

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.

109.0 A STUDY OF THE HOR SEN-SEN PAPYRUS.

By Richley H. Crapo and John A. Tvedtnes. A paper read at the Eighteenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 12, 1968 (see 109.1, below). Title changed from "A Study of the Joseph Smith Papyri." (Mr. Crapo is presently engaged in a doctoral program in cultural anthropology as a National Defense Education Act fellow, while Mr. Tvedtnes is studying for the BA degree in anthropology and Arabic, with a teaching and research assistantship in Hebrew in connection with the Middle East Center—both at the University of Utah.)

The acquisition of some of the original papyri in the possession of Joseph Smith, the Mormon prophet, at the time he gave to the world the Book of Abraham (Newsletter, 105.0) has aroused much interest in the extent to which he was acquainted with the Egyptian language, both among members and non-members of the LDS church.

But even before this remarkable acquisition, Joseph Smith's "Egyptian Alphabet and Grammar" (Newsletter, 71.0, 105.0; *Progress in Archaeology*, pp. 25-33) had been published for all to see the workings of the Prophet's mind in those days. The "Grammar" contains a number of sections which bear his handwritten copies of the hieratic script found on the newly-acquired papyri, oftentimes juxtaposed with his own comments.

In two different sections of the "Alphabet and Grammar," hieratic symbols taken in order from the papyrus which Dr. Hugh W. Nibley labelled the "Small Sen-Sen Fragment" (*Improvement Era*, February, 1968) have been juxtaposed to English symbols (i.e. words) comprising the text of the Book of Abraham (see Figs. 1 and 2). This correlation was pointed out by certain non-members of the Church shortly after the publication of photographs of the papyri. These same persons believed that the juxtaposition of small groups of

hieratic symbols with English symbols in the "Alphabet and Grammar" implies a relationship of translation. At first sight, this appears to be a reasonable assumption. Four points of fact support it:

1. Joseph Smith, according to his own testimony, was working on a translation.
2. This translation was later published as the Book of Abraham, the text of part of which appears in English symbols or writing in the "Alphabet and Grammar."
3. The Book of Abraham was supposedly being translated from the Egyptian papyri. Historical documentation found with the recently-acquired papyri prove that the "Small Sen-Sen Fragment" was among those used by Joseph Smith.
4. The "Small Sen-Sen Fragment" attaches to and follows (as described in Abraham 1:12-14) the papyrus fragment which depicts "Facsimile 1" (see Fig. 3).

This led to an objection on the part of the non-members: the size of the English text as opposed to that of the Egyptian text (i.e. the 25:1 ratio of the words) seems unbelievably high. Recently, Dee Jay Nelson, a member of the Church and a philologist of the Egyptian language, has accepted this view.

We should therefore reply to these objections if we wish to continue to maintain that the Book of Abraham is scripture, the more so because some respected members of the Church are beginning to accept the rationale behind the argument presented.

If the Book of Abraham is to be presented as authentic, there are two possible directions which can be taken:

A. We can simply discount the objection to the ratio of English to Egyptian symbols, which implies proving that the Book of Abraham text does indeed come from the Sen-Sen text.

B. We can show that there is a relationship between the juxtaposed symbols other than that of translation; i.e., we must find some other reason why

3
 1 → it was made after the form of a bear's head
 such as was seen among the Chaldeans and
 it stood before the Gods of Babel, Nimrod, Sardanap-
 pal, Man-mathrah and also a few idols that
 of Pharaoh Necho of Egypt, that you may
 have an understanding of these Gods.
 I have given you the figures of them,
 in the figures at the beginning, which
 manner of figures was called by the
 Jews Chaldean Hieroglyphics.
 2 → And as I was lying upon my hands,
 upon me, that the spirit of God came upon
 me, and I saw a vision of the Lord, and I
 saw the Lord and heard his voice, and
 the Lord said unto me, I have seen thee,
 and the angel of his presence stood by
 me, and I heard his voice, and I saw
 the Lord.
 3 → And his voice was unto me, I have
 seen thee, and I have heard thy voice,
 and I have seen thee from thy father
 into a vision, and I have seen thee
 from thy father into a vision, and I have
 seen thee from thy father into a vision.

3 2 1
 Hieroglyphic symbols arranged in columns, likely representing the 'Small Sen-Sen Fragment' mentioned in the caption.

Fig. 1. Page from Joseph Smith's "Egyptian Alphabet and Grammar."

Fig. 2. "Small Sen-Sen Fragment" (Hor Sen-Sen Papyrus, Fragment 1)



Fig. 3. Hor Sen-Sen Papyrus
Fragment 1
(source of Book of Abraham text)

Hor Sen-Sen Papyrus
Illustration
(source of Facsimile Number 1)

Joseph Smith put them in juxtaposition.

As previously indicated, assumption "A" seems to be the more desirable, especially in the apparent absence of a reasonable substitute explanation for the juxtaposition. But this possibility appears to have been ruled out by the scholarly translations of the Sen-Sen text by Mr. Nelson, Dr. Richard A. Parker, and Dr. Klaus Baer, showing it to be a normal Egyptian funerary document.

Dr. Nibley, however, still seems to agree with us that possibility "A," a relationship of translation, is the more desirable explanation, for in recent articles he places emphasis on the possibility of a "supercryptogram," i.e. a deeper level of hidden translation. But no one has as yet suggested what such a supercryptogram might be.

We should like to suggest that our studies have brought to light some support for Dr. Nibley's supercryptogram theory, for there appears to be a semantic relationship between the Egyptian and English symbols in the columns of the "Alphabet and Grammar." We do not advocate this theory as the only possible answer but as a logical conclusion to our research on this subject.

Although it is true, as pointed out by the non-member critics, that the English text contains many principal words and ideas not reflected in the Egyptian hieratic symbols, we recognized some months ago certain cases in which the hieratic words *are* found in the corresponding English text.

There was clearly some connection, but its exact nature was not apparent. We theorized that perhaps each

set of Egyptian symbols represented merely a "key word" which would bring to mind a certain memorized set of phrases, which was part of a longer oral tradition.

Oral tradition was not unknown to the Hebrews. Jewish legend and jurisprudence have it that there was in existence, even from the time of Moses, an oral tradition of the law which was passed on from generation to generation and subsequently codified in the Mishnah. If such an oral tradition can be attributed to Moses it can also be attributed to his ancestor, Abraham.

An excellent example of a similar type of oral tradition was found among the Aztecs. It differed from the Hebrew oral tradition in that it was quite precise and utilized a memory aid or "mnemonic" device. This was in the form of a painting (codex), each symbol of which brought to mind a certain set of rote memorized phrases, which were passed down from one generation to another. Certain Aztec men had learned stories relating to various of these paintings. If one were to compare the oral recitation of one Aztec elder with that of another viewing the same painting, they would be substantially the same and, most often, identical renditions (see Fig. 4).

We propose, therefore, as a working hypothesis: either (1) that the Sen-Sen Papyrus was used as a memory device by Abraham (and perhaps by his descendants), each symbol or group of symbols bringing to mind a set number of memorized phrases relating to Abraham's account of his life, or (2) that the hieratic words in the "Alphabet and Grammar" are simply related to core-concepts in the corresponding English story of Abraham. Either hypothesis requires that

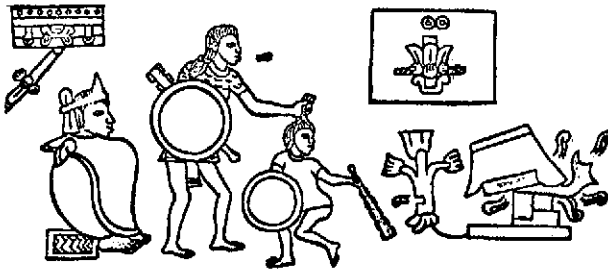


Fig. 4. A representation from Aztec history as depicted in the *Codex Mendocino*. This representation reports of a military victory of Moctezuma I. The symbol of his name is above his head to the left. An Aztec warrior holds the hair of an enemy, the symbol of battle. To the right is the symbol of a burning temple, indicating conquest. To the temple is connected the sign of the name of the village, a tree with a speaking tongue: Quanahuaca. Above the temple is the date, Two-Acatl.

Joseph Smith had a working knowledge of the hieratic words on the papyrus. In the second case, much of the English text may have been supplied by Joseph Smith as an inspired commentary on the hieratic words.

Viewed in this light, the Book of Abraham seems NOT to be a direct translation of the Egyptian text appearing on the Sen-Sen papyrus. Indeed, since the oral tradition itself would have long since disappeared with the death of Abraham or the last of his descendants acquainted with the story, the Book of Abraham would have had to be *revealed* to Joseph Smith, perhaps in connection with the use of the Egyptian symbols, inasmuch as the Prophet does relate long English passages to single Egyptian words or short phrases.

Our analytic procedure, therefore, has been to examine not the message of the entire Sen-Sen text, but the semantic content ("meaning") of each hieratic morpheme (smallest unit of meaning), word, or phrase in the "Alphabet and Grammar" text, and to determine in each case whether this semantic content is related to the associated passage from the Book of Abraham. Our work has emphasized the meanings of the Egyptian words and their relationship to the Book of Abraham text; also, we have supplemented this with a secondary consideration of the relationship of homophonous (similar-sounding) Hebrew words to the relevant passages when this has seemed appropriate.

Our investigation has revealed two major points:

1. Joseph Smith, when transcribing the hieratic words from the papyrus into the "Alphabet and Grammar," always dealt with complete morphemes. In no case did he copy a meaningless series of hieratic symbols by breaking a word other than at morpheme boundaries. Thus, for instance, when he transcribed a word composed of five hieratic symbols, he never made

the mistake (statistically inevitable for anyone to whom the sign symbols are only a meaningless jumble of lines) of transcribing only three or four of the word's five signs, or of transcribing six or seven by including elements of the preceding or following words.

Of 19 transcribed hieratic words, 16 were carried over by Joseph Smith into his transcription as complete words. The transcription of only three of the words involved breaking them in two, and the breaks were always made at valid morpheme boundaries. In two of these cases, the break was made between root-morphemes and their suffixes and/or ideographic determinatives. In only one case was such a break within an alphabetically written word, and this occurred at such a place that the two word-halves created by the break could be analyzed as two valid semantic elements. This first discovery implies that Joseph Smith's handling of the hieratic symbols was not haphazard: a person with no insight into the meaning of the symbols would have been bound to make a false division.

2. In every case the meaning of the hieratic word shows up in some relevant way in the juxtaposed verses from the Book of Abraham, whereas comparison of the hieratic with the preceding or following (rather than juxtaposed) English passages destroys the consistency of the parallels. Likewise, no significant parallels were found when the hieratic was compared in a similar way to other texts, such as the Book of Moses. Thus, the hieratic words seem to have a special relationship to the Book of Abraham and particularly to the verses with which they were connected by Joseph Smith.

In a number of cases, the parallels are further amplified by a relationship not simply of the narrow meaning of the hieratic words but also of the underlying religious background of the words to the content of the relevant English passages. Furthermore, in the case of numerous hieratic words, homophonous Hebrew words have been found which also have meanings which appear in relevant ways in the associated English verses—a fact which might be expected if the text had been adopted as a memory device by a group of Semitic people for a specific Hebrew secret oral tradition.

This second discovery implies also that the author of the Book of Abraham had a significant insight into the meaning of the hieratic words of the Sen-Sen papyrus, and that the symbols on this papyrus have a definite relationship to the Book of Abraham verses with which Joseph Smith associated them.

We present the accompanying chart (see Fig. 5), which summarizes those of our findings to date which concern the relationship between Joseph Smith's text of the Book of Abraham and the Hor Sen-Sen Papyrus. We realize that our work is still in a preliminary phase and that the findings of this chart will undoubtedly require

Hieratic	Hiero-glyphic	Transli-teration	Meaning	B. of A. Reference	Book of Abraham Content
1 𐤀𐤁𐤃	𐤀𐤁𐤃	iw	they shall, to be (plural)	0:0	Sign of the fifth degree of the second part.
2 𐤀𐤁	𐤀𐤁	stg	tow, convey	1:1-4	Abraham, a follower of righteousness, sought his appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed.
3	Reconstruction of this symbol still uncertain			1:5a	The fathers turned from righteousness and the holy commandments to the worship of the gods of the heathens.
4 𐤀𐤁𐤃	𐤀𐤁𐤃	Wair	Osiris, Egyptian mortuary deity, the deified Pharaoh	1:5b-7a	God of Pharaoh, King of Egypt.
5 𐤀𐤁𐤃	𐤀𐤁𐤃	hnrw	in, inside of	1:7b-10	The altar was built in the land of Chaldea.
6 𐤀𐤁𐤃	𐤀𐤁𐤃	ny	this, the, (a specific thing)	1:11a	"Now, this priest, . . ." (previously mentioned).
7 𐤀𐤁𐤃	𐤀𐤁𐤃	sp	pool (first half), river, lake, waterway	1:11b-12	"Now it was done after the manner of the Egyptians," (people of the river)
8 𐤀𐤁𐤃	𐤀𐤁𐤃	hw	pool (second half), determinative for water	1:13-14	"...also a god like unto Pharaoh King of Egypt."
9 𐤀𐤁𐤃	𐤀𐤁𐤃	wr (Rear)	strong, powerful, great	1:15	(origin of Egypt from water)
𐤀𐤁𐤃 (Hear)	𐤀𐤁𐤃	her (Nelson)	to travel, to pass by, on the pathway		"The Lord...filled me with a vision of the Almighty."
10 𐤀𐤁𐤃	𐤀𐤁𐤃	Khonsu	Khonsu, the Moon God, the Traveler, the medical healer	1:16-19	"The angel of his presence stood by my feet and loosed my bonds."
11 𐤀𐤁𐤃	𐤀𐤁𐤃	Wair	Moon God		"I have...come down to deliver thee, and to take thee away into a strange land...I have come down to visit thee...I will lead thee by my hand, and I will take thee..."
12 𐤀𐤁𐤃	𐤀𐤁𐤃	Hor	Horus (name of the clan that unified all Egypt)	1:20-22	"god of Libnah" (Hebrew <i>Levonah</i> meaning moon). The Lord utterly destroyed the gods of the land and smote the priest that he died, and there was mourning in the court of Pharaoh. From the Canaanites sprang all the Egyptians. The discovery and settling of Egypt is explained.
13 𐤀𐤁𐤃	𐤀𐤁𐤃	ma'at	truth, justice, righteousness, order, created and inherited rightness which confirmed the stability of Pharaoh's rule.	1:25-26	The government of Egypt was established after the patriarchal order. "Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations..."
14 𐤀𐤁𐤃	𐤀𐤁𐤃	hwrw	the proper quality of rule, government and law.	1:27-28	Pharaoh claimed the right to the Priesthood. Abraham discusses the record of the fathers.
15 𐤀𐤁𐤃	𐤀𐤁𐤃	ms-n	word, voice	1:29-31a	Abraham's father, the fathers, and the patriarchs are mentioned.
16 𐤀𐤁𐤃	𐤀𐤁𐤃	T y	offspring of, born to	1:31b	Abraham discusses the record devoted to his posterity.
17 𐤀𐤁𐤃	𐤀𐤁𐤃	Ksheyt	the, (devoted to or belonging to) the	2:1-2a	"Now the Lord God caused the famine to wax sore in the land of Ur, inasmuch that Haran... died."
18 𐤀𐤁𐤃	𐤀𐤁𐤃	st	destroyer, ravager, devastator	2:2b	"who was the daughter of Haran."
19 𐤀𐤁𐤃	𐤀𐤁𐤃	ma'at	determinative for woman	2:3-6a	The Lord covenants with Abraham. Abraham obeys and leaves Ur.
𐤀𐤁𐤃	𐤀𐤁𐤃	hwrw	true of word also, justified also		"And I took Lot, my brother's son...and along my father followed me." The Lord appears to Abraham and Lot.
𐤀𐤁𐤃	𐤀𐤁𐤃	st	a man also		"thy seed after thee."
20 𐤀𐤁𐤃	𐤀𐤁𐤃	m	after	2:6b	Promise of things to happen after Abraham leaves Ur.
21 𐤀𐤁𐤃	𐤀𐤁𐤃	hsfr	God controls all things with his hand and voice.	2:7-9a	"My hand shall be over thee."
22 𐤀𐤁𐤃	𐤀𐤁𐤃	wy	the two arms	2:9b-11	"In their hands they shall bear this ministry and priesthood."
22a 𐤀𐤁𐤃	𐤀𐤁𐤃	st	determinative: flesh, body, members		"...the seed of the body."
22b 𐤀𐤁𐤃	𐤀𐤁𐤃	r	with, (also designates futurity)		
23 𐤀𐤁𐤃	𐤀𐤁𐤃	hity	breast, heart	2:12-14	"I said in my heart..." (12)
24 𐤀𐤁𐤃	𐤀𐤁𐤃	st	determinative: flesh	2:15-16	Abraham took Sarah to wife, they became one flesh (i.e. Sarah, "his flesh") (15).
25 𐤀𐤁𐤃	𐤀𐤁𐤃	f	his		"Therefore, eternity was our covering..." (16)
26 𐤀𐤁𐤃	𐤀𐤁𐤃	iw	plural emphatic state of being		
27 𐤀𐤁𐤃	𐤀𐤁𐤃	qer	round, circular, cavern, zone, sphere (i.e., enclosure, covering)		
28 𐤀𐤁𐤃	𐤀𐤁𐤃	is	now, now then, behold, when, voila, moreover	2:17-18	"Now I, Abraham..." (17)
29 𐤀𐤁𐤃	𐤀𐤁𐤃	sesh	determinatives: tile, pack, wrap, and funeral couch		"I...prayed that the famine might be turned away...that they might not perish." (17) Abraham offered sacrifices. (18)

*Reconstructed on the basis of other sen-sen papyri.

**Reconstructed on the basis of internal evidence.

Fig. 5. The Hieratic Figures of the Sen-Sen Papyrus Compared with the Text of the Book of Abraham.

later amplification and modification. Also, although our studies have revealed further semantic correspondences between the remainder of the Book of Abraham and the Hor Sen-Sen Papyrus, this additional information is not included here, since our work on it has not yet reached a stage of sufficient maturity for formal presentation.

109.1 *SYMPOSIUM HELD*. By Claudia R. Veteto. The Society's Eighteenth Annual Symposium on the Archaeology of the Scriptures was held on the BYU campus, October 12. Approximately 81 persons were in attendance, including 48 SEHA members.

Nine papers were read on subjects having to do with the archaeology of the Four Standard Works of the LDS church (the Bible, the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants).

The morning program was as follows: Welcoming Remarks, by Sidney B. Sperry; "Some Techniques and Materials Employed by Ancient Egyptian Embalmers," by Petrus A. de Haan; "A Study of the Joseph Smith Papyri," by Richley H. Crapo and John A. Tvedtnes; "The Tree-of-Life Symbol as a 'Fountain of Living Waters,'" by Darrell J. Stoddard; "Bell or Spatula Tablets: A Comparative Study of Some New-World with Some Ancient Old-World Inscriptions," by J. Henry Baird; and "The Phoenician Theory of New-World Origins in 1968," by Ross T. Christensen.

The following papers were presented during the afternoon session: "An LDS View of the Valdivia-Jomon Transpacific-Contact Controversy," by Carl Hugh Jones (read by Susan P. Stiles); "A Study of the Artistic Ability of Ancient Peoples of America and the Old World as Exemplified by Forms Produced on the Potter's Wheel," by Lu C. Fawson; "An Historical Investigation of the 'Ruined Altars' at Adam-Ondi-Ahman, Missouri," by John H. Wittorf; "The Rationale of Book-of-Mormon Archaeology," by M. Wells Jakeman; and Concluding Remarks by Dr. Christensen and retiring SEHA president Virgil V. Peterson.

Selected papers read at the Symposium will be published in various issues of the *Newsletter and Proceedings of the SEHA*. (The paper by Mr. Crapo and Mr. Tvedtnes appears in this issue; see 109.0, above.)

In the case of the papers by Mr. Baird, Dr. Christensen, and Dr. Wittorf, handouts are available at the SEHA office, 140 Maeser Building, BYU, Provo, Utah. These contain outlines, bibliographies, resumes, etc., as prepared by the authors to accompany the presentation of their respective papers. SEHA members may request any of these by postcard and receive them free of cost. They do not count against the free-past-publications privilege of Society members (Newsletter, 89.4).

109.2 *TRIENNIAL ELECTIONS*. By Claudia R. Veteto. Held on October 12 in conjunction with the Eighteenth Annual Symposium (see 109.1, above), the fourth Triennial Election Meeting of the Society chose a new President and a new Vice-President. The election meeting was conducted during the "lunch hour" of the Symposium. Two new General Officers and a Life Member were also selected at this time.

According to the Society constitution, officers are elected every three years at a meeting to which all Research Patrons are invited (see Article VI, Section 10). The new President and Vice-President will serve for a three-year period ending in 1971.

109.20 *Welby W. Ricks*, who served as chairman of this year's Symposium, was elected President of the Society. Dr. Ricks has been an active member of the SEHA for many years; he has been a General Officer since 1955 and has also served as Vice-President (1959-1962) and President (1962-1965). This is thus his second term of office as President. He replaces President Virgil V. Peterson, who retires from this office after serving since 1965 (Newsletter, 31.22, 61.1, 82.0, 96.00).

109.21 *Clark S. Knowlton*, a member of the first class taught in the present archaeology program at BYU, was elected Vice-President. In 1953 he was elected a General Officer and in 1956 was appointed a member of the first SEHA Publications Committee. Since then, at least 12 of his reviews have been published in the Newsletter. He replaces Vice-President Richard L. Anderson, who has served in this office since 1965 (Newsletter, 9.03, 33.1, 38.21, 96.01).

109.22 *Darrell R. Tondro* was elected a General Officer. He served as director of the former Salt Lake Chapter of the Society from 1962 to 1966 and continued to lead the group as its president when it was converted on the latter date to the "Archaeology and History Associates" (Newsletter, 82.20, 99.2).

109.23 *Paul R. Cheesman*, a long-time member of the SEHA and a contributor to the Society's Sixteenth Annual Symposium, was also elected a General Officer. For many years a collector of Peruvian and other New World antiquities, he has placed on permanent loan at the BYU Museum of Archaeology and Ethnology an important collection of South American textiles and ceramics. (Newsletter, 96.43, 100.0.)

109.24 *Ross T. Christensen* was elected a Life Member of the Society in recognition of his many years of service as its secretary-treasurer and as the editor of its Newsletter (Newsletter, 8.11, 8.2).

109.3 *NEWS OF THE DEPARTMENT*. By Bruce D. Louthan and Claudia R. Veteto.

109.30 *Student Club*. The department-sponsored Anthropology-Archaeology Club held the following meetings during the latter part of the spring term, 1968:

March 8: An "after class" open house in the department and museum laboratory was held to help students and faculty get better acquainted. Also, it was designed to introduce students to facilities for laboratory research. Dr. Ross T. Christensen directed a tour of the Museum of Archaeology and Ethnology.

March 15: The Club acted as the partial sponsor of a weekend field trip to the Picket Fork site in southeastern Utah. About 17 BYU students assisted in survey and excavation work directed by Profs. Ray T. Matheny of BYU and Dee F. Green of Weber State College, Ogden, Utah.

March 23: An informal potluck supper at the home of Mr. and Mrs. Larry Davis was followed by a student-faculty discussion of the possibilities and problems of scriptural archaeology, especially as it relates to the BYU department.

March 29: An afternoon open house in the department laboratory was held to introduce informally the new faculty member, Dale L. Berge (Newsletter, 106.91), to students. Prof. Berge told something of his background, training, and aims in archaeological research.

April 26: Another open house in the afternoon was held to hear the results of the BYU-New World Archaeological Foundation reconnaissance of Campeche, Mexico, directed by Prof. Matheny and including Donald Forsyth and Larry Davis, and to welcome home the participants (Newsletter, 106.90). An illustrated lecture was presented.

May 5: A Sunday evening fireside at the home of department chairman Dr. Merlin G. Myers saw more than 40 students and faculty members drawn together to learn of getting a Ph.D. the Cambridge way and doing field work among the Iroquois. Both Dr. and Mrs. Myers told experiences of their days of graduate study in England and eastern Canada.

May 15: A regular evening meeting of the Club heard Tanyu Q. Howard, a BYU senior in anthropology, relate experiences of field research on "Peyote and the Native American Church." Mr. Howard, himself a Cherokee from North Carolina, gave valuable insights into this recent Southwestern Indian cultural innovation.

May 17: At an afternoon open house with refreshments in the department laboratory, Susan P. Stiles, a graduate student in archaeology, showed slides of her two seasons of excavation at archaeological sites in England.

May 31: A reception for graduating seniors (Newsletter, 108.41) and their parents was held at 3:00 p.m. in the department laboratory. Refreshments were served.

During the current school year several meetings have also been held:

September 25: Officers for the 1968-69 school year were elected. They are: President, Judith Connor, a senior student in archaeology and anthropology; Vice-President, Larry Davis, a graduate student in archaeology; and Secretary-Treasurer, Darlene Glauner, a sophomore student in archaeology and anthropology. Dr. Matheny continues as faculty sponsor.

October 9: Dr. Matheny showed slides of and related experiences excavating in Yucatan with Dee F. Green this past summer. As a result of their field research, several Preclassic sites were located and investigated for possible future excavation. (See above, April 26.)

October 23: At an evening meeting, several students in the Department reported their field experiences of the past summer: Terry Walker and Val Taylor told of archaeological excavations at Nauvoo. James L. Frederick related his archaeological field study done in conjunction with the University of Arkansas. John Hawkins spoke about linguistic anthropology in Guatemala. And Judith Connor reported on the "Southwest Expedition" sponsored by the Field Museum of Natural History, Chicago.

October 25: A noon discussion featured Richard B. Stamps, teaching assistant in the Department, who presented an ethnographic survey of Taiwan.

109.31 *Field Trip*. A two-day field trip to Montezuma Canyon and Hovenweep National Monument, southeastern Utah, was sponsored by the Department on October 10 and 11. Thirty-three students participated in the program designed to introduce them to archaeological and anthropological field work. Drs. Berge and Matheny directed the trip.