



BOOK OF MORMON CENTRAL

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Type: Newsletter

Newsletter and Proceedings of the S.E.H.A., no. 152 (March 1982)

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

S. E. H. A.

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Number 152

March, 1983

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

Published four or more times a year by THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY, INC., Box 7488, University Station, Provo, Utah 84602, for the dissemination among its members of information on archaeological discoveries that throw light on the historical claims of the Hebrew-Christian and Latter-day Saint scriptures; also news of the Society and its members. Included are papers read at the Annual Symposium on the Archaeology of the Scriptures. Views expressed in signed articles are those of the respective authors and are not necessarily those of the Society or its editors. Subscription is by membership in the Society, which also includes subscription to other publications and additional benefits.

152.0 THE HAND AS A CUP IN ANCIENT TEMPLE WORSHIP. By Lynn M. Hilton. A paper presented at the Thirtieth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on September 26, 1981. Dr. Hilton is a noted LDS researcher and explorer, a Life Member of the SEHA, and an advisor to the SEHA Board of Trustees.

THE HAND IN THE SHAPE of a cup was an important part of the ancient temple ceremony in Bible time, as we know from the offering of incense. Frankincense or incense was used in several ways. Some was burned on altars (Ex. 30:1), some in censers (Num. 16:18), and some in "spoons" (Ex. 25:29; Num. 7:86). Particular attention is called to the spoon method.

INCENSE IN A SPOON

After the children of Israel left Egypt, Moses called for contributions to build the Tabernacle. The Lord had shown Moses on the mount the pattern of the Tabernacle, with its furnishings, vessels, and rituals. One commandment Moses received from the Lord was, "thou shalt make the . . . spoons . . . of pure gold" (Ex. 25:29). In due course, each leader of the 12 tribes donated a golden spoon of 10 shekels weight, filled to overflowing with frankincense (Num. 7:84-86).

The spoon was termed *kaph* in Hebrew, which means



Fig 1. Egyptian "spoon" dated about 1300 BC.

Our hearty thanks to STEPHEN R. LEAVITT of Chalfont, Pennsylvania, a Life Member of the Society, for sponsoring this issue of the *Newsletter and Proceedings!* (See 152.9 below.)

literally "hollow of the hand," or the hand in cupping shape.¹ Moses gave these 12 spoons to his priest-brother Aaron and to Aaron's descendants, who used them for centuries in the Tabernacle and later in Solomon's temple for the burning of incense before the Lord (1 Kings 7:50; 2 Chron. 24:14). It is evident from 2 Chron. 4:22 that King Solomon manufactured additional "spoons" of gold, as well as other temple vessels.

In 587 BC, when Nebuchadnezzar, king of Babylon, captured Jerusalem, he took the temple furnishings to Babylon. These included the famous golden spoons (2 Kings 25:14; Jer. 52:18-19).

After the captivity, we read that Darius, king of Persia, decreed that the house of God at Jerusalem should be restored. "And also, let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought into

Babylon, be restored and brought again into the (newly rebuilt) temple which is at Jerusalem, every one to his place and place them in the house of God" (Ezra 6:5). We conclude that the spoons were also restored, along with other sacred vessels, since incense burning in the post exilic period was customary and universal practice (Mal. 1:11; Hos. 2:13).

Once a year, on the Day of Atonement, the High Priest of the Aaronic line entered the Holy of Holies of Moses' tabernacle or, later, of Solomon's temple, by passing through the veil. He carried the frankincense and the spoon, a hand in cupping shape, as he passed through (Lev. 16:12-13). Later, a controversy arose as to where the incense was to be added to the fire in the spoon. The Sadducees held that the priest must add the incense to the fire before he entered the veil, lest he see the glory of God and die. The Pharisees insisted that he wait until after entering the Holy of Holies before igniting the incense.²

It was considered especially difficult for the priest to take up the raw incense in the hollow of his hand, not with his fingers, without dropping one small grain, and to pour it on to the fire (Lev. 16:12; also Yoma 1, 5, 47b). This important ceremony, including the complete incineration of the frankincense, along with the high priest shouting the sacred name "Yahweh" (Jehovah), had to precede immediately the roasting and burning of the flesh of the animal sacrifice outside on the large altar of burnt offerings. On some occasions, an altar of incense was used in the temple in lieu of the spoon to burn the incense.

ARCHAEOLOGICAL EXAMPLES

G. Ernest Wright, reporting in the *Biblical Archaeologist* (May, 1941, Vol. IV, No. 2, p. 30), gives archaeological insight into the subject of Solomon's temple. He includes a drawing (Fig. 2) of what he calls a "spoon," uncovered in the excavation of Megiddo in Palestine. He says that, fortunately, the function and use of "spoons is known The primary meaning of the Hebrew word for them is 'palm,' and numerous bowls with hands carved on their backs (the bowls thus being the palm of the hand) have been found in Palestine and Syria, dating between about 1000 and 600 BC. A hollow tube opens into the bowl, which raises the question as to their purpose. The first and best explanation is that they were censers, the hollow tube allowing one to blow on the incense to get it to burn. An Egyptian relief seems to give some support to this theory."

Prof. William F. Albright also speaks of finding ancient carved hands in northern Syria. "A least four of them have a human hand carved in relief on the bottom of the ladle, representing the latter as a bowl held on the outstretched palm. . . . Three more have been published from the Megiddo excavation, . . . one with the hand de-

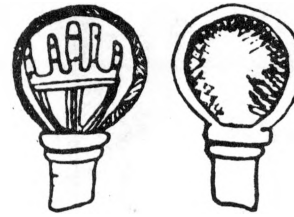


Fig. 2. Spoon found at Megiddo, dating to the Iron II (Israelite) period.

coration . . . at Tell ej-Judeideh and Chatal Huyuk and in the Plain of Antioch. McEwan has found a number of specimens, two or three of which I saw at the expedition camp in 1935."³ He notes that all were carved from steatite or soapstone, which is refractory to heat, and date between 800 and 600 BC. He continues by stating that the use of these "spoons" is rather obscure, but he quotes Przeworski, who "called the objects censers and supposed that the tube served as a blow pipe to blow air into the bowl in which incense had been placed, in order to keep the incense burning and to diffuse the smoke."⁴

In the Meridian of Time, the Lord fulfilled the requirement of the Law of Moses to offer burnt offerings, undoubtedly including incense burning. To the ancient American Christians he said, "your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and contrite spirit" (3 Ne. 9:19-20). The burning of incense was also discontinued by the early Christians of the Old World but reinstated after the apostasy in many of the churches. A Coptic source reports that burning of frankincense was added to Christian worship in the fourth century AD.

Incense spoons, or hands in cupping shape, are seen not only in the ancient art of Palestine and Syria, but also in Yemen and Mexico. Wendell Phillips, the explorer-archaeologist who was the first to excavate the ruins of the ancient city of Timna', in what is now Yemen (1952), reported finding "a plaque covered with inscriptions and containing a small opening through which a hand projected, holding a shallow basin. The inscription made it clear this was a device for burning incense offerings, and the outstretched hand carried out the gesture of making an offering gracefully and vividly."⁵ Phillips dated the ruin to 50 BC.

No doubt Lehi and his family were well acquainted with the elaborate ritual of Solomon's temple, including the incense burning in a "spoon." These temple ceremonies were a frequent occurrence all during the years that Lehi lived in Jerusalem. On his way to the New World, Nephi records that on two separate occasions his father Lehi offered "sacrifices and burnt offerings" (1 Ne. 5:9; 7:22). It is not difficult to believe that these "burnt offerings" included the burning of incense in

spoons. It would have been easy for Lehi to obtain frankincense for such ceremonies, because he was traveling along the ancient frankincense caravan trail through what is now Saudi Arabia and Oman.⁶ Lehi would have met many camel caravans transporting huge quantities of frankincense from Dofar, Oman, the source of the resin, to consumers in the civilizations surrounding the eastern Mediterranean.

The Nephites continued “burnt offerings” after their arrival in America (Mos. 2:3). We should not be surprised, therefore, to see in the surviving art of ancient Mexico native priests offering incense in spoon-like instruments (see Fig. 3). In addition, many samples of incense burners and effigy pipes have been uncovered in the ruins of Yuctán and Chiapas, Mexico. Not having access to the authentic frankincense resin, the ancient Mayas used the sap of the copal tree (protium Copal) for their incense ceremonies, which practice has continued until today among the Lacandón Mayas in the forests of eastern Chiapas.⁷

EVIDENCE FROM EGYPT

Perhaps Moses had a vivid memory of the spoon used by his possible contemporary, the Egyptian pharaoh Seti I (see Fig. 4), when designing the spoons used by the Israelites. The remains of the Palestinian spoons give evidence of having followed the pattern of those used in Egypt. In Egypt literally dozens of reliefs of “spoons” are constructed in the form of a bowl held in the hollow of a carved hand.⁸

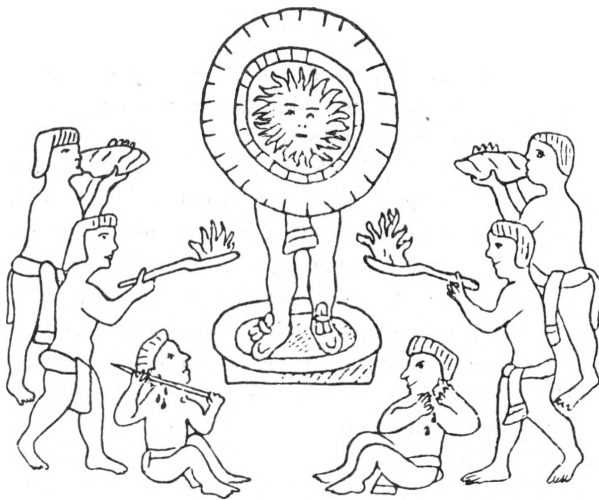


Fig. 3. Ancient Mexican worship of the sun. Two men offer burning incense in spoon-like censers. From Father Bernardino de Sahagun’s work, preserved in Florence, Italy, (Zelia Nuttall, “A Pentennial Rite of the Ancient Mexicans,” *Papers, Peabody Museum of American Archaeology and Ethnology*, Harvard Univ., Vol. 1, No. 7, 1940.)

In each case studied thus far from Egypt, the person holding the spoon and offering the incense is either a king, queen, prince, or high priest. Never is a spoon held by a person of secondary importance. Also, the “spoon” offering is always directed toward either a god or the king. The Egyptian practice of burning incense in a spoon became very widespread in the New Kingdom era, especially the 18th and 19th Dynasties (which many scholars hold to be contemporary with Moses).

One of the most impressive of all the reliefs of Egypt is a panel from the Hypostyle Hall of the Temple of Karnak, ca. 1298-1235 BC, showing Rameses II offering incense in a spoon. The spoon, carved in triplicate, gives the illusion that the king is moving it in the ceremony of the sacred boat. This huge portrayal, reproduced in plaster, is the central art object on the large south wall of the Nile Hilton Hotel lobby in Cairo.

A review of the many exhibits of the New Kingdom era on display in the Egyptian Museum in Cairo reveals 15 separate illustrations of kings, priests, princes, gods, and goddesses, each offering incense to a superior being by the use of a spoon. Some of these spoons are illus-

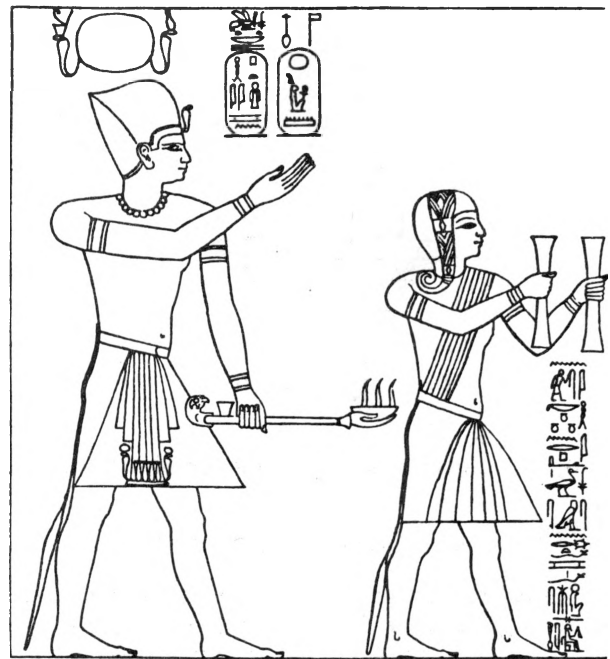


Fig. 4. Pharaoh Seti I and his son Rameses II offer incense in a spoon to honor the 76 pharaohs who preceded them on the throne of Egypt. Drawing is from a carving found on the wall of the Osiris Temple at Abydos, dating to the 19th Dynasty, ca. 1300 BC, thus preceding the Exodus by only one generation by some accounts. (After Richard Lepsius, in *Zeitschrift für Aegyptische Sprache und Altertumskunde*, Vol.2, Oct.-Nov., 1864, p.96.)

trated on coffins or mummy cases. But most are on bas-relief stone carvings or two-dimensional papyrus. Also displayed are actual spoon-like instruments from antiquity, one wooden and one copper, but they are only 17 inches long, too short to be true spoons, with hard flat hands, not cupped, and no hole for blowing. (One has no cup on the flat palm.)

The interesting part of these true spoons is the exact detail shown on the mouthpiece end. The Egyptian spoons drawn or carved in bas-relief fail to show these exact details. What at first seems only a bird's head is later shown to be the head of the hawk-god Horus. The feathers in rows, neatly carved, and a dark blue inset for each eye, are all beautifully wrought. This small spoon is Exhibit No. J30700, found on the second (top) floor of the Museum. It is carved of wood and gilt.

Another large and impressive portrayal of a real spoon is seen on the frontal face of the Temple of Hathor at Denderah, Egypt. Here, Cleopatra stands behind Caesar, who is dressed as an Egyptian pharaoh. He holds out a *kaph* spoon in his left hand to a god and with his right hand throws small, round balls of frankincense into the firebowl of the spoon.

In addition to spoons, there are many Egyptian illustrations of incense being offered from hand-held pots as in Fig. 5.



Fig. 5. Egyptian hieroglyph for frankincense.

THE WORD "CONSECRATE"

I am indebted to John A. Tvedtnes⁹ for pointing out that the Hebrew original of the word "consecrate," referring to the ordination of priests in Old Testament times, literally means "to fill the hand." Mr. Tvedtnes offers the following list of Old Testament references, with the literal translation followed by the familiar King James Version (KJV) rendering in parentheses:

- Ex. 28:41 "fill their hand" (KJV "consecrate them")
 29:9 "thou shalt fill the hand of Aaron and the hand of his sons" (KJV "thou shalt consecrate Aaron and his sons")
 29:29 "and to fill in them their hand" (KJV "and to be consecrated in them")

- 29:33 "to fill their hand to sanctify them" (KJV "to consecrate and to sanctify them")
 32:29 "fill your hand" (KJV "consecrate yourselves")
 Lev. 8:33 "the filling of the days of your filling" (KJV "the days of your consecration be at an end") and "he will fill your hand" (KJV "shall he consecrate you")
 16:32 "whose hand he shall fill" (KJV "whom he shall consecrate")
 21:10 "and whose hand is filled" (KJV "and that is consecrated")
 Num. 3:3 "whose hand he filled for a priest" (KJV "whom he consecrated to minister in the priest's office")
 Jud. 17:5 "and he filled the hand of one of his sons" (KJV "and consecrated one of his sons")
 17:12 "and Micah filled the hand of the Levite" (KJV "and Micah consecrated the Levite")
 1 Kings 13:33 "he filled his hand" (KJV "he consecrated him")
 1 Chr. 29:5 "to fill his hand" (KJV "to consecrate his service")
 2 Chr. 29:31 "you have filled your hand" (KJV "ye have consecrated yourselves")
 Jer. 44:25 "and with[OR:in, by, through] your hands you have filled" (KJV "and fulfilled with your hand"). Note that incense is mentioned in this verse and also in vss. 19 and 21.
 Ezek. 43:26 "and they shall fill his [OR:its] hand" (KJV "and they shall consecrate themselves"). The translation given is from the *ketib* or written text; the *qere* or spoken variant, as read in the synagogues, is "his hands." But both the Greek Septuagint and the Peshitta versions of this passage read "their hand."

In this private communication, Mr. Tvedtnes notes that "there are some hints that the open hand is to be filled with sacrificial items (meat, etc.). E.g., cf. Lev 8:26-28 and Ex. 29:24. See also 2 Chr. 13:9, which should read 'to fill his hand with a young bullock' (KJV 'to consecrate himself with a young bullock')." He further draws this enlightening conclusion:

"In the Temple, the priest evidently stood with hand in cupping shape, ready to receive something which was given to him. It was probably incense, though, in the last days (see Rev. 2:17; D. & C. 130:11), it will evidently be the white stone or urim and thummim, with the new name written in it."

It is safe to conclude that the use of the hand in cupping shape in early temple worship was a widespread practice and must have been handed down from the ancients. Lacking and actual Urim and Thummim, ancient priests may have used the next most precious thing available to them—frankincense. I agree with Mr. Tvedtnes that faithful saints should expect their outstretched hand in cupping shape someday to be filled with a sacred object.

NOTES

1. *Kaph* means "hand" in various Semitic languages (e.g., Arabic) and in Egyptian and Coptic, as it does in Hebrew.
2. See J. F. Lauterbach, *Hebrew Union College Annual*, Vol. 4, pp. 173-205.
3. William Foxwell Albright, "The Excavations of Tell Beit Mirsim," *Annual of the American Schools of Oriental Research*, Vols. 21-22 (1941-43), pp. 70-72.
4. *Op. cit.*, p. 72.
5. Wendell Phillips, *Qataban and Sheba, Exploring the Ancient Kingdoms on the Biblical Spice Routes of Arabia* (New York: Harcourt, Brace, & Co., 1955), p. 176.
6. See article by the author and his wife, Hope, "In Search of Lehi's Trail," *Ensign*, Sept. and Oct., 1976; and their book of the same name (Salt Lake City: Deseret Book Co., 1976).
7. Sylvanus G. Morley, *The Ancient Maya* (Palo Alto: Stanford Univ. Press, 1946), pp. 218-219, 380, 384.
8. E.g., see Christiane Desroches-Noblecourt, *Vie et Mort d'un Pharaon*, p. 279; Albert Champdor, *Le Livre des Morts*, pp. 148-149, 173; Jean LeClant and Albert Raccach, *Dans les Pas des Pharaons*, p. 29; Francesco Abbate (trans. N. A. Fields), *Egyptian Art*, pp. 133, etc.; and the Papyrus of Queen Maken, Thebes, 21st Dynasty, Cairo Museum.
9. Personal correspondence from John A. Tvedtnes to Lynn M. Hilton, March 27, 1981.

Editors' Notes: In the letter mentioned by Dr. Hilton, I also cited the Testament of Levi 3:14-23, which bears repeating here: "And I saw seven men in white raiment saying unto me: Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the ephod of prophecy. And they severally carried these things and put them on me, and said unto me: From henceforth become a priest of the Lord, thou and thy seed for ever. And the first anointed me with holy oil, and gave to me the staff of judgment. The second washed me with pure water, and fed me with bread and wine even the most holy things, and clad me with a holy and glorious robe. The third clothed me with a linen vestment like an ephod, The fourth put round me a girdle like unto purple. The fifth gave me a branch of rich olive. The sixth placed a crown on my head. The seventh place on my head a diadem of priesthood, and *filled by hands with incense*, that I might serve as priest to the Lord God. And they said to me: Levi, thy seed shall be divided into three offices, for a sign of the glory of the Lord who is to come." (Emphasis added.)

It is worth noting that incense "ladles" are mentioned in the Mishnah (Yoma 5:1; 7:4; Tam. 5:4; 6:3) and that the term "handful" is likewise listed in passages concerning incense (Zeb. 4:3; 13:4; Meil. 2:9). JAT.

A paper treating the burning of incense as an evidence of pre-Columbian contact between the Near East and Mesoamerica was read by John L. Sorenson in 1954 at the Eighth Annual Symposium on the Archaeology of the Scriptures. A summary appears in *Progress in Archaeology*, pp. 118-119. See also Sorenson in *Man Across the Sea*, pp. 230-231. RTC.

152.1 BURIAL AS A RETURN TO THE WOMB IN ANCIENT NEAR EASTERN BELIEF. By John A. Tvedtnes. Much has been written about burial in ancient Egypt in terms of its symbolism for rebirth.¹ To the ancient inhabitants of the Near East, burial of the human body was paralleled by the planting of seeds.² As the latter returned to life through the forces of nature—generally a fertility or earth-mother goddess—so, too, the former might be expected eventually to rise from death. It is not my intention to repeat here the various resurrection myths that have come to us from the ancient world but rather to provide additional—linguistic—evidence for such beliefs.

LINGUISTIC EVIDENCE

My interest in this particular topic was sparked by reading Prof. Hugh Nibley's comment that "the sarcophagus in which . . . [the Egyptian deceased] lay was called *mwt*, which also means mother."³ Building upon this observation, I was able to note similar meanings of birth and death in other Egyptian and Semitic lexical items.

The word *mwt*, "mother," also denotes the name of the Egyptian mother-goddess, Mut. It is interesting that, while Mut appears to derive from the word *m(i)w*, "waters," another name, that of Nut, the sky-goddess, who gives rebirth to the deceased, is perhaps related to a phonologically similar word for waters, *nw(y)*.⁴ Not only is the mortal child born from the mother's uterine water (as the sun, in the Memphite theology, was born from the primordial waters of the earth), but the mummy itself was immersed in a special water-pool in 18th Dynasty tombs.⁵ This appears to have a connection with the Judeo-Christian practice of baptism for rebirth, as well as with other similar rites of ablution found in the ancient world.⁶

Perhaps related to *mwt*, "mother," are the words *mt-hnt*, "concubine(?)" and *mtwt*, "semen, seed, progeny." The latter word, while obviously referring to life-giving processes, also means "poison" and hence has a connection with death. All these words should be compared with *m(w)t*, "to die" (*mt*, "dead man, mortal").⁷

Since the Semitic languages are related to Egyptian, it is not surprising that here, too, the root *mwt* means "to die." In Hebrew, specifically (paralleled by cognates in Phoenician, Ugaritic, and Ethiopic), *mt* also means "man." Though this may be in the sense of a "mortal" (even the English word derives from the Latin for "death"⁸), one should note the Egyptian *mt*, "phallus," having to do, once again, with life-giving processes.

Returning to Egyptian, we note with interest that one of the words for "coffin"—*swht*—also means "egg," a symbol of both birth and resurrection. We are reminded of the primordial egg from which, in some Egyptian legends, the sun was said to have been hatched. Indeed,

in the tomb of Tutankhamen there were found both a goose (mother of the sun) and a nest of eggs with a newborn bird.⁹

The word *swḥt* has another funerary connotation, in that it means “shroud” (cf. *swḥ*, “loincloth”). This is of particular interest because *mt*, discussed above, can also be a “strip of cloth.”¹⁰

The sarcophagus itself is called *nb-‘nh*, “lord of life”—a name hardly befitting death as an ending, but most suitable to the beginning of a new life. Moreover, the “tomb” is *m’ḥ’t* (var. *mih’t*), literally, “place of arising,” being associated with the morning sun (which is a reborn evening sun in the Egyptian theology) and with resurrection from the dead. We will return to this meaning shortly.

Another series of correspondences comes from *ḳni*, “embrace” (verb and noun), which also means “mother’s bosom.” Apparently related to it is *ḳns*, “to bury.” The other Egyptian word meaning “to bury” is *ḳrs*, which is phonetically similar.¹¹ From the latter, we have *ḳrst* (“burial”), *ḳrsw* (“coffin”), and *ḳrstt* (“tomb equipment”).¹² We thus have another apparent connection between the mother (her bosom) and burial.

Yet another set of correspondences derives from the Egyptian word *msi*, “to give birth, to bear, to be born.” Derivatives of this verb are *ms* (“child,” but also “calf,” recalling the Egyptian belief that the sun is reborn from the earth-cow each morning as a calf), *mst* (“mother”), *mswt* (“children, offspring” and also “birth”), *mwstt* (“girl-child”) and apparently *mstw* (“offspring”).

Deriving from this same root is *ms-ḥnt*, which is not only the name of the goddess of birth, but apparently has other meanings related to a birth, such as “bearing-stool(?),” “birthplace(?),” “breeding-place(?) of cattle,” and “the abode of the gods.”¹³ But, in additions to its connection with birth, the word also means “necropolis” or “cemetery”! *Ms-ḥnt*, goddess of childbirth, is depicted in the Book of the Dead in the scene of the judgment of the dead, along with her sister-goddess, *Rnnt*, who oversees child-rearing. Before them sits the *mshn* box, said to represent the place of birth, but also the abode of the gods in the afterlife.¹⁴ The association of death with birth seems clear.

RESURRECTION

Belief in an afterlife of some sort can be clearly demonstrated in virtually all ancient Near Eastern cultures. It is, however, with more difficulty that one searches for evidence of a belief in resurrection. Egypt, with its great funerary cult and explicit texts, is the most important place for such a concept. It is generally accepted that pre-Exilic Israel did not believe in a resurrection and that the idea came from the rabbis through Babylonian influence (e.g., the myth of the resurrection of the god Tamuz/Dumuzi). It is true that there are but few direct

ferences to resurrection before New Testament times.¹⁵ Nevertheless, there are earlier linguistic evidences for such a belief.

A prime example is the Hebrew word *māqōm*, generally meaning “place.” There have been suggestions¹⁶ that in at least some passages (e.g., Job 16:18; Ezek. 39:11; Eccl. 3:20; 6:6), it should be rendered “grave” or “destination of the dead.” Indeed, such a meaning is indicated in the inscriptions found on the sarcophagi of the Phoenician kings Panamuwa and Eshmunizer, as also in the use of the word “place” in the Book of Mormon.

In the Book of Mormon, the word “place” is at least twice used in reference to the grave (1 Ne. 16:34; 2 Ne. 1:14). In four other passages (Mos. 9:4; Alma 14:9; 3 Ne. 8:14; Eth. 9:3), it refers to a “place” where someone died. In seven additional passages,¹⁷ it denotes the final destination of man (e.g., the celestial kingdom). I presume that the Hebrew word behind each of these passages is *māqōm*.

The Arabic cognate is *maqām*, generally meaning “standing-place, residence, abode.” But it also appears in the meaning of “tomb” in the names of traditional burial sites of ancient prophets.¹⁸

Because the root of *māqōm* is *qwm* (“to arise”) in the various Semitic languages in which it is attested, one wonders if its literal meaning, “place of arising,” does not have reference to a belief in the resurrection. We have already noted that the Egyptian word for “tomb” (*m’ḥ’t* ~ *mih’t*) also means “place of arising.”¹⁹

The Old Testament contains other parallels between life and death as well. For example, in Job 17:13, we read:

“. . . the grave is mine house;
I have made my bed in the darkness.”

Evidently, just as one is expected to arise from the bed in the morning, one is also to arise from the grave in the morning of the resurrection. (Whence perhaps the biblical expression, “he slept with his fathers” as a euphemism for “he died.”) The grave is not to be man’s eternal reward.

“. . . my flesh also shall rest in hope.
For thou wilt not leave my soul in hell . . .
Thou wilt shew me the path of life . . .”
(Psalm 16:9-11)

It is true that, in the Bible, death itself is seen as a “return” to the dust from which all life derives.²⁰ Nevertheless, occasionally it is to the mother’s womb that return is anticipated:

“Naked came I out of my mother’s womb,
And naked shall I return thither . . .”
(Job 1:21)
“As he came forth of his mother’s womb,
Naked shall he return to go as he came . . .”
(Eccl. 5:15)

The parallel between “womb” and “grave” is found also in Prov. 30:16 and Job 10:19, and is alluded to in Job 24:20. It would appear that, in ancient Israel, the grave was seen as a return to the womb in preparation for a rebirth. This is no doubt why lexical items relating to death also have meanings of life and birth.

NOTES

1. Hugh Nibley, *The Message of the Joseph Smith Papyri: An Egyptian Endowment* (Salt Lake City: Deseret Book Co., 1975), pp. 84-85. The author cites Spiegel, Schott, Sander-Hansen, Grapow, Bargaet, Damaus, Rusch, Breasted, Lange, Hornung, Czermak, and Hopfner. See also Christiane Desroches-Noblecourt, *Tutankhamen* (Middlesex: Penguin Books in association with Geroge Rainbird, 1965), pp. 182-187.
2. It is no accident that Hebrew *zera'* (and cognates in related languages) refers both to seed and sperm, each of which is “planted” and produces birth.
3. Nibley, *op. cit.*, p. 84, referring to S. Schott in *Rev. d'Ég.*, 17:81, 84, and C. E. Sander-Hansen, *Anchnesneferibre*, p. 118.
4. The sky, in Egyptian belief, is composed of water, and upon it sail the celestial boats carrying the heavenly bodies. Hence the crocodile in the water symbol labeled “sky” in Abr., Fac. 1, Fig. 12.
5. Desroches-Noblecourt, *op. cit.*, p. 189. See also Alexandre Piankoff, *The Shrines of Tut-Ankh-Amon* (New York: Harper & Row, 1962), p. 26, where he cites H. Sauneron, *Rituel de l'Embaumement*, p. 26.
6. For baptism (immersion) in water as symbolic of the death, burial, and resurrection of Christ, see Rom. 6:3-11; Col. 2:12; Mos. 18:14. The elements of natural birth—blood, water, and spirit—are also said to be in the Christian rebirth, where there is baptism by water and a baptism by Spirit, the blood of Christ making atonement thereby possible (1 John 5:4-8; cf. John 3:3-5).
7. The same verb, for a ship, means “to sink” in the water, thus bringing us back to baptism, where the Greek *baptizo* also has this meaning.
8. One wonders, too, about a possible connection in Latin between *mater* (“mother”) and *mortus* (“death”), which appear to derive from a root **mtr/mrt* (with metathesis).
9. Desroches-Noblecourt, *op. cit.*, pp. 184, 199.
10. It is true that some of these words may have been distinguished in speech by different vowels, but vowels are not represented in the Egyptian writing system. Homonyms were distinguished in writing by the use of different determinatives to illustrate which of two or more possible meanings was meant. But since Egyptian words derive from roots, the use of different determinatives would not preclude root-relatedness of words having variant meanings.
11. There is not space here to discuss the question of the biconsonantal root hypotheses, which would make all roots containing *kn* related to each other by a common origin and which could account for the roots containing *kr* by the same method or by analogical means from the similarity in phonology. Numerous scholars have discussed the matter. One of the more complete discussions is found in my 1970 University of Utah MA thesis, “On the Formation of New Roots in the Semitic Languages.”
12. Perhaps related is *krri*, “cavern.” This word may come from *krt*, “depression, hollow place,” which would fit well with a tomb. It may also be related to the Semitic root *qrr*, “to be cold,” certainly typical of a cavern.
13. Cf. above, *mt-hnt*, “concubine(?)” The apparently suffixed element *hn* should be further compared to the words *hnp*

(“resting-place, above”—cf. *hni*, “rest” but also “child”) and *hnp* (“to receive child” of a woman). There is perhaps even a word-play to be seen in *hn*, “speech, utterance,” inasmuch as, in the Memphite theology, Ptah gives birth to the universe by utterance.

14. E. A. Wallis Budge, *The Egyptian Book of the Dead* (New York: Dover Publications, Inc., 1967), pp. 256-257.

15. See Ezek. 37:12-14; Isa. 26:19; 1 Sam. 2:6. Cf. also Deut. 32:39; 2 Kings 5:7; Ps. 72:20; Isa. 26:19; Hos. 6:1-2; 13:14.

16. See this root in Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford, 1974), also in the *Anchor Bible: Job*, p. 124.

17. 1 Ne. 15:34-35; Enos 27 (cf. John 14:2-3); 2 Ne. 28:23; Jacob 5:77; 6:3; Alma 54:22; Eth. 12:33.

18. The Sabaeen cognate to the verb root *qwm*, in Form II, means “to manage, take care of,” and from it derives *qym*, “administrator.” Since the graves are sacred places “cared for” by the Arabs, it may be that the Arabic root *qwm* (source of *maqām*) means not only “to arise, stand,” but also “to take care of.” There is some indication of this in Ugaritic, where, while *qwm* means “to rise” (and *mqm* is “place”), the idiom *qm'l* means “to serve.” However, I tend to believe that *māqōm/maqām* means essentially “place of arising.” The Semitic *m-* prefix designates nouns of place.

19. Here, one might note Malachi's reference to “sun of righteousness” who shall “arise with healing in his wings,” that Israel might “grow up as (solar?) calves.” (Mal. 4:2. Cf. Isa. 9:2; D. & C. 88:13.)

20. Gen. 2:7; 3:19; 18:27; Job 7:5, 21; 10:9; 14:19; 17:16; 20:11; 21:26; 34:15; 42:6; Ps. 22:15, 29; 103:14; 104:29; 113:7; Eccl. 3:20; 12:7; Isa. 25:12; Dan. 12:2. As discussed above, life ultimately derives from light, not dust (note the beginning of the creation account, Gen. 1:3). The contrast between mortal life (from dust) and immortal (from light) is a theme treated extensively in Jewish traditions and early Christian lore.

152.2 THE “BOOK OF BREATHINGS” AND THE BEGINNING OF THE LDS TEMPLE ENDOWMENT. By Benjamin Urrutia. Hugh Nibley has demonstrated, to the satisfaction of any Latter-day Saint who has been through the Temple, that the ancient Egyptian document known as the Book of Breathings, one of the several papyri once in the possession of Joseph Smith, contains a version of the Endowment ceremony. Hence the title of his book, *The Message of the Joseph Smith Papyri: An Egyptian Endowment* (Salt Lake City: Deseret Book Co., 1975).

Kirk Holland Vestal has pointed out that this connection between the Book of Breathings and the LDS Endowment is even hinted at, very clearly, in the *History of the Church* (7th East Press, March 14, 1982, pp. 9-10). For example, notice these examples in the HC, Vol. 2, pp. 286-287, corresponding to October, 1835:

October 1: “This afternoon I labored on the Egyptian alphabet, in company with Brothers Oliver Cowdery and W. W. Phelps, and during the research, the principles of astronomy as understood by Father Abraham . . . unfolded to our understanding.”

October 3: “I waited on most of the Twelve, at my house,

and exhibited to them the ancient records, and gave explanations.”

October 5: “Spent the remainder of the day in reading and meditation, and in the evening attended a Council of the Twelve Apostles; had a glorious time, and gave them much instructions Told them that it was the will of God they should . . . attend to the ordinance of the washing of feet; and to prepare their hearts in all humility for an endowment with power from on high; to which they all agreed with one accord, and seemed to be greatly rejoiced.”

From these and other references cited by Vestal (*ibid.*, pp. 307ff., 346-347, 379-381; *Sensen JS XI*, column 2, lines 5-6), it appears that there is, in fact, a connection between Joseph Smith’s study of his Egyptian papyri and the beginning of the Endowment, especially the initial parts of it, the washing and anointing. “Thou art pure, thy heart is pure, cleansed is thy front with washing, thy back with cleansing water, thine inward parts with soda and natron. No member of thine causeth offense.” (Book of Breathing L 3284, lines 9-11. See also Psalm 51:2, 6-8, 10, 15.)

Editor’s Note: The Egyptian word *w’b* means both “pure” and “cleanse, bathe.” It also designates a “priest” in the Egyptian religion, reminding us that the washing and anointing are for priests and kings, priestesses and queens. From the same root comes *w’bt*, “place of embalmment, tomb,” where the dead, like the living, are washed. Similarly related is *w’bw*, “sacred robe,” which likewise has a connection with the temple. JAT.

152.3 SYMPOSIUM CHAIRMAN AND GUEST SPEAKER NAMED, PAPERS INVITED. Clark S. Knowlton has been named chairman of the 1983 Annual Symposium on the Archaeology of the Scriptures and has invited all Society members to prepare papers for possible reading at the yearly meeting.

Announcement of Dr. Knowlton’s appointment was made by Esther Phelps Parks, SEHA vice-president. (Since 1980, one of the duties of the office of vice-president has been to appoint the symposium chairman.)

Dr. Knowlton in turn has announced that the Symposium will be held this year on October 22 at Brigham Young University. Dr. Rafael Patai, a recognized anthropologist, folklorist, and Hebraist, will deliver the Guest Address.

The Symposium chairman has also issued a call for papers to the entire Society membership. Those wishing to participate should submit, by June 1, a one-page abstract or summary of their proposed papers. It may be sent to the SEHA office, Box 7488, University Station, Provo, Utah 84602, or directly to Dr. Knowlton at the Department of Sociology, University of Utah, Salt Lake City 84112.

Dr. Knowlton has named the following to a Sym-

posium Committee, which has already met several times: Mrs. Parks, John A. Tvedtnes, and Benjamin Urrutia. Mr. Urrutia served as a symposium-committee member in 1972 and Mrs. Parks in 1981 and 1982. Mr. Tvedtnes delivered the Guest Address, “Where Was Abraham’s ‘Ur of the Chaldees’?” in 1980 and served as symposium chairman in 1981. He and Mr. Urrutia have also authored various other papers read at the annual meeting.

Dr. Knowlton himself read papers at the Annual Symposium in 1961 and 1970 and served as chairman in 1969, 1971 and 1979. He also served as SEHA president, 1972-75. RTC.

152.4 GUEST EDITORS NAMED. Dr. M. Wells Jakeman, SEHA general editor, has appointed four Guest Editors of successive numbers of the *Newsletter and Proceedings*, beginning with the present issue.

John A. Tvedtnes, a scholar in the linguistics, archaeology, and anthropology of the Near East and a doctoral candidate in Semitic and Egyptian languages at Hebrew University, Jerusalem, is the guest editor of the present issue (No. 152).

V. Garth Norman, an expert in Mesoamerican archaeology and iconography and author of *Izapa Sculpture* (New World Archaeological Foundation: Provo, 1973 [Part 1], 1976 [Part 2]), will serve as guest editor of issue No. 153. He will report the panel discussion entitled “Where Was the River Sidon of the Book of Mormon?” held on Friday evening, October 8, 1982, as a feature of the Thirty-first Annual Symposium on the Archaeology of the Scriptures.

Bruce W. Warren, an archaeologist specializing in the ceramics, chronicles, and codices of ancient Mesoamerica, will be guest editor of No. 154. His issue, it is understood, will present contributions in the field of Mesoamerican archaeoastronomy.

Giovanni Tata, a native of Taranto, Italy, and a doctoral candidate, both in classical and Egyptian archaeology at the University of Turin and in anthropology at the University of Utah, will serve as guest editor of No. 155. In this issue it is understood he will include New Testament and Mediterranean subjects.

The guest editors will work in collaboration with Ross T. Christensen, permanent editor of the *Newsletter and Proceedings*, and under the general supervision of Dr. Jakeman. It is expected that their issues will increase the tempo of publication. RTC.

152.5 PRICES SET FOR “FREE PAST PUBLICATIONS.” The long-standing Free Past Publications privilege of Society members is about to be terminated; the SEHA secretary and treasurer is urging all who have

not ordered for 1983 to do so before the May 15 deadline.

The Free Past Publications privilege has permitted Society members to order five choices per year—in addition to their regular current publications—from a list of some 60 titles (“green list”) supplied when their memberships are processed. In existence almost since the Society was founded in 1949, the practice has now become burdensome, according to the secretary and treasurer. Rising costs, especially mailing charges, influenced the Board of Trustees to discontinue the practice, a decision made at a meeting held on September 11.

A price will be assigned to each title now on the “green list.” All titles will then be transferred to the Society’s list of “Publications for Sale.” This new and expanded list will then be printed and distributed to SEHA members before May 15, in each case with a price advantage for the member over what the public will be required to pay.

One important advantage of the new arrangement is that as many as desired of the titles listed may now be purchased. (In the past, some members have felt frustrated, for it has been impossible to buy additional items on the “green list” when the entitlement of five free ones per year is used up; more than five could be obtained only by purchasing a year of more of Society membership in advance.)

The deadline for ordering from the “green list” is May 15. The secretary and treasurer urges all 1983 members who have not already done so, to send for their five free publications without delay. RTC.

152.6 MAILING CHARGES ADDED. Two changes in the Society’s mailing practices have lately been approved by the SEHA Board of Trustees. These will take effect with the printing of new forms in May.

Memberships. An extra charge will be made for foreign memberships processed after May 15. All Annual and Institutional memberships sent to addresses outside the US will cost an additional \$2 per year for surface mail, or an additional \$8 per year for airmail.

Publication Orders. A 20% postage-and-handling charge will be added to the price of all titles purchased by mail order from the list “Publications for Sale.” (This charge will NOT apply to bulk mailings sent automatically to all members as current membership benefits.)

These new charges are being added because of increased mailing costs, and also to accommodate members living abroad who might prefer airmail. RTC.

152.7 SEHA SCHOLARS PUBLISH IN ISRAEL, EARN FELLOWSHIP. Two leaders of the SEHA have been honored by having articles published at the Hebrew University’s Magnes Press during 1982, while another has recently been awarded a research fellowship at the University of Utah.

Papers by **John A. Tvedtnes** and **Benjamin Urrutia** appeared in *Egyptological Studies*, edited on behalf of the university’s Faculty of Humanities by Sarah Israelit Groll, who chairs the Department of Egyptology. The book is Volume 28 in the Scripta Hierosolymitana series, which is the official scholarly publication of the Hebrew University, Jerusalem.

Mr. Tvedtnes’ article, entitled “Egyptian Etymologies for Biblical Cultic Paraphernalia,” is an attempt to show the Egyptian origin of cultic words like *urim* and *thummim* that appear in the Bible. The fact that such Egyptian terms show up in connection with the tabernacle of Moses and the priestly garments given to Aaron and his sons is further evidence of the historical nature of the Exodus account.

Mr. Urrutia authored the article “Psalm 51 and the ‘Opening of the Mouth’ Ceremony.” Using some of Hugh Nibley’s work on a connection between Egyptian and LDS temple ceremonies as a foundation (cf. 152.2, above), he notes that the fifty-first Psalm has several points in common with the Egyptian opening-of-the-mouth ceremony.

Mr. Tvedtnes is a trustee of the SEHA, while Mr. Urrutia is a contributor on the staff of the *Newsletter and Proceedings*. As far as can be determined, this is the second time that LDS scholars have published materials in Israeli academic circles and the first time at the Hebrew University.

William James Adams, Jr., has been awarded a graduate research fellowship by the University of Utah. The title of his project is “Identifying Changes in the Language of the Hebrew Inscriptions in Order to Date Hebrew Old Testament Passages.”

Scholars have long disagreed on the dating of various books of the Old Testament. Adams’ research will aim at solving such dating problems by first studying all known Hebrew inscriptions found during archaeological excavations. From these, a diachronic study of Hebrew grammar will be developed, showing changes over time in the Hebrew language. When this completed, it should be possible to compare the grammar of biblical passages with the grammar of datable inscriptions. It is hoped that the study will put to rest the linguistic argumentation which has characterized the study of biblical Hebrew for more than a century.

Mr. Adams is a doctoral candidate in Middle East Studies (Hebrew) at the University of Utah and an advisor to the SEHA Board of Trustees. (Cf. *Newsl. and Proc.*, 147.3.)

152.8. BOOK OF MORMON SCHOLAR DIES.

Word has just been received of the death of a pioneer in Book of Mormon archaeology. Thomas Stuart Ferguson of Orinda, California, passed away on March 16 at the age of 67.

Mr. Ferguson became keenly interested in the archaeology of the Book of Mormon at the age of 20, an interest which he shared as a student at the University of California, Berkeley, with a fellow student M. Wells Jakeman (who later became the principal figure in setting up the archaeology program at Brigham Young University). Both were involved in founding the Itzan Society, an early organization of Book of Mormon archaeology enthusiasts active in California between 1938 and about 1944.

Mr. Ferguson was instrumental in establishing the Department of Archaeology at BYU in 1946. Later he was listed as an Associate in research and publication and appeared on Society records as a Departmental Affiliate. He accompanied Dr. Jakeman in 1948 as a member of the Second BYU Archaeological Expedition to Middle America, which had as its main objective an archaeological reconnaissance of the "Bountiful" region of the southern Gulf Coast, specifically the Xicalango area of western Campeche in southern Mexico (*Bulletin of the University Archaeological Society*, No. 3, pp. 16-44. Provo, 1952).

In 1952 Mr. Ferguson read a paper in Columbus, Ohio, at the annual meeting of the Society for American Archaeology entitled, "Joseph Smith, Mormon Prophet, and American Archaeology." This paper was later published by the SEHA (*ibid.*, No. 4, pp. 19-25. Provo, 1953).

Later in 1952, Mr. Ferguson incorporated the New World Archaeological Foundation, of which he served as president until it was officially attached to BYU in 1961. He thereafter served as secretary.

Mr. Ferguson also served the SEHA as a general officer (trustee), 1952-57.

Mr. Ferguson's publications include *Cumoram—Where?* (Independence, 1947), *One Fold and One Shepherd* (San Francisco, 1958), and (with Milton R. Hunter) *Ancient America and the Book of Mormon* (Oakland, 1950).

The *Newsletter and Proceedings* takes this opportunity to honor the memory of one of the few serious students of archaeology who have taken a genuine interest in the applications of that science to a study of the Book of Mormon. Thomas Stuart Ferguson was a great pioneer of the mid-twentieth century, who by his diligent efforts aroused widespread interest in the field and helped make possible the archaeology program at BYU. RTC.

152.9 HOW TO MAKE YOUR GIFT REACH THE SEHA.

Brigham Young University has undertaken a major fund-raising drive to raise one-tenth of a billion dollars by December 31, 1986. Called "Excellence in the Eighties," the campaign has already brought in \$15 million.

SEHA president Virgil V. Peterson reminds Society members how easy it is to join the BYU drive, with their gifts, in any amount, earmarked for the exclusive use of the Society—and with tax relief for themselves. They simply send their check, payable to BYU, to the LDS Foundation, A-285 Smoot Building, BYU, Provo, Utah 84602, and ask that the gift be restricted to the use of the SEHA. (See *Newsl. and Proc.*, 147.3, 149.5.)

As just arranged with the LDS Foundation (BYU Development Office), their return-address envelopes for mailing in contributions will be sent several times a year to all Society members. They are similar to the many thousands being sent to BYU alumni and others all over the world. On the flap of each envelope is printed a list of projects; the donor may indicate the one for which he wants his money spent. All he needs to do in order to have his gift earmarked for the Society is to write "SEHA" in the blank space at the bottom of the list and place a check mark (✓) beside it.

When such a gift is received, the LDS Foundation credits the amount to the SEHA and notifies the Society office, which can then move ahead on it.

"Think what we could do," President Peterson said, "with a generous response from those who want to see the publications come out faster. A good number of excellent papers are in the Society files awaiting their turn to be published."

The Society's specialty is the archaeology of the Scriptures, primarily of the Book of Mormon, but also the Bible and the Pearl of Great Price. An occasional contribution is also published in the field of LDS church history. Particular attention is given to papers read at the Annual Symposium on the Archaeology of the Scriptures.

In many cases the donor may even tell Society officers how he or she wants his gift to BYU used. For example, he may sponsor an Annual Symposium, or an issue of the *Newsletter and Proceedings*. The cost in either case is about \$500. (see *Newsl. and Proc.*, 147.9.)

Mr. Stephen R. Leavitt, Life Member of the Society at Chalfont, Pennsylvania—through such a gift to the BYU Development Office—has paid for the present issue (No. 152) of the *Newsletter and Proceedings*.

Another possibility is for the member to make his gift a contribution to the Society's Research Fund. To be listed as a Research Patron requires a donation of \$30 or more per year for as many years as desired. (One recent gift to BYU from a loyal Society member earned him this honor for a period of 18 years.)

Still another possibility, if the gift totals \$150 or more, is to request a complimentary Life Membership in the Society.

In all cases where the donor has special instructions for the use of his gift, he should contact the SEHA at the time he sends his donation to BYU.

Gifts restricted to the use of the Society totaling \$1,632.50 have recently been received at BYU. Society leaders are pleased and grateful for the response to date. "Let me stress again how urgent it is for the members themselves to help move the work along," President Peterson added. "We hope many more enthusiastic Society members will follow Mr. Leavitt's example. As soon as the envelope arrives from BYU, put your gift in it and mail it while you're still thinking about it. Don't forget to put 'SEHA' at the bottom of the flap and at the same time, if you have any special instructions, let the Society know." RTC.