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159.0 SOME WAYS IN WHICH THE "PLAIN AND PRECIOUS PARTS" BECAME LOST (1 NEPHI 13:20-42). By William James Adams, MA. Extemporaneous address delivered at the Thirtieth Annual Symposium on the Archaeology of the Scriptures, presented at Brigham Young University by the Society for Early Historic Archaeology on Saturday, September 26, 1981. Revised and updated.

WHEN I BEGAN MY GRADUATE STUDIES at Hebrew Union College in Cincinnati, an argument was brewing at that theological seminary over how the biblical text had been transmitted from ancient to modern times. One group of scholars argued that it had been handed down almost verbatim, as originally written. This view is represented in most of the Christian churches of today.

Once again, our hearty thanks to CHARLES STUART BAGLEY of Alamo-gordo, New Mexico, for sponsoring an issue of the *Newsletter and Proceedings*. This is his second time. See below, 159.6.

But another group said, "No, the text started out little and then grew and grew." An example they cited was the practices associated with the Ten Commandments of Moses. In this view, many of the regulations of the Pentateuch, such as the use of incense burners,

the sacrifices, and the construction of the Tabernacle in the wilderness, were additions by later priests who wanted to justify the practices they had added. This theory came into existence almost a hundred years ago and clearly developed under the influence of evolutionary thinking in the biological sciences (Wellhausen, 1965).

Thus, the scholars and students at Hebrew Union College—both rabbinic and Christian—were banging their heads together over the two theories, and each group had its own evidences.

"CARD UP MY SLEEVE"

As a Latter-day Saint, I had a card up my sleeve. But instead of having a king or a queen on it, it had a picture of Joseph Smith, because he had given us a *third* possibility. (Some of the most brilliant minds in the world will argue over the two theories, not even imagining a third possibility that might be even more sensible.)

In the Book of Mormon, 1 Nephi, chapters 11, 12, and 13, we read of Nephi being taken up into a mountain, where the Spirit showed him the future of the land to which he was going. The angel said, in effect, "Do you see these people coming? They have a book under their arms. Do you know what that book is?"

Of course Nephi did not know, and he told him so.

The angel then said, "It is what you have on the brass plates, save not so much." Then he went on to say that evil and designing people would take away many plain and precious truths. (1 Ne. 13:23; quotations paraphrased.)

One school of thought argued that our present text has reached us virtually unchanged, the other that the text began small in size and grew. But Joseph Smith had said that the text started out large, then contracted over the centuries. This was the card up my sleeve!

I shall address this problem on two levels: First, I ask the question, "What has happened to ancient non-biblical religious texts whose transmission we can follow over many centuries of time?" That should give us an insight into what might have happened to the Old Testament text. Second, "What evidence is there that the Hebrew scribes did what other scribes throughout the ancient world were doing?"

ANCIENT EGYPTIAN TEXTS

With regard to ancient nonbiblical texts, let us start with some found by archaeologists in Egypt. Probably the most sacred writings of ancient Egypt are the Pyramid Texts. These sometimes covered whole walls within a pyramid. They were instructions on what the pharaoh was to do in the afterworld so he could be guaranteed life among the gods.

But the pharaoh was only one person in a million, and some of his fellow aristocracy said, "We would like to get in on the better side of the next life too." Eventually, the aristocrats were buried in coffins on which were inscribed the same instructions that had previously covered the walls of the pyramids. By this means, not only the pharaoh could achieve immortality, but so could the aristocracy. What once had been written on broad tomb walls therefore had to be shrunk so it would fit onto coffins. The Coffin Texts are virtually the same instructions, only written in fewer words.

As time went on, still more people wanted to be a part of the good life after death, and the instructions shrank still more in length, to a reduction we call the Book of the Dead. Instead of the writings being placed on the tomb walls or the coffin, a person being buried had his arms wrapped around a scroll, which still bore instructions on what to do in the next life, only more contracted—more abbreviated—than what the pharaoh had.

Finally, from the last centuries of the Egyptian civilization we have what are called the Sen Sen papyri, about which Hugh Nibley has written (Nibley, 1971).

Apparently the scrolls Joseph Smith had, which resulted in the Book of Abraham, were Sen Sen papyri, bearing just a foot or two of writing. Thus Egypt started with what might be compared to a whole book and 3,000 years later ended with about three typewritten pages. Over a period of 3,000 years the Egyptian scribes continually reduced their most sacred texts. It appears that they were responding to the demand in their culture to mass produce, and in the process of mass production they reduced their work load.

ANCIENT MESOPOTAMIAN TEXTS

Let us now proceed from Egypt to Babylonia and Assyria. In Mesopotamia some of the most sacred documents were the Omen Texts.

We have omens today: if you walk under a ladder, bad luck will befall you; if you drop a mirror, you will have seven years of bad luck.

For most of us, these omens are a joke, something funny lingering from the past. But the Babylonians took them very seriously. For example Hammurabi, the great king of the early Babylonian empire, would never go to war without his priests first sacrificing a kid goat, then removing and examining the liver (a liver omen). If it was a good healthy liver, he was to go to battle and would have success. However, if the animal happened to have a sick liver, shriveled or malformed in any way, he would not go. In modern archaeological digs we find small clay models of these livers, recording in each case the name of the person who had ordered it extricated and what the omen was.

In addition to liver omens, the Babylonians read omens in the stars and planets. Today we call this practice astrology. Poor people who could not afford lambs or goats, or could not hire a priest to read the stars, relied on birds. Here is an example of a bird omen: "If a bird builds a nest in the smoke hole in the roof of a house" (a good omen), "a child will be born in the household." And another (a bad omen): "If an egg falls out of this nest, a child in that household will die."

Archaeology has produced thousands of these sacred Omen Texts. We can follow them through history, beginning about 3000 BC. Around 600 BC we find something unusual happening. It appears that the scribes became tired of writing the Omen Texts over and over again, for, following the "if" clause they began to give the "then" clause merely a number. Instead of writing out a long sentence, they simply wrote out four or five numbers. We know what these numbers mean, because often the "then" clauses for the different "if" conditions are the same, and where we expect to find such clauses the same, then the numbers are the same. In

other words, this vast quantity of sacred literature was actually being contracted—reduced in length.

“Ishtar’s Descent,” another sacred document of ancient Mesopotamia, was used in a ritual practiced in the spring of the year. The goddess Ishtar descends into the underworld (afterlife) in search of her brother, Tammuz, who has been killed. She comes back from the underworld, a token that spring is coming: the trees will bud, the grass will grow, the cattle will bear their offspring, etc.

The story of Ishtar’s Descent was first discovered in the late 1800s in the library of Ashurbanipal, an Assyrian king of the seventh century BC. This version is 120 lines long and quite confusing, but we can discern the general story: Ishtar descends into the underworld and returns. Many details are missing, however. For example, in the underworld she is sprinkled with the Water of Life. Why? The text never says she had died. As a result, some modern scholars have argued, “The text should have said she died.” However, another group of scholars have said, “It was just some kind of ceremony, and that term is the fancy name for the water with which she was sprinkled.”

Then in the late 1940s, an excavation at a different site yielded another version of the Descent dating to about 2000 BC, in other words some 1400 years earlier than Ashurbanipal. This older version is 300 lines long and its meaning quite clear: Ishtar *had* died; that is why she was in the underworld. As a result, the Water of Life was necessary to resuscitate her, so she could return to mortality.

In those 1400 years, the scribes had reduced this sacred 300-line text to only 120 lines, and in the process it had become “garbled”—imprecise and unclear. Again there is evident the tendency of scribes to reduce their work load. (However, in this case they may also have been trying to achieve some special purpose, such as a dramatic adaptation.)

This account of Ishtar’s Descent is also of interest because it illustrates still another ancient tendency: scribal changes of place and personal names. The older text from about 2000 BC had been written by Sumerian scribes. The goddess who went into the underworld and came back in the spring was called in their language *Inanna*. But the scribes of Ashurbanipal, 100 miles away and 1400 years later, did not like the name *Inanna*; it was foreign to them. So they made the text relevant to themselves and their people by giving her a Semitic name, *Ishtar*.

STILL OTHER EVIDENCE

There also occurred throughout the ancient Near East another practice that illustrates the liberties

scribes sometimes took. An excellent example is found in the collection from Amarna, Egypt. A vassal king was writing the pharaoh from Syria, asking for more troops and arms. But the pharaoh sent him neither. Finally, the king realized that Pharaoh’s scribe had not been reading his entire letter to him. So he wrote the scribe, saying, “Please, won’t you read Pharaoh my whole letter?” (Oppenheim, 1966). This suggests a tendency on the part of ancient scribes to edit out those parts of a document that displeased them.

About the time of Christ we encounter a Jewish historian named Josephus. Everyone disliked him, including his fellow Jews. In his history of the Hebrews he therefore employed an interesting historical method. His objective was to prove to the Graeco-Roman world that his people were moral, healthy, and upright. To do this he simply left out all negative incidents in Israelite history. He omitted altogether such episodes as that of the golden calf, and he never portrayed Moses as getting angry. To Josephus, Moses was always radiant and smiling. In effect he said to his readers, “See the beautiful history of the Jewish people. Smiles and cheers, sweetness and light, all the way.” That is how he also succumbed to the temptation to edit out the distasteful.

These, then were outstanding tendencies among scribes of the ancient East: to use abbreviations and otherwise reduce the work load; to change personal and place names so as to make them meaningful to a later generation; and to edit out the displeasing.

BIBLICAL TEXTS

Now we come to the second question: Did the scribes who were entrusted with the biblical text yield to these same temptations?

G. R. Driver has pointed out some 3000 abbreviations in the biblical text. From the time of the Septuagint version of the fourth and third centuries BC on, translators tried to make whole words out of them. Driver suggests that even before that time many scribes working with biblical texts often used abbreviations. (Driver, 1960.)

Actually, there may have been nothing wrong with this. A written document was a man’s personal property, and it may have been used by him largely as a memory aid.

Driver identifies areas where these abbreviations typically occur. For example, in poetic parallelism the second noun is often abbreviated, because anybody who knew Hebrew would also know what it referred to. Weights, measures, and numbers were frequently abbreviated, as also certain clauses. Once a person’s

name was used, we might expect it to be abbreviated in subsequent references to him. Scribes of the biblical world reduced their work load by using abbreviations, just as their fellow scribes throughout the ancient East did.

An instructive document inherited from the ancient world is the Samaritan version of the Old Testament. The fact that the Samaritans did not offer their sacrifices in the same place as the Jews caused a major historical and theological argument. Genesis 22 says that Abraham took his son Isaac to Mount Moriah. The Samaritans wrote the name Morah, omitting the letter "i". And that is the name of the mountain where they sacrifice even today. Thus, they resolved this problem to their own satisfaction by deleting a single letter from a place name. (Klein, 1974.)

This practice of selective editing is described by a Jewish philosopher named Philo, who lived at Alexandria, Egypt, about 300 BC. He tells of the beginning of a feud having to do with temples.

But first, some background information. Through modern archaeology we are finding that the ancient Israelites were active temple builders and that they actually built a number of them before the Babylonian captivity. They had the main one at Jerusalem and another recently excavated at Arad. Apparently a temple had also been built at a site on the Mediterranean coast called Dor, which is now being excavated. Another group of Jews on an island in the Nile River called Elephantine built a temple having the proportional dimensions of the one at Jerusalem. The Jews at Alexandria, in the Egyptian Delta, also had a temple.

From Philo we learn that by his time all the temples had gone into disuse, except those at Jerusalem and Alexandria. Then the scribes and priests of those two began to feud. Who was going to control the temple ceremony? In addition to power, money was involved. If there were just the one temple, all the wealth would flow to Jerusalem. We learn from Philo that the one in Egypt eventually did go into disuse, leaving only that in Jerusalem. (Ginzberg, 1966.)

Yet, according to the biblical text of today, there was never any except the one at Jerusalem. I suggest that the priests and scribes carefully edited the text so as to justify having only a single temple for worship in the Jewish world.

Something else about those ancient Jewish scribes came to me in a study I did of Hebrew verbs. In inscriptions found by archaeologists, narrative topics begin with a verb in its perfect-verb form. Thereafter, the verbs are in the imperfect form, connected back to the original verb by the Hebrew word generally translated "and" (the "*waw*-consecutive"). This is a 100 percent phenomenon in inscriptions of this type found by ar-

chaeologists. But in the biblical text it is only a 70 percent phenomenon, which suggests that up to 30 percent of the original Old Testament narrative text may have been deleted.

ABRIDGEMENT BY MORMON

In this paper my assertions about shortening ancient texts do not apply to the inspired abridgement of Mormon and Moroni, which has given us the Book of Mormon—they were commanded to make it—nor to the use of ancient records made by Moses, which gave us the book of Genesis. Since their efforts were inspired, the "plain and precious truths" were preserved, not lost. My concern is with what happened to Genesis and other biblical books after they left the hands of inspired men. I believe that some parts remained unchanged, while other parts were enlarged; but the overall trend was for some important parts to be deleted and the text contracted.

MEANING OF "TRANSLATE"

This brings us to what Joseph Smith said in the eighth Article of Faith: "We believe the Bible to be the word of God as far as it is translated correctly." The word *translate* looks like a word we use today, but its meaning has narrowed since the days of Joseph Smith.

We read that in the early 1800s the Bishop of Canterbury was "translated to the bishopric of London." Today we would say he was "transferred." Newton and others, reporting their chemical experiments, wrote, "We took hydrogen and oxygen and translated them into water." What word would we use today? "Transformed." We read in the early 1800s that certain human beings were believed to become "translated" into divine personages, and we still speak today of "translated beings."

In the last 150 to 200 years, we have reduced the word to only one small meaning: to convert ideas in one language into another language. When Joseph Smith used the word, it had a broader meaning.

CHALLENGE

So our challenge is to try to reconstruct what the original text of the Bible was like. As we do so, we have to realize that, after it left the hands of the original authors, those who were responsible for it became care-

less. The Hebrew scribes, like their contemporaries throughout the ancient East, tended (1) to abbreviate the text and otherwise reduce their work load, (2) to edit out what they deemed unnecessary or distasteful, (3) to make foreign or archaic texts relevant by localizing proper names, and (4) to leave out the mother verb in a long consecutive string of verbs.

The overall tendency in transmitting the ancient biblical text to modern times was to reduce its length. Indeed, we may put it just as the angel told Nephi on the mountain: “. . . What you have, save not so much.”

ADDENDUM, 1985

Since my presentation of this topic at the Society's Annual Symposium on the Archaeology of the Scriptures in 1981, Alan R. Millard has published a study, "In Praise of Ancient Scribes," which has a bearing on my conclusions (Millard, 1982). He, like myself, turns to evidence from surrounding scribal traditions to discern what may have happened to the text of the Old Testament. By means of this methodology I have discovered a number of scribal tendencies that would have led to the loss of many of the "plain and precious truths" referred to in Nephi's prophecy. On the other hand, Millard's "present argument is that we too freely underrate the ability and the accuracy of those copyists to whom we owe the Old Testament."

A question raised by some is "Are you and Millard at odds with each other?" I do not believe so and indeed hail his article as a contribution to my own efforts to understand how indeed the text of the Old Testament was transmitted. As pointed out above in the discussion of the grammatical phenomenon of the "waw-consecutive," up to 30 percent of the original Old Testament narrative may have been lost. My report at the Symposium was concerned with how it could have been lost. On the other hand, we must note that at least 70 percent of the text would have been preserved accurately. And we can turn to Millard's study to discern the scribal tendencies that have assured this result.

Thus, in future studies of the transmission of the Old Testament text, we should be aware of the dynamic balance between preservation and loss. Hopefully, the studies of Millard and myself have discovered some of the keys (such as line counting for preservation versus the use of abbreviations for loss) by which these two processes can be detected and thus the total picture of textual transmission perceived.

Since 1981 I have also found evidence of other possible Israelite temples at Lachish, Beersheba, and Me-

giddo (Aharoni, 1982). Aharoni notes that "there is further support for the conclusion that the Arad temple was not an isolated phenomenon but represents the Israelite royal border temple, reflecting in its plan an earlier building tradition." (p. 234)

An ancient text that has drawn my attention of late is the Epic of Gilgamesh. Around 2000 BC it existed as four to six separate tales commemorating the feats of Gilgamesh and others. Then, around 1600 BC an editor (probably an ancient scribe) put these separate tales together into one continuous epic. In the process, much of the original material was discarded because it contained duplicate accounts of the same events, or because it contained themes which the editor did not wish to incorporate into his unified epic. In other words, he deleted the distasteful.

The Gilgamesh epic in its continuous version next went to the Assyrians, the Babylonians, and other ancient peoples. At this stage of development the scribal tendencies outlined above occurred. About 1000 BC an introduction was added, which could be interpreted as an attempt on the part of the scribes to make the text relevant to their times. After 1000 BC it seems to have become "fixed," and scribes after that date attempted to preserve it accurately. (See Tigey, 1982.)

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Editor's Note. The present paper is a "spin off" from a longer paper which the author had prepared for publication in a German scholarly journal. In his hypothesis of contraction of the original biblical text in its transmission to modern times, he has provided at least a partial explanation of the reason why the gentiles of Nephi's prophetic vision (1 Ne. 13) had only a part of the contents of the Brass Plates. It is therefore of special interest to students of the Book of Mormon.

Mr. Adams' full paper, from which he adapted his 1981 address at the Society's Annual Symposium for a Latter-day Saint audience, was read in 1983 before the Society of Biblical Literature at the University of Salamanca, Spain (*News. and Proc.*, 154.4).

The author is a Semitic scholar widely versed in Hebrew, Akkadian, and related ancient languages. On the teaching staff at Brigham Young University in the early 1970s and later a faculty member at Davis and Elkins College, West Virginia, he is at present a graduate student in the doctoral program of Middle East Studies (Hebrew) at the University of Utah. He is also an Advisor to the SEHA Board of Trustees.

Mr. Adams has invited those who would like to make suggestions or collaborate with him in further research along the lines of his 1981 and 1983 papers to contact him. He may be reached at 1428 Sudbury Ave., Sandy, Utah 84092; tel. (801) 566-7658.

159.1 THE CUBITS OF THE TEMPLE AREA AT JERUSALEM. By Benjamin Urrutia. In the December, 1984, issue of the *Newsletter and Proceedings*, Article 158.7, V. Garth Norman wrote on the identity of the cubit used at Izapa and that of King Gudea of Lagash, a much earlier city-state of ancient Mesopotamia. Both cubits measured 495mm (19½ inches).

For readers interested in comparing these with other cubits, I would like to report that Professor Asher Kaufman of the Hebrew University, Jerusalem, in the March-April, 1983, issue of *Biblical Archaeology Review*, expounded on three different cubits used in structures of the Temple area of Jerusalem, as determined by careful measurements of above-surface archaeological remains. These were

1. The cubit used in the First Temple period, i.e., the tenth through the sixth centuries BC, 428mm.
2. "The small cubit, used exclusively in the holy, as distinct from the profane, precincts of the Second Temple," 437mm.
3. "The large cubit, or standard cubit, for profane use," 445mm.

Still other cubits may have been used at other times and places by the Israelites and their neighbors. But just the three so far identified present such startling diversity, even within a relatively small area of a single city, that the precise correspondence of the cubits of Lagash and Izapa certainly cannot be due to coincidence. The odds against it would be astronomical.

It would be most interesting to investigate whether a cubit of 428mm was used at any time and place in Pre-classic Mesoamerica.

159.2 ESTHER PARKS ELECTED SOCIETY PRESIDENT. A new president and a new vice-president of the SEHA were elected at a meeting of the Board of Trustees held on March 29, 1985, and the present secretary and treasurer reelected.

Esther Phelps Parks of Salt Lake City and Kaysville will serve as president and **Welby W. Ricks** of Provo as vice-president, both for a term of office lasting until the first meeting of the Board following the Society's Annual Meeting. The Annual Meeting will be held next October 11 or 12 in connection with the Thirty-fourth Annual Symposium on the Archaeology of the Scriptures (see below, 159.3).

Ruth R. Christensen, secretary and treasurer of the Society since November 19, 1983 (*News. and Proc.*, 155.5), was reelected for the same term.

President Parks and Vice-president Ricks succeed **Virgil V. Peterson**, president, and **Mrs. Parks**, vice-president, who were elected to those offices in 1981 (*News. and Proc.*, 147.2).

Retiring president **Virgil V. Peterson** is a geologist formerly engaged in the production of energy minerals. As a graduate student at the University of New Mexico he studied anthropo-geography and served as assistant director of an archaeological expedition in Chihuahua, Mexico. He has also been state archivist of Colorado, president of the Salt Lake Chapter of the Sons of the Utah Pioneers, and an executive-committee member of the Friends of the BYU Library.

In 1930 Mr. Peterson assisted in bringing to Brigham Young University the personal research collection of Paul August E. Henning, then deceased, the first Latter-day Saint ever to become a professional archaeologist. He later catalogued the entire collection at the BYU Library.

Mr. Peterson served as director of the Society's Salt Lake Chapter (now reorganized as the Archaeology and History Associates; see *News. and Proc.*, 147.3) and has been a trustee of the Society since 1959. He has given great support to the Annual Symposium on the Archaeology of the Scriptures. As chairman in 1970, he brought **Cyrus H. Gordon** of Brandeis University to the Symposium as a guest speaker ("America and the Ecumene of the Old Testament"; published in *News. and Proc.*, 125.0). That action initiated a series of such Guest Addresses.

Actually, the years 1981 to 1985 were Mr. Peterson's second term as Society president. He first served in that office from 1965 to 1968. It was during his earlier presidency that the SEHA constitution was rewritten and ratified. He also led out in efforts that resulted in the Society's incorporation in 1970 (*News. and Proc.*, 123.2).

President **Esther Phelps Parks** is a free-lance writer and photographer. Her poems have been published in several anthologies, and she has read them at presentations in Ogden and Salt Lake City. She has written speeches for a college president, a congressman, an LDS general authority, and others. As a volunteer research writer for the Utah Museum of Fine Arts, she wrote several articles on ancient Egypt that were incorporated into a nationally televised program narrated by Vincent Price.



Esther Phelps Parks

Although President Parks was born in San Francisco (she was present at the dedication of the Golden Gate Bridge), she has spent most of her life in Kaysville, Utah. She is a graduate of Utah State University, Logan, with a major in elementary education and a minor in physical sciences. She served as an officer in two different geological organizations. She has been employed as a chemical engineer and is currently an elementary school teacher in Sunset, Utah. In the latter capacity, she was chosen to be a member of Delta Kappa Gamma International, an honor society for women educators, and for several years was the judge of its illustrated children's book contest.

Mrs. Parks has been the local president and is currently the state vice-president of the Association for Childhood Education International. As a member of the Utah Education Association, she presents displays in science, mathematics, and art at their annual conventions.

Mrs. Parks has been both state and local president of the League of Utah Writers, chairman of their annual convention, and a speaker sponsored by the League

throughout the state. Her specialty is writing personal and family histories.

Mrs. Parks is a board member of the Weber Chapter of the Utah State Historical Society and has been on the faculty of the Fife Folklore Workshop at Utah State University, where for the past 12 years she has given lecture-demonstrations on the making of old-time mutton-tallow candles.

For five years, Mrs. Parks was first vice-president and program development chairman of the Kaysville Branch of the American Association of University Women. Currently she is the cultural interests chairman of the Ogden Branch.

Active in LDS church affairs, she has been a regional bookkeeper and the editor of the highly touted four-stake newspaper *The DECK*. In local politics, she has been a precinct and county officer.

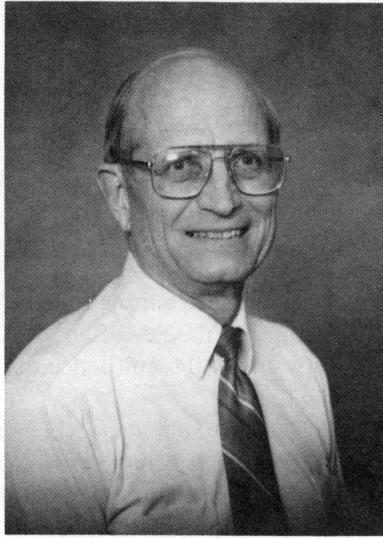
Mrs. Parks has been a member of the SEHA since 1959. She and her husband, Henry S. Parks, and her son, John Phelps Ainscough, are all Life Members and Research Patrons. She was elected a trustee of the Society in 1977, vice-president in 1981, and president in 1985, and has been on the Symposium Committee for several years. Her membership on this year's committee is listed below (see 159.3).

"Archaeology and History Associates" of Salt Lake City (formerly a chapter of the SEHA; *Newsl. and Proc.*, 147.3) has had Mrs. Parks as its program director and newsletter editor since 1967. In this capacity she often goes scouting for speakers, chauffeurs them to and from the meetings, and sometimes pays expenses herself.

As a member of an SEHA speakers and lectures committee, she worked on publicity and other arrangements for Dr. M. Wells Jakeman's 1984 classes at the University of Utah (*Newsl. and Proc.*, 158.4).

Vice-president **Welby W. Ricks** of Provo is an optometrist and has for many years been employed by the Standard Optical Company. He was awarded the BA degree in Hebrew at BYU in 1955 and was trained in the BYU Department of Archaeology, both as an undergraduate and a graduate student. He served the Department as a graduate teaching assistant for several years. He also holds the Doctor of Optometry degree.

Dr. Ricks accompanied the Fifth BYU Archaeological Expedition to Middle America in January, 1958. At Izapa, southern Mexico, it was his special assignment to take a latex (liquid rubber) mold of Stela 5, a sculpture previously identified by M. Wells Jakeman, BYU archaeologist, as a portrayal in stone of Lehi's vision of the Tree of Life as recorded in 1 Nephi 8. Back on the campus, he prepared from this mold a cement cast of the original sculpture in time for a June viewing



Welby W. Ricks

at the Society's Eleventh Annual Symposium on the Archaeology of the Scriptures. The cast may now be examined at the BYU Museum of Peoples and Cultures at Seventh North and First East streets in Provo. (*News. and Proc.*, 151.0, 151.1, 156.0.)

Dr. Ricks' service for the SEHA began in 1955, when he was elected a trustee. He has continued in this office without interruption to the present. He filled a term as vice-president, 1959-62, followed by two terms as president. Under his presidency the name of the organization was officially changed in 1965 from University Archaeological Society to Society for Early Historic Archaeology. During his second term as president, 1968-72, it was legally incorporated. (*UAS News.*, 96.1; *News. and Proc.*, 123.2.)

He has served no fewer than six times as chairman of the Annual Symposium on the Archaeology of the Scriptures (1960, 1963, 1966, 1968, 1982, and 1984) and has assisted as a member of the Symposium Committee and in other ways, many times. He is the author of seven papers read at the Annual Symposium: "Discoveries of Early Hebrew Writing in North America," 1953; "Recent Discoveries in Northeastern Mexico," 1956; "Saving the Lehi Stone," 1958; "Research on the Kinderhook Plates and the Newark Holy Stones," 1960; "A Purported Phoenician Inscription in New Mexico," 1964; "A Possible Linear Script from Pre-classic Mexico," 1967; and "Tidbits in the News: Recent Archaeological Discoveries," 1984.

Dr. Ricks' membership on this year's Symposium Committee is listed below (see 159.3).

159.3 DR. HARRIS CHOOSES EARLY-CHRISTIAN THEME FOR 1985 SYMPOSIUM.

"Archaeology and Christian Beginnings" will be the theme of the Society's 1985 Annual Symposium on the Archaeology of the Scriptures, according to Franklin S. Harris, Jr., recently appointed general chairman (*News. and Proc.*, 158.3).

The Guest Address at the yearly gathering will be delivered by Jack Finegan, renowned New Testament archaeologist from the Pacific School of Religion, Berkeley, California. (See separate article about Dr. Finegan, 159.4, below.)

The date and place of the Symposium have been confirmed, according to Dr. Harris. It will be held at Brigham Young University, Provo, Utah, on Friday and Saturday, October 11 and 12, in the J. Reuben Clark Law Building, Room 205.

Other members of the Symposium Committee, besides Dr. Harris, chairman, are

Esther Phelps Parks, newly elected president of the Society and former vice-president (see above, 159.2). President Parks is a free-lance writer and is skilled in distributing public information. She will be in charge once again of news releases and other publicity covering the Symposium, as she has been since 1981.

Welby W. Ricks, newly elected SEHA vice-president (see above, 159.2), who in earlier years also served the Society in the office of president over two different terms, 1962-65 and 1968-72. He has read seven different papers at the Annual Symposium over the years and has been symposium chairman six times, including 1984. (*News. and Proc.*, 109.20, 158.1.)

Richard Lloyd Anderson, BYU professor of ancient scripture, who is helping the Committee as a consultant because of his expertise in New Testament studies and his experience in the administration of the Society. He served the SEHA as a trustee, 1965-74, and as vice-president, 1965-68. He has long been a productive scholar, specializing in the New Testament and in LDS church history.

Benjamin Urrutia, Hebraist and anthropologist, who since 1981 has been a contributor on the staff of the *Newsletter and Proceedings* and has published many articles in this capacity, as well as articles in other scholarly journals. He has also participated in the Annual Symposium a number of times, including 1983, when he will be remembered as having chaired the Saturday afternoon session. (*News. and Proc.*, 147.6, 155.2.)

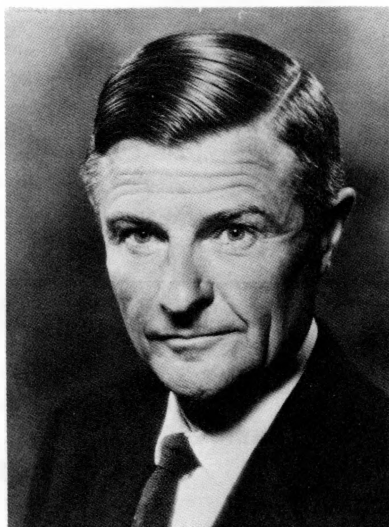
Ruth R. Christensen, secretary and treasurer of the SEHA since 1983 and an advanced student of archaeology at BYU. She has been a staff member of the *Newsletter and Proceedings* intermittently for 11 years, including the posts of assistant editor and associate editor, and is now a member of the SEHA Publications Committee. She was elected to the Board of Trustees in 1975. She has served repeatedly as a member of the Symposium Committee, including the post of vice-chairman. (*News. and Proc.*, 155.5.)

Ross T. Christensen. Professor emeritus of archaeology and anthropology at BYU and secretary and treasurer of the SEHA, 1952–83, also editor of most issues of the *Newsletter and Proceedings* published since 1952. He has served many times as a member of the Symposium Committee and was the chairman in 1964 and 1967. He is also the author or co-author of a number of papers read at the symposium over the years.

Immediately following the symposium, the Society's Annual Business Meeting will be held. All members are invited to attend. Voting members will be the Society's Research Patrons.

159.4 RENOWNED NEW - TESTAMENT ARCHAEOLOGIST TO DELIVER GUEST ADDRESS. Jack Finegan, professor emeritus of New Testament history and archaeology at the Pacific School of Religion and the Graduate Theological Union of Berkeley, California, will deliver the Guest Address next October at the 1985 symposium of the SEHA, according to Franklin S. Harris, Jr., chairman.

Dr. Finegan will speak at the Symposium both on Friday evening, October 11, and at the Saturday noon luncheon, October 12. His illustrated Friday lecture will be entitled "Archaeological Sites in the Life of Jesus." His Saturday topic will be "New Calculations in New Testament Chronology (A Simple Story About a Complicated Matter)."



Jack Finegan

(See Article 159.3, above, for further details of this year's Annual Symposium.)

Dr. Finegan has also been dean of the Summer Session and director of the Institute of Biblical Archaeology at Berkeley, and pastor of the University Christian Church at Berkeley and of the First Christian Church at Ames, Iowa, as well as professor and head of the Department of Religious Education at Iowa State University. He holds seven academic degrees: BA, MA, BD, M.Th., Lic. theol. (Berlin), LLD, and Litt.D.

Dr. Finegan is a member of Phi Beta Kappa and Studiorum Novi Testamenti Societas. His name is listed in some 20 scholarly directories and biographical dictionaries.

His long list of published books includes *Light From the Ancient Past* (translated into German, Italian, and Japanese), *The Archaeology of World Religions* (translated into Spanish and Italian), *The Archaeology of the New Testament*, and *Discovering Israel, An Archaeological Guide to the Holy Land*.

Light From the Ancient Past was used for many years at Brigham Young University as the required textbook for the class in biblical archaeology.

Dr. Finegan has contributed many articles on Near Eastern subjects to encyclopedias and specialized dictionaries, also to a variety of scholarly and semi-popular journals. He was formerly an editorial associate of *The Pulpit* and archaeological editor of the *Journal of Bible and Religion*. He is now a member of the editorial advisory board of the *Biblical Archaeology Review*.

Dr. Finegan has lectured at various colleges and universities, seminaries, churches, and conferences, and has appeared on radio and television programs. He was a Fulbright research scholar in India, a delegate to the World Council of Churches, and a retreat leader for Far East Army, Navy, Marine, and Air Force chaplains in Korea, Okinawa, and Japan. He has made a number of trips around the world and has led many travel-study groups to the Near East. He will conduct another tour to Israel, which will leave next September 24.

Dr. Finegan is not primarily a field archaeologist, according to Richard L. Anderson, BYU professor of ancient scripture, but considers himself to be an interpretative archaeologist, i.e., one who brings findings of the field workers together for the purpose of reconstructing history.

159.5 DR. WARREN WILL TEACH BOOK OF MORMON ARCHAEOLOGY AT UTAH TECHNICAL COLLEGE. Bruce W. Warren, SEHA trustee and adjunct professor of anthropology at Brigham Young University, will teach a class in Book of Mormon archaeology at the nearby Utah Technical College during the coming school year.

"Dr. Warren is one of the LDS church's leading authorities in ancient American studies," according to Ross T. Christensen, editor of the *Newsletter and Proceedings*. "His lifetime of training and research embraces both the Near East and Mesoamerica. His teaching approach is original and stimulating. I would urge every student of the Book of Mormon who wants to understand its ancient historical setting to attend Dr. Warren's class at UTC. It is the finest thing of its kind presently available."

Entitled "Archaeology and the Book of Mormon" (Religion 393R), Dr. Warren's course will be offered by the Latter-day Saint Institute of Religion, adjacent to the Orem campus of UTC. It will be held each Thursday evening from 6:30 to 8:00, beginning October 3. Registration may be completed at the first class meeting, or at any time before. The cost will be \$5 for UTC students, or \$10 for adults.

The course will run all three quarters of the year 1985-86 without repeating itself. If students wish, they may earn three quarter-hours of academic credit per quarter, totaling nine hours. No prerequisite training in the field is necessary.

More information may be obtained from the Institute secretary, tel. (801) 224-6110, who will also send, upon request, a brochure containing this and other course offerings of the Institute.

159.6 NEW MEXICO GEODESIST SPONSORS HIS SECOND ISSUE OF NEWSLETTER AND PROCEEDINGS. For the second time, Charles Stuart Bagley of Alamogordo, New Mexico, is sponsoring a number of the *Newsletter and Proceedings of the SEHA*. He has paid the approximate cost of printing the present issue, No. 159.

(The first issue that Mr. Bagley sponsored was No. 153, June, 1983, containing V. Garth Norman's paper, "San Lorenzo as the Jaredite City of Lib.")

Mr. Bagley is a retired geodesist of the United States Air Force. He has been a member of the SEHA since 1953 and a Life Member since 1973. He has also been a frequent contributor to the Society's Research Fund.

In the mid-1920s, Mr. Bagley began a systematic study of Book of Mormon geography. He is probably the earliest scholar still living to identify the physical setting of Nephite history as Mesoamerica and to center it on the Isthmus of Tehuantepec as the "narrow neck of land," a viewpoint now widely accepted.

Mr. Bagley's views on Book of Mormon geography were first published in a brief summary included in Janne M. Sjodahl's *An Introduction to the Study of the Book of Mormon* (Deseret News Press: Salt Lake City, 1927), pp. 415-418. He has presented them three different times before the Society's Annual Symposium: in 1963 (A New Approach to the Problem of Geography of the Book of Mormon); in 1976 (Yucatan as the Land of Nephi); and in 1984 (A Textual Geography of the Book of Mormon).

The Society again expresses its warm thanks to Mr. Bagley for his financial support and hopes that other members will wish in like manner to help in its important work.

THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY is pleased to support Brigham Young University in its "Excellence in the Eighties" fund-raising program. SEHA members may send tax-exempt donations to the Society office, which processes them through the LDS Foundation. The Foundation thereafter sends the donor a receipt for income-tax purposes.

Alternately, a donor may send his gift directly to the Foundation. In this case, he should (1) ask the Foundation to restrict it to the use of the Society for Early Historic Archaeology (SEHA), and (2) at the same time instruct the Society office as to how he wants his gift spent.

To sponsor an issue of the *Newsletter and Proceedings* by paying the printing cost generally runs to about \$600, according to Ruth R. Christensen, SEHA secretary and treasurer. Or instead, the member may sponsor an Annual Symposium on the Archaeology of the Scriptures (\$300 to \$600), or add his gift to the Society's Research Fund to help pay for important projects in the archaeology of the Scriptures, especially the Book of Mormon.

The Society's mailing address is Box 7488, University Station, Provo, Utah 84602.

Mail for the LDS Foundation may be sent to A-285 Smoot Building, BYU, Provo, Utah 84602.