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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.

129.0 THE CAVE AT KHIRBET BEIT LEI. By Joseph Ginat, deputy advisor on Arab affairs to the prime minister of Israel, on leave of absence, 1970-72, and visiting instructor and doctoral candidate in anthropology at the University of Utah, Salt Lake City. 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. Mr. Ginat.

An ancient cave was uncovered in 1961 in the course of road construction on the eastern slope of the hill Khirbet Beit Lei, according to Joseph Naveh, professor of archaeology at Hebrew University in Jerusalem, who was the first explorer after the discovery (Fig. 2). The cave is located five miles east of Lachish, about 10 miles west-northwest of Hebron, and 22 miles south-southwest of Jerusalem. (Naveh, 1963.)

PROF. NAVEH'S FINDINGS

On the walls inside the cave were found several ancient inscriptions in the Old Hebrew script and drawings of human figures and sailing vessels. As the vicinity of the cave is far inland, the appearance of ships presents a problem to the investigator (Fig. 3). Naveh points out: "Whereas the human form is a common pictorial theme, the representations of ships found on the southern wall of the antechamber . . . provided an unexpected discovery: it is hardly likely that the inhabitants of this region had any connection with seafaring or fishing, and yet we have here two sailing vessels, schematically portrayed but realistic enough for all that" (p. 78).

Naveh dates the Hebrew script to the sixth century BC by comparison with other inscriptions found on monuments and ostraca of the period.

In the present paper I shall discuss the content of the inscriptions, utilizing Naveh's original study, together with a later analysis (Cross, 1970) by Frank

Naveh obviously feels this to be an important place, no doubt because of the cave's uniqueness and the fact that the Levites were spiritual leaders in Israel and important persons in its culture.

DR. CROSS' FINDINGS

Cross agrees with Naveh's dating. He says: "...the Beit Lei inscriptions...are safely dated to the sixth century BC" (p. 304). He disagrees with him, however, as to the supposed funerary significance of the three inscriptions. He arrives at this conclusion as a result of his differing translation of two of them (pp. 301-302).

Inscription A reads, according to Dr. Cross: "I am Yahweh [Jehovah. Ed.] thy God: I will accept the cities of Judah and will redeem Jerusalem." (Fig. 5.)

Inscription B reads: "Absolve (us) O merciful God! Absolve (us) O Yahweh!"

Inscription C reads: "Deliver (us) O Lord."

Cross agrees with Naveh's decipherment only in the third inscription, but they both agree that the same scribe wrote all three and that all are closely related in character and context. Cross feels, however, that the writings and drawings "are not ordinary tomb inscriptions" (p. 304). He is sure they have nothing to do with those who were buried in the cave but suggests they may have been left by travelers or perhaps refugees who happened by and sought shelter.

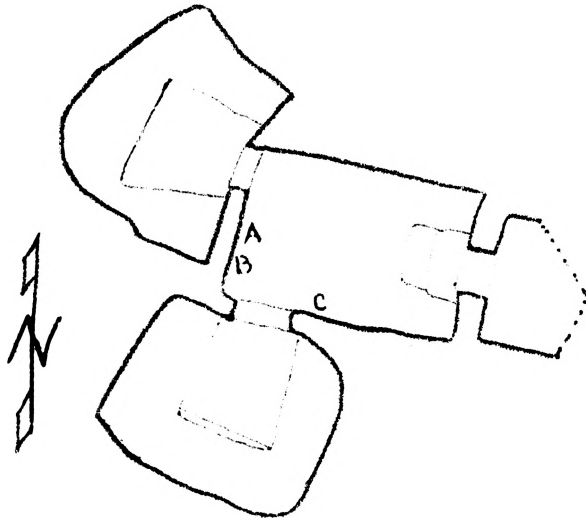


Fig. 2. Ground plan of the tomb at Khirbet Beit Lei. The letters A, B, and C show where the inscriptions were found. Redrawn by Vonda Louthan from Naveh, Fig. 1.

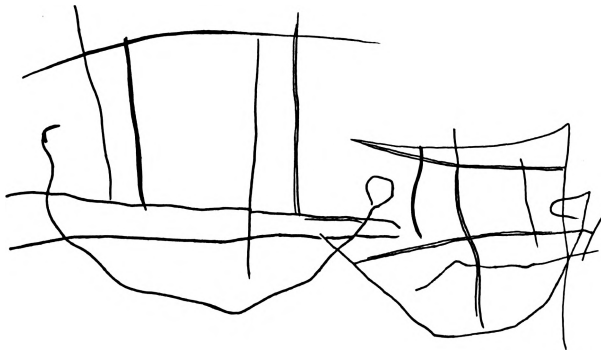


Fig. 3. Ships incised on cave wall. Redrawn by Vonda Louthan from Naveh, Fig. 7.

Moore Cross, Jr., professor of Hebrew at Harvard University, an editor of *The Biblical Archaeologist*, and the leading American scholar at present working on the Dead Sea Scrolls firsthand.

Naveh concludes that this cave is a tomb but is more significant than an ordinary one: "We might hazard a guess that this burial cave belonged to a family of Levite singers. A hint in this direction may be found in the suggested contents of the drawings: a man with a lyre, a praying figure, and a man with headgear (priestly or Levitic?) [Fig. 4]. Since it is unlikely that many ordinary folk were acquainted with the art of writing, the explanation that a number of Levites visited this cave is relatively plausible.

"What do these inscriptions purport to express, and why were they incised on the wall of the cave? Since no other examples are known so far, the explanation is not easy." (Naveh, p. 90.)

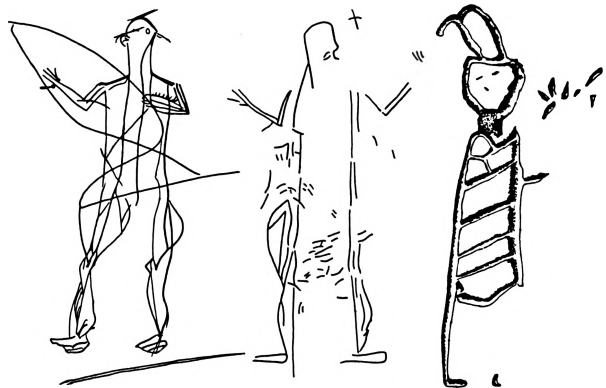


Fig. 4. Human figures incised on cave walls. Redrawn by Vonda Louthan from Naveh, Figs. 4, 5, and 6.



Fig. 5. A portion of Inscription A, redrawn from Cross, Fig. 1. This line reads—from right to left—"I will redeem Jerusalem."

One of the inscriptions, Cross points out, is a prayer for deliverance. Another is a plea to be freed from guilt. The third (Inscription A), which is worded like a prophecy from Isaiah or Jeremiah, quotes Jehovah as promising to accept and redeem Jerusalem and Judah. "It is very difficult," he adds, "to avoid the speculation that Inscription A is the citation of a lost prophecy . . ." (p. 304).

Cross conjectures that the three inscriptions may have been written there by someone fleeing before the Babylonian invaders who destroyed Judah and its capital city in 587 BC—perhaps even by a prophet or his secretary escaping from Jerusalem.

THE NAME LEI

What of the name of this place, Khirbet Beit Lei? "Lei" and "Lehi" are equivalent. The first biblical mention of Lehi is found in Judges 15:14-17. In this passage two places bearing that name are mentioned. The first is the place where the men of Judah delivered Samson to the Philistines. The second is a nearby hill, Ramath Lehi (Ramah means hill), named by Samson after killing the 1000 Philistines. The Khirbet Beit Lei cave is in the same vicinity as the place named by Samson, situated on the ancient border between Judah and the Philistines.

Another example of two ancient sites located near each other and having the same name is that of the two cities of Arad, mentioned in Pharaoh Shishak's inscription describing his Palestinian campaign. This campaign, which took place in the fifth year of the reign of Rehoboam, king of Judah (c.925 BC), is known from two statements in the Bible: 1 Kings 14:25-26 and 2 Chronicles 12:2-9. It is also known from Egyptian sources. According to Yohanan Aharoni, chairman of the Department of Archaeology at Tel Aviv University, in his book, *The Land of the Bible*, "it is clear from the Egyptian text that the main objectives of the expedition were not the towns of Judah and Jerusalem but rather the kingdom of Israel on one hand and the Negev of Judah on the other" (p. 285).

In the list of Negev settlements, the following is mentioned: ḥ-q-r-m 'r-d r-b-t 'r-d n b-t y-r-ḥ-m. Aharoni suggests that this may be rendered: "(the) forts (of) Great Arad (and of) Arad of the House of Yeruham." He further comments: "of these fortresses it is possible to identify only Great Arad, which is (Solomonic) Tell 'Arad, and the Arad of Beth-yeroham (the Jerahmeelite?) with Tell el Milh, the site of Canaanite Arad" (p. 289).

Both Samson at Ramath Lehi and Solomon at Great Arad perpetuated the name of a previous settle-

ment by using it for a new site. In both cases the original place was connected with unpleasant memories. Lehi was where the Judaeans betrayed Samson "into the hand of the Philistines" (Judges 15:12). Arad was where the Israelites were defeated upon their first encounter with the dwellers of Canaan: "And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by way of the spies; then he fought against Israel, and took some of them prisoners" (Numbers 21:1).

Aharoni discusses the phenomenon of ancient place names continuing in use to the present day: "The names of places and regions were preserved in Palestine throughout thousands of years with surprisingly few changes. This is apparently due to two main causes:

"1. During various periods of its history the country's residents spoke Semitic languages more or less closely related to one another.

"2. In spite of the changes that took place in the population's composition, there was usually a continuity of settlement so that each new wave of residents inherited the older names from their predecessors." (Aharoni, p. 96.)

The original biblical name is Lehi, pronounced "lay-hee". The pronunciation "lee-high" has to be a later version. The word *lehi* (*lei*) means "cheek" in both Hebrew and Arabic but was also used as a proper name. In Arabic the word *khirba* (singular) literally means "ruin." *Beit* in both Hebrew and Arabic means "house." Thus the name Khirbet Beit Lei means "Ruin of the House of Lehi."

A PROPHET'S HAVEN?

In my opinion, the cave was a place where refugees found shelter, as Cross suggests. Moreover, the inscriptions had nothing to do with the burials. It also seems logical, as Cross further suggests, that the writer was a prophet or his scribe. This would explain why, in Inscription A, he made bold to quote Deity in the first person.

Not only the ancient writer's use of the first person in speaking for God, but also the content of the inscription itself, bear examination. The text dates to the eve of the destruction of Jerusalem in 587 BC. The Northern Kingdom of Israel had fallen to Assyria in 721 BC. The Kingdom of Judah had also begun to crumble following the invasion of Sennacherib in 701 BC. Now, the armies of Babylon were moving toward Jerusalem, bent on total conquest. In such an atmosphere of despair only a prophet would dare make such a statement-prophecy accepting the cities of Judah and promising the redemption of Jerusalem.

Why would a prophet hide? A prophet is traditionally a messenger from God. We can find examples in the Bible where the Lord sends his prophets on dangerous missions, yet warns them that they must take care of themselves. Elijah is a striking example. In 1 Kings 17 he confronts King Ahab with a hard prophecy of impending drought. Then the Lord commands Elijah to hide beside a brook and later to change his shelter to the home of the widow of Zarephath.

In 1 Kings 18:4 is seen another significant example from Ahab's time in which Obadiah hides 100 prophets in two caves, fearing their assassination by Queen Jezebel. From this we also see that there existed numerous prophets whose names and activities are unknown to us from the biblical narrative.

Benjamin Mazar, professor of archaeology at Hebrew University, stresses the fact that in the period preceding the destruction of Jerusalem, spiritual leaders of the nation, including Jeremiah, prophesied the destruction and the Exile, but also the subsequent redemption of Zion (Mazar, p. 11). There were other important persons, then, contemporaneous with Jeremiah, who prophesied of the destruction and rebuilding of Jerusalem and the revival of the kingdom under the House of David. Such outspoken statements may well have been cause for their having to flee the city.

THE HUMAN FIGURES

In the present case, the persons who stopped at the Khirbet Beit Lei cave may have been engaged in a dangerous mission in fulfillment of which they had to escape and find shelter. My hypothesis is supported by the human figures engraved on the cave wall, in which an emphasis on the leg muscles is clearly perceived. The distance of this cave down from Jerusalem is 22 miles, which is not an impossible distance for an athlete to run. But a man unaccustomed to such exertion would surely reflect in his drawings the strain felt in his own legs.

Similarly, the likeness of a praying man on the cave wall lends more meaning to Inscription B or C, or both. The former is a plea for forgiveness and the latter, a prayer for deliverance.

A prophet is a human being. Under dangerous circumstances he feels the need to bolster his self-confidence. Even though he is fully aware that he is carrying out the will of God, he needs additional encouragement. The cave was a stopping place, a shelter; it was not the final destination. His mission was not yet finished. We know from other examples in the biblical narrative that prophets who were involved

in God's errands often asked for reassurance in two ways: (1) praying and (2) seeking a tangible sign.

Samuel prayed to God for the success of the Israelites in their encounters with the Philistines (1 Samuel 7:5-6). He prayed for guidance when the children of Israel demanded a king, having conflicting feelings about it himself (1 Samuel 8:4-6). The first example was during a critical time of war. The second was at a time of personal anxiety.

Elijah, in the famous encounter with the priests of Baal on Mount Carmel, prayed for success (1 Kings 18:36-37).

Gideon, who was chosen by the Lord to deliver his nation from the Midianites, was convinced by the signs the angel gave that the latter came from God (Judges 6:11-24). Yet, in the hour of organizing his forces he felt the need to strengthen his resolve and prayed, asking for additional signs.

When the Lord sent Isaiah for the second time to Hezekiah the King, telling him that his life would be spared for 15 years, the latter asked for signs. Though Hezekiah was not himself a prophet, yet he already had proof that Isaiah was one, for the latter had correctly foretold that Jerusalem would not be conquered by the Assyrians (2 Kings 19:15-37).

The temporary tenants of the cave at Khirbet Beit Lei prayed in order to strengthen their resolve in completing their mission. And what *was* their mission? From the inscriptions we cannot tell. Do the ships have any connection with their mission?

A biblical note may help us in this regard. From 1 Kings 22:48 we learn that King Jehoshaphat attempted to build up a merchant fleet at Ezion-Geber, or Eilat of today, but that his ships were broken. In 2 Chronicles 20:35-37 we learn that a prophet, Eliezer from Mareshah, prophesied, telling Jehoshaphat why his vessels were broken. Mareshah is a neighboring town to Khirbet Beit Lei. We may assume that the attempt to build the fleet, its failure, and the prophecy of Eliezer were known to the occupants of this cave, located so close to Mareshah.

In any case, if we add together the inscriptions, the praying figure, and the ships, the sum of them all indeed seems significant, especially in this particular cave, located down from Jerusalem and in the fields of the ancient House of Lehi (Lei).

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EDITOR’S NOTES: The “land of our father [Lehi]’s inheritance,” mentioned by the Prophet Nephi in the Book of Mormon, appears to have been a family estate somewhat removed from the city of Jerusalem itself. Students of the Book of Mormon should consider whether the Khirbet Beit Lei cave might have had some connection with this estate, which figured prominently in the family’s departure from the Holy City in 597 BC, the four sons having hidden for a time “in the cavity of a rock.” (1 Nephi 3:16, 27.)

In connection with the meaning and pronunciation of the name Lehi see, in addition to the above, Newsletter, 104.2, p. 5, last paragraph.

In connection with the invasion of Judah by Sennacherib of Assyria about a century before Lehi’s departure, as mentioned above, see also an extended discussion of this event in Newsletter, 119.0.

129.1 **SOCIETY TRUSTEE DIES.** By Bruce D. Louthan. Darrell Raymond Tondro, a longtime SEHA supporter and recently elected trustee, passed away on December 18, 1971, in Salt Lake City, Utah, where he resided.

A retired Post Office employee, Mr. Tondro later opened his own business, which continues to operate successfully. Because of his expertise in the dry-cleaning profession, he often served as a consultant for the Better Business Bureau of Greater Salt Lake.

In addition to his business affairs, Mr. Tondro was also active in the LDS church from the time of his conversion in 1934, serving as a stake missionary, as a member of a bishopric, and, repeatedly, as a teacher.

The identification of Stela 5, Izapa, Mexico, by Dr. M. Wells Jakeman of BYU, as the “Lehi Tree of Life Stone” (see especially Newsletter 104. Ed.) was what first excited Mr. Tondro’s interest in archaeology. He thereafter gave careful attention to new developments regarding the stela and frequently presented fire-

sides on that and other Book of Mormon related archaeological topics in the Salt Lake area.

Mr. Tondro served the SEHA loyally. His first offices were that of assistant director of the Salt Lake Chapter and, from 1962 to 1966, that of director. In 1968 he was elected a member of the Society’s Executive Committee. With the incorporation of the Society in 1970 he was named a trustee and functioned in that capacity until the time of his passing. (Newsletter, 82.20, 109.22, 123.2).

When the SEHA discontinued its chapter organizations in 1966 (Newsletter, 99.2), Mr. Tondro, in order to keep alive an interest in archaeology among members of the former Salt Lake Chapter, helped convert the Chapter into the “Archaeology and History Associates,” of which he served as president until his passing.

EDITOR’S NOTE: In a recent letter to Dr. Jakeman, Mrs. Tondro, widow of the deceased, stated, “Darrell had a great love and respect for all of you in the Archaeology group that he met with and felt it an honor to be associated with such men.” Leaders of the SEHA in turn express a keen sense of loss and sympathy at his passing and also their gratitude for his support and influence in behalf of the Society.

129.2 **“THERE WERE GIANTS IN THE EARTH IN THOSE DAYS”:** **FOUR BIBLE SCHOLARS DIE.** By Bruce D. Louthan. William F. Albright, Albrecht Goetze, Roland de Vaux, and Nelson Glueck all died within the past year, the first three within four weeks of each other. Among them, these four giants of biblical and Near Eastern archaeology and philology probably made greater strides toward putting those fields on a scientific basis than all other workers of the twentieth century combined.

William Foxwell Albright’s death on September 19 ended a career spanning threescore years and the whole breadth of Near Eastern scholarship. Originally a linguist, Albright switched his emphasis to archaeology after a year spent in Jerusalem as a fellow of the American School of Oriental Research (ASOR) in 1919. Experience and study led him to revise his own views and eventually, by dint of a highly prolific pen and a long career of teaching, the views of a majority of scholars regarding the essential historicity of the biblical record.

Albright spent ten years as the director of the Jerusalem School of the ASOR (recently renamed the Albright Institute of Archaeology), during which he recognized and created the first detailed, systematic typology of Palestinian pottery, which is still the basis for the archaeological chronology of that land in use today.

Several years ago, the number of his published books and articles passed 1000, and until his last year, his 80th, he continued to produce important new works. Among them were *Yahweh and the Gods of Canaan* and the monumental Anchor Bible commentary volume on *The Gospel According to St. Matthew*, which he wrote in collaboration with Stephen Mann. Among the many honors accorded him was an honorary Doctor of Literature degree from Brigham Young University in 1960, three years after his retirement as chairman of the Oriental Seminary of the Johns Hopkins University.

Albrecht Goetze, the German-educated Assyriologist who founded and edited the *Journal of Cuneiform Studies*, died in August at 74 years of age. He had taught at Yale University for over 30 years after fleeing Nazi Germany and had been the director of the Baghdad School of the ASOR for nine years. Probably his most important works were *Kulturgeschichte Kleinasiens* (Culture History of Asia Minor) and *Laws of Eshnunna*. The latter identified a forerunner of the famous law code of Hammurabi.

Père Roland de Vaux, French Dominican monk and Palestinian archaeologist, passed away in September after a series of illnesses. Besides being a regular contributor to scholarly periodicals, de Vaux was director of the Ecole Biblique et Archeologique Francais (French Biblical and Archaeological School) in Jerusalem. He had also served as chief of the Archaeological Mission to Khirbet Qumran, site of the discovery of the Dead Sea Scrolls, and as co-director of the joint British-French Archaeological Expedition to Jerusalem, 1961-63. Perhaps his most remembered volume will be *Ancient Israel*, a study of the history and customs of Old Testament times.

Nelson Glueck, a former student of Dr. Albright, died in February, 1971. As an archaeological explorer, Glueck could be compared only to Edward Robinson. His physical energy was legendary. His explorations resulted in *The Other Side of the Jordan* and *Rivers in the Desert*, among other volumes, and made him an expert on Nabataean civilization, as reflected in *Dieties and Dolphins*. Albright remembered him as the first of his students to master the dating of Palestinian pottery by Albright's typological method. (See also Newsletter, 93.4, on Dr. Glueck's work. Ed.)

In addition to proficiency as a scholar, Glueck was distinguished as an administrator, serving 10 years as director of the Jerusalem School of the ASOR and, later, as president of Hebrew Union College in Cincinnati since 1947. He founded that school's Reformed Jewish Archaeological Institute at Jerusalem. His personal diplomacy carried over into his relation-

ship with the Arabs, for whom he always cherished great friendship.

As Albright, who followed him in death seven months later, eulogized: "In my firm opinion Nelson Glueck's greatest single discovery bearing on biblical history was his identification of the period of the early Patriarchal narratives of Genesis featuring Abraham with Middle Bronze I (late 20th and 19th centuries BC)" (*Bulletin of the ASOR*, No. 202, pp. 4-5).

These four men, scholars and educators of the first rank, will be missed by all students of the ancient Near East. Though not Latter-day Saints, their efforts have elucidated the background of the Hebrew scriptures in a manner that is of particular interest to LDS students because of our additional body of scriptures. The world is indeed better for their having passed this way.

129.3 BYU ARCHAEOLOGY COURSE BEING TAUGHT IN JERUSALEM. By Bonny A. Fifield. "The countries of the Near East have played a key role in the history of the world. . . ." So reads a student handbook prepared for the BYU "Semester Abroad in Jerusalem-1972."

Dr. LaMar C. Berrett, professor of religious instruction and chairman of the Department of Church History and Doctrine at BYU, will direct the Semester Abroad, while Keith H. Meservy, a faculty member in the Department of Ancient Scripture, will accompany him as assistant director. The directors and 39 BYU students will leave Salt Lake City on January 29 and spend the entire Spring Semester traveling and studying in England, France, Italy, Greece, Egypt, Israel, Lebanon, Jordan, and Iraq. In each of these countries they will visit major archaeological attractions. During most of the semester, however, they will be based at Jerusalem. They will return to the Provo campus in June.

While not traveling, the students will concentrate on classes in archaeology, Hebrew, Old Testament, New Testament, and Near Eastern political history. Included is Archaeology 456R, "Field Methods of Historic Archaeology." The instructor is John A. Tvedtnes, an SEHA member and several times a participant in the Annual Symposium on the Archaeology of the Scriptures. Mr. Tvedtnes holds master's degrees from the University of Utah in linguistics and in Middle Eastern studies and is currently enrolled as a graduate student in archaeology, Egyptology, and Semitic linguistics at Hebrew University in Jerusalem. (Newsletter, 109.0, 114.1, 120.4, 127.0, 127.1.)

After arrival at Jerusalem the BYU group will first spend 22 days studying and touring in its

environs. They will then spend 11 days visiting points south, including Masada (Newsletter, 88.0, 88.1), Beersheba, Tel Arad (Newsletter, 93.5, 127.0), Eilat, and Mount Sinai. During the next 42 days the group will tour northern locations, including Kfar Vitkin, Haifa, Tiberias, Tel Hatzor, Tel Megiddo, and other biblical sites of the Galilee area. For the final 27 days they will return to Jerusalem.

During their second sojourn in the Israeli capital the students will accompany Mr. Tvedtnes on an actual archaeological "dig." Although final arrangements have not yet been made, they hope to work either on the western wall of Jerusalem or at Tel Gezer (Newsletter, 100.41). They will thus learn first hand the challenges and problems of scientific excavation.

As the student handbook points out, the nations of the Near East have decisively influenced the course of world history. Three world-wide religions were born there. These same countries, according to prophecy, will occupy key roles in the future. Therefore, "to study *on site* the teachings of Jesus and learn to love the Savior and thus keep the commandments are the primary and most important purposes of a Semester Abroad in Jerusalem."

EDITOR'S NOTES: The above article was written in January, before the departure of the Jerusalem Semester Abroad group from the BYU campus.

According to a UPI news release dated February 22, the BYU group made a small piece of history in the course of their travels. On that date Professors Berrett and Meservy and their 39 students became the first non-Arab group of tourists to cross from Jordan to Israel following the 1967 war. The two countries recently relaxed restrictions on crossing the temporary military bridge over the Jordan River, which links the east bank with the occupied west bank.

129.4 ANCIENT WRITING ON METAL PLATES. A review of "Metallic Documents of Antiquity," by H. Curtis Wright (*Brigham Young University Studies*, Vol. 10, No. 4 [Summer, 1970], pp. 457-477). Review by Bonny A. Fifield.

Dr. Wright, an associate professor of library and information sciences at Brigham Young University, presents in this article a timely and up-to-date, though somewhat incomplete, listing of references to inscribed metallic documents found in the Old World. He is a specialist in ancient librarianship, and his interest in the present study was sharpened "while preparing the general exams for the Ph.D. at Case Western Reserve University," Cleveland, Ohio. He noticed repeated references to the metallic medium in literature concerning archaic records and archives.

Dr. Wright's article is a seven-page bibliography of titles dealing with metallic epigraphy, prefaced by an explanatory, non-technical commentary.

It should be noted that not a single reference concerning metallic documents which may have been found in the New World appears in the article; it is written exclusively on Old World discoveries. Actually, the author intended this omission—in view of future publications he hopes to write.

Although this entire subject is of intense interest, it has been, unfortunately, somewhat removed from nonprofessional scrutiny "by a bibliographical convention of scholarship," according to Dr. Wright. Many laymen do not recognize the delicate distinctions among categories of ancient writing and are thus unable to undertake the study that a topic of this type entails. "For the student of metallic documents this means that all sorts of inscriptions on metal are conventionally regarded by classicists as archaeological monuments, and that scholars therefore tend to describe them in epigraphical, rather than palaeographical or papyrological, publications" (p. 459).

There is thus confusion relating to the categories under which various ancient writings are studied. It is unfortunate that they are not listed according to the information which they convey rather than the medium upon which they are written or inscribed. In light of this, it is regarded by Dr. Wright and others as an archaeological-bibliographical problem.

But it is the bibliography itself that will draw the special interest of the Newsletter reader, for it was gathered by means of a search "through epigraphical publications of classical literature" that had been initiated in an attempt to "assemble some of the scholarly materials which deal with the metallic documents of antiquity." It is a fascinating report and will answer many of the questions laymen may have.

SEHA members may also look forward to future publications by Dr. Wright. A *festschrift* in honor of Jesse H. Shera, recently retired dean of the Graduate School of Library and Information Sciences at Case University, is soon to be published, to which Dr. Wright in joint authorship with H. J. de Vleeschauer has contributed a chapter, which deals with the origin of the Alexandrian library. Wright also hopes to publish an article concerning a foundation tablet discovered at the Serapeum library in Alexandria.

The *Newsletter and Proceedings*, it should be noted, has itself published a few modest contributions concerning the metallic medium in both the Old and the New worlds. Among these are: "Biblical Brass" (Newsletter, 45.30), "Gold Plates from Mexico" (78.7), "Joseph Smith's Statement About the Kinderhook Plates" (85.02), and "Inscribed Metal Plates" (108.2).

In 1957 *The Instructor* published an article by Dr. Franklin S. Harris, Jr., then president of the SEHA, entitled "Others Kept Records on Metal Plates, Too" (Vol. 92, No. 10, pp. 318-320 and inside back cover). The paper contained a table listing 62 known instances of inscribed metal plates in the Eastern Hemisphere and a map showing their distribution, which is along the approximate center of the Old World landmass, from Portugal to Java. Complimentary copies of the article were mailed to all Society members at that time (Newsletter, 46.20).

Various participants in the Annual Symposium on the Archaeology of the Scriptures have read papers on the theme of metallic documents. Two of them have been printed by BYU Extension Publications (now Publication Sales): "Ancient Records on Metal Plates," by Dr. Harris, in *Papers of the Thirteenth Annual Symposium* (1962); and "Were the Plates of Mormon of Tumbaga?" by Read H. Putnam, in *Papers of the Fifteenth Annual Symposium* (1964). The latter contribution was reprinted in *The Improvement Era* of September, 1966 (Vol. 69, No. 9, pp. 788ff.; cf. Newsletter, 99.8).

Unpublished Symposium papers on the same subject include: "Bell or Spatula Tablets: A Comparative Study of Some New-World with Some Ancient Old-World Inscriptions," by J. Henry Baird (1968); and "The Present Status of Research on the Kinderhook Plates," by Dr. Paul R. Cheesman (1969). (See Newsletter, 109.1, 116.1.)

129.5 BOOK-OF-ABRAHAM PAPERS PUBLISHED. By Bruce D. Louthan. Ten papers read at a symposium on the Book of Abraham held in Salt Lake City on April 3, 1970, at the LDS Institute of Religion, University of Utah (Newsletter, 119.4), are now available in print.

The collected papers comprise a handsome paperback volume of 76 pages measuring 8½ by 11 inches, published as a joint service project of the Institute of Religion and the Latter-day Saints Student Association.

Sponsored by the Institute, the 1970 meeting was organized and directed by SEHA member John A. Tvedtnes, who is now studying at Hebrew University in Jerusalem (Newsletter, 127.1; see also 129.3, above).

Subjects range from commentary on the Book of Abraham itself to the rediscovery of the Joseph Smith papyri in 1967 (cf. Newsletter, 105.0). Included are: "The Validity of Scientific Investigation of Gospel Topics," by Dr. Henry Eyring; "A Brief History of the Lebolo Papyri and Mummies," by Jay M. Todd; "A

Brief History of the 'Egyptian Alphabet and Grammar' and Related Documents," by Dr. James R. Clark; "Emic and Etic Studies: The Proper Approach to the Book of Abraham," by Richley H. Crapo; "The Discovery and Date of the Joseph Smith Papyri," by Dr. Aziz S. Atiya; "Internal Evidences for an Abrahamic Oral Tradition," by Mr. Tvedtnes; "Abraham—His Sons and His Daughters," by Dr. Rodney Turner; "Astronomy in the Book of Abraham," by Dr. R. Grant Athay; "Some Egyptian Parallels to Facsimile No. 3," by Dr. Hugh W. Nibley; and "The Critics of the Book of Abraham," by Mr. Tvedtnes.

According to Dr. Reed C. Durham, Jr., Institute director, copies may be obtained at the Institute or by writing: LDS Institute of Religion, 1800 Hempstead Road, Salt Lake City, Utah, 84112. The price is \$2 per copy, plus 25¢ per copy for postage and handling.

129.6 PRICES REDUCED ON REPLICA OF LEHI STONE. In the December issue of the *Newsletter and Proceedings* announcement was made of a new replica of the Lehi Tree-of-Life Stone (Izapa Stela 5)—also that orders were being taken through the SEHA. The prices were: \$55 each to Society members, and \$65 each to non-members. (Please refer to Newsletter, 128.6, for photograph and details.)

Because of increased sales and improved production facilities the manufacturer has been able to reduce his prices. As arranged with the SEHA secretary and treasurer, the prices—now and until further notice—are: \$45 each to Society members and \$55 each to non-members. The check should be made payable to the SEHA and sent to the Society office at 140 Maeser Building, BYU, Provo, Utah 84601.

Stela 5, found at the ruins of Izapa, southern Mexico, in 1941, has been interpreted by BYU archaeologists as a representation in stone of the Book of Mormon prophet Lehi's vision of the tree of life as recorded in 1 Nephi 8. (See Newsletter, 104.2 and 110.0, as well as various other SEHA publications.) The one-half-size sculptured replica is made of tough, light-weight urethane.

Similar replicas of the "Ritual of Tlaloc" and of the "Aztec Calendar Stone" are also available through the SEHA—and at the same reduced prices. (The "Ritual of Tlaloc" is illustrated in the Newsletter, 128.6, left. The "Calendar Stone" is shown in the background of photographs of selections made from the Paul R. Cheesman Collection found in the October, 1971, issue of *The Ensign*, cover and pp. 56-57, in connection with the 1970 Symposium address of Dr. Cyrus H. Gordon [see Newsletter, 128.7].)