languages, social sciences, and art.

As professionals and interested novices (like myself), we of this gathering are pursuing the exciting quest of unlocking the secrets of the past in order to further our understanding of the Scriptures in the present and prepare for their study in the future.

I bid you welcome to this symposium and wish you success in the performance of your exciting task.

128.3 MEMENTO PRESENTED TO BYU EXECUTIVE. A triangular fragment of stone from the ruined LDS temple at Nauvoo, Illinois, was presented to Dallin H. Oaks, president of Brigham Young University, on October 16, following the reading of his "Message to the Twenty-First Annual Symposium" (see above, 128.1, 128.2), but it was not until several days later that he actually received it.

As President Oaks could not attend the Symposium personally, Dr. Clark S. Knowlton, chairman of the event, made the presentation in absentia. The following week, on October 19, Dr. Dale L. Berge, archaeologist of Nauvoo Restoration, Inc., and curator of the BYU Museum of Archaeology and Ethnology, under whose direction the memento was prepared, and Dr. Ross T. Christensen, BYU professor of archaeology and anthropology, the latter acting for Dr. Knowlton, presented the stone to President Oaks personally in his office (Fig. 6).

The fire-darkened corner of one of the original temple's building blocks, mounted on a wooden base, still bears the marks of the stonemason's chisel. Nauvoo and its temple, the latter completed in 1846 and shortly thereafter destroyed by fire and tornado, have been under excavation since 1961 (Newsletter, 84.0, 97.1, 107.1, 107.2, 108.8).

128.4 ANNUAL ELECTION MEETING. The nine incumbent members of the SEHA Board of Trustees were re-elected on October 16 to serve another year.

Dr. Welby W. Ricks, SEHA president, served as chairman of the Society's Annual Meeting, which was held immediately following the Twenty-First Annual Symposium on the Archaeology of the Scriptures (see above, 128.1). The main purpose of the Annual Meeting, as defined by the articles of incorporation adopted by the Society in 1970, is to elect the members of the Board of Trustees.

The re-elected board members are: Richard Lloyd Anderson, Paul R. Cheesman, Ross T. Christensen, M. Wells Jakeman, Francis W. Kirkham, Clark S. Knowlton, Virgil V. Peterson, Welby W. Ricks, and Darrell R. Tondro. These nine constituted the original Board of Trustees when the SEHA was legally incorporated on October 10, 1970 (Newsletter, 123.2).

128.5 THIRD ANNUAL ARCHAEOLOGY SCHOOL.

By Bonny A. Fifield. The summer of 1971 saw continued excavation of sites located in Montezuma Canyon, San Juan County, southeastern Utah, by the third BYU "Annual Field School of Archaeology" (cf. Newsletter, 116.5).

This year, as before, excavations and other activities were under the direction of Dr. Ray T. Matheny, associate professor of anthropology and archaeology at

BYU. The assistant director for the second successive summer was Richard B. Stamps, who, incidentally, was awarded his MA degree in archaeology at BYU in 1970 (Newsletter, 122.5).

Work continued at Monument Village, a Pueblo I-period site having a 34-foot-wide, seven-foot-deep pit house. The site includes above-ground granaries with mealing and food-preparation areas.

Excavation of the pit house showed that its construction was begun but never completed. Later, as the sides were sloughing in and its shape deteriorating, Pueblo II families camped in the depression.

At site 42Sa863 work was commenced on an Anasazi-style "apartment house." There, three mealing bins were uncovered which contained metates (milling stones) set in the floor. The bins consist of stone, box-like structures next to the wall.

Running at 90° angles from the building walls were flat-laid stone walls which gave evidence of a major construction, the reason for which, hopefully, will come to light with continued excavation.

During the summer of 1970 work had begun on a project of rebuilding the superstructure of a kiva (underground ceremonial chamber) for the purpose of teaching the students ancient building procedures. The cribbing and spanner logs were put in place. The roof was started thereafter, which required the horizontal placement of split juniper logs and strips of juniper bark, later to have been covered with clay. However, the excavation this year of another kiva at site 42Sa863 provided investigators with evidence, including six cribbing beams found in place, that the 1970 class had used the wrong pattern in their reconstruction of the kiva. The project has therefore been halted until further study can be devoted to the problem.

Two air-conditioned, metal buildings were constructed at the Field School in 1970, which provided a laboratory with photographic darkroom and office, and cooking and dining facilities.

A major problem troubled participants in the Field School this year with the outbreak of tularemia or "rabbit fever". This is a disease carried by the rodents with which the area is infested. The problem originated with the extermination of predatory animals by the local farmers. This action resulted in an increase of the rodents. Arrangements for inoculations are underway for the protection of next year's students.

Designed to give students practical experience in archaeological excavation, the "Annual Field School of Archaeology" was implemented by the BYU Department of Anthropology and Archaeology for the first time during the summer of 1969 (Newsletter, 111.12). The Field School provides instruction in the scientific recovery of cultural remains; artifact cleaning, labelling, and packaging; field photography; and site mapping.



Fig. 7. Urethane replicas of the Lehi Tree-of-Life Stone (right) and the Ritual of Tlaloc.

128.6 NEW REPLICA OF THE LEHI STONE. A one-half-size sculptured replica of the “Lehi Tree-of-Life Stone” has been produced by a Salt Lake City firm (Fig. 7). The original stone is a famous carving found at the ruins of Izapa, southern Mexico, which is identified in SEHA publications as a portrayal of Lehi’s vision of the Tree of Life as recorded in the Book of Mormon, 1 Nephi 8.

Fashioned of tough, light-weight urethane, the replica measures approximately three by three feet and weighs only about 12 pounds. It has a durable exterior with a tan “sandstone” finish. It can be easily installed. It may either be hung (hanger included) or built into the masonry of a wall. Each order is accompanied by an explanatory leaflet.

According to Dr. M. Wells Jakeman, BYU professor of archaeology and anthropology, it “makes an excellent decorative piece for home or office, an

authentic conversation piece. It looks very much like the original in the field.”

By arrangement with the SEHA secretary and treasurer these replicas may be ordered through the Society. Prices (which include packaging and shipping charges) are as follows: \$55 each to members of the SEHA; \$65 each to non-members. Checks should be made payable to the SEHA and sent to the Society office at 140 Maeser Building, Brigham Young University, Provo, Utah 84601. Only prepaid orders will be accepted. Upon receipt at the Society office, each order will be forwarded to the manufacturer, who will fill it from his Salt Lake City plant.

Similar replicas of the Ritual of Tlaloc and the Aztec Calendar Stone (Sun Stone)—of the same size and at the same prices—are also available. The manufacturer lists all three replicas at \$80 each, retail. The lower prices available by ordering through the SEHA are considered “factory prices.”

128.7 PROFESSOR GORDON’S PAPER RE-PRINTED IN *THE ENSIGN*. By Bruce D. Louthan. Dr. Cyrus H. Gordon’s paper entitled “America and the Ecumene of the Old Testament,” delivered last year at the Twentieth Annual Symposium on the Archaeology of the Scriptures (Newsletter, 123.1), has been reprinted by permission in *The Ensign*, a monthly magazine of The Church of Jesus Christ of Latter-day Saints.

Dr. Gordon’s paper appears in the October, 1971, edition, pp. 56-63, under the title, “Pre-Columbian Discoveries Link Old and New Worlds.” *The Ensign* article is a slightly shortened version of the original address, of which the complete text was printed in July in the *Newsletter and Proceedings*, 125.0.

Dr. Gordon is also the author of a recent book that should interest SEHA members. *Before Columbus: Links Between the Old World and Ancient America* (Crown Publishers; 224 pp.) is a non-technical account of evidence for Old World-New World contacts prior to 1492. The *Newsletter and Proceedings* hopes to review it in a forthcoming issue. Dr. Gordon is not a member of the LDS Church.