

Published several times a year by THE SOCIETY FOR EARLY HISTORIC ARCHAEOLOGY at Brigham Young University, Provo, Utah, for the dissemination among its members of information on new discoveries in archaeology throwing light on the origins of civilization in the Old and New Worlds, on the earliest periods of recorded history in the two hemispheres, and on the important historical claims of the Hebrew-Christian and Latter-day Saint scriptures; also news of the Society and its members and of the B.Y.U. department of archaeology and anthropology, of which the Society is an affiliated organization. Included are papers read at the Society's and Department's annual symposia on the archaeology of the Scriptures. All views expressed in this newsletter are those of the author of the contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription is by membership in the Society, which also includes subscription to other publications.

105.0 FACULTY FORUM ON EGYPTIAN PAPYRI.

On November 27, 1967, the startling announcement was made by press, radio, and television that 11 sheets of papyrus--once in the possession of Joseph Smith, the Mormon prophet--had been discovered in the Metropolitan Museum of Art of New York City and had been presented by that institution to the LDS church.

One of the sheets, a photograph of which accompanied the press release, contained a drawing that was clearly the original from which Facsimile No. 1 of the Book of Abraham (a part of the LDS scripture called the Pearl of Great Price) was taken. The remaining ten sheets were evidently of ancient Egyptian origin, but their relationship to the Book of Abraham was not at once apparent. The entire collection, it was believed, had originally been part of a scroll or scrolls and had presumably been separated into individual sheets, perhaps for convenience in handling. Together with the papyrus sheets was a letter signed by Emma Smith Bidamon and Joseph Smith III, widow and son of the martyred prophet. The letter certified the sale of four Egyptian mummies and accompanying records, once in the possession of the Prophet.

On December 11 Dr. James R. Clark, a leading expert on the Pearl of Great Price, sat as moderator of a "Faculty Forum" held on the BYU campus, on the significance of the recent discovery. Included were Dr. Sidney B. Sperry and Dr. Ross T. Christensen. The Forum was broadcast over the campus radio station, KBYU-FM.

Dr. Clark served as a general officer of the SEHA from 1959 to 1964. Dr. Sperry has also been a general officer since 1959, while Dr. Christensen has been secretary-treasurer since 1952. (See Newsletter, 8.11, 61.1.)

The broadcast was organized by David L. Gallacher, who also served as announcer. A transcription

taken from a tape recording of the event has been slightly condensed for the present publication. The transcription follows:

ANNOUNCER: Tonight, KBYU-FM presents a special program on the Faculty Forum. Three noted Brigham Young University professors will discuss the importance and historical aspects of the Egyptian papyri which were recently presented to the LDS church by the Metropolitan Museum of Art of New York City. Tonight's panel consists of Dr. Sidney B. Sperry of the Department of Graduate Studies in Religion and Dr. Ross T. Christensen of the Department of Anthropology and Archaeology, with Dr. James R. Clark of the Institute of American Indian Research as the moderator. Dr. Clark.

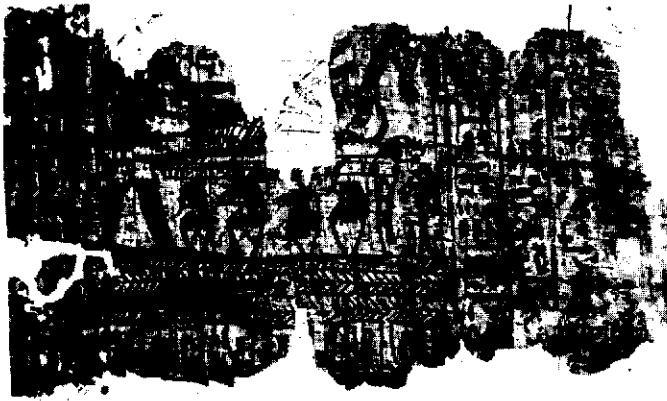
DR. CLARK: Good evening. The extraordinary find that has recently been announced in the newspapers is actually only one of a series of discoveries resulting from investigations that have been under way for a number of years. Dr. Sperry, perhaps



Dr. Sperry



Dr. Clark



The original papyrus manuscript from which Facsimile No. 1 of the Book of Abraham was taken.

**TIMES AND SEASONS.**

"Truth will prevail."

Vol. III, No. 9.] CITY OF SAUVOY, ILL. M., CH. I. 1842. [P. 1. No. 42.

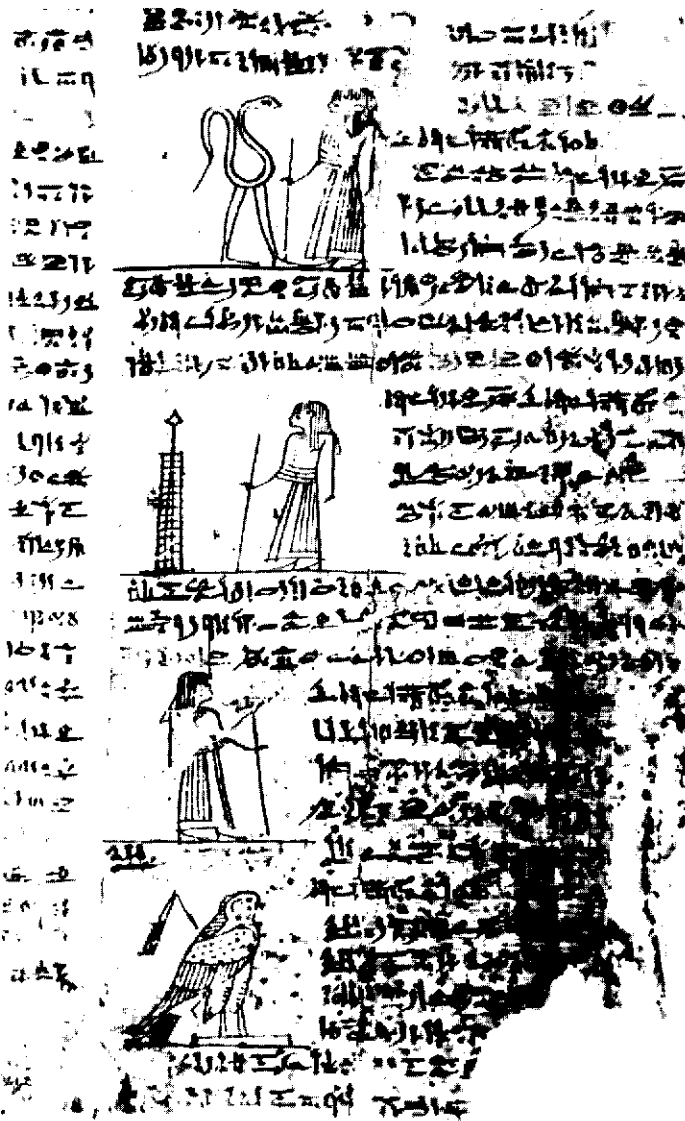
A FACSIMILE FROM THE BOOK OF ABRAHAM.  
No. 1.



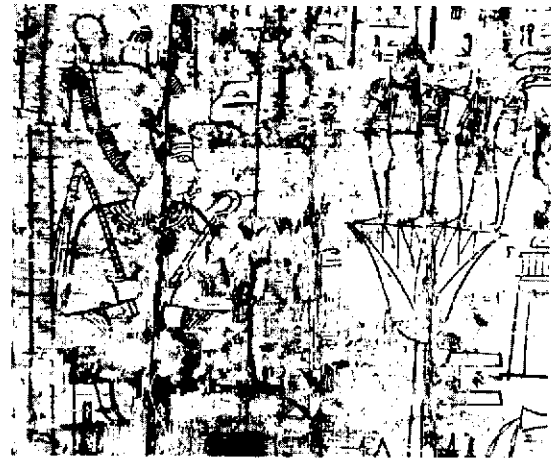
EXPLANATION OF THE ABOVE CUT.

- Fig. 1.—The Angel of the Lord.
- 2. Abraham, fastened upon an Altar.
- 3. The Idolatrous Priest of Elkeah attempting to offer up Abraham as a sacrifice.
- 4. The Altar for sacrifice, by the Idolatrous Priests, standing before the Gods of Elkeah, Libani, Mahmarchab, Korah, and Pharaoh.

Facsimile No. 1 as published in 1842.



One of the Atiya manuscripts written in hieratic. Probably from the Book of the Dead.



A papyrus of pictorial content. Probably a judgment scene.



Three of Lebolo's mummies located in the Museo Egizio at Turin, Italy. A woman named Bonanno and her two sisters.

you would like to tell us of some of the earlier discoveries, particularly that of the Egyptian Alphabet and Grammar of Joseph Smith, which you were instrumental in bringing to light.

DR. SPERRY: Away back in 1912 and 1913 I was a student at the old LDS High School in Salt Lake City. About that time the Rev. Mr. Franklin S. Spalding made a violent attack upon our little Book of Abraham. He had intended to deliver what he regarded as a "body blow" against the Church. Of course, the authorities reacted accordingly; I remember very well the lectures given to us in our religion classes in defense of the Church and the work of the Prophet Joseph Smith. At the time, I made a mental note that some day I might do something about these manuscripts, particularly the Book of Abraham.

Years went by. It was not until I became a member of the faculty at Brigham Young University in 1932 that my attention was called again to the Book of Abraham and the circumstances surrounding the discovery of the manuscripts. In 1933 I began a search for the papyri.

In July, 1835, the Prophet had written, "The remainder of this month I was continually engaged in translating the alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients" (History of the Church of Jesus Christ of Latter-day Saints, Vol. 2, p. 238; second ed. rev., 1948).

Since I had been studying ancient Semitics, particularly Bible languages, I was very much intrigued by this statement and wondered why the church authorities during the Spalding incident hadn't brought out the grammar which the Prophet said he was making. I quite naturally concluded that the Church didn't have it. So I set out to do two main things: (1) find evidence of the papyri which we knew were once in the hands of Joseph Smith and (2) find the Prophet's "alphabet and grammar of the Egyptian language as practiced by the ancients."

I could find nothing here in the West, so in 1935 I went back to the east coast for the whole summer and spent most of my time doing research in the Library of Congress. There I was helped by Mr. Evans, head of the periodicals division. I attempted first of all to trace the course of the mummies from the time they left Egypt until they arrived at New York. I looked over hundreds of manifests of the contents of vessels coming into the New York harbor, but I could find no evidence whatever of the mummies. There was just nothing there.

(Now I learn, in the light of what has happened since, that the date given by the Prophet in his History of the Church for the arrival of the mummies at the

Port of New York may have been incorrect. I went through those ship manifests from 1832 to 1835 without any success whatever. Not only that, but Mr. Evans brought me out newspaper reports from Dublin, London, and Trieste, but I could find no record of the mummies in them either.)

I did learn, with the help of Times and Seasons, that the mummies found their way to the Philadelphia Arcade, which I then located on the corner of Chestnut and Carpenter streets. (The Arcade was for sale in 1835.) I also learned that some of the doctors Joseph Smith mentioned as having examined the mummies were indeed members of the medical faculty of the University of Pennsylvania, at the summer school they had there at the time.

I got the help of James H. Moyle, who was then director of the Customs Service. Brother Moyle collaborated with me gladly. He wrote his men at the Port of New York to see if they could find evidence in their records of the entrance of the vessel. They went over many of the same reports I had gone over, but could not find a thing. Later we learned that the records of the port had been burned, apparently around 1832, so I had to give up my search.

Next, I tried to find some evidence of the mummies and the papyri in museums. (I have never lost faith in the idea that the papyri exist somewhere. I have always taken this for granted, also, that they may have been carried to some eastern museum.) But I found no evidence of them at all. So I enlisted the help of Col. Bennion, one of our brethren in New York City. He did some searching, including in the Metropolitan Museum of Art. But as we now realize, at that time we were about 12 years too soon, for that institution was not to acquire the papyri we are concerned with until 1947.

After this, I tried once more to find the Egyptian Alphabet and Grammar but finally had to give up. I thought perhaps the boat containing the church records had overturned in the Missouri River and that they had thus been lost.

But I was mistaken in this, for some years later I was taking Dr. John A. Widtsoe from a conference in Provo to his Salt Lake City home. As we arrived outside the town of Lehi, it suddenly dawned on me that the grammar and alphabet was in the LDS Church Historian's Office. Lo and behold, when we made a search in that place, there it was!

The church authorities were very kind to Dr. Clark and me; they let us have the manuscript photographed. Brother A. William Lund of the Church Historian's Office brought it to the campus, and Dr. Wayne B. Hales of our physics department, an expert in photography, was kind enough to reproduce it for us.

This is my story of the early search for the papyri and the grammar.

DR. CLARK: Dr. Christensen, you also have had an intense interest over the years in the mummies and the papyri. The results of your research have been published in the newsletter of the University Archaeological Society, of which you have been the editor for a number of years. I think our audience would be particularly interested in some of the things that have recently come to light, including the discovery of some of the actual mummies that once belonged to Lebolo. Would you care to tell us that story?

(Editor's Note: The name of the organization has now been changed to Society for Early Historic Archaeology and the name of its publication from UAS Newsletter to Newsletter and Proceedings of the SEHA. The principal issues containing Book of Abraham materials are Nos. 71, 87, 95, 101, and 105.)

DR. CHRISTENSEN: Surely. I remember when I was first a student here at Brigham Young University in 1938. You and Dr. Sperry had just become aware of the existence in Salt Lake City of this Egyptian Alphabet and Grammar. I remember that the air was tense with excitement on this subject, or at least I sensed it.

Early in the nineteenth century, a man named Antonio Lebolo (sometimes erroneously spelled Sebolo), who was an agent of Bernardino Drovetti, French consul-general in Egypt, discovered a large pit-tomb near Thebes, containing 300 or 400 mummies, at least 11 of which he removed. Several of these later reached his nephew, Michael H. Chandler, in New York City in 1833. (Chandler is at least declared to have been the nephew of Lebolo, although I think this relationship should be investigated.)

Of the latter group Chandler brought four to Kirtland, Ohio, in 1835, and sold them to certain local citizens, who in turn presented them to the Prophet Joseph Smith. A papyrus scroll taken from one of the four mummies, he declared, contained the writings of Abraham, the ancient Hebrew patriarch. Some of this material was translated by the Prophet and was published in 1842. It now appears among our scriptures as the Book of Abraham.

The fundamental source on all this is Volume 2, especially pages 235 and 348-351, of the History of the Church, written under the personal direction of the Prophet. Your own book, Dr. Clark, The Story of the Pearl of Great Price (Bookcraft, second ed. 1955), is the principal compilation of research done up to the date of its publication. There have also been other important works, for example your book, Dr. Sperry, Ancient Records Testify in Papyrus and

Stone, written in 1938 as a manual for the Adult Department of the Mutual Improvement Associations of the LDS Church.

In 1965 we published No. 95 of the UAS Newsletter. It went out, of course, to our Society members throughout the world. One member in Italy received a copy of it and read on page 7 (95.72) that an account of Lebolo's mummy discovery had been published in an obscure source in Turin, Italy, in 1824.

Now this member happened to be a Latter-day Saint missionary laboring in Turin at the time. His name was Leslie W. Bradshaw. He read this item with keen interest and observed that the old Royal Egyptian Museum was in his very tracting district. So he made a personal investigation. The result was presented at our Sixteenth Annual Symposium on the Archaeology of the Scriptures, held on this campus in October, 1966, and was published in our newsletter last May (Newsletter, 101.30).

Elder Bradshaw had discovered in the museum four of Lebolo's original mummies and the wooden coffin for a fifth one. He had also learned of a sixth one in Paris, although he had not personally examined it.

Another paper was read at the same symposium in which David C. Martin, a history major at BYU, reported his researches, which Dr. Clark had helped and encouraged him with and which had resulted in the discovery of still another of the Lebolo mummies, this one in Philadelphia. However, so far as we know, only the head remains. (See Newsletter, 101.31.)

So apparently we now know the location of six of the original 11 mummies removed by Antonio Lebolo. None of these were the same as the four acquired by Joseph Smith, however.

In addition, we have made some progress in identifying the catacomb, to use the term of the Prophet, or pit-tomb as Egyptologists would now call it, in which Lebolo's discovery was made. It is at least an attractive hypothesis that it is No. 33 among the "private tombs" in the Necropolis or western portion of ancient Thebes on the left bank of the Nile. Each of these "private" tombs (i. e. tombs of noblemen rather than pharaohs) bears a number, and No. 33, we have reason to believe, may be the one.

I have here a newsletter (No. 87) in which Drs. Ellis T. Rasmussen and Lynn M. Hilton report an adventure of 1963 at Thebes. They visited, as directors of a BYU Travel-Study tour, Tomb No. 33 and came away feeling there was a good probability that this is the tomb in question. For one thing, they observed there a layer of what appeared to be mummy shrouds mingled with fragments of human mummies, about

eight feet in length and about 18 inches in thickness. Dr. Hilton, at least, speculates on the possibility of this being the spot where Antonio Lebolo unwrapped hundreds of mummies in search for treasure, and that his statement that only 11 of them were sufficiently well-preserved to be removed was simply a subterfuge to cover up for his own illegal tomb-robbing.

And so you see, the finding of papyri which has lately been announced is but one of a series of very interesting discoveries made in recent years bearing on the Book of Abraham.

DR. CLARK: Yes, this discovery is an important one--a vital one--but as you say, Dr. Christensen and Dr. Sperry, it is only one item in a long series of historical and archaeological researches that have been going on over a period of at least 35 years.

Perhaps we ought to move now to a discussion of the papyrus discovery of Dr. Atiya itself. Dr. Christensen, could you give us a little of his background?

DR. CHRISTENSEN: Dr. Aziz Suryal Atiya has lately been a professor of languages and culture at the Center for Intercultural Studies of the University of Utah. He has also taught at a number of institutions in Switzerland, Germany, England, and the Near East and has lectured at more than 20 American universities. He was the first president of the Institute of Coptic Studies at Cairo, Egypt.

As I understand, Dr. Atiya is an expert in Coptic and Islamic studies but not an Egyptologist as such.

He has done us a wonderful service. Judging from what has been told me, that man is a gentleman and a scholar. He made the discovery, then immediately reported it to the LDS church. After receiving the manuscripts our leaders promptly sent them on to Brigham Young University for study on the part of our scholars and others. This was all made possible by Dr. Atiya.

(Dr. Atiya spoke before the Salt Lake Chapter of the SEHA on January 6, 1961. See Newsletter, 73.40. Ed.)

DR. CLARK: I think we owe a great debt of gratitude to Dr. Atiya.

DR. SPERRY: I certainly concur in that.

By the way, in Dr. Christensen's discussion he did not take the time to point out a discrepancy as to the date of Lebolo's discovery, between that reported in the History of the Church and that brought to light by research. Would you, Dr. Clark, mention what has been done to change the date given by Joseph Smith?

DR. CLARK: Combined research, some that I have done and other research that you have done, Dr. Christensen, establishes the fact that there was such a man as Lebolo. I'm sure you shared with me the joy of finding this out and of learning something about him, but our dates were just ten years too late. The man was in

Egypt; he entered tombs; he excavated; his contemporaries, Belzoni and others, wrote about him. But they all wrote of him as being there from 1818 to 1823, in place of 1828 to 1832.

DR. SPERRY: Actually, he died in Trieste in 1823.

DR. CLARK: That's right; so he had a hard time excavating, I think, in 1832.

DR. CHRISTENSEN: Dr. Clark, before leaving this phase of the discussion, may I comment on Joseph Smith as a reporter of these facts. I have tried to learn what his sources of information were, and as far as I can discover there was no one other than Michael Chandler. In view of the fact that Chandler himself was a second- or third-hand source, it could very well be that some of the details as we have them are garbled. This would of course in no wise reflect upon the honesty of Joseph Smith or any of his contemporaries among the early leaders of the Church. They simply passed on to us what was reported to them.

DR. CLARK: I think this is correct and an important point to make.

The discussion thus far more or less lays the background. Now let's move to what we might think is the significance of the current discovery.

Some of the pictures of the papyrus fragments have been published in the Church Section of the Deseret News. All three of us have seen photographs of all eleven fragments. We have also been to the Brigham Young University library, where the original papyri from which the photographs were made are in the vaults under very careful protection with temperature and humidity control, and have had the privilege of examining them.

DR. SPERRY: Yes, and we've handled them too.

DR. CLARK: I have learned from conversations that Dr. Atiya knows the Pearl of Great Price thoroughly. In fact my informant indicated that he has the entire volume memorized. (Dr. Atiya is not a member of the Church, and I think there are but few Latter-day Saints that have the matter that well in hand.) So when he saw Facsimile No. 1, it was not an amateur, it was not a person unacquainted with our scriptures, that was looking at it.

DR. SPERRY: One thing about this group of papyri that would seem important to me is the fact that they bear out Joseph Smith's account of the Book of Abraham. At least, the drawing which Dr. Atiya was the first to see and recognize in our times, was quite obviously Facsimile No. 1.

And then I have noticed this, that in the hypocephalus--that is, Facsimile No. 2--two or three of the figures referred to by the Prophet in his "explanation" are also found on these new papyri, which I think is of great significance. (Cf. Pearl of Great

Price, p. 35; also Newsletter, 101.32. Ed.)

Still another thing I have noticed: It would appear just from a casual observation that the characters on the papyri are from two or possibly three different hands.

We ought to be very careful in our estimation of these things. I would be better for us to take a conservative view now, than to go out on a limb and say they prove more than they actually do.

DR. CHRISTENSEN: It seems to me as I look at these 11 sheets that one of them is certainly Fascimile No. 1 of the Book of Abraham; that three others belong to some other work which is largely pictorial in nature; and that the remaining seven are of still a different work, which appears to me to be written in hieratic.

DR. CLARK: You two have raised a very interesting point. I think you are suggesting that some of these papyri may have connections other than with the record of Abraham. And that raises a question as to whether Joseph Smith actually committed himself and the Church to the position that the entire collection of papyrus which he had was actually from pr written by Abraham and Joseph, or whether some of it might have been of later date and different authorship.

(We are discussing mainly the historical phases of this matter tonight and not attempting the linguistic, as such. I think we are not in a position yet to talk about the linguistic side. We had better wait for this until a later occasion.)

Let me call your attention to a number of statements which Joseph Smith made about the nature of this collection which I think have a bearing on what we have seen in terms of the 11 fragments. I am going to quote directly from the Prophet, again from the History of the Church, Dr. Christensen, that you have been using. He says (Vol. 2, p. 236), "Soon after this. [After July 5, 1835] some of the Saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc., -- a more full account of which will appear in its place. . ."

Now I think we might say there could be more than one interpretation placed on the word "contained." In other words it is possible, hypothetically, to say that by "contained," Joseph Smith meant that the roll was not completely filled with the writings of Abraham but simply contained them and actually was more inclusive. We might at least keep this possibility in mind in our discussion. On October 7,

1835, he made this statement (p. 289): "This afternoon I re-commenced translating the ancient records." Note that he doesn't say the Book of Abraham, the roll of Abraham, or the roll of Joseph. He says, "the ancient records."

Again on October 19 (p. 290): "Exhibited the records of antiquity. . ." Notice how general the Prophet is in his characterization of this collection; he is not specific to Abraham or Joseph.

On October 24 (p. 291): "Mr. Goodrich and wife called to see the ancient records. . ."

On November 17 (p. 316): "Exhibited the alphabet of the ancient records, to Mr. Holmes, and some others. Went with him to Frederick G. Williams', to see the mummies." By that time they had separated the records from the mummies and were keeping them in two different places.

On November 24, 1835 (p. 320): ". . . translated some of the Egyptian records." Not Book of Abraham or roll of Abraham, but "Egyptian records."

I was struck in going back over these references again, now since this Atiya find. This is what a scholar does: you go back and re-examine your position in terms of new light, and you may find that you re-interpret the evidence you already knew.

On November 30 (p. 322): "Henry Capran . . . from Manchester, New York, called on me. I showed him the Egyptian records."

And another (p. 326): "This evening a number of brethren called to see the records, which I exhibited and explained."

On December 16, 1835, when he showed these materials to William E. M'Lellin, Brigham Young, and Jared Carter, he said (p. 334), I exhibited and explained the Egyptian records to them . . ."

Even as late as 1837 (pp. 520-521): "The Church in Kirtland voted to sanction the appointment of Brothers Phinehas Richards and Reuben Hedlock, by the Presidency, to transact business for the Church in procuring means to translate and print the records taken from the Catacombs of Egypt, then in the Temple." Not to translate and print the records of Abraham or the records of Joseph, but simply "the records."

(Incidentally, I might add that in the letter that came with these 11 fragments, which is signed by Emma Smith Bidamon and Joseph Smith III and is with the collection here at BYU--a letter written in May of 1856 outlining its sale--it mentions the four mummies and "the records" again. So even the language of Emma Smith in 1856 is consistent with the Prophet's usage.)

It isn't in fact until 1842, when he is about ready for publication, that Joseph Smith begins to get specific, seemingly. In his March 1 entry (Vol. 4, p. 519)

we get the first such statement, other than the original one that one roll contained the writings of Abraham: "During the forenoon I was at my office and the printing office, correcting the first plate or cut of the records of Father Abraham, prepared by Reuben Hedlock."

DR. SPERRY: Just how good, Dr. Clark, is that woodcut in your estimation.

DR. CLARK: Well, of course, a woodcut is not like a steel or copper engraving.

DR. SPERRY: It's not so accurate?

DR. CLARK: It is certainly not so accurate.

Printing was not done then as we do it now. I think, however, that Joseph Smith used extreme care. In fact, in the entry on March 4, he said he had corrected the woodcut made by Brother Hedlock against the original.

DR. SPERRY: But in spite of that, if you compare the present Facsimile No. 1 of the Book of Abraham with the corresponding papyrus, there appear some discrepancies, particularly in those canopic jars underneath the altar.

DR. CLARK: That is true. We have in front of us here in the studio tonight a photograph of the papyrus from which Joseph Smith had Facsimile No. 1 made, which he published in Times and Seasons, March 1, 1842, and there are differences. But I think these are not deliberate on the Prophet's part. It is a matter of, how accurate can you be with a wood engraving as compared with modern methods of printing?

DR. CHRISTENSEN: And don't forget all the time that has elapsed and all the copyings and re-copyings since 1842. We ought to compare this papyrus with the 1842 publication of it, rather than that of the most recent edition of the Pearl of Great Price.

DR. CLARK: Yes, and we have here tonight copies of both the papyrus and the 1842 edition, and there are still some small differences--which bears out the point Dr. Sperry was making.

DR. SPERRY: Dr. Clark, I am sure quite a number of our audience would like to know how this group of 11 papyri got into the Metropolitan Museum of Art. Could you indicate briefly, for the benefit of those who are curious about it, the historical background.

DR. CLARK: Well, I'm like Will Rogers in this: All I know is what I read in the papers! But let me tell you what I have read in the newspapers. I had earlier discovered from its catalog that the St. Louis Museum came into possession of two of the mummies in 1856. Those two later went to the Chicago Museum and were **there**, according to the latter's catalog,

in 1863. Now from this letter that came with the newly discovered papyri we learn that they, together with the four mummies, were sold in May of 1856 to a Mr. A. Combs. Then the papyri at least passed into the hands of his housekeeper, then into the hands of the latter's daughter, Mrs. Alice C. Heusser. The Metropolitan Museum of Art, according to what I have read, became aware of this collection of papyri in 1918; it was offered to them for sale at that time. They did not buy it then, but they did keep in touch with the owners until 1947, when they finally purchased it. Then in 1967 the LDS Church came into possession of it.

DR. CHRISTENSEN: Dr. Clark, responding to a thought that you presented earlier this evening I should like to point out just a few lines in the History of the Church. In Vol. 2, on page 349, it states, "On opening the coffins, he [Michael Chandler] discovered that in connection with two of the bodies, was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. Two or three other small pieces of papyrus, with astronomical calculations, epitaphs, &c., were found with others of the mummies." Then opposite that, on page 348, it says, "The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus . . ."

What draws my attention at this time is the "two" and the "one." I had always assumed that the two scrolls were records respectively of Abraham and Joseph, and now I find that the Prophet said there were two scrolls, all right (p. 349), but he also said (p. 348) that the record of both Abraham and Joseph "is beautifully written"--in the singular, as if it was confined to only one scroll, thus leaving the other scroll and the "small pieces" unidentified." (Cf., however, quotation from p. 236, herein cited on p. 6, column 1, above. Ed.)

DR. SPERRY: That reminds me, in another place the Prophet mentioned that the record (singular) was written by Abraham, then finished by Joseph who was in Egypt.

DR. CHRISTENSEN: But it was Parley P. Pratt who said that--in the Millennial Star.

DR. SPERRY: Yes, that's what I am thinking of; it was Parley P. Pratt. (See Millennial Star, July 1, 1842, as cited in Clark, The Story of the Pearl of Great Price, p. 84: ". . . a record written partly by the father of the faithful Abraham, and finished by Joseph when in Egypt." Ed.)

DR. CHRISTENSEN: I suspect that the second scroll, a book of as-yet-unknown identity, is the one from which the seven sheets apparently written

in hieratic, came.

DR. SPERRY: One of the things that strikes me about this whole business is the importance of our discovery, some 30 years ago, of Joseph Smith's Egyptian Alphabet and Grammar. When we first opened it we found numerous pages of Egyptian material. (I notice Dr. Clark has brought some photographs of it with him.) There must be a hundred times more material in this volume than there is in the whole of the Pearl of Great Price.

I am curious as to just what the relationship is between the content of these newly-found papyri and that of the Prophet's grammar. I have the feeling we are going to find that this Egyptian material in the grammar is much more important than we may have thought. Why would the Prophet have had it copied unless it seemed to him to be of great importance? Nor can the relationship between the two be fully defined until we know just what this new material is about.

My own feeling is that it would be wise to get a well-known Egyptologist to assist. By the way, judging from the condition these 11 pieces are in, we need somebody that is a papyrologist as well.

DR. CHRISTENSEN: Are you referring to the fact that these fragments are rather fragile?

DR. SPERRY: Yes, and I suspect that until they got into the hands of the Metropolitan Museum of Art they weren't always treated very well.

It would be wise for us to get a world-famous Egyptologist to translate them first if possible, then let our own scholars follow him in that work. (Of course he can also be checked by other scholars as well.)

I should like to emphasize again that as members of the Church we ought not to overrate the importance of this discovery. It would be better to be conservative, then to be overly expansive in our estimate of the value of the papyrus sheets.

DR. CLARK: I agree with that point of view, Dr. Sperry. If there is anything we should stress here tonight, it is that conclusions should not be drawn at this point. We might even set ourselves up as a committee of three to serve as a warning voice to alert members of the Church to the great danger of claiming too much at this stage. The new materials have not yet been studied, and it would be better to reserve judgment for a time.

In my personal opinion it would be a fine thing if a papyrologist and Egyptologist of international reputation might be asked to examine them.

DR. SPERRY: I have always felt that the papyri belonging to Joseph Smith have somehow or other been preserved, at least in part, and I still have the feeling that other portions of these manuscripts will yet be

found. I hope that they, too, when found, can be brought into the possession of the Church.

DR. CHRISTENSEN: Personally, I wonder whether the seven sheets I said looked to me like hieratic, are connected with the Book of Abraham or the Book of Joseph at all.

DR. SPERRY: It is just possible that out of the 11 papyri we now have, there is little or nothing of the Book of Joseph. However, it would seem to me, from my study of what the Prophet did, that he had translated that record and knew what was in it. There are references in the History of the Church which indicate the Prophet told other people something about its contents. I hope within my heart that some day the Book of Joseph will be found and acquired by the Church.

DR. CLARK: You are undoubtedly referring, Dr. Sperry, to Oliver Cowdery's letter to William Frye, published in the Latter-day Saints Messenger and Advocate of December, 1835, which definitely gives a brief description of the Book of Joseph.

DR. SPERRY: Yes, and I published that letter, you remember, in my little manual of 1938, Ancient Records Testify.

DR. CLARK: Dr. Christensen, do you have anything you might add by way of conclusion?

DR. CHRISTENSEN: I should like to tell a story I think will illustrate our unanimous attitude. A scientist was riding with his friend in a train through the green hills of Wyoming. The friend, gazing out of the window, saw a herd of sheep and said, "Those sheep have just been sheared." The scientist peered at them carefully and replied, "They appear to have been sheared--from this side." That is what is known as scientific caution! I think everyone will agree we have been cautious in our statements.

DR. CLARK: We might end our discussion on that note this evening.

Thank you very kindly for listening. We have enjoyed visiting with you and sharing with you our opinions and whatever information we might have on this very wonderful find.

DR. SPERRY: And I am sure there will be more to come, later.

105.1 OTHERS DO RESEARCH ON THE PAPYRI: SOME NOTES AND COMMENTS. Letters from a number of SEHA members and others who are conducting their own research on projects related to the Atiya discovery (see above) have come to the editor's attention.

105.10 Abraham's Scroll Missing. Dr. James R. Clark (see above) received a letter last month from Paul S. Knowlton of Salt Lake City in which the following opinions are expressed:



"The Prophet Joseph's mother thought she had the Book of Abraham among the papyri in her possession. But when she or Emma, the Prophet's widow, became aware they did not have it, or any other sacred writing, they sold what they had for what they could get. They found this out by having a trained person look at them.

"Joseph Smith had apparently placed the Book of Abraham and other sacred writings in some other place we know not of. So his relatives did not have them, although they at first thought they did. For this reason they did not use the Book of Abraham as a scripture of the Reorganized church.

"And so we today do not have the scroll from which Joseph Smith obtained the Book of Abraham. . . . What was discovered at the Metropolitan Museum is largely standard Egyptian writing such as may be found with most of the mummies gotten from Egyptian tombs. . . .

"Some claim that Joseph did not know what he was doing, to explain Facsimile No. 1 as he did. Actually, the writing which surrounds this picture on the original papyrus has no connection with either the illustration or the Prophet's 'explanation.'"

Mr. Knowlton has provided no documentation for his interesting views. He is the younger brother of Dr. Clark S. Knowlton, who is a professor of sociology at Texas Western University, El Paso, and a general officer of the SEHA.

105.11 Atiya Discovery is "Book of the Dead." Thomas Stuart Ferguson, an Orinda, California, attorney and one-time general officer of the SEHA, has written the following, dated December 28:

"Yesterday, I spent an hour and a half with Professor Emeritus Henry Lutz, an Egyptologist of the University of California. . . . At my request he looked at the Egyptian glyphs found at the Metropolitan Museum of Art in New York City as published in the Church Section of the Deseret News the first week of December. I had clipped them from the paper, and he had no notice as to where they came from or that they had any significance to the LDS people. He gave me a perfectly candid and honest opinion, that all are from the Book of the Dead."

The Book of the Dead is a collection of ancient Egyptian funerary texts consisting of spells and incantations understood to assist the soul of the departed dead during his perilous journey through the afterlife. It would thus presumably be pagan in spirit and have nothing to do with any scripture written by Abraham. The possibility of the hieratic sheets among the 11 papyri being of some work unrelated to the Book of Abraham, is discussed at length above (105.0). They could very well be from the Book of the Dead.

105.12 Calculated Vandalism? Under date of November 29, 1967, Maurice W. Connell, SEHA member of Salt Lake City, wrote the following to Dr. M. Wells Jakeman, BYU archaeologist:

"Naturally, I have read the newspaper accounts of the presentation to the Church of the original of Facsimile No. 1 of the Book of Abraham. I have Webb's excellent book, Joseph Smith as a Translator, and in reviewing it the last couple of days make note of the criticisms of the non-bird, or rather non-animal, head of the figure with the knife, and the knife itself, as being particularly noticed by "experts" as not the proper things. I am a bit irritated that on the newly found original papyrus these very areas have inconveniently turned up missing. I should hate to think that this is a result of calculated vandalism. However, at least the idea that no genuine original existed must now surely fall."

105.13 Research on Early Author. Professor Glen Wade, Director of the School of Electrical Engineering at the University of California, Santa Barbara, and a member of the SEHA, is doing research on the life of J. C. Homans, who under the pseudonym, Robert C. Webb, wrote Joseph Smith as a Translator and other important contributions to the Spalding controversy of 1912 and following. Professor Wade is eager to make contact with any possible source of information and has invited Society members who have any knowledge of Homans to contact him. His address is: Department of Electrical Engineering, University of California, Santa Barbara, California 93106.

105.14 Mummies in St. Louis. Reference was made in a 1965 issue of the Newsletter (95.70) to mummies observed at the Washington Medical School, St. Louis, Missouri, by the late Dr. E. DeMar Anderson of Seattle, Washington, one of which "he strongly suspected was one of those commonly supposed to have been destroyed in the Chicago Fire." SEHA member David A. Palmer, formerly of BYU and presently a graduate student in the Chemical Engineering Department of Washington University, St. Louis, is continuing the research.

Washington University has three ancient Egyptian mummies, Mr. Palmer reports in letters dated September 20 and October 22, 1967. One of them has been on loan to WU from the Smithsonian Institution of Washington for about 40 years. Two others were donated to WU about 1930 by Charles Parsons, a leader in civic affairs and a collector. Of the latter pair, one has been loaned out to the nearby St. Louis Museum. It is not yet clear what the relationship, if any, is between any of these three mummies in St. Louis and the Lebolo-Chandler antiquities.

Mr. Palmer has also located a microfilm copy of The Luminary, a periodical published in 1855 by Erastus Snow, while an LDS missionary in St. Louis. Unfortunately, however, he was unable to locate in it any reference to mummies or papyri.

105.2 OTHER PUBLICATIONS ON THE PAPYRI. In addition to the present issue of the Newsletter and Proceedings, a number of publications on the Atiya papyrus find have recently come to the editor's desk.

105.20 Improvement Era. The January and February, 1968, issues of the Improvement Era, a publication of the Church of Jesus Christ of Latter-day Saints, carry the first two installments of an extended series from the pen of Dr. Hugh Nibley, a BYU expert in ancient languages, under the title, "A New Look at the Pearl of Great Price." Doyle L. Green, managing editor, and Jay M. Todd, editorial associate, have contributed other important articles on related subjects to both issues. The January issue contains a series of large, full-color photographs of Egyptian antiquities taken by Editor Green, while the February issue contains color photographs of each of the 11 papyri of the Atiya discovery, as well as a twelfth one found in the LDS Church Historian's Office.

Subscription to the Improvement Era may be obtained from its publisher, located at 79 South State, Salt Lake City, Utah 84111, for \$3 per year. Single copies cost 35 cents each, except of special issues.

105.21 Brigham Young University Studies, ("A Voice for the Community of LDS Scholars"), in its Winter, 1968, issue (Vol. 8, No. 2), carries an article by Dr. James R. Clark entitled "Joseph Smith and the Lebolo Egyptian Papyri;" also articles by Dr. Hugh Nibley entitled "Prolegomena to Any Study of the Book of Abraham" and "Fragment Found in Salt Lake City." In addition, it contains excellent photographs printed in black on India paper of all 11 papyri, also the twelfth one from the Church Historian's Office.

Subscription to Brigham Young University Studies, a quarterly, may be obtained for \$5 a year (students, \$4) from Publication Sales Department, 132 HRCB, BYU, Provo, Utah 84601. Single copies cost \$2 each.

105.22 Dialogue, ("A Journal of Mormon Thought"), in its Winter, 1967, issue (Vol. 2, No. 4), carries an article entitled "The Facsimile Found: The Recovery of Joseph Smith's Papyrus Manuscripts." The first part of the article is a four-page essay by SEHA member Professor Glen Wade (see above, 105.13) entitled "A Conversation With Professor Atiya." The remainder is entitled "An Interview With Dr. Fischer." Included are black and white photographs of four of the papyrus sheets of the Atiya find.

Subscription to Dialogue, also a quarterly, may

be obtained for \$7 a year (\$5 for students and missionaries; add \$1 for foreign subscriptions) from Subscription Department, P. O. Box 2350, Stanford, California 94305. Back issues are \$2.50 each.

105.23 "The Records of Abraham and Joseph" is the name of a ten-page mimeographed bibliography compiled by Dr. James R. Clark. More than 110 references dating from 1818 to 1968 are presented chronologically to "bring the reader up to date on research that has been done in the field," including not only the writings of Latter-day Saints and their critics but also "the whole question of the discovery and translation in the nineteenth century" of the Book of Abraham.

Dr. Clark has consented to mail copies free of charge to SEHA members upon request. His address is: 128 Faculty Office Building, BYU, Provo, Utah 84601.

105.24 Photographs of the Papyri. According to the January 27, 1968, issue of the Church Section of the Deseret News, 8 in. x 10 in. glossy black-and-white photographs of each of the 11 papyri of the Atiya discovery, also of the letter of Emma Smith Bidamon which accompanied the sheets, may be obtained for \$1 each, or \$10 for the set of 12 photographs. Write to: Papyri Photographs, c/o The Deseret News, P. O. Box 1257, Salt Lake City, Utah 84110.

105.3 SYMPOSIUM PAPER ON FACSIMILES. "Confirmation of Parts of Joseph Smith's Explanation of the Facsimiles of the Book of Abraham," by Darold M. Marlowe, is available to SEHA members for 20 cents per copy by writing to the author. Mr. Marlowe's 14-page illustrated paper was delivered at the Society's Seventeenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 14, 1967 (Newsletter, 104.0).

The author introduces his subject by stating that "the approach mainly will be to study some of the figures in the three Book of Abraham facsimiles including their accompanying explanations in comparison with statements from Robert C. Webb and Dr. E. A. Wallis Budge, formerly keeper of the Egyptian antiquities in the British museum." In conclusion he states that "enough examples have been given to show that Joseph Smith was not just a good guesser: he had a knowledge of Egyptian, even before this knowledge was had by many scholars of antiquities in his day."

Mr. Marlowe may be reached at: 1455 Cherry Lane, Provo, Utah 84601.

105.4 NEWS OF THE SOCIETY. A drive to double the Society membership and plans for the next Archaeology symposium are among recent developments

with respect to the SEHA.

105.40 Recruitment Program Under Way.

An attractive brochure about the SEHA is being mailed to thousands of archaeology enthusiasts in an attempt to double the Society membership.

The eight-page folder begins with the words, "You are invited to become a member of the Society for Early Historic Archaeology, a scholarly organization specializing in the archaeology of the Scriptures." SEHA employees are in the process of mailing it to names included in Society files going back as long as fifteen years ago. It is also being sent to the approximately 2800 former members of the Society.

Accompanying the brochure is a leaflet announcing the Society's book, Progress in Archaeology. Both the eight-page folder and the single-page leaflet contain order forms and with them is enclosed an addressed return envelope.

In mailings of this kind it is inevitable that some duplication of names take place. If anyone receives more than one copy, it is hoped he will pass the extra material on to a friend he thinks will be interested.

105.41 SEHA Members Included in Recruitment. The eight-page folder and the single page leaflet (see above, 105.40) are also being mailed to all current members of the SEHA; a copy is enclosed with the present issue of the Newsletter.

After reading the folder and leaflet will each member please pass them along to a friend or relative who he believes will be interested in the Society.

Perhaps there is no more effective way to recruit new SEHA members than upon the personal recommendation of one who already knows the Society's worth.

105.42 Symposium Scheduled. At a recent meeting of the Society's Executive Committee, the Eighteenth Annual Symposium on the Archaeology of the Scriptures was scheduled for Saturday, October 12, 1968. Further announcement will be made in the Newsletter and Proceedings.

105.43 Society Assistants. Bruce D. Louthan of Kankakee, Illinois, a senior archaeology major at BYU, has been employed this year as an editorial assistant in connection with the Newsletter and Proceedings. Linda Rene Veteto of Eugene, Oregon, has been working since September as an assistant to the SEHA secretary-treasurer. Miss Veteto was also employed by the Society a year ago. Her older sister, Claudia, was an assistant to the secretary-treasurer during the spring semester, 1965-66. (Newsletter, 98.5, 100.2.)

105.5 NEWS OF THE DEPARTMENT. By Bruce D.

Louthan. Increased enrollment, faculty and student appointments, and activities of the student departmental club are among the noteworthy happenings of this year in the BYU Department of Anthropology and Archaeology.

105.50 Enrollment. The Department has experienced an increase in enrollment this year. A total of 60 students are currently enrolled as majors as against 55 for the Fall Semester of last year (Newsletter, 100.31). Undergraduates in archaeology comprise 31 of this number, while four are in the graduate program in archaeology. Undergraduate anthropology majors total 25.

A total of 598 students were enrolled in all classes taught in the Department during the Fall Semester, while 534 are enrolled the present term. Five hundred and twenty were enrolled during the fall of 1966-67.

105.51 Sabbatical Replacement. Dale L. Berge arrived on the campus at the beginning of the current Spring Semester to replace Dr. M. Wells Jakeman, who is enjoying a sabbatical leave of absence for the term from his teaching duties in the Department (Newsletter, 102.5). Professor Berge graduated from BYU in 1964 with a Master of Arts degree in archaeology (Newsletter, 96.37). Since that time he has completed requirements for the doctorate in anthropology at the University of Arizona (Newsletter, 100.40).

105.52 Student Appointments. Student teaching assistants during both the autumn and current spring semesters have been Erlinda D. Montillo of Quezon City, Philippines, Henry G. Crellin, Jr., of Monterey, California, and Eugene Mendonsa of Red Bluff, California. Miss Montillo has taught sections of Archaeology 200, "Introduction to Archaeology;" Mr. Crellin has taught Anthropology 101, "General Ethnology;" while Mr. Mendonsa has taught Anthropology 105, "Introduction to Social Anthropology."

Two seniors, Richard B. Stamps of Oakdale, California, and Larry Davis of Price, Utah, are currently employed as museum assistants.

Teaching aids assigned to grading of examination papers and similar tasks have been Harlan Ashby of Rialto, California, Lis Christensen of Provo, Utah, and Judith Gaye Connor South Pittsburg, Tennessee, in archaeology. Judy Pruden of Redlands, California, has been a teaching aid in anthropology.

A half-time departmental secretary has been Thelma Parsons of Martinez, California, who has served during both semesters. Christine Echols of La Hara, Colorado, also served as half-time secretary during the Fall Semester, while Shirley Swartz of Conneaut, Ohio, is serving in this capacity during the current term.

105.53 Student Club. The Anthropology-Archaeology Club, a student organization affiliated with the Department, has held the following meetings

thus far this school year:

October 4: As elections had not been held the previous spring, they were held on this date. Officers chosen for the year were: president, Eugene L. Mendonsa; vice-president, Richard B. Stamps; and secretary, Judith Gaye Connor. Professor Ray T. Matheny continues as faculty sponsor.

October 18: Dr. Hugh B. Nibley of the BYU religion faculty discussed requirements of modern historical research under the title, "Since Cumorah."

November 1: Larry D. Olsen, an expert and author on outdoor survival, lectured on "Nez Perce Indian Folklore and Techniques of Primitive Lithic Manufacture." Mr. Olsen teaches non-credit classes through BYU Special Courses and Conferences.

November 15: The Club was addressed on the topic, "Archaeological Opportunities for Students," by three students who had enjoyed such opportunities earlier in the year. Erlinda Montillo spoke on excavations at the Calico site in southern California (Newsletter, 102.8); Henry G. Crellin, Jr., described excavations at Nauvoo, Illinois (cf. Newsletter, 104.0); and Judith Connor detailed her experiences at the University of Arizona Archaeological Field School, held at the Grasshopper site.

December 9: A meeting of a different kind took place at the home of Mr. and Mrs. Larry Davis in Orem. To provide an informal opportunity for club members and their partners to meet and exchange ideas, a potluck social was held.

December 13: Thomas A. Lee, Jr., assistant field director of the BYU-New World Archaeological Foundation, addressed the Club on "The Cultural History of Izapa, Chiapas, Mexico." Mr. Lee discussed the remains found at the site by his organization, as well as restoration and stabilization work required by the Mexican government.

February 21: Dale L. Berge (see above, 105.51) gave an illustrated lecture on "Historic Ceramics of the Southwest." Professor Berge's doctoral dissertation (which he will "defend" in May) is an attempt to create an orderly scheme of classification for historic-period ceramics which can be integrated into the already-existing scheme for the prehistoric period.

On Wednesday, March 6, Ray T. Matheny, faculty sponsor of the Club, will speak on the "Archaeology of Southeastern Utah." Professor Matheny's master's thesis was on excavations in Montezuma Canyon (Newsletter, 98.60). He has also done further recent work, as yet unpublished, at the Picket Fork site. Both are in San Juan County, southeastern Utah.

In addition to the biweekly Wednesday night meetings listed above, the Club has sponsored a weekly series of motion picture showings. Ranging in subject

matter from uncivilized New Guinea tribes to the rise of settled life in Mesoamerica, the films have generally been selected from among those felt to be related to current classes but which often cannot be worked into tight lecture schedules.