122.0 THE "ANTHON TRANSCRIPT" AND TWO MESOAMERICAN CYLINDER SEALS. By Carl Hugh Jones,

general officer of the SEHA and curator of anthropology at the Nebraska State Historical Society. A paper read at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 18, 1969. Title altered.

In 1955, while enrolled as a freshman at BYU, I was an interested non-Mormon who took "An Introduction to Mormonism," a class for non-LDS students. The instructor was a dynamic young man who is now a general officer of the SEHA, Dr. Richard L. Anderson. Among the things he presented to us was a discussion of the "Anthon Transcript." He referred to a serial article by Ariel L. Crowley which appeared
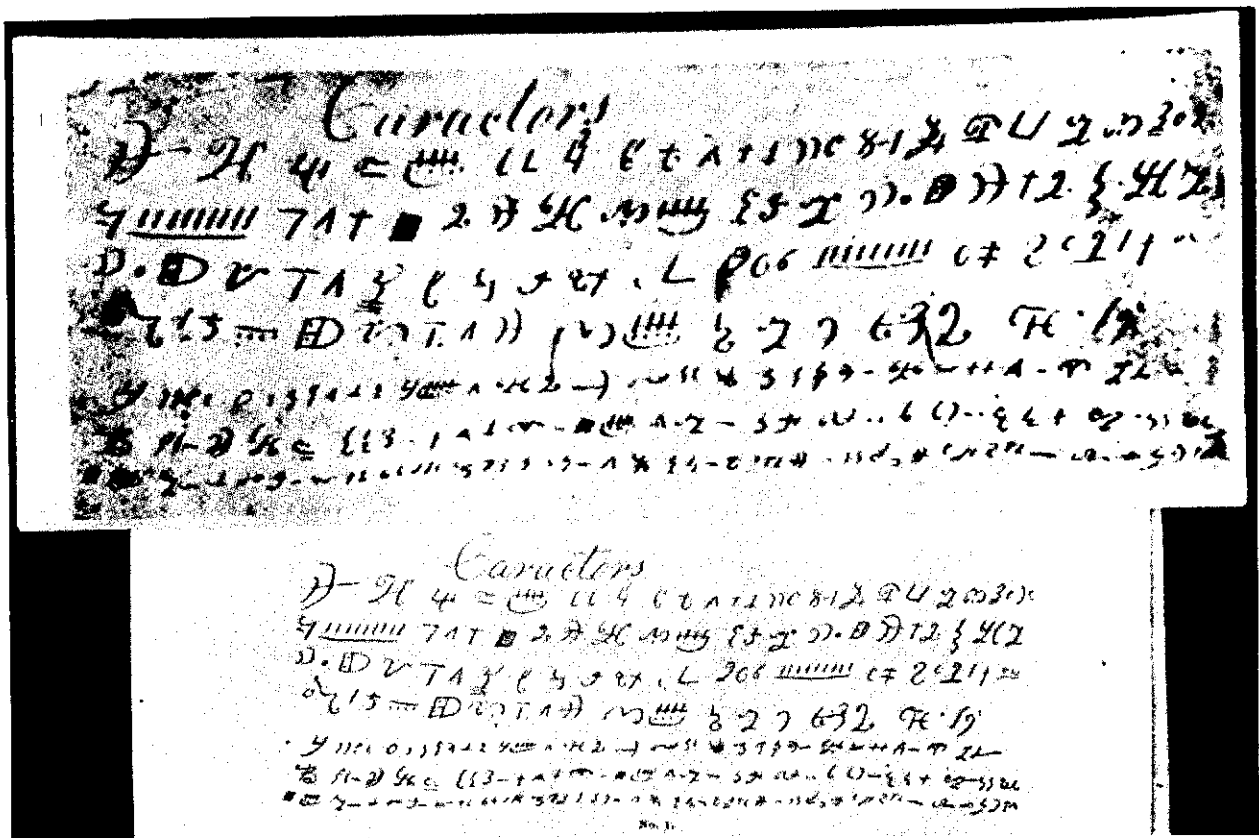

Fig. 1. Published copies of the Anthon Transcript. ABOVE: The Roberts photograph of 1930. BELOW: The Smith and Smith copy of 1908. (See published sources in Bibliography.)

many years ago in *The Improvement Era* (Crowley, 1942; see Bibliography at the end of the present article) and gave each of us an abstract of it. I got him to give me two extra copies and began a study that now, after years of gathering dust, has become the basis of the present paper.

The first part of this paper is an examination of the Anthon Transcript and the second, an attempt to relate it to two Mesoamerican inscriptions containing similar characters.

ANTHON TRANSCRIPT

The "Anthon Transcript" is the name applied to a single sheet containing a passage copied from the golden plates of the Book of Mormon. In February, 1828, Joseph Smith transcribed some of the characters from the plates to a piece of paper which, together with the translation, Martin Harris took to New York City to some of the leading scholars of that time (Pearl of Great Price, Joseph Smith 1:61-65). There can be no doubt, from the existing historical record, that Harris did have a sheet containing the characters, that he did make a trip to New York City, and that he did show it to Dr. Mitchell and Professor Charles Anthon, for whom the transcript is named. (See below, 122.1.)

My procedure has been to get the oldest existing copy of the Transcript, and then to assume that the copyist arranged the characters in the order in which they appeared on the original plates and that the seven lines represent a continuous text which reads from left to right.

The oldest copy seems to be the one now in the possession of the Reorganized Church of Jesus Christ of Latter-Day Saints at Independence, Missouri. In a letter to Dr. John A. Widtsoe, Frederick H. Smith declared that the seven-line transcript headed by the word "Caractors" was with the handwritten manuscript of the Book of Mormon in the possession of David Whitmer in 1884. Whitmer claimed that it was the original copy taken to Professor Anthon. The letter further declares that the eight-inch by three-and-one-fourth-inch sheet is old and that it is of the same quality and appearance as the paper on which the manuscript of the Book of Mormon was written, as well as revelations made before 1833. Since this is the earliest and assumably the best copy of the characters engraved on the plates from which the Book of Mormon was translated, it is the one used as the basis for the present study. (See Fig. 1.)

ANALYSIS

However, my 1955 study was made from copies of the Transcript in the Crowley article and an enlargement found in B. H. Roberts' *Comprehensive*

History of the Church (1930). The characters were copied onto three-inch by five-inch cards and numbered according to the line and character in the line.

In rechecking the earlier version of this paper in 1969, I used a copy of the seven-line transcript as it appears on page 22, Vol. I, of the Reorganized Church publication, *History of the Church* (Smith and Smith, 1908). The Roberts photograph is at the top of Fig. 1 and the 1908 copy at the bottom. The close similarity in the relative size and shape of the characters leads me to believe that the 1908 copy is an accurate and faithful reproduction of the original. Moreover, it may be even more reliable than the Roberts photograph, as it was made about 30 years earlier, before additional fading could have taken place.

The first thing I did with the cards was to sort them according to the shape of the characters and the frequency of their occurence as they appeared in the Roberts and the 1908 copies. This resulted in two lists: those that occur two or more times and those that occur only once. In Fig. 2 appear the repeated characters, of which there are 39. Fig. 3 illustrates the 56 characters which appear only once. The typewritten number beside each character indicates where it occurs in the Transcript. If one assumes that the repeated characters represent words or phrases in the language which are used more often, such as articles, pronouns, and common verbs, nouns, and conjunctions, something of the structure and size of the vocabulary begins to emerge.

CLUES

Not being a linguist and having no knowledge of Hebrew or Egyptian, I shall make no attempt to decipher any of the symbols listed on these charts. Hopefully, however, some clues and keys to the decipherment of the Transcript may result from the present effort.

In Fig. 2 one can see that some of the characters are simple lines, such as Codes 18, 21, and 22, while others such as Codes 27, 30, and 35 are more complex. The supposition in these cases would be that the simple, one-stroke characters represent one-syllable words or phrases, while the more complex, multistroke characters represent multisyllable words or phrases.
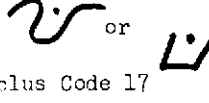
On several occasions I have attempted to determine how many distinct kinds of strokes would be required to produce all the different characters, but have never gotten the same number twice. Later, I shall therefore show only a few strokes of what I shall call the Anthon Transcript alphabet (see Fig. 6).

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Fig. 2. Characters which appear two or more times in the Anthon Transcript.

Code	Line	Character
1	1	18
	5	26
	5	32
	5	37
	6	4
	6	11
	6	16
	6	21
	6	29
	6	34
	7	4
	7	8
	7	23
	7	28
	7	34
	7	44
2	1	1
	2	8
	2	18
	4	10
	7	33
	7	44
3	1	5
	2	11*
	4	12
	5	14
	6	18
	7	2
4	1	2
	2	9
	2	23
	4	18
	5	16
	5	27
	6	6
5	2	18
	3	4
	4	5
6	1	23
	2	14
	2	24
	4	14
	6	20
	7	3
7	1	19
	3	24
	4	2
	4	20
	7	15
8	3	5
	4	6

Code	Line	Character
9	5	22
	6	13
10	2	6
	6	17
	7	1
11	2	4
	3	7
	4	9
	5	15
	7	24
	7	50
12	1	7
	3	14
	7	11
	7	32
	7	43
13	5	11
	5	35
	7	5
14	3	17
	6	26
	712	12
	7	13
15	2	2
	3	18
16	3	21
	7	29
	7	41
17	2	14A
	2	17
	3	3
	4	8
	4	19
	5	5A
	6	25*
18	2	15
	2	16
	3	1
	3	2
	4	15
	4	21
	7	18

Code	Line	Character
19	3	6
	4	7
20	1	12
	2	5
	2	20
	3	25
	6	12
	7	10
	7	42
	7	49
21	1	6
	3	13
	5	5
	5	20A
	6	3
	6	27
	7	16
22	1	14
	1	15
	1	27
	5	2
	5	3
	6	28
	7	14
23	1	26
	3	16
	3	19
	3	22
	5	6
24	3	11
	7	7
25	2	7
	2	21
	3	15
	4	17
	5	12
	5	17
26	5	7
	5	23
	6	10
	7	19
27	5	21
	7	25

Code	Line	Character
28	5	1
	5	13
	7	47
29	1	11
	6	19
30	5	28
	6	7
	7	9*
31	5	20
	6	35
	6	36
	7	21
	7	35
	7	36
32	7	31
	7	42
33	5	29
	5	30
	6	32
34	5	8
	5	9
35	6	22
	7	20
	7	22
36	6	31
	7	27
37	1	13
	6	14
38	6	30
	7	26
39	5	22
	7	17

* This character is a variant of the others in the group.

Fig. 3. Characters which appear only once in the Transcript.

Fig. 6. Elements of a possible alphabet embedded within the Anthon Transcript.

Interpretation: "Book of Mormon"

Drawings:

Interpretation: "The Interpreters of Languages"

Drawings:

Fig. 4. Characters taken from Williams, *After One Hundred Years*, similar to those of the Anthon Transcript.

Fig. 5. Instances in which two or more consecutive characters appear at least twice in the same order.

Cylindrical Seal Characters	Anthon Transcript	
	Code No.	Drawing

Fig. 7. Markings on the inscribed roller stamp ("cylinder seal") found at La Venta, Tabasco (bottom and left; from Drucker, 1952, Fig. 43) and Anthon Transcript equivalents.

Bottom Frieze Tlatilco Seal	Anthon Transcript Equivalent		Middle Frieze Tlatilco Seal	Anthon Transcript Equivalent
∫	Line 6 Ch. 22	∫	∪	Line 1 Ch. 22 ⊔
T⌐	Code 19	T	‾	Code 1 —
⫟			│	Code 7 /
/	Code 7	/	‾	Code 1 —
—	Code 1	—	│	Code 7 /
⊥	Code 13	⊥	‾	Code 1 —
⋂⋃⋂			│	Code 7 /
			•	Code 17 •
			∪•	Code 8 or Line 1 Ch. 22 plus Code 17
•⋮│	Code 17	•	⊢	Line 5 Ch. 18 →⌐
	Code 7	/	•‿‾	Line 7 Ch. 30
—	Code 1	—	⏐⏐⏐	Code 7 /
••	Code 17	•	•⌐⌐•	Code 17 plus •
5	Line 4 Ch. 13	2	⊃	Code 23 C
+	Code 33	+	•┼•	Code 33 plus code 17 •┼•
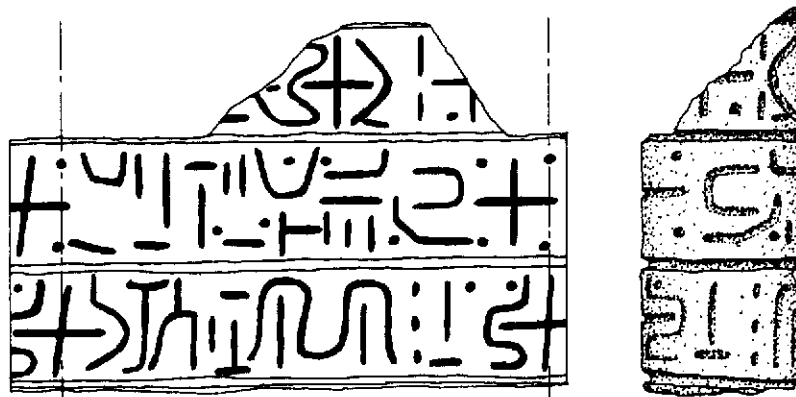
Fig. 8. Markings on the inscribed roller stamp ("cylinder seal") found at Tlatilco in the Valley of Mexico (bottom) and Anthon Transcript equivalents.

In Fig. 3 the reader should look for minor repeated elements which can be either (1) the simple characters of the repeating group of (2) elements that repeat within those characters that appear only once. For example, compare line 1, character 25, with line 3, character 8. Note the essential "3" setting on a line; the 3-like element also appears in line 2, character 13. The more complex characters which appear only once are likely noun and verb forms which do not occur frequently in the language of the Book of Mormon.

In making an analysis of the characters in the Transcript I found the following: there are a total of 224 characters, of which 56 appear only once, while the remaining 168 occur as 39 repeated characters. This compares rather closely with the first 224 words in the Book of Mormon, i.e. 1 Nephi 1, verse 1 to "upon" in verse 6. Here, 51 words appear only once, while the remaining 173 occur as 41 repeated words. This should support the supposition that each character represents a single word.

FURTHER EVIDENCE

Further evidence for this view may be found in Fig. 4. Here are shown four characters which are like those of the Anthon Transcript but which do not actually appear in it. The source is Nancy Clement Williams' book, *After One Hundred Years*. According to the author, the top two are the way "Book of Mormon" was written, while the bottom two meant "interpreters of languages." The characters and their translations were written by Joseph Smith on the back of the original copy of an early revelation.

Since the spoken language of the script is no doubt Hebrew, while the script itself is a form of Egyptian, any attempt to compare any word but Mormon with the English equivalent would be futile. However, if one tries an Egyptian demotic dictionary on the word "Mormon," assuming the second character--the one with the two hooks—to be that word, the results are impressive.

Language, in conveying thoughts and ideas from one person to another, develops word groupings or phrases which are often repeated. In the first 224 words of the Book of Mormon there are several repeated phrases or word sequences, such as "and I" and "it came to pass."

An analysis of the Anthon Transcript characters in Fig. 5 provides 11 cases where two or more consecutive characters appear at least twice in the same order: seven pairs that appear twice and one, three times; two groups of three characters each that appear twice; and one sequence of five characters which occurs twice. In several cases a character appears in more than one sequence, such as the second and third, the fifth and sixth, and the seventh and eighth.

The foregoing analysis suggests one line of attack on the problem of deciphering the script. It also suggests a convenient means of checking other scripts to see whether they might be related to that of the Anthon Transcript. At the present time no interpretation of the text is offered. Nor does any similar grouping occur in the two New World cylinder-seal texts chosen for this paper (see below).

POSSIBLE ALPHABET

Earlier, it was hinted that there may be some type of alphabet embedded within the Anthon Transcript. It became apparent while copying the characters from the photographs to the cards that only a few distinct strokes were needed to make all the different characters. However, each attempt to identify the Anthon Transcript alphabet has resulted in a slightly different group of symbols. At the left side of Fig. 6 is a list of single-stroke characters or parts of characters which may be a portion of the suggested alphabet. No. X is an element which appears in three characters, Codes 4, 6, and 25. Depending on how finely differences between the elements are distinguished, alphabets of from about 20 to 32 letters can be compiled.

It was also suggested that some of the characters may have been formed by combining several simple elements into complex units. Take for example the complex character listed in Fig. 6, Code 2, the "A". Below it are three simple elements from the "partial alphabet" which, when combined, make the "A". The Roman numeral to the left of each simple symbol which has been combined with others to make a more complex word refers to the partial alphabet, while the Arabic number to the right refers to its code.

Code 27 is interesting in that it breaks down into components very similar to those of the word "Mormon" from *After One Hundred Years* (see above).

POSSIBLE NEW-WORLD SCRIPT

If the records of an ancient Book of Mormon people were written using an alphabet, modern scholars should be able to translate the 224-word text of the Anthon Transcript and perhaps go on and translate several similar texts found in the archaeological record of the New World.

The first archaeological evidence of a possible New World script which might be comparable to that of the Anthon Transcript was found on a cylindrical stamp reported in *La Venta, Tabasco: A Study of*

Olmec Ceramics and Art (Drucker, 1952). As one can see from the illustration at the bottom of Fig. 7, which is Figure 43 of the La Venta report, only part of this seal remains. However, as the right-hand column indicates, Anthon Transcript equivalents for all of the La Venta characters can be identified. This would be more convincing of course if the whole seal were available. If the line with the four tails is the same as Code 15, a line with nine tails, then only about half the seal was recovered.

Another archaeological example of Anthon Transcript-like characters from the New World is the roller stamp found at Tlatilco in the Valley of Mexico, now in the Milwaukee Public Museum, which was reported by David H. Kelley in the journal *American Antiquity* (Kelley, 1966). In his brief article Dr. Kelley went so far as to call this an example of a "hitherto unknown writing system."

At the bottom of Fig. 8 is a copy of the Tlatilco "cylinder seal" as published in Dr. Welby W. Ricks' paper, "A Possible Linear Script From Preclassic Mexico," read originally at the Society's Seventeenth Annual Symposium on the Archaeology of the Scriptures (Ricks, 1969). Above it at the left is the complete bottom frieze or register of the seal and at the right, the middle register. In each case where there is an identical or close resemblance to an Anthon Transcript character I have juxtaposed it, together with its code or line-and-character reference.

Using the same approach as in the foregoing analysis of the Anthon Transcript, there would be about 24 symbols on these two registers, corresponding to 13 different Transcript characters. There are only two of the Tlatilco symbols that have no readily identifiable counterparts, but even these are of such a nature that if one allows an Anthon Transcript alphabet one can easily demonstrate striking similarities.

The use of dots and vertical and horizontal lines does not in itself mean a great deal by way of establishing a connection between these two scripts. However, the more complex characters do suggest a close relationship between the two. The first character shown in Fig. 8 is a fine example of this. The dotted expanding "U" is like Code 8, except that the latter has curves on the upper ends of its arms. The eighteenth character on line 5 is in the Tlatilco script but reversed, as is the line and dotted shepherd's crook shown just beneath it, if one considers this a Code 30 word. This figure is also similar to 7-30, but on the Tlatilco example there is a dot with it.

The "U" lying on its side is perhaps reminiscent of 1-22 or it may be an element from the dotted "D" of Code 5. The dotted cross or Venus sign could be a weak example of Code 33. To the left is a good example of Code 33, or simple cross. The figure above this has characteristics similar to line 4, character 13, except that it is also reversed and has a dot.

The character which is second from the top on the lower register may be a Code 19 character, but it has a slight tail. The first character in the bottom register corresponds poorly to Code 31 because the loop is too big; however, line 6, character 22, is a good example of this. The symbol on the Tlatilco seal preceding the ox yoke with the lines in it is a good example of Code 13. The first figure in the middle frieze is a good example of 1-22, a character near the end of the first line of the Transcript.

Besides the simple symbols on the stamp comparable to Codes 1, 7, and 17, there are four somewhat more complex ones which have close similarities with those of the Transcript, namely 1-22 and 6-22 and Codes 13 and 33.

These, plus the several instances of striking similarity mentioned above, seem to provide a sufficient grouping of like characters to support the thesis that the Tlatilco roller stamp is indeed an archaeological example of the type of script represented in the Anthon Transcript.

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122.1 AN HISTORICAL STUDY OF THE "ANTHON TRANSCRIPT." A review of the article, "The Anthon Transcript: People, Primary Sources, and Problems," by Stanley B. Kimball, in *Brigham Young University Studies*, Vol. 10, No. 3 (Spring, 1970), pp. 325-352. Review by Claudia V. Stillman.

Dr. Kimball, professor of history at Southern Illinois University and long-time member of the SEHA, presents an up-to-date examination of the people, places, and events associated with the "Anthon Transcript," a document of great significance in connection with the origin of the Book of Mormon. In an effort to "recapture the past and properly narrate and interpret" the evidence on the Transcript, the author reviews for the reader source materials such as newspaper articles, letters, and histories which were written at or near the time of Martin Harris' encounter with Professor Charles Anthon in February, 1828 (Pearl of Great Price, Joseph Smith 1:61-65).

Harris' connections with the prophet Joseph Smith, including the friendship between their respective families, are discussed, as well as who it probably was that advised him to seek Anthon's opinion and why. Also interviewed by Harris for his verification of the accuracy of Smith's translation was a "Dr. Mitchell," whose identity still presents a challenge to us today, however.

How valid were the opinions of Anthon and Mitchell? Probably not very valid where the translation of the characters is concerned, says Dr. Kimball. Though the two men could possible have recognized Harris' page of characters as some form of Egyptian, in 1828 "neither Anthon, Mitchell (nor anyone else in the world for that matter) had seen much translated from the Egyptian." However, their judgments were sufficient, says Kimball, to convince Harris to give freely of his finances and personal devotion to aid the Prophet in publishing the Book of Mormon.

Through an examination of original sources Dr. Kimball also attempts to answer the question of the reliability of Harris' account of what actually took place between himself and Anthon. The practical significance of the event, which the author personally feels is not great, is also discussed at some length.

This fascinating investigation of one of the earliest events in the history of the Latter-day Saint church which can be examined historically today, does, I believe, achieve what the author hoped it would. It answers more questions than it raises, eliminates error, replies to some criticisms, and makes the story more understandable and credible than before.

(Dr. Kimball, incidentally, is scheduled to present a further study of this subject on October 10 at the Society's Twentieth Annual Symposium on the Archaeology of the Scriptures. His paper is entitled, "Are the 'Anthon Transcript' Characters Egyptian, Mesoamerican, or Phoenician?". Ed.)

112.2 POET DESCRIBES CHARLES ANTHON. By Claudia V. Stillman. Edgar Allan Poe (1809-1849), the great American poet and writer of tales of mystery and intrigue, left the world a personal description and evaluation of Charles Anthon. (It was Professor Anthon to whom Martin Harris delivered a copy of the characters from the gold plates of the Book of Mormon for examination in February, 1828. See Pearl of Great Price, Joseph Smith 1:64-65)

In an effort to give an impression of the "literati" or men of letters of New York City, Poe wrote an article for *Godey's Lady's Book* (May, 1846). He stated that his purpose was not to express popular sentiment but his own "unbiased opinion," and "to give at the same time very closely, if not with absolute accuracy, that of conversational society in literary circles." He added that with one or two exceptions, he was well acquainted with every author of whom he wrote, and it seems Dr. Anthon was included.

The following excerpts are taken from the book, *The Works of Edgar Allan Poe in One Volume* (P. F. Collier & Son Company: New York, 1927), pp. 1141-1143:

"DOCTOR CHARLES ANTHON is the well-known Jay Professor of the Greek and Latin languages in Columbia College, New York, and Rector of the Grammar School. If not absolutely the best, he is at least generally considered the best, classicist in America. In England, and in Europe, at large, his scholastic acquirements are more sincerely respected than those of any of our countrymen. His additions to Lempiere are there justly regarded as evincing a nice perception of method, and accurate as well as extensive erudition, but his 'Classical Dictionary' has

superseded the work of the Frenchman altogether. Most of Professor Anthon's publications have been adopted as textbooks at Oxford and Cambridge—an honour to be properly understood only by those acquainted with the many high requisites for attaining it. As a commentator (if not exactly as a critic) he may rank with any of his day, and has evinced powers very unusual in men who devote their lives to classical lore. His accuracy is very remarkable; in this particular he is always to be relied upon. The trait manifests itself even in his MS., which is a model of neatness and symmetry, exceeding in these respects anything of the kind with which I am acquainted. It is somewhat *too* neat, perhaps, and *too* regular, as well as diminutive, to be called beautiful; it might be mistaken at any time, however, for very elaborate copperplate engraving.

"But his chirography [penmanship], although fully in keeping, so far as precision is concerned, with his mental character, is, in its entire freedom from flourish or superfluity, as much *out* of keeping with his verbal style. In his notes to the Classics he is singularly Ciceronian—if, indeed, not positively Johnsonese.

"An attempt was made not long ago to prepossess the public against his 'Classical Dictionary,' the most important of his works, by getting up a hue and cry of plagiarism . . . . These attacks upon the New York professor are to be attributed to a *clique* of pedants in and about Boston, gentlemen envious of his success . . .

"Doctor Anthon is, perhaps, forty-eight years of age; about five feet eight inches in height; rather stout; fair complexion; hair light and inclined to curl; forehead remarkably broad and high; eye grey, clear, and penetrating; mouth well formed with excellent teeth—the lips having great flexibility, and consequent power of expression; the smile particularly pleasing. His address in general is bold, frank, cordial, full of *bonhomie.* His whole air is *distingue* in the best understanding of the term that is to say, he would impress any one at first sight with the idea of his being no ordinary man. He has qualities, indeed, which would have ensured him eminent success in almost any pursuit; and there are times in which his friends are half disposed to regret his exclusive devotion to classical literature. He was one of the originators of the late *New York Review,* his associates in the conduct and proprietorship being Doctor F. L. Hawkes and Professor R. C. Henry. By far the most valuable papers, however, are those of Doctor Anthon."

122.3 **BRANDEIS SCHOLAR TO SPEAK AT BYU.** Dr. Cyrus H. Gordon, renowned Semitic scholar, will be the guest speaker at the Society's forthcoming Annual Symposium, according to Virgil V. Peterson, chairman.

The Twentieth Annual Symposium on the Archaeology of the Scriptures will be held on the BYU campus, Saturday, October 10, 1970 (see below, 122.4, for details).

Dr. Gordon, chairman of the Department of Mediterranean Studies at Brandeis University. Waltham, Massachusetts, has accepted an invitation extended by the Symposium Committee and will be the featured speaker of the event. His subject will be, "America and the Ecumene of the Old Testament."

"Ecumene" is a Greek term meaning the whole of the civilized world. Thus, as Dr. Gordon will use the term in his paper, it refers to the entire world known to the authors of the Old Testament, especially as compiled in Genesis 10. He will also consider evidence for transoceanic contacts with the New World. " . . . I have a lot of new biblical material," he writes. " . . . . Entirely new factors have come to light, and I [shall] be glad to share them with you at the Symposium before I present them anywhere else in print or orally . . . . My presentation will be meaty but easy for everyone to understand."

Dr. Gordon will be remembered for his 1968 restudy of the Phoenician text from Paraiba, which records the voyage of a ship containing 15 mariners from Sidon, which landed in eastern Brazil in 531 BC (Newsletter, 111.01, 118.0). Outside the Book of Mormon, the Paraiba text is the first specific account to come to light of an Old World contact with the ancient New World.

For several years Dr. Gordon has believed that there is somehow a fundamental linkage between the early high civilizations of Middle America and those of the Near East. It is reported that he would like to organize a systematic search for "more definite traces" of ancient Old World influence on the civilizations of the New World.

Dr. Gordon's academic training covered Semitic, classical, and Indo-Iranian languages and culture. Since 1931 he has spent more than seven years in the Near East, engaged principally in archaeological excavation and exploration. In the 1950's he became a controversial figure over his demonstration that the spoken language of the ancient Cretan hieroglyphic and Linear A scripts was West Semitic.

Dr. Gordon's published books include: *Introduction to Old Testament Times, The Ancient Near East, Ugaritic Textbook, Ugarit and Minoan Crete, The Common Background of Greek and Hebrew Civilizations, Evidence on the Minoan Language,* and *Forgotten Scripts: How They Were Deciphered and Their Impact on Contemporary Culture.*

A selected bibliography of Dr. Gordon's recent research on evidence of transatlantic crossings in pre-Columbian times, follows:

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> 1969a "Toward a History of Ancient America," *Dialogue: A Journal of Mormon Thought,* Vol. 4, No. 2 (Summer), pp. 64-71.

Fig. 9. Dr. Cyrus H. Gordon.

Fig. 10. Archaeological objects from pre-Columbian Mesoamerica that will figure in Dr. Gordon's presentation, "America and the Ecumene of the Old Testament." LEFT: "Mediterranean merchant prince," about AD 300, from Guatemala. RIGHT: Negroid type, Post-Classic period, from Mexico.

1969b "The Metcalf Stone," *Manuscripts*, Vol. 21, No. 3 (Summer), pp. 158-168.

Lear, John

1970 "Ancient Landings in America: An American Indian Tribe May Have Ancestors in Common with the Hebrews of the Bible," *Saturday Review*, July 18, pp. 18-19, 34. (Based on recent publications by Cyrus H. Gordon.)

Newsletter and Proceedings of the SEHA, 111.01, 116.40, 118.0, 118.2

122.4 SYMPOSIUM DATE NEAR. The Twentieth Annual Symposium on the Archaeology of the Scriptures is less than a month away. The printed program containing full details of the October 10 event will soon be mailed to all SEHA members.

Arrangements for the Twentieth Annual Symposium include the following:

TIME: Saturday, October 10, 1970, 8:00 a.m. to 4:00 p.m.

PLACE: Brigham Young University, Provo, Utah, in the Madsen Recital Hall of the Franklin S. Harris Fine Arts Center.

INVITED: All members of the Society for Early Historic Archaeology and their friends; also, all other persons who are interested in the archaeology of the Scriptures, i.e. Bible, Book of Mormon, and Pearl of Great Price.

ADMISSION: Members and their partners will be admitted free of charge upon presentation of the membership card. Others will be charged $1 per person.

AT THE DOOR: Membership in the Society may be purchased at the door, where SEHA and other publications on archaeology may also be obtained.

DISCUSSION PERIODS: Following the reading of most of the papers, ten minutes will be provided for questions and comments from the floor and responses on the part of the author.

LUNCHEON: Arrangements are being made for a noon meal in connection with the Symposium. The Society's guest speaker (see above, 122.3) will be in attendance to answer questions concerning his paper, which is scheduled for 11:15 a.m., just preceeding the luncheon.

PUBLICATION: Selected papers will be published from time to time during the coming year in the *Newsletter and Proceedings*, at the discretion of the editor.

BUSINESS MEETING: A brief but important business meeting of the Society will be held in connection with the Symposium. The main purpose will be to ratify the articles of incorporation which the SEHA Executive Committee has been in the process of perfecting for more than two years. All members are urged to be present.

122.5 EARN DEGREES IN ARCHAEOLOGY, ANTHROPOLOGY. Two Master of Arts degrees in archaeology and a Bachelor of Science degree in anthropology were awarded by Brigham Young University at its summer convocation, held on August 21.

Tim M. Tucker of Silver City, New Mexico, earned one of the MA degrees. His thesis was entitled, "Excavations in Mound III, Chiapa de Corzo, Mexico." Mr. Tucker's field work at Chiapa de Corzo in 1965 was referred to in the Newsletter, 96.73.

Richard B. Stamps of Oakdale, California, earned the other MA degree. His thesis was entitled, "A Study of Late Classic Maya Architecture at Santa Rosa Xtampak, an Archaeological Site in the Chenes Region of the Yucatan Peninsula." Mr. Stamps' field work at Santa Rosa in 1969 was reported briefly in the Newsletter, 112.30 and 113.4.

David Wyndham Murray, Jr., of Northridge, California, received the BS degree.

122.6 NEWSLETTER REPRINT AVAILABLE. By Claudia V. Stillman. An article from the *Newsletter and Proceedings* on presumed Old World transatlantic contacts with ancient America has been reprinted and bound in an attractive paper cover by the New England Antiquities Research Association of North Salem, New Hampshire.

The nine-page article is entitled, "Did the Phoenicians Cross the Atlantic? A Study of Transoceanic Diffusion, 1968-69." It was reprinted without change and by the editor's permission from No. 118 of the *Newsletter and Proceedings*, dated January 12, 1970.

Because of recent evidence brought to light by the NEARA, linking certain stone ruins in New England to the Bronze Age of western Europe, the organization was interested in Dr. Christensen's findings on the subject of ancient transoceanic crossings. The association is distributing the reprint to tourists visiting the ruins at Mystery Hill. (Newsletter, 97.20, 118.0, 121.2.)

As a courtesy to the SEHA the New England group has supplied a limited number of copies of the reprint. Members may request a free copy by mail from the Society office, 140 Maeser Building, BYU, Provo, Utah 84601. In each case it will be counted against the member's entitlement of five "free past publications" per year (Newsletter, 89.4).