

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.

126.0 THE ANTHON TRANSCRIPT: EGYPTIAN, MESOAMERICAN, OR PHOENICIAN? By Stanley B. Kimball, professor of history, Southern Illinois University. A paper read at the Twentieth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University on October 10, 1970. Read in behalf of Dr. Kimball by Norman H. Steggell, a junior majoring in archaeology at BYU.

Since we do not know for sure that the so-called Anthon Transcript is actually the original, or even a faithful copy, of what Martin Harris showed to Professors Charles Anthon and Samuel L. Mitchill in 1828,¹ the task of determining the nature and meaning of its characters is much more complicated and frustrating than if we knew we were in possession of an authentic though unknown text. Over the years, however, a number of suggestions have been presented and attempts made to show that the characters are some form of Egyptian, Mesoamerican, or even Phoenician writing.

EGYPTIAN SCRIPTS

Since there is ample historical evidence that at the time of Lehi the Egyptian language and culture were dominant in the Near East and had an important influence in Palestine in particular, and since the Book of Mormon clearly informs us that the plates of Laban were written in Egyptian, that Lehi was bilingual and trained his sons in Egyptian, and that the Nephite record itself was written in a "reformed" or modified Egyptian,² there is good reason to suppose that the characters of the Anthon Transcript ought to bear some semblance to known Egyptian scripts.

Several writers have pointed out that the characters of the Transcript have a relation to either the hieratic or demotic Egyptian script. One of the first to

do this was R. C. Webb, who in 1915 wrote that "the entire screed closely resembles a manuscript in some ancient form of Egyptian hieratic," and again in 1936 that, "several of the figures are nearly identical with those found in hieratic documents of various periods; others might be classed as attempts—not wholly successful, in several cases—to copy familiar characters in that style of writing, and others, again, while having no familiar correspondents in known Egyptian originals, are closely approximated to the type and resemble no other form of script."³

In 1942-44 Ariel L. Crowley published a series of articles in the *Improvement Era*⁴ demonstrating the close relationship of most of the Transcript characters with known Egyptian hieratic and demotic characters. In 1959 Harvey Seibel of the Reorganized Church of Jesus Christ of Latter-Day Saints concluded that of the "135 separate characters presented to Professor Anthon's attention, 97 were exact duplicates of those found in a demotic dictionary."⁵

In 1956 I had an interview with Professor William C. Hayes of the Metropolitan Museum of Art in New York City, one of the world's leading Egyptologists, who identified several of the characters as resembling hieratic. Particularly striking were some numerals. Also in 1956, Elder Paul M. Hanson, president of the RLDS Council of Twelve, wrote to Professor Hayes for his opinion of the Transcript. Professor Hayes answered, "The inscription . . . could

conceivably have been an inaccurate copy of an Egyptian account, or something of the sort, written in hieratic script."⁶ A more recent opinion has been voiced by Dee Jay Nelson who holds the view that the Transcript "could be classified as a form of hieratic."⁷

Not only, however, are these opinions inconclusive; they are even debatable. The clearest result to come from the ingenious and pioneering efforts of Crowley, and also those of Seibel and others, is that they demonstrate the definite resemblance of the Transcript characters to Egyptian characters (something we should of course expect, since the document is alleged to be written in "reformed Egyptian"). But this does not prove that the Transcript is authentic, that the characters record connected thought, or that they are Egyptian. (Indeed, 12—almost half—of our English-Latin characters appear also in the Cyrillic alphabet, but this fact never has given and never will give anyone any insight whatever into Russian, Serbian, or Bulgarian.)

Also, it must be pointed out that there are so many variant hieratic and demotic characters that the affinity of many other writing systems with ancient Egyptian could also probably be proved. Two obvious examples are Meroitic, "a baffling and still largely undeciphered Egyptian script which developed out of demotic under circumstances remarkably paralleling the purported development of Nephite writing," and the "still largely undeciphered ... Rifaud Papyrus ..."⁸

A mildly humorous and far-out example of parallels is the self-invented shorthand of the diary of William Byrd (1674-1744) of Virginia, which contains some symbols very similar to those of the Transcript.⁹

Furthermore, in contrast to the rather favorable response of Professor Hayes, two other equally famous Egyptologists answered Hanson negatively: Sir Alan Gardiner of Oxford, England, wrote, "I see no resemblance between the characters of which you sent me a photograph and any form of Egyptian writing;" and John A. Wilson, professor of Egyptology at the University of Chicago, responded, "This is not Egyptian writing as known to the Egyptologists. One must recognize that the words 'reformed Egyptian, being handed down and altered by us according to our manner of speech' could be used to remove their context from the professional analysis of the Egyptologists."¹⁰

MESOAMERICAN SCRIPTS

If the case for the Transcript characters' being Egyptian in origin appears less than absolute, it is

nonetheless much stronger than any of the other arguments. The basis for the characters' being somehow connected with Mesoamerican scripts is of course that, assuming some pre-Columbian peoples were descended from the Book of Mormon peoples, it would not be unreasonable to expect some connection between their respective systems of writing.

Perhaps the earliest suggestion that the Transcript characters bore some relation to New World scripts was made by Dr. Augustus Le Plongeon, a friend of John Taylor, then president of the Mormon church. In July, 1892, Dr. Le Plongeon wrote to D. M. McAllister of Salt Lake City that several of the characters resembled characters in the Maya codices (see below, 126.3). He then attempted to identify six characters and give their translation from Maya.¹¹

Ariel L. Crowley has also speculated in a fascinating way in an attempt to show the relationship of the Transcript characters to a pre-Inca inscription, a linear script reported in 1889, and some Maya glyphs.¹² A recent discovery of still another possible linear script—from Preclassic Mexico—is of considerable interest in this respect (Newsletter, 102.2, 112.0).

There is also the romance of the Amuzgus Plates, which have recently come to light. These five very small gold plates, reported unearthed in the state of Oaxaca in southern Mexico in 1957, are covered on both sides with a mixture of Anthon-Transcript-like and Maya-like characters. Preliminary investigation of these plates suggests that they are forgeries for a variety of reasons, including the facts that in their inscriptions there is a mixing of writing systems widely separated in time; that there is evidence that some of the symbols were copied from two surviving Aztec hieroglyphic manuscripts; and that, although they contain some copper, there is no evidence of patination as would be expected on authentic ancient plates. (Cf. Newsletter, 78.7.) The case of the Amuzgus Plates, however, has not been exhaustively examined and is therefore still open to investigation.¹³

The latest and by far the most scholarly and ambitious attempt to relate the Anthon Transcript to native American scripts is the work of Carl Hugh Jones, curator of anthropology at the Nebraska State Historical Society (see Fig. 1). He presented a paper entitled "The Anthon Transcript and Native American Scripts" at the Nineteenth Annual Symposium on the Archaeology of the Scriptures, held at Brigham Young University in 1969 (Newsletter, 116.1). His impressive conclusion is that there is a valid comparison to be made between the characters of the Anthon Transcript and those inscribed on a roller stamp found at La Venta and on another found at Tlatilco, southern Mexico.¹⁴

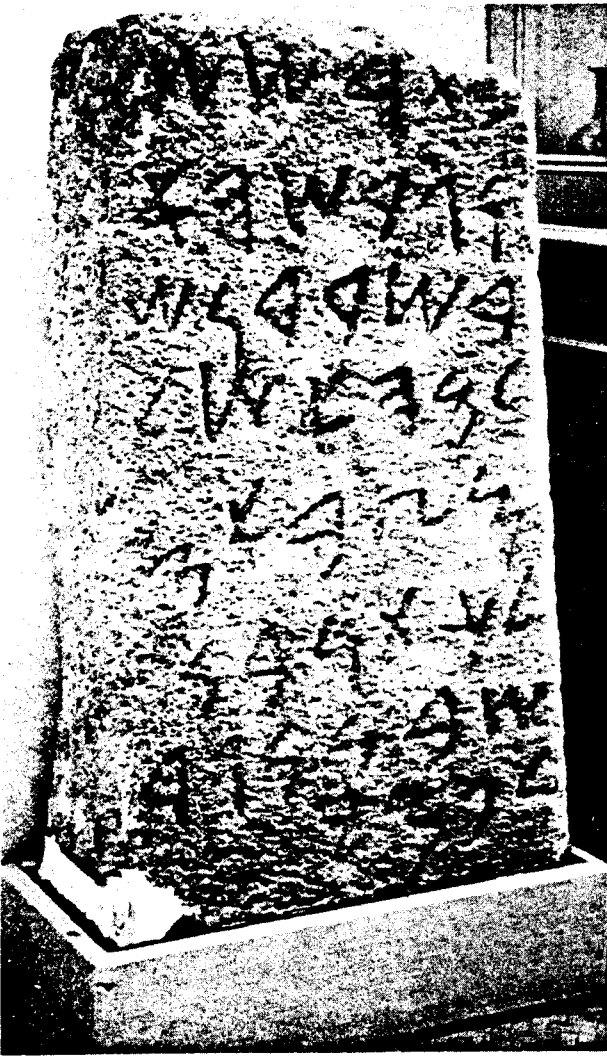


Fig. 2. An example of Phoenician writing. The Nora Stone, found at the ruins of a Phoenician colony on the southern coast of the Island of Sardinia, Italy. Albright believes the Nora Stone dates to the ninth century BC.

PHOENICIAN SCRIPT

The most far-out proposal with regard to the Transcript characters, however, is that of a possible Phoenician affinity (see Fig. 2). While the Phoenician theory of the origin of ancient American civilization was urged long ago, perhaps the first to postulate that the Anthon Transcript characters may in some way be connected with the writing of that Old World civilization was the above-mentioned Le Plongeon, who in the same letter to McAllister in 1892 suggested that they "may be more similar to the Old Phoenician."¹⁵

In relation to this theory of New World origins in general (not the Transcript as a possible Phoenician

inscription in specific), Ross T. Christensen of the BYU Department of Anthropology and Archaeology is currently engaged in research. Particularly interesting is his hypothesis that the Mulekites were largely Phoenician in their ethnic origin. (Newsletters, 111.0, 115.2, 118.0.)

CONCLUSION

In conclusion, I am forced to say that the research done on the Anthon Transcript to date has accomplished little more than to define the problems connected with it. Much more work needs to be done on every aspect before we shall be in a position to explain and interpret it adequately.

NOTES

¹See my study, "The Anthon Transcript: People, Primary Sources, and Problems," *Brigham Young University Studies*, Vol. 10, No. 3 (Spring, 1970), pp. 325-352. (This earlier article was reviewed in the Newsletter, 122.1. Dr. Kimball describes the present Symposium paper as "a spin-off from my full-dress study . . . published in . . . *BYU Studies*." Ed.)

²1 Nephi 1:2, Mosiah 1:4, Mormon 9:31-34. Other than the fact that Egyptian was a world language, just why orthodox Jews would keep their sacred books in Egyptian is not clear. The space-saving argument is not conclusive. For Egyptian cultural influence in the ancient Near East see Hugh Nibley, *Lehi in the Desert* (Bookcraft: Salt Lake City, 1952), and *An Approach to the Book of Mormon* (Deseret News Press: Salt Lake City, 1957).

³R. C. Webb, *The Case Against Mormonism* (L. L. Watton: New York City, 1915), p. 22, and *Joseph Smith as a Translator*, (Deseret News Press: Salt Lake City, 1936), p. 5. Robert C. Webb is the pseudonym used by J. C. Homans, who entered the lists on the side of the LDS church during the Bishop Spalding controversy concerning the Book of Abraham. (Cf. Newsletter, 105.13. Ed.)

⁴Ariel L. Crowley, "The Anthon Transcript," *Improvement Era*, Vol. 45, Nos. 1, 2, and 3 (January, February, and March, 1942); Vol. 47, No. 9 (September, 1944). (See on the same subject *idem.*, *About the Book of Mormon*, pp. 5-59. Ed.)

⁵Harvey Seibel, "A Christian Looks Towards the Book of Mormon," *Zion's Advocate*, February, 1959, p. 23.

⁶Paul M. Hanson, "The Transcription from the Plates of the Book of Mormon," *The Saints Herald*, November 12, 1956, p. 6.

⁷Dee Jay Nelson, *Joseph Smith's Eye of Ra* (Modern Microfilm Co.: Salt Lake City, 1968), p. 26. If not especially important, this view of a writer for the Modern Microfilm Company is certainly interesting. Perhaps the most recent exposé from this publisher, Jerald and Sandra Tanner's *Archaeology and the Book of Mormon* (1969), should be mentioned. As with all the rest of this company's fascinating publications, it is a joy to read the esoterica they come up with and a sorrow to note their wrong-headedness and unwarranted conclusions. The work of the Tanners—two clever and industrious but negative and untrained people—however, poses small threat to the Church. This new book's section on the Anthon Transcript, pages 12-22, a compendium of interesting but out-of-context snippings compiled for the purpose of discrediting the Church, is quite unconvincing.

⁸Hugh Nibley, *Since Cumorah* (Deseret Book Company: Salt Lake City, 1967), p. 168.

⁹"A Diary Decoded" and "Lost Moment of History," *Newsweek*, March 10, 1958, p. 112. I am indebted to Carl Hugh Jones of the Nebraska Historical Society for this fascinating item.

¹⁰Hanson, *loc. cit.*

¹¹J.M. Sjodahl, "Book of Mormon Characters," *Improvement Era*, Vol. 27, No. 2 (December, 1923), pp. 146-148. Le Plongeon (1826-1908), an MD, and his wife Alice were the authors of such popular works as *Here and There in Yucatan* (New York, 1886) and *Queen Moo and the Egyptian Sphinx* (New York, 1896), as well as some apparently solid work such as "Mayapan and Maya Inscriptions," *Proceedings of the American Antiquarian Society*, Vol. 6 (1882), pp. 246-282.

¹²Ariel L. Crowley, "The Anthon Transcript and the Maya Glyphs," *Improvement Era*, September, 1952, pp. 644-645. (See also Crowley's chapter of the same title in his *About the Book of Mormon*, pp. 56-59. Ed.)

¹³See Jose O. Dávila, "A Study of the Amuzgus Gold Plates" (Puebla, Mexico, 1963). Privately published. 30 pp.

¹⁴Mr. Jones was kind enough to send me a copy of his 19-page paper, which concludes with the words, "... the striking similarities of the several other characters ... support the thesis that the Tlatilco roller stamp is indeed an archaeological example of the type of script present in the Anthon Transcript." (Mr. Jones' paper was later published in full, with revisions, in Newsletter, 122.0. Ed.)

¹⁵Sjodahl, *op. cit.*, p. 147.

126.1 SYMPOSIUM CHAIRMEN CHOSEN, DATE SET. Clark S. Knowlton has been named chairman and Sidney B. Sperry, honorary chairman, of the forthcoming Twenty-First Annual Symposium on the Archaeology of the Scriptures, and the date has been set for Saturday, October 16.

The two chairmen were selected by the SEHA Board of Trustees at a meeting held on June 24 (Newsletter, 125.1).

Dr. Knowlton is a professor of sociology at the University of Utah and the director of its Center for the Study of Social Problems. In 1946 he was a member of the first archaeology class taught at BYU by M. Wells Jakeman. He has also served as a trustee (formerly, general officer) of the Society since 1952. In 1968 he was elected SEHA vice-president. He was chairman of the Society's Nineteenth Annual Symposium in 1969. (Newsletter, 9.03, 33.1, 109.21, 116.1.)

Dr. Sperry is a professor emeritus of Old Testament languages and literature at BYU and has served as a faculty member of that institution since 1932. Since undertaking field research in archaeology in 1931-32 as a student at the American School of Oriental Research in Jerusalem he has devoted his scholarship largely to textual criticism. He assisted in founding the BYU Department of Archaeology in 1946. Since 1950 he has been a Life Member of the SEHA and from 1959 to 1970 served as a member of the Society's Executive Committee. He has participated a number of times in the Annual Symposium and has several times served as a member of the Symposium Committee. (Newsletter, 63.12, 121.0.)

Dr. Knowlton has selected the following to assist him as members of the 1971 Symposium Committee: Ross T. Christensen (assistant chairman), Paul R. Cheesman (local arrangements), M. Wells Jakeman, Virgil V. Peterson, Welby W. Ricks, Sidney B. Sperry, and Claudia V. Stillman (secretary).

Dr. Knowlton has invited each member of the SEHA to prepare a paper for possible reading at the October meeting. Any member who wishes to so participate should submit a one-page abstract of his proposed paper to the Symposium Committee, 140 Maeser Building, BYU, Provo, Utah 84601.

The deadline for receiving such abstracts is September 7, according to Dr. Knowlton. This will allow the Symposium Committee time to make its selections and prepare a printed program prior to October 16.

A multilithed letter dated July 20 has been mailed to all Society members. The letter contains Dr. Knowlton's invitation, together with necessary instructions. (Should there be any member who failed to receive this letter, he may contact the Symposium Committee and another copy will be sent.)

126.2 THE FACES OF ANCIENT AMERICA. A review of *The Art of Terracotta Pottery in Pre-Columbian Central and South America*, by Dr. Alexander von Wuthenau of the University of the Americas, Mexico City (Crown Publishers: New York City, 1970; 203 pp.; 350 illust.; translated from the original German version entitled *Altamerikanische Tonplastik*). Review by Benjamin Urrutia of Guayaquil, Ecuador, a junior majoring in archaeology at BYU.

Especially commendable about this work is its orderly and systematic arrangement. Before getting to his principal subject matter, Dr. von Wuthenau presents three chapters of an introductory nature: on chronology, on techniques, and on sites. Following this, the main body of the book is divided into seven chapters corresponding to seven archaeological areas: (1) the South (Guerrero and Morelos); (2) the Central Plateau; (3) Puebla and Oaxaca; (4) the East (the Gulf Coast and its hinterland); (5) the West (Chupicuaro, Michoacán, Nayarit, Jalisco, and Colima); (6) the Maya Region (Guatemala, Yucatan, and Chiapas); and (7) connections with El Salvador, Colombia, and Ecuador. In addition, each chapter is subdivided according to period: usually Preclassic, Classic, and Postclassic. In this manner the objects of Dr. von Wuthenau's study—anthropomorphic ceramics, i.e. mostly human figurines—are presented in their geographical and chronological contexts.

The beautiful color photographs that illustrate this handsome volume were taken by the author himself, who "was careful to illuminate the objects more or less from above; the reason being that the pre-Columbian artists worked, presumably without exception, in direct sunlight." Thus the photographs, produced by this and other techniques of the author, represent the ceramic portraits as they were seen by their creators.

As we have indicated, the sculptures of *The Art of Terracotta Pottery* represent human beings. "One of the most startling things they reveal is an awareness and even an intimate acquaintance on the artist's part with the main characteristics of *all the races of mankind*" (italics in the original).

Dr. Cyrus H. Gordon has stated several times that "Alexander von Wuthenau has observed that the myriads of ceramic sculptures from ancient Mesoamerica portray no American Indian types prior to AD

300, but only Far Easterners, African Negroes and various Caucasians—especially Mediterranean types, including Semites" (cf. Newsletter, 125.0, pp. 8-10). In other words, if Drs. von Wuthenau and Gordon are right, and if the ceramics of the time do reflect the characteristics of the people then living, during the Preclassic period there did not yet even exist an "American Indian" race in Mesoamerica. The "Semitic" element, however, was very much present. This would tend to confirm the view that the Book of Mormon accurately reflects the conditions of ancient Mesoamerica.

The confirmation is all the more striking because of Dr. von Wuthenau's apparent lack of acquaintance with the Nephite record. There is in fact only one reference in the entire volume to the Book of Mormon, and that is in a footnote on p. 49: "These discoveries may eventually make it obsolete to regard as mere childish nonsense certain indications in the *Book of Mormon* regarding the presence of Jewish elements in ancient America . . ."

Here we should like to warn the readers not to become "hung up" on the footnotes. Such was the sad case of Karl E. Meyer, a *Washington Post* correspondent who also reviewed the book under discussion. In his review (*Life*, October 16, 1970): (a) only two out of 13 paragraphs are concerned with the book supposedly under review, (b) these two statements are derived from the footnotes in the book, and (c) both are inaccurate. To avoid falling into similar errors, the reader should bear in mind that the important matters are to be found in the body of the text, while footnotes contain only secondary material.

An important thread running through the whole book is the subject of the "Semitic" presence, to which we have already referred. The terracottas under study represent "all kinds of white people, *especially Semitic types*" (italics added). Of the nearly 350 illustrations selected for the book, 39 are identified by the author as "Semitic"—one in eight. We personally believe that many others of the "Caucasian" examples should also be considered "Semitic". We should not be surprised, in fact, if the charming images of the "pretty lady" school of Late Preclassic Guerrero should turn out to be likenesses of Nephite maidens.

In contrast, apparent representations of Negroes are few and far between, by no means as abundant as those of "Semites". On the other hand, "it is precisely the Negroid representations which often indicate personalities of high position, who can unhesitatingly be compared to the outstanding Negroes who served as models for great works of art in Egypt and Nigeria" (p. 187). Perhaps the most impressive photograph in the entire volume is the color plate (p. 113) of a

splendid ceramic head with a Negro-like face found in Oaxaca in a postclassic Mixtec context. (The same photograph may be seen in the Newsletter, 122.3, and 125.0—Slide 3. Ed.)

Dr. von Wuthenau mentions “Negro” representations from the Province of Esmeraldas in Ecuador (p. 178) and includes a photograph (p. 179). The possible presence of Negroes is also noted for the adjacent southwestern portion of Colombia.

The author is probably unaware that Esmeraldas is today inhabited mostly by Negroes, whose origin is a mystery. The traditional explanation is that they are the descendants of castaways from a wrecked slave ship, and this in fact may explain part of the population but not all. According to local inhabitants, “an ancient and powerful race of long-haired Negroes” were there well before the shipwreck in question.

Quite apart from anthropological, archaeological, and historical questions that are raised—and from the book’s contributions to scriptural study—it is well worth having, if only to view its beautiful illustrations. The artwork and the technique are admirable to say the least; their contemplation cannot but induce a feeling of brotherhood toward all men.

126.3 PORTION OF NEW MAYA CODEX EXHIBITED. A review of “Manuscript Part May Alter Theories on Maya Religion,” by George Gent, in *The New York Times*, April 21, 1971. Review by Bonny A. Fifield.

Eleven fragmentary pages, once part of a complete Maya codex, were publicly exhibited for the first time on April 21 at the Grolier Club in New York City (see Fig. 3). Though their existence had been known to a few people for several years, they have only with this showing become focused in the spotlight of professional attention.

The find has aroused much speculation and skepticism. Prior to the past decade, only three Maya codices have been known to exist: the Codex Dresdensis, housed in the Bibliothek zu Dresden; the Codex Peresianus, preserved in the Bibliotheque Nationale de Paris; and the Codex Cortesianus, sheltered in the Biblioteca Nacional, Madrid. (There is also, to be sure, the Codex Troano, which turned up in the possession of a private person, Juan Ignacio Miro, also of Madrid. But the latter two, once thought to be separate works, are now known to be merely parts of the same codex, now called the Tro-Cortesianus.) These three surviving examples of Maya books were taken to Europe during the Spanish Conquest and thus preserved from climatic and human destruction.

Dr. Michael D. Coe, an archaeology and anthropology professor at Yale University, who announced

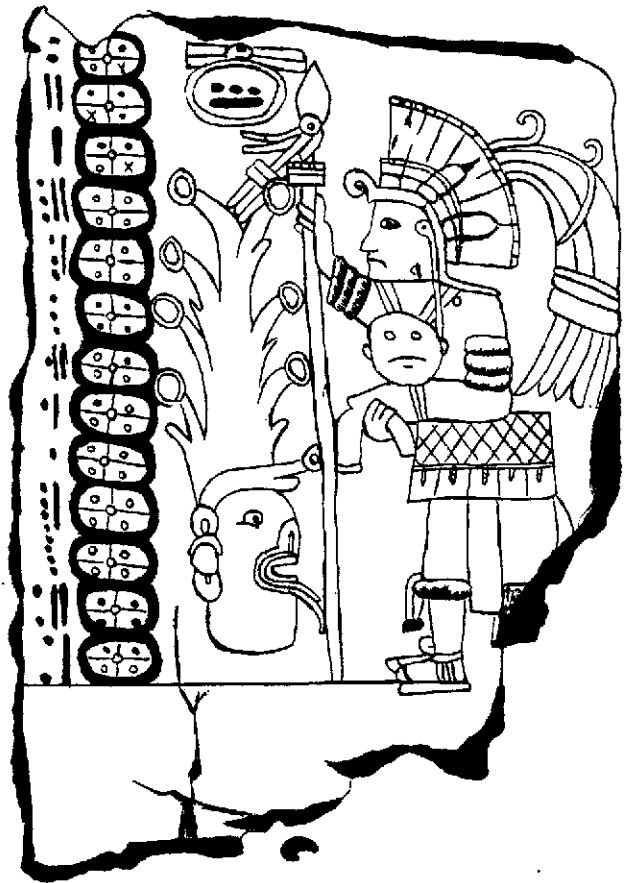


Fig. 3. A page from the newly-reported Maya codex exhibited at the Grolier Club in New York City. The column of circles on the left indicates the days on which the phases of Venus fall.

the discovery, noted that extensive microscopic tests had not yet been performed on the fragments. He stated however, according to Mr. Gent, *New York Times* reporter: “I’ll stake my professional reputation on it and date it as Late Maya, somewhere between AD 1400 and 1500.”

The newly-discovered codex is reported to show the four phases of the planet Venus and convey the Maya belief that all four periods, not just the first as scholars formerly understood, are threatening to human beings.

“Codex” (plural, “codices”) is a term used by Old World archaeologists in reference to “manuscript books, especially of scriptures, classics, or ancient annals.” Americanists have adopted the word and use it in reference to “screen books” found in Mesoamerica, whose pages fold upon one another like the pleats of an accordion.

The areas of high civilization in Mesoamerica often have a hot, humid climate, which must have contributed to the rapid deterioration of the delicate pages, which were generally made of bark cloth. The known Maya codices are thus rare and priceless relics

of the religion and beliefs of the once-great civilization.

Although the reporter has called the new codex fragment "...only the fourth such document known to be in existence and the first to be discovered in more than a century..." this is not precisely the case. Two other fragments have recently been found by the BYU-New World Archaeological Foundation, but because of their deteriorated condition, much to the dismay of scholar and layman alike, the delicate pages are fused together, such that at present they cannot be parted. They were discovered in the course of excavations by Pierre Agrinier at the ruins of Mirador, Chiapas, Mexico.

We understand that these fragments were reported by Mr. Agrinier at the New-World Writing-Systems Conference, held July 22-24, 1970, at the American Museum of Natural History in New York City. His paper has not yet been published, but we anticipate its appearance under the auspices of the BYU-NWAF.

126.4 ELEVEN EARN DEGREES. By Bonny A. Fifield. One Master of Arts and five Bachelor of Arts degrees in archaeology, and five Bachelor of Science degrees in anthropology, were awarded by Brigham Young University at the spring convocation held on May 28.

James Marvin Mock of Provo, Utah, earned the MA degree. His thesis was entitled, "Archaeology of Spotten Cave, Utah County, Central Utah." Mr. Mock received his BA degree from BYU in 1966 with a major in archaeology and a minor in anthropology. In 1967 he was appointed assistant director of the Museum of Arts and Sciences of Grand Junction, Colorado. (Newsletter, 96.76, 99.31, 101.7.)

Bachelor of Arts degrees in archaeology were awarded to Robin De Jong, Richland, Washington; Don Forsyth, Los Angeles, California; Bonnie Marie English Lapray, Mesa, Arizona; Nona Marie Patterson Parkin, Leawood, Kansas; and Les Wikle, Concord, California.

Bachelor of Science degrees in anthropology were awarded to Walter Lansing Ames, Burbank, California (second major: Asian studies); Susan Jane Barnes, La Crescenta, California; Stephen G. Biddulph, Rexburg, Idaho; Michael Floyd Cooley, Los Angeles, California (second major: sociology); and Nancy Darlene Glauner, Shoshone, Idaho (second major: archaeology).

126.5 BOARD PASSES BY-LAW. The SEHA Board of Trustees has passed its first by-law following legal incorporation of the Society on October 10, 1970 (Newsletter, 123.2).

At a meeting held on June 24 the Board voted the following:

All provisions of the Constitution adopted by the Society on July 27, 1967, shall henceforth continue in effect, except as modified in the Articles of Incorporation adopted by the Society on October 10, 1970.

The purpose of this first by-law is to assure the smooth transition of the Society into a new phase of its existence. Under incorporation most of the Society's operations—its publications, the Annual Symposium on the Archaeology of the Scriptures, details of organization and membership, etc.—will continue with little change from the former program.

The former Constitution was worked out by Society leaders over a long period of time (Newsletter, 102.00). The principal changes which the new Articles of Incorporation have brought about are in the manner of electing officers. Formerly, an Election Meeting was held every third year, at which the Society's president and vice-president, together with new members of the Executive Committee, were chosen by the electors, i.e., the Research Patrons.

Under the present Articles of Incorporation elections are held at an Annual Meeting of Research Patrons at which only members of the Board of Trustees (formerly the Executive Committee) are elected. The administrative officers—president, vice-president, and secretary and treasurer—are not elected at the Annual Meeting but are later appointed by the Board of Trustees.

126.6 FREE LECTURE-OUTLINES AVAILABLE. By Bonny A. Fifield. Four one-page handouts containing outlines and references, which supplemented lectures on archaeological topics given during the BYU campus Education Week, June 8-11, are available. Society members may obtain them at the SEHA office, 140 Maeser Building, BYU, Provo, Utah 84601.

The lectures were delivered by Dr. Ross T. Christensen on the theme, "Book of Mormon Archaeology—Trends of 1971." The daily lecture titles were:

"Thor Heyerdahl: Transoceanic Voyages as Antiquarian Experiments"

"Cyrus H. Gordon: Semiticist Turned Americanist"

"Many Crossings before Columbus"

"Latter-day Saints Rise to the Challenge."

These handouts are free of cost and do *not* count against the five "free past publications" per year to which SEHA members are entitled.