



# BOOK OF MORMON CENTRAL

<http://bookofmormoncentral.org/>

---

Type: Newsletter

---

## Newsletter and Proceedings of the S.E.H.A., no. 150 (August 1982)

Editors(s): Ross T. Christensen

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

---

Contributors: V. Garth Norman (Mesoamerica), Giovanni Tata (Mediterranean area), John A. Tvedtnes (Near East), Benjamin Urrutia.

SEHA Publications Committee: M. Wells Jakeman (chairman and general editor), Bruce W. Warren, Don E. Norton, Ruth R. Christensen, Ross T. Christensen.

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.

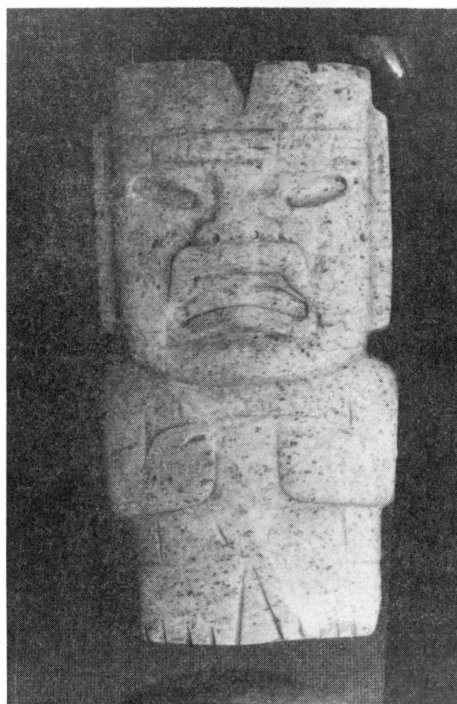
150.0 SHIBLON, CORIANTUMR, AND THE JADE JAGUARS. By Benjamin Urrutia, graduate student in anthropology at the State University of New York, Albany. Paper read at the Twenty-sixth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 8, 1977.

"SHIBLON WAS THE SON OF COM, and Com was the son of Coriantum" (from the Jaredite king list; see Ether 1:12-13).

Centuries later, Alma the Younger, a Nephite leader, named two of his sons (apparently his second and third) Shiblun and Corianton (Alma 31:7). That is a bad sign. Hugh Nibley has shown that Jaredite names were found among the worst strain of Nephites; wherever such names show up their owners are often subversive and rebellious (*World of the Jaredites*, pp. 238-248). Indeed, we are told of this Alma that he was in his youth "a very wicked and an idolatrous man" (Mosiah 27:8). Do the names of his sons reflect this idolatry?

The element *shibl* means "lion cub" in Arabic. It thus parallels *corian*, an obvious cognate to Hebrew *gurion*, "lion cub." Corianton should mean something like "the Lion Cub is Guardian."

The jaguar is the nearest New World equivalent of the Old World lion. The jaguar symbolism of ancient Mesoamerica presents many parallels to the lion symbolism of the ancient Near East. John L. Sorenson has summarized these parallels:



An Olmec figurine of mottled grey-green stone. Note how the face combines the features of a human infant with those of a jaguar. This combination is an outstanding motif of Olmec art. Villahermosa, Tabasco, Museum. 1977 SEHA expedition photograph.

1. The lion or jaguar represented power, dominance and rulership.

2. Also these felines in some settings symbolized fertility, rain and abundance.

3. The lion (jaguar) was lord of the underworld, symbolizing the night aspect of the sun, which was thought to enter the underworld at night.

4. Art representations of the feline sometimes showed a radial whorl design at the joint of the leg. (H. O. Thompson considers this feature in Asia to indicate deity.)

5. Hybrid human-feline representations [which connoted fertility sometimes decorated limestone] incense burners.

(Sorenson, "Ancient America and the Book of Mormon Revisited," *Dialogue: A Journal of Mormon Thought*, Summer, 1969, pp. 80-94; above quotation from p. 89. For a fully documented version of the same paper, see Carroll L. Riley, et al., eds., *Man Across the Sea: Problems of Pre-Columbian Contacts*, pp. 219-241; University of Texas Press, Austin and London, 1971. The 1969 paper, incidentally, was reviewed in the *Newsletter and Proceedings of the SEHA*, 116.41, while *Man Across the Sea* was reviewed in *ibid.*, 132.0.)

The jaguar cub, the symbolic counterpart of the lion cub of the Old World, was highly esteemed among the ancient people referred to in archaeological literature as "Olmecs." Latter-day Saint students have usually identified these people with the Jaredites of the Book of Mormon, until now mostly on the basis of a general correspondence in time and space (cf. *News. and Proc.*, 133.2). Here we find a nice corroboration of that identification—through linguistic evidence that the Jaredites, like the archaeological Olmecs, held the man-like feline cub in high esteem.

Other Jaredite names possibly related to the jaguar symbol include

**Coriantor.** Again, compare Hebrew *gurion*, "lion cub."

**Levi.** Perhaps related to Hebrew *lavi*, "lion," which is spelled with a *beit*, rather than to the Hebrew name Levi, which is spelled with a *vav*.

**Lib.** Perhaps a variant of "Levi."

**Nimrah.** West Semitic "leopard."

**Nimrod.** Possibly a variant of Nimrah. (See, however, *Progress in Archaeology*, pp. 16-17, where Nimrod is derived from Sumerian *Nin-Maraddu*, "Lord of Marad." Ed.)

**Shiblom.** Contains *shibl*, Arabic for "lion cub."

The word *shiblom* ("little jaguar cub") appears in a different context in Alma 11:15-19, in a discussion of

Nephite "pieces" and "measures" (not coins, however, which would be an anachronism). We are not told of what metal (or whatever) the *shiblom*, the *shiblum*, and the *leah* were made, as we are in the case of the other monetary units. "A shiblom is half of a senum" (which was a silver piece), but "an antion of gold is equal to three shibloms."

There is no lack of jade figurines in Middle Pre-classic (Olmec) Mesoamerica representing jaguar cubs and were-jaguar babies. I suggest that these are predecessors of the *shibloms* and *shiblums* of the Nephites, who may have used equivalent objects for the standard measurement of weight and exchange of merchandise.



An Olmec figurine of dark green jade with the right arm missing. 3 in. high. Tuxtla Gutiérrez, Chiapas, Museum. 1977 SEHA expedition photograph.

## FUNERARY CUSTOMS

Perhaps a clue may be found in the funerary mask from the Temple of Inscriptions at Palenque, southern Mexico, which (as Alma Reed has pointed out) parallels funerary masks from the eastern Mediterranean area made of gold. In its context (a Mesoamerican burial with so many indications of Old World influence—see Richard F. Dempewolf, "Palenque: A



An Olmec figurine of greenish stone in the form of a celt, from La Venta. 11 in. high. British Museum.

Mayan City Inspired by the Ancient East?" *Science Digest*, August, 1976), this beautiful mask of jade, the structural equivalent of Tutankhamen's golden mask from the Valley of Kings, Egypt, and of the golden mask "of Agamemnon" from Mycenae, Greece, suggests that Mesoamerican jade was in the same class as gold and could substitute for it.

In ancient burials at Chavín de Huántar, Peru, strips of gold were placed in the mouths of nobles and strips of copper in the mouths of common folk. The ancient Greeks placed a copper coin in the mouths of their dead, for ferry fare across the River Styx. The Aztecs, to pay toll to the ravaging beasts of the other-world, placed small lumps of jade inside the oral cavity of the deceased—thus a Mexican use of jade where gold is employed in other lands in a similar cultural context. (See *New World Beginnings: Indian Cultures in the Americas*, by Olivia Vlahos, Fawcett, 1970, p. 210.)

#### ADDENDUM, 1982

A friend has brought the following to my attention: *kesitah* (a unit of money mentioned in Genesis 33:19 and Job 42:11) "is supposed to mean a lamb, the

weights being in the form of lambs or kids, which were, in all probability, the earliest standard of value among pastoral people." (*Commentary on the Whole Bible*, by Jamieson, Fawcett, and Brown, p. 158).

According to the *Encyclopaedia Britannica* ("Coins and Coinage"), "early cast-bronze animal shapes of known and readily identifiable weight" were perhaps the first "coins." "The first true coins"—that is, flat disks such as we still use—were apparently produced by the Lydians of Anatolia, c.640 BC, but they did not become standard until the time of Croesus, last king of Lydia, c.560–546 BC. Lehi and his company would therefore have left the Near East before they could have been influenced by this innovation.

It is possible that animal figurines—in jade or other materials—were used as money in ancient Mesoamerica, though this has not been recognized by archaeologists. By the sixteenth century, the standard "money" among both Aztecs and Mayas was the cacao bean (100 of which were an average standard price for a slave), but it has never yet been suspected that anything more complex may have been in use anciently. Because of this kind of thinking, it comes as a surprise to learn from recent news releases that the ancient Mayas had complex systems of irrigation canals, though the latter-day Mayas were reduced to slash-and-burn agriculture, a far less efficient and more primitive method. Apparently, nobody had imagined that cultural evolution could be anything but inevitable and irreversible.

**150.1 LACK OF ANIMAL REMAINS AT BIBLE AND BOOK-OF-MORMON SITES.** By Benjamin Urrutia. There are a good many references to lions in the Bible (e.g., Judg. 14:5–9—Samson; 1 Sam. 17:34–37—David; 2 Kings 17:24–28—foreign settlers in Israel; and Dan. 6:19–24—Daniel). They must have been rather abundant in the ancient land of Israel through thousands of years. It is a matter of historical record that the last Palestinian lion was hunted by a Crusader around AD 1100.

However, according to Dr. Joseph Heller, chairman of the Department of Zoology, Hebrew University, Jerusalem, "there are no [archaeological] remains of lions in the land of Israel" (private communication, May 28, 1981). Of all the lions that must have lived there over thousands of years of time, not a bone has been left for excavators to find.

This certainly should be taken into consideration when studying the problem of the animals mentioned

in the Book of Mormon. A lack of discovered archaeological remains of any animal does not necessarily mean it was never there.

**Editor's Note.** Students of the Book of Mormon have pondered the lack of actual physical remains in archaeological context of some of the animals mentioned in that record. E.g., 1 Ne. 18:25 mentions the horse, the ass, the cow, and the goat, while Ether 9:18-19 adds sheep, swine, and elephants. On the horse and the elephant, however, see *Progress in Archaeology*, pp. 97-98.

In the biblical field, a recent publication is "Animals in the Bible: Living Links to Antiquity," by Bill Clark, *Biblical Archaeology Review*, Vol. 7, No. 1 (January-February, 1981) pp. 22-35. Israeli naturalists are attempting to restore the ancient wild-animal life of their country. In some cases they have had remarkable success. Included are the wild ass, the deer, the gazelle, the ibex, the leopard, and the ostrich.

**150.2 MAJOR RUIN OF BOOK-OF-MORMON PERIOD.** A review of *El Mirador, Peten, Guatemala: An Interim Report*, edited by Ray T. Matheny (New World Archaeological Foundation, Brigham Young University: Provo, 1980. 99 pp. 51 figs. Four papers by various authors, with Spanish translation of primary paper. Price \$6.50, from Director of Libraries, BYU, Provo, Utah 84602). Review by V. Garth Norman.

We have recently received the first published progress report of the current archaeological project (1977-82) at El Mirador, Petén, Guatemala. It is in the form of an anthology of papers by eight different authors. Joint sponsorship of the National Geographic Society, the National Science Foundation, and the BYU-New World Archaeological Foundation was obtained in 1980, but the present volume reports only work done previous to that date.

Part 1, the primary contribution, is a field-report summary of the 1979 season by Ray T. Matheny, Richard D. Hansen, and Deanne L. Gurr. The site is described; included is a general map of the main sector. Photographs show the clearing of an air strip, looters' trenches, the archaeologists' trenches, ceramic samples, excavated rooms with plastered walls and floors, stone work, and wall construction. Also, previous investigations are reviewed. Ian Graham explored and mapped the site in 1962, 1967, and 1970. He was accompanied on his third visit by Joyce Marcus, who collected surface ceramics as part of a regional study.

These ceramics were eventually studied by Donald W. Forsyth. His report, which appears as Part 4, reveals significant Middle to Late Preclassic (Book of Mormon period) occupations.

In Part 2 Glenna Nielsen details salvage excavations of trenches dug by looters.

Part 3, "Project Acalches," by Bruce H. Dahlin, John E. Foss, and Mary Elizabeth Chambers, describes results of their explorations in the *bajos* (low places) and reservoirs involved in water storage for agriculture. Illustrated are four ancient causeways built to cross the *bajos* and presumed also to have functioned as water-retaining dams or dikes. Dr. Dahlin of Catholic University of America, Washington, DC, initiated this project in 1978 and the following year teamed up with Dr. Matheny.

Students of American antiquity who regard Mesoamerica as the region of most recorded history in the Book of Mormon should be keenly interested in the El Mirador project. Isolated in the jungles of northernmost El Petén, Guatemala, this ancient city provides a rare opportunity to investigate an early Maya city with a major Late Preclassic construction that was evidently not overlaid by later Classic Maya occupations.

Initial tests reveal over 65 percent of ceramic sherds to be from the Late Preclassic period (c.400 BC-AD 100). If this ceramic sampling (which, however, came from looters' excavations) is representative of actual occupation and not just structural fill, then Dr. Matheny believes El Mirador may be the largest Preclassic site known in Mesoamerica. Ceramics overlying an excavated room-floor in Structure 34 were 100 percent of the Late Preclassic period.

Thus there appears a potential for investigating an ancient city dating to the Book of Mormon period when Nephite, Mulekite, and Lamanite cultures, together with those of Jaredite survivors, merged from small beginnings into a full-blown civilization that spread across much of the "land southward" (southern Mesoamerica?) by the time of Christ. If the Rio Usumacinta is the River Sidon, as many students of Book of Mormon geography believe, then we may be privileged to see the uncovering at El Mirador of one of the "great cities" of the Nephites referred to in the region of Zarahemla (Hel. 7:22; 8:5, 6).

Ian Graham described the site following explorations in 1967:

The structures of Mirador are extremely impressive despite their uniformly ruinous conditions. They are certainly the most massive in the Maya area, and there are large constructions in greater numbers here than at any other known site. The summit of Structure 1 is 55 meters above the flat ground on which it stands, even though the building it supported has disappeared. This is 20 percent higher than the substructure of Tikal Temple IV. And if the entire edifice be regarded as one "temple" rather than as substructure, . . . then this temple occupies an area six times greater than Temple IV. (*Archaeological Explorations in El*

*Peten, Guatemala*, p. 45. Middle American Research Institute, Publication 33. Tulane University: New Orleans, 1967.)

George E. Stuart of the National Geographic Society believes that “a key chapter in the story of early Maya development [and in the story of the Book of Mormon too, we might add] surely lies beneath the great mounds of El Mirador. . . . [With] more than 200 mounds and the remains of a dozen great pyramids, the site may be the largest in the entire Maya area and the earliest as well.” (“An Age of Splendor,” Chapter 2 of *The Mysterious Maya*, by George E. and Gene S. Stuart. National Geographic Society, 1977.)

Graham found two eroded sculpture fragments at El Mirador done in the Late Preclassic and Protoclassic style of Kaminaljuyú, a Pacific-coast site of Guatemala. Additional sculpture of the same style, in stone and stucco, was found by the BYU team in their 1980 and 1981 field seasons, yet to be reported.

In the reviewer’s opinion, sculptural studies at Izapa—and Izapa is another rare Late Preclassic and Protoclassic site located on the Pacific coast—reveal that the Kaminaljuyú sculpture style, better known as the Izapan style, could represent the Nephite-Mulekite culture in many contexts. A highly developed religious ideology is expressed in some Izapan sculptures that is proving to be remarkably consistent with that of the Book of Mormon. (See M. Wells Jakeman, *Stela 5, Izapa, Chiapas, Mexico* [University Archaeological Society, Special Publications 2, Provo, 1958] and *The Complex “Tree of Life” Carving on Izapa Stela 5* [BYU Publications in Archaeology and Early History, Mesoamerican Series 2, Provo, 1958]; V. Garth Norman, *Izapa Sculpture* [Papers of the New World Archaeological Foundation 30, BYU, Provo. Part 1, 1973; Part 2, 1976].)

**Editor’s Note.** Excavations at the Guatemala site have been reported in three separate slide lectures presented at recent meetings of the Society’s Annual Symposium on the Archaeology of the Scriptures. Dr. Matheny, editor of *El Mirador . . .*, delivered the Guest Address in 1979 titled, “El Mirador, Guatemala: America’s First Big City?” At the 1980 symposium, his paper was called an “Update on the El Mirador Project,” while his field assistant, Richard D. Hansen, followed with “Structure 34, a Preclassic (Book-of-Mormon Period) Building at El Mirador.” (*News. and Proc.*, 144.2, 146.5.)

The reviewer, Mr. Norman, is himself the author of eight papers read over the years at the Annual Symposium. His unpublished 1979 paper, “Identifying Book of Mormon Culture in Mesoamerican Art,” had particular relevance to the views expressed above. (*News. and Proc.*, 143.3, 144.2, 146.5.)

A somewhat different chronology of the times dealt with in this review has been adopted by some other Mesoamericanists: Late Preclassic, c.600/500–100 BC; Protoclassic, c.100 BC–AD 200; Early Classic, c. AD 200–400/450.

Two illustrated tabloids containing popularized progress reports of excavations at El Mirador were mailed to SEHA members in October, 1981. Copies may still be obtained from the Society office, Box 7488, University Station, Provo, Utah 84602. Prices to SEHA members, including mailing costs, are: 1980 (8 pp.), \$.50; 1981 (12 pp.), \$.75; to non-members, \$.75 and \$1.00, respectively. (*News. and Proc.*, 147.7.)

Also, a similar publication dating to 1982 is now off the press, and efforts are being made to obtain copies for Society-wide distribution.

**150.3 MORE ON THE PRE-COLUMBIAN “STAR OF DAVID” IN MESOAMERICA.** In 1971 Dr. Alexander von Wuthenau, an art historian at the University of the Americas, Puebla, Mexico, reported a Maya sculpture recently discovered in the State of Campeche. This carving included what he took to be a depiction of the Star of David of ancient Jewish religious and patriotic art. He considered it a clear evidence of transoceanic crossings made centuries before 1492.

(We are not informed of the specific site in the State of Campeche where the discovery was made—nor when it was made, nor by whom—although we understand that it can be dated stylistically to about the seventh or eighth century AD and that it is now housed in the National Museum of Anthropology in Mexico City.)

M. Wells Jakeman, a Brigham Young University archaeologist and long-time leader in the SEHA, responded in a paper read later the same year before the Annual Symposium on the Archaeology of the Scriptures. Entitled “The Star of David in Ancient America?” it was published in 1972 in the Society’s *Newsletter and Proceedings* (130.0).

Dr. Jakeman showed that the “Star of David” of this Campeche carving was instead the “year-bearer” or “imbricated ray” sign of the Mesoamerican calendar and could hardly be significant in connection with the controversy over pre-Columbian crossings of the high seas. However, he assured us (p. 5) that, notwithstanding his reinterpretation of the Campeche carving, an example of the Star of David has indeed been found in the pre-Columbian New World: at Uxmal in Yucatan, a Maya city which flourished between about AD 650 and 1400.

In checking through Dr. Jakeman’s documentation, however, it becomes clear that the original source cited for this information is somehow garbled. It reads: “*Annual Report of the U.S. Bureau of Ethnology for 1881–1882*, Washington, 1883, Pl. 57, No. 5.” We are now able to give the correct documentation. It should read: “*Second Annual Report of the Bureau of Ethnology, for 1880–1881*, Washington, 1883, Pl. 57, No. 5.” The illustration appears in a pa-



A Maya sculpture identified by Alexander von Wuthenau as a depiction of the Jewish Star of David (ear spool, center). M. Wells Jakeman, however, interprets it as the year-bearer sign of the Mesoamerican calendar. Wide World Photos.

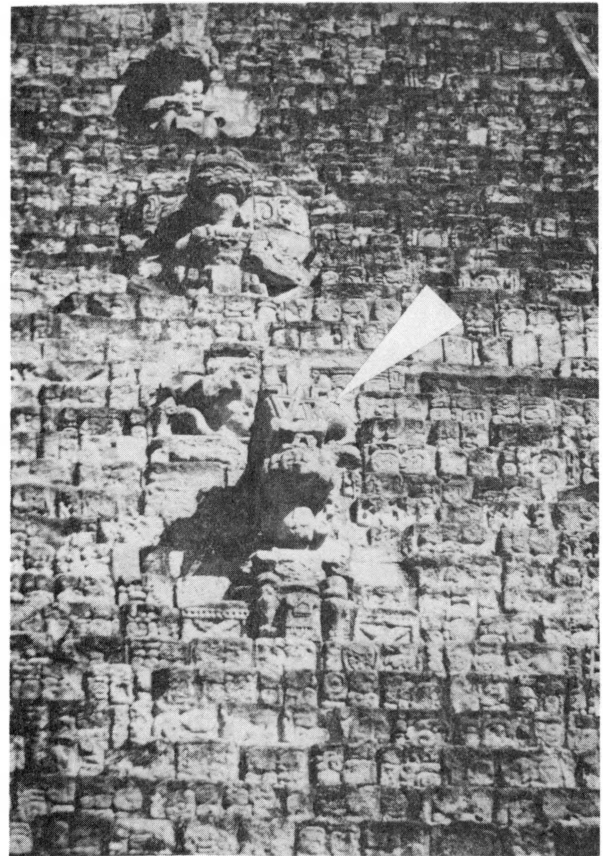


The Star of David on shell from the Late Classic ruins of Uxmal, Yucatan.

per by William H. Holmes, "Art in Shell of the Ancient Americans," pp. 174–305. Although appearing in a prestigious series (the question of its authenticity hardly arises), unfortunately we have no idea where this little carving or etching upon a shell can now be found for examination.

Other works where the same evidence is cited are Goblet d'Alviella, *The Migration of Symbols* (London, 1894, p. 226, Fig. 128); and Thomas Stuart Ferguson, *One Fold and One Shepherd* (San Francisco, 1958, pp. 116–118).

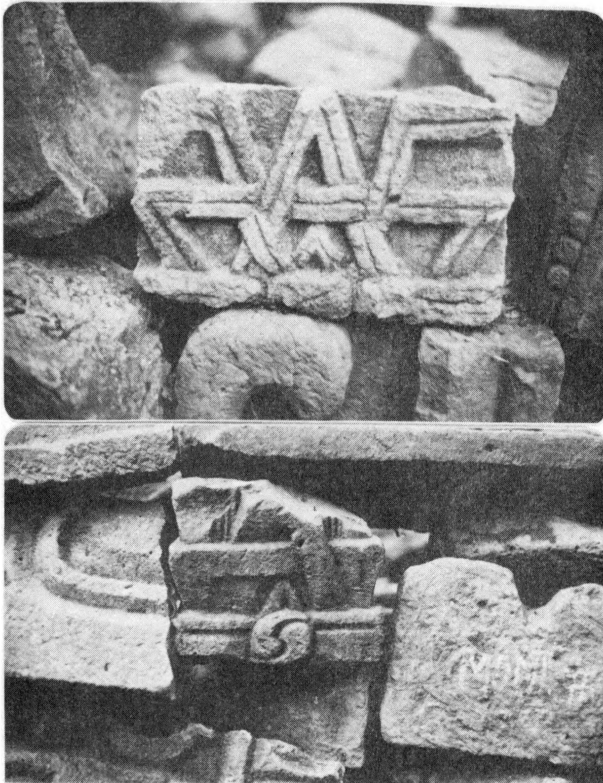
For years we have heard reports of sculptured examples of the Star of David at the ruins of Copán in Honduras. Joseph S. Gasser of Seeley Lake, Montana, a member of the SEHA and an occasional traveler to Mesoamerica, has personally investigated these reports. We are indebted to him for the following photographs. Once again, however, it is the year-bearer or imbricated-ray sign of Mesoamerican religious art that is depicted, not the Star of David of Jewish antiquity.



A year-bearer carved on the face of a pillar protruding from the Hieroglyphic Stairway at Copán.



A closer view of the year-bearer carving at the Hieroglyphic Stairway.



Other examples of the year-bearer in a pile of miscellaneous stone carvings at Copán.

**150.4 PANEL DISCUSSION ON RIVER SIDON PLANNED FOR ANNUAL SYMPOSIUM.** Welby W. Ricks, chairman of the Thirty-first Annual Symposium on the Archaeology of the Scriptures, scheduled for October 9, 1982, reports enthusiastically on preparations made to date.

“The plans of the Symposium Committee are rapidly taking shape. It was gratifying to see the response that came in, to our May 17 invitation to SEHA members to submit one-page summaries or abstracts of papers they wished to read. Some exciting topics are in store for those who attend on October 9.”

Dr. Ricks states that, in addition to the regular morning and afternoon sessions on Saturday, a special Friday-evening panel-discussion on Book of Mormon geography is being organized. To be entitled “The River Sidon—Where?” the panel-discussion will provide an opportunity to air contrasting views on which of the rivers of Central America is the main water-course of the Nephite record, a critical matter in reconstructing Book of Mormon geography.

The Annual Symposium has been sponsored by the SEHA since it was founded in 1949. Society members have always been admitted free of charge.

A copy of the printed program or similar notice will be mailed to each Society member soon after the Symposium Committee has completed its choice of papers to be read, according to Dr. Ricks.

**150.5 SEHA BOARD NAMES ADVISORS.** Lynn M. Hilton and William James Adams, Jr., were named Advisors to the Board of Trustees at a meeting of the Board held on March 13.

Lynn M. Hilton, PhD, University of Chicago, 1952, served Brigham Young University as a faculty member in the College of Education from 1953 to about 1965, including several years as assistant dean of adult education and director of the BYU-Salt Lake Center for Continuing Education.

The BYU Extension Division, in collaboration with the SEHA, brought the Mexican archaeologist Alberto Ruz to Utah in 1954 to lecture in Provo and Salt Lake City on his famous discovery of an Egyptian-like burial beneath the Temple of the Inscriptions at Palenque. Dr. Hilton represented BYU in making the arrangements. (*UAS Newsl.*, 19.2; cf. *Progress in Archaeology*, pp. 109–110.)

In company with Ellis T. Rasmussen, Dr. Hilton in 1963 explored Tomb 33 of Thebes, ancient Egypt, which had tentatively been identified as the place where the mummies and papyri were found that eventually resulted in the Book of Abraham of the Latter-day Saint scripture known as the Pearl of Great Price (*UAS Newsl.*, 87.0; *Newsl. and Proc.*, 124.1, 124.2). He is the compiler of A

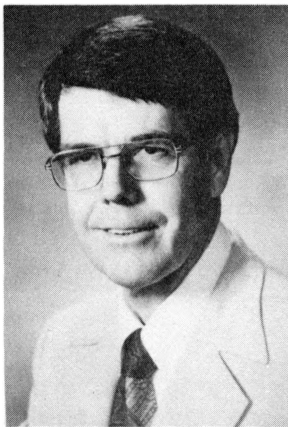


*Concordance of the Pearl of Great Price*, published by BYU Extension Publications in 1960. He is also the author, with his wife, Hope A. Hilton, of *In Search of Lehi's Trail*, published by Deseret Book Company in 1976, in which Salala, on the Arabian coast of the Indian Ocean, is proposed as the point of embarkation of the Lehi colony of the Book of Mormon. (*UAS Newsl.*, 95.5; *Newsl. and Proc.*, 147.4.)

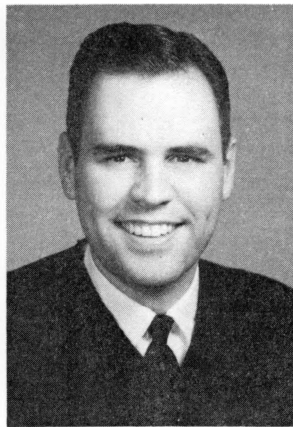
Dr. Hilton has been a member of the SEHA since 1966 and a Life Member since 1971. He has participated in the Annual Symposium on the Archaeology of the Scriptures twice in recent years, in 1976 in collaboration with his wife ("Volcanology: A New Approach to Book of Mormon Geography"), and in 1981 ("The Hand as a Cup in Ancient Temple Worship"). (*Newsl. and Proc.*, 143.2, 147.3.)

His most recent archaeological exploration took place only last May in the Wadi Afal in Saudi Arabia, near its Red Sea border with Jordan. He identifies this large canyon with the valley of Lemuel of the Book of Mormon and actually waded in the water of what he took to be the river of Laman (1 Ne. 2:6-15). Upstream at Al-Beda, he discovered an ancient well which he believes to be that of Jethro, priest of Midian, where Moses drew water for Jethro's daughters (Exo. 2:15-17) and where Lehi, some 600 or 700 years later, encamped en route to the promised land.

In recent years, Dr. Hilton has owned a travel-study business in Salt Lake City, has been a businessman in Cairo, Egypt, and is at present a business executive at Yanbo, Saudi Arabia.



Lynn M. Hilton



William James Adams

William James Adams, Jr., began his graduate study in Semitic languages at Hebrew Union College, Cincinnati, Ohio, where he was awarded the Master of Arts degree.

In the early 1970s Mr. Adams taught Semitic languages at Brigham Young University, including Hebrew, Akkadian, and Ugaritic. In 1973 he joined the faculty of Davis and Elkins College of Elkins, West Virginia.

At the present time, Mr. Adams is a graduate student in Middle East Studies (Hebrew) at the University of Utah. In May, he was awarded a research grant for the coming year. His doctoral dissertation is to be a historical grammar

of the Hebrew language as worked out from ancient inscriptions.

Mr. Adams is the author or co-author of three papers read at the Annual Symposium on the Archaeology of the Scriptures: (1) with Ray T. Matheny, "An Archaeological and Linguistic Analysis of the Manti Tablets," 1972; (2) with Larry LaMar Adams, "Using Ancient Inscriptions to Date Biblical Passages," 1973; and (3) "How the 'Plain and Precious Parts' of 1 Nephi 13:28-29 Became Lost," 1981 (*Newsl. and Proc.*, 147.3).

The office of Advisor to the Board of Trustees was created in 1971 in order to utilize the special talents and expertise of scholars in fields of interest to the Society. Other Advisors at present serving the SEHA are Robert W. Bass of Woodland Hills, California; Franklin S. Harris, Jr., of Rockville, Utah; Carl Hugh Jones of Lincoln, Nebraska; Curt H. Seemann of Hamburg, Germany; and Joseph Eugene Vincent of Garden Grove, California.

#### 150.6 SEHA TRUSTEES SERVE BYU IN ISRAEL.

Two trustees of the SEHA, Victor L. Ludlow and Ellis T. Rasmussen, will each have served Brigham Young University as the director of its six-months Semester Abroad program in Jerusalem during 1982.

Dr. Ludlow flew from Utah with 91 BYU students on January 24 and returned on June 12. The school is located at Ramat Rachel, an eminence between Jerusalem and Bethlehem where archaeologists have excavated a palace belonging to King Jehoiakim, who reigned a few years before Zedekiah and was therefore a contemporary of Lehi.

In addition to regular classroom instruction, the group made a variety of archaeological tours. In Jerusalem, the Garden Tomb, Hezekiah's Tunnel, and excavations at the Western Wall were included. Elsewhere in Israel, such sites as Lachish, Masada, Tel Beer-Sheva, Megiddo, Beth-Shean, and Capernaum were visited. Trips were also taken to Egypt and Mount Sinai.

Ellis T. Rasmussen, the most recently elected trustee (*Newsl. and Proc.*, 147.4), is directing another BYU Semester Abroad in Jerusalem during the second half of the year. The group left for Israel on July 26.

#### 150.7 UPDATE ON RESEARCH PATRONS AND LIFE MEMBERS.

Research Patrons are a special category of SEHA members who make important archaeological field work in Book of Mormon and Bible lands possible by their contributions to the Research Fund. An example is the 1977 photographic expedition of Bruce W. Warren and David A. Palmer to

Mesoamerican sites and museums of significance in connection with Book of Mormon geography. That expedition was featured in the June issue of the *Newsletter and Proceedings* (149.0).

The distinction of becoming a Research Patron requires a contribution of \$30 or more per year to the Society's Research Fund, in addition to the regular membership fee. This fund is set aside for research and publication on projects of scriptural archaeology under the direction of the SEHA Board of Trustees.

Research Patrons have the exclusive privilege of voting at the Society's annual and special meetings. The next Annual Business Meeting is scheduled for October 9 in connection with the forthcoming Thirty-first Annual Symposium (see above, 150.4).

Also, names of Research Patrons are listed from time to time in the *Newsletter and Proceedings*. The following new and renewing Research Patrons have been entered into the Society's records since the last previous listing (*Newsl. and Proc.*, 145.5):

For the year 1980: Mrs. Byron Campbell, Raymondville, Texas.

For the year 1981: Eric Brodin, Buies Creek, North Carolina; Margie W. Butler, Ontario, Oregon; Carol L. Decker, Issaquah, Washington; John M. Holdaway, Tiburon, California; Evelyn Mecham Howard, Salt Lake City; Nicholas Laub, Salt Lake City; Carroll Bing Mills, Santa Fe, New Mexico; V. Garth Norman, American Fork; and A. Delbert Palmer, Provo.

For the years 1981-84: M. Wells Jakeman, Provo.

For the year 1982: John P. Ainscough, Kaysville; Alta H. Barber, Orem; Vern O. Curtis, Huntington Beach, California; Joseph S. Gasser, Layton; Robert C. Hopkins, Los Angeles, California; Don Houle, Ventura, California; Barbara Hutchins, Prescott, Arizona; Anita Murray, Kensington, Maryland; Earl F. Owen, Salt Lake City; Esther Phelps Parks, Salt Lake City; Henry S. Parks, Salt Lake City; and Alexis Wm. Shumate, Murray River, PEI, Canada.

For the year 1983: A. Delbert Palmer, Provo.

Life Membership in the SEHA continues to be attractive. The total list of Life Members has reached well over 100.

A Life Member is entitled to all the benefits of belonging to the Society as long as he lives, including the five "free past publications" per year, and is spared the inconvenience of mailing in a renewal fee year by year. The lifetime fee is \$150.

The following persons have become Life Members since the last previous listing in the *Newsletter and Proceedings* (145.4): Margie W. Butler, Ontario, Ore-

gon; Daryl W. Capps, Escalon, California; W. Morgan Davis, Mesa, Arizona; Delbert T. Goates, Salt Lake City; Richard W. Jorgensen, Cerritos, California; Stephen R. Leavitt, Montgomeryville, Pennsylvania; and Diann D. Weixler, Salt Lake City.

**150.8 FINDING "LOST" LIFE MEMBERS.** The SEHA office staff works hard to keep members' addresses up to date. Yet, despite our efforts, every now and then the Post Office returns to us one of our publications, undelivered for lack of a current address, and we have no idea where to send it next. When that happens, we hold up further mailings to that member, so as not to waste postage.

The following—all of them Life Members of the Society—have obsolete addresses in our files; no publications have been sent to most of them for a long time:

Theron B. Butler, Jonesboro, Arkansas  
 Marguerite Kirk Gharda Eggimann, La Grasse, France  
 Florence R. Faherty, Orem  
 Albert Galbraith, Calgary, Alberta, Canada  
 Otto A. Koepp, Largo, Florida  
 Robert L. Moneymaker, Sacramento, California  
 Samuel E. Shepley, Idaho Falls, Idaho  
 Paul P. Shipley, Pico Rivera, California  
 David L. Smith, Woodland, California  
 Milan D. Smith, Chevy Chase, Maryland  
 Katherine Wilcox, Murray  
 S. Grant Young, Salt Lake City

Know any of these? We hope they are alive and well, but in any case we have lost contact with them. Please drop us a line if you have any information. Write to the SEHA, Box 7488, University Station, Provo, Utah 84602.

**150.9 IN THE NEXT ISSUE.** A paper by Michael T. Griffith, *THE TREE-OF-LIFE EPISODE IN THE BOOK OF MORMON STILL CORROBORATED BY IZAPA STELA 5*, is planned for the coming issue (No. 151) of the *Newsletter and Proceedings*. M. Wells Jakeman's interpretation of an ancient sculpture of southern Mexico as a portrayal of an actual incident reported in the Book of Mormon, 1 Ne. 8, has frequently been assailed. A new analysis of the evidence argues in favor of his original views, as published by the SEHA beginning in 1953.

The choice of this paper for the next issue is tentative and subject to change.