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Editors(s): Ross T. Christensen

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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.

143.0 IN HONOR OF SIDNEY B. SPERRY. Memorial address by Ellis T. Rasmussen, professor of ancient scripture and dean of Religious Instruction at Brigham Young University. Presented at the Twenty-sixth Annual Symposium on the Archaeology of the Scriptures and Allied Fields, held at Brigham Young University on October 8, 1977.

HAVING BEEN ASKED to pay a tribute to my old teacher, Dr. Sidney B. Sperry, my "Old Master," as I fondly used to refer to him, and having participated in his funeral—his "graduation"—only a month ago, on September 9, I think it well to say now some of the many things there was no time to say then.

As Dana Pike was talking about the "minor prophets" just this morning, I recalled how Dr. Sperry used to begin his discussion of them. Jonah was one of the first he would mention, and he would say concerning the miracle of the great fish (Jonah 1: 17-2: 10), "Now you needn't be so troubled about the Lord preparing a big fish to swallow a prophet, particularly only a minor prophet!" Then he would go on with his discussion about the greater miracle: the conversion of Nineveh to repentance. (The paper read at the 1977 Annual Symposium by Dana M. Pike is entitled "Jonah's Nineveh: Is There a Historical Setting?" See Newsletter, 141.3. Ed.)

I recall also what he would say when someone came in and found him at his desk (as you see him in the current issue [October, 1977, p. 6] of *BYU Today*). If the visitor asked, "Well, Dr. Sperry, how are you today?" the answer might be, "Oh, pretty good, so far as I'm translated correctly." Some of you have heard that response. I think it would not be facetious to say that Dr. Sperry probably is now "translated correctly" into the spirit world.



Sidney Branton Sperry, 1895-1977.

Concerning that place, I have often heard him say jokingly, "I'll have to wait till I get there and ask Isaiah" or some other ancient leader. I have no doubt he is doing just that; he was a great soul.

EARLIER TRIBUTES

I am aware, of course, of the tribute which David Yarn prepared in 1969 when we of the Religion faculty had a testimonial in honor of Dr. Sperry. There was brief mention of his post-doctoral work in archaeology at the American School of Oriental Research in Jerusalem and of his subsequent scholarly pursuits. That caused me to do some browsing in some other writings. I looked, for instance, in the correspondence files. There I came upon a letter from our dear and also departed friend, West Belnap. West wrote to him at the conclusion of the year, back in 1964:

Your encouragement and help through the years has been appreciated very much. I am grateful for the direction that you gave to my life while I was an undergraduate student. Your great teaching ability and research ability have endeared you to many.

CHEMICAL PROBLEM

There were also copies of letters he had written to various people:

Dear Brother Malmrose:

I get so many letters involving difficult technical matters in the Book of Mormon that it is sometimes hard to keep up with the correspondence. . . .

I can almost hear him sigh as he launches into it:

The second problem you raise involving the "sixteen small stones" which the brother of Jared "did molten out of a rock" [Ether 3: 1] requires a knowledge of chemistry to answer in any satisfactory manner. As a former metallurgical chemist I'll do my best to give a reasonable answer. Note the following facts: (1) The brother of Jared does not give us the method he used in melting the rock. (2) We have no clues regarding the chemical composition of the rock he used, a vital fact needed in estimating the temperature at which it would melt. (3) We do not know what necessary common chemical substances were available to the brother of Jared, but obviously he had to have fluxes to mix with the powdered silica he had in order to get a melt of glass-like character. I am going to assume that the brother of Jared could, without too much difficulty, get access to potassium carbonate (K_2CO_3) by burning to ash large quantities of wood. Moreover, we may assume that he had access to lime ($CaCO_3$), powdered charcoal, and possibly even sodium sulphate (Na_2SO_4) from old lakebeds. The Lord may even have given him some instructions, but let us assume he went about the process in his own way, somewhat as follows: First, he would construct a small furnace with suitable rocks and rig up a crude blower to attach to it, made up of skins of animals. Second, we may reasonably assume that he had ceramic jars into which he could put the materials to be introduced into the furnace.

I cannot imagine anybody more patient than Dr. Sperry in explaining to an inquirer just how it could

have been done, and with such detail and such constructive thought! He wanted all to realize that the Book of Mormon is not an incredible account. He continued:

The "mix" he would finally put into the jar or jars would likely be made up of the following: (1) finely powdered rock, (2) potassium carbonate (K_2CO_3), (3) possibly a little powdered lime derived from the rock itself or from limestone rock, (4) possibly a little sodium sulphate (Na_2SO_4). Actually, all that would be needed would be the materials in (1) and (2). The furnace would be heated with quantities of charcoal, aided by the blower.

By heating potassium carbonate to a bright red heat with finely powdered silica a very fusible silicate is obtained which, upon cooling, forms a glassy solid. Since he had to have "sixteen small stones" these could be poured out separately after the melting had been fully accomplished. I see no insuperable problems faced by the brother of Jared in melting the stones.

Such is the spirit in which he always did this sort of thing.

NOT FORGOTTEN

I had been browsing through some things such as this letter when I had the good fortune the other evening to meet with Wells Jakeman, Ross Christensen, and others. It was Wells who said, "I wonder why Dr. Sperry's affiliation with and contributions to the field of archaeology haven't been mentioned along with his other achievements, now at the time of his funeral." I replied that I was indeed surprised if these things had been forgotten.

"They're not forgotten," said Ross in his enthusiastic way. "I can get you information on his association with archaeology, on his teaching of it, on his involvement in the archaeology symposia of times past, and much more!"

Here is some of that information, from the *Newsletter and Proceedings* of March 1, 1968 (No. 105). It concerns the *Egyptian Alphabet and Grammar* and is a transcript of a radio program over Station KBYU-FM, the preceding December:

ANNOUNCER: Tonight, KBYU-FM presents a special program on the Faculty Forum. Three noted Brigham Young University professors will discuss the importance and historical aspects of the Egyptian papyri which were recently presented to the LDS church by the Metropolitan Museum of Art of New York City. Tonight's panel consists of Dr. Sidney B. Sperry of the Department of Graduate Studies in Religion and Dr. Ross T. Christensen of the Department of Anthropology and Archaeology, with Dr. James R. Clark of the Institute of American Indian Research as the moderator. (Newsletter, 105.0.)

Dr. Clark started the discussion by asking Dr. Sperry about his interest and background in matters pertaining to the Book of Abraham. The latter responded as follows:



LEFT: Dr. Sperry seated in his office, Joseph Smith Memorial Building, about 1942. **RIGHT:** As a postdoctoral student in archaeology, Jerusalem, 1931-32. From *BYU Today*, October, 1977.



Dr. Sperry teaching a class with the aid of his Hebrew Bible. Joseph Smith Building, probably 1942-43. Students seated to his left include (first) Ellis T. Rasmussen, author of the accompanying memorial address, and (third) Ross T. Christensen, present editor of the *Newsletter and Proceedings*. Photograph, courtesy Alma P. Burton.

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

Dr. Sperry was born in 1895, so at the time referred to he was 17 or 18 years of age. He continued:

Years went by. It was not until I became a member of the faculty at Brigham Young University in 1932 that my attention was called again [to these matters].

He went on to tell about his study of Semitics and the possibility of his finding answers to some of those questions. He knew that the LDS church authorities had been concerned about what had happened. The unfortunate thing was that the *Egyptian Alphabet and Grammar* and some earlier materials referred to by Joseph Smith which might have been helpful, were "lost."

I thought perhaps the boat containing the church records had overturned in the Missouri River and that they had thus been lost.

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

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

Many of you know something of what has subsequently been done with the *Egyptian Alphabet and Grammar* since it was thus made available.

At a "Pearl of Great Price Conference," held on the BYU campus in 1960, Dr. Sperry told of his early interest in the Book of Abraham and how it led to studies which might enable him to do something about that which, in his youth, he had resolved upon:

I well remember when [Mr. Spalding came out with his attack], and to say that it stirred up our general authorities is to put it mildly. The brethren were very much concerned about the faith of our young people, because it was probably the first major attempt, in a technical way, to throw doubt and confusion about the Mormon scriptures. I well remember at the time how, in my religion class, Dr. John A. Widtsoe's brother, Osborne J. B. Widtsoe—a great man—tried to tell the young people about the situation, and attempted to save us from leaving the Church.

Well, as I look back on this experience I have to smile quite a little, because frankly we were more interested in the girl we were going to date the next Friday night for the dance than we were about losing our faith. . . .

At any rate, as the brethren attempted to answer the points, I well remember Dr. Talmage and Dr. Widtsoe and Dr. Pack and a host of other brethren doing their best. . . . As I look back upon those answers, the brethren were fairly clever, I think. That is, they noticed in the statements of the Egyptologists that there were a lot of things which they said that did not jibe one with another. . . .

Well, we did not lose our faith as youngsters, but I made a mental note at the time that, some day, I would like to do something about this problem. Years went on. I graduated from high school. I graduated from the University of Utah, and eventually came into the Church School System. . . . [I wished there might be] some men thoroughly trained and competent. . . . So I had longings to go back [east] to one of the great universities and there study some of the languages that were pertinent to our scriptures and to this Pearl of Great Price research. In time I went back to the University of Chicago and took courses in Egyptology. . . . Egyptology is very difficult. I would like to see in the future some young men in the Church, with a flair for linguistic work, become specialists in this thing. I got enough of it, however, to be able to appreciate the nature of our problem in the Book of Abraham, and to help me in my Old Testament and New Testament studies. (James R. Clark [conference director], *The Pearl of Great Price Conference, December 10, 1960* (BYU Department of Extension Publications, Provo, 1964), pp. 2-3.)

So that is how Dr. Sperry began his career. He went to Chicago with training only in mathematics and chemistry and with no background in biblical languages. I do not know whether any of you have attended a university like the one at Chicago, but if so, can you imagine how a person with no background would feel, starting from scratch? Moreover, he began his language study with the responsibilities of a married man. But he succeeded and graduated with honors; and his studies gave him the capacity to do all these things he has done for us since.

AROUSING INTEREST

Dr. Sperry's little book *The Spirit of the Old Testament* (LDS Department of Education, Salt Lake City, 1940), for instance, was the first thing that aroused my own interest, particularly in the Old Testament. In it he says, with appreciation:

Hebrew, Aramaic, Phoenician, Greek, Latin, Assyro-Babylonian, and Egyptian inscriptions. . . . have been collected in convenient form for the use of scholars. The number and variety of inscriptions are constantly increasing as archaeologists and linguists pursue their hungry search for information respecting the history of Palestine in all of its phases. The Mesopotamian and Egyptian sources are especially numerous and instructive. Professor Adolphe Lods, of the Sorbonne, Paris, says of them, "The documents unearthed in Egypt and in Mesopotamia are an inexhaustible mine of information and facts of vital importance for the understanding of the history of Canaan, both before and after the Israelite settlement." (p. 9.)

One day, after his lecture I remarked, "It seems to me that archaeology has done much to re-enthroned the historicity of the Bible."

“Yes, that’s exactly so,” he replied. “The internal critics of the Bible have nearly wrecked and ruined it, claiming that Isaiah didn’t write Isaiah, and Moses didn’t write the books of Moses, etc. But the archaeologists have done much to re-enthroned the historical credibility of the Bible.”

Dr. Sperry discussed the monuments, the coins, the pottery, the various articles used in daily life, the cultic artifacts, etc. It is indeed appropriate that we think of him today in connection with a Symposium on the Archaeology of the Scriptures.

BOLD BUT HUMBLE

In his *Book of Mormon Compendium* (Bookcraft, Salt Lake City, 1968) Dr. Sperry indicated that he had often mused upon what the spoken language of the Book of Mormon might have been.

In this chapter the writer has held to the thesis that the language of both the Gold and Brass plates was Hebrew, but that the script on each was a modified form of Egyptian. Examples from the ancient world in which a given language is expressed in foreign script are not wanting. Indeed, Plautus rendered Phoenician into Latin characters, and his *Poenulus* is treasured today as the principal source of our knowledge of Carthaginian Phoenician. An Aramaic text written in cuneiform signs is also known. Some years ago Dr. Raymond A. Bowman of the University of Chicago called the attention of scholars to an Aramaic religious text in Demotic script. In fact, his article, which appears in the *Journal of Near Eastern Studies*, 3: 219-23 (Oct., 1944), is entitled “An Aramaic Religious Text in Demotic Script.” The text in question could not be read by Egyptologists. Finally, in collaboration with colleagues who knew Demotic, Dr. Bowman succeeded in transliterating portions of the text into Aramaic and gave tentative translations of it. Since Aramaic is very closely related to Hebrew, Dr. Bowman’s document is an almost perfect parallel to the dual nature of the language and script appearing on the plates of the Book of Mormon. (p. 39.)

Dr. Sperry was bold in proposing how things could have been. I realize that not everyone agrees on what the spoken language of the Book of Mormon was and what the script called “reformed Egyptian” might have been. But he thought through these things and came to creditable conclusions.

He was bold in taking a stand, but he was honest and humble in changing his stand when he felt it was necessary to do so. For example, in 1968 he said in the introduction to his *Book of Mormon Compendium*:

In this volume I have reversed my views, held many years ago, that the Hill Cumorah, around which the last great battles of the Nephites and Jaredites took place, was in the State of New York. The Book of Mormon data are very clear and show quite conclusively that the Hill (Ramah to the Jaredites) was in the land of Desolation, somewhere in Middle America. I have summed up my arguments and conclusions in connection with the discussion of Mormon, Chapter 6. My conclusions have been tested in a number of classes of graduate students, who were challenged to demonstrate their falsity. Up to the present time, no one has done so. The Hill Cumorah in New York, from which the Prophet Joseph Smith obtained the Nephite plates, may have been so named by Moroni in commemoration of the Cumorah in the land of Desolation, around which his father and fellow Nephites lost their lives in their last struggles with the Lamanites. (p. 6.)

The information he referred to in that introduction is found later in the book, on pages 447-451. I shall not take time to read so much material here, but if you are interested, there it is.

PIONEER TO THE PAST

Dr. Christensen said in that same Pearl of Great Price Conference:

I was first a student at Brigham Young University in 1938-39. This must have been shortly after the discovery of the *Egyptian Alphabet and Grammar*, mentioned by Dr. Sperry, for the enthusiasm of it was in the air. I was particularly sensitive to it. At that time I had already made up my mind what my life’s work was to be and consequently availed myself of the first opportunity to register for a class in any sort of archaeology. Dr. Sperry was offering a class in Hebrew archaeology, and I found myself a member of it. He mentioned this discovery and that he intended to present material concerning it at a later time, and I looked forward to it eagerly. (Clark, op. cit., p. 12.)

This is the thing that Dr. Jakeman referred to the other evening, recalling that the teaching of archaeology was really begun at BYU by Sidney B. Sperry. It is another of the areas in which he was a pioneer; he was also the first one after the Prophet Joseph Smith and his contemporaries to make a serious effort to study Hebrew.

“I do not doubt,” said Dr. Christensen at the Annual Symposium of a year ago, “that the history of archaeological inquiry among Latter-day Saints would have been far different from what it was, had the Prophet Joseph Smith not met such an early death.” (Title of paper: “Archaeology of the Scriptures at Brigham Young University as Seen at the Twenty-fifth Annual Symposium”; see Newsletter, 139.1. Ed.) He then spoke of Dr. Sperry as a “pioneer to the past” for Latter-day Saints of this generation (borrowing the phrase from the biographer of the Egyptologist, James H. Breasted). Beginning in 1932 he taught the first classes ever offered at BYU in biblical philology and archaeology. “It was Sidney B. Sperry who set the stage . . . for the rest of us,” Dr. Christensen said.

STALWART OF THE SEHA

So now we must conclude with this note:

Sidney B. Sperry, professor emeritus of Old Testament languages and literature at BYU, has long been a stalwart of the SEHA. Present at the founding of the BYU Department of Archaeology on December 17, 1946, Dr. Sperry had already done considerable pioneering work in developing an interest in scriptural archaeology among Latter-day Saints. . . .

Dr. Sperry graduated from the University of Chicago in 1931 with the Ph.D. in oriental languages and literature. He then spent a year of postgraduate study—1931-32—in Jerusalem at the American School of Oriental Research [followed by a few days at the American University at Beirut, Lebanon]. He joined the faculty of BYU in 1932 and began teaching classes in biblical archaeology in 1934. In 1938 he published *Ancient Records Testify in Papyrus and*

Stone, an introduction to the study of ancient scripture as illuminated by archaeology.

When BYU became a corporation member of the ASOR in 1946, Dr. Sperry served as the university representative.

And that corporation membership has continued ever since. Each year, when it comes time to resubscribe and pay the fee, we ask ourselves, "Should we really go on with this?" Then we answer, "Well, Dr. Sperry thought it worthwhile; we'd better continue."

He led the first BYU-sponsored tour of the Holy Land: in 1953 (Newsletter, 11.8). For many years he was the director of the Division of Religion and director of graduate studies in religion at BYU.

Dr. Sperry was elected an Honorary Member . . . of the SEHA in 1950 and served as a general officer from 1959 to 1970 [and an advisor to the Board of Trustees from 1971 to 1977]. He has several times contributed to the *Newsletter and Proceedings* and has also participated in the Annual Symposium and served on the organizing committee a number of times. In 1971 [and again in 1972] he served as Honorary Chairman of the Symposium. . . . The author of many books and articles, he has long been a popular lecturer on scriptural subjects and has shared his talents, not only with Society members, but with a wider audience through the BYU Education Week program. (Newsletter, 131.3.)

It is our conviction that he will continue to instruct an ever wider audience, both through his writings and his spirit, here and hereafter.

143.1 SIDNEY B. SPERRY: SOME REMINISCENCES BY THE EDITOR. The editor would like to add to Dr. Ellis T. Rasmussen's address, above, a few further lines of reminiscence in appreciation of one of the great leaders that the BYU community has produced.

FIRST ARCHAEOLOGY CLASS

In the fall of 1938 I transferred to BYU from Ricks College, where I had done all I could to prepare for the study of archaeology later on. Sidney B. Sperry, young, alert, vigorous, was one of my teachers that first term. He had begun his career at BYU only six years before. Now he was offering me my first opportunity of formal instruction in archaeology of any kind. That first class was called "Hebrew Archaeology." As I later came to realize, it was indispensable background for the *New World-Book of Mormon* field.

The classroom was actually a small theater in the Heber J. Grant Building, the room now numbered 180. It had a slightly elevated stage at the east end, where the professor would sit as he lectured. Dr. Sperry jokingly called this stage his Rameumptom (cf. Alma 31: 21).

One day, questions from the students were in order. "How come," I asked, "while Jesus was teaching

the Nephites he used the words Alpha and Omega, which are letters of the Greek alphabet (3 Nephi 9: 18)? Was there some sort of Greek influence in Nephite civilization?"

"I'll go you one better than that," he answered. "One of the original Nephite twelve disciples, Timothy, and a contemporary of his, Lachoneus, bore Greek personal names (3 Nephi 1: 1, 19: 4; cf. 6: 19).

He then explained that colonies of Greek merchants had been planted in the delta country (Lower Egypt) as early as, and even earlier than, the century in which Lehi lived, thus making Greek influence in Nephite civilization a distinct possibility.

LATER CLASSES

As I continued my training at BYU during and following the Second World War, I took a good number of classes from Dr. Sperry: nearly all those that appeared with his name in the university catalog, I thought. Among the students who shared these classes with me were such great souls as Ellis Rasmussen, whose memorial address appears above; others mentioned in that address; and even the girl who was to become my wife, whom I met in his office in 1946.

I learned much more during those years about Dr. Sperry's activities and background. It dawned on me, for example, that this man was actually the first serious student of the ancient Near East to appear among Latter-day Saints since the days of the prophet Joseph Smith. I also learned that he was one of the five leaders who met at BYU on December 17, 1946, and planned the new Department of Archaeology. The establishment of the Department dates, in fact, to that meeting (Newsletter, 121.0). He was much admired by M. Wells Jakeman, who was named the first chairman. He tried to get the administration of the University to place it in the Division of Religion (College of Religious Instruction), rather than in the College of Arts and Sciences, but without success.

SCHOLAR FOR LATTER-DAY SAINTS

Dr. Sperry was not, strictly speaking, what could be called a practicing archaeologist. He was, rather, a scriptionist and philologist, his official title being "professor of Old Testament languages and literature." But it was plain to see that he was well acquainted with Near Eastern archaeology.

When the Atiya papyri were discovered in 1967 (Newsletter, 105.0), he confided in me, "I'm not really an expert in Egyptian hieroglyphics, but I know enough about them that it's not easy to fool me."

Sidney B. Sperry was a great leader, but not only as scholar and academician; he was also a giant in a spiritual sense. "I could have written for the professional journals and could have sought for fame among my colleagues of the world," he once told me. "I chose instead to devote my life to helping Latter-day Saints." Much of the content of scholarly journals he felt was of small moment, anyway. "It's just chaff in the wind." He therefore aimed most of his hundreds of lectures, articles, and books at a Latter-day Saint audience. He felt a need for a corpus of scholarly literature bearing on the scriptural foundations of the LDS faith and did all he could to supply it.

Once in the early 1960s, the SEHA Executive Committee (now Board of Trustees) sat in council, locked in problems created by enemies of the little organization. "I'll tell you whose fault these problems are!" he exclaimed. "They are Moroni's fault! and Mormon's! and Nephi's!" The student of the Book of Mormon will grasp his meaning: the Society's leaders had espoused the scholarly study of the unpopular record those three ancient authors had written.

EXCAVATIONS IN ISRAEL

For many years Dr. Sperry wished that BYU might undertake actual excavation in the Holy Land. He once mentioned a conversation he had had as a student at the American School of Oriental Research in Jerusalem, with an American lady who had the means to do something about it. Under the right circumstances, he felt, she might have been persuaded to give financial assistance.

Many years later, in May, 1973, he joined with me and others, at his home and in my office, preparing a proposal for a BYU archaeological center in Israel. That early proposal failed, however.

Then in 1977, the very year of his death, BYU did collaborate with Tel Aviv University in the summer excavation of Tel Michal, a site located on the Mediterranean coast of Israel. Bruce W. Warren, later elected SEHA president, led the BYU contingent. (Newsletter, 138.2, 140.1, 141.1, 142.1.)

Thus, since Dr. Sperry did not pass away until September of that year, he lived long enough to see at least one dream fulfilled: that of a BYU excavation in the Holy Land.

(I am mindful, of course, of previous archaeological field work done by various BYU students in Israel; see Newsletter, 136.3, 138.0, 138.1. But such activities were undertaken by individuals; the University as such had no official involvement until the 1977 season. In addition, a considerable number of students have enjoyed brief field experiences under the BYU

Semester Abroad program at Jerusalem from as early as 1972; see Newsletter, 129.3, 132.4, 134.1.)

After Dr. Sperry's death the work at Tel Michal continued. The 1978 season was reported by Le-Grande Davies last October at the Annual Symposium (see below, 143.2). I am informed, moreover, that Mr. Davies will lead still another BYU group to the same site, beginning in June, 1979, this one organized under BYU Travel Studies.

STARTED SOMETHING

After Dr. Sperry's retirement from the faculty in 1971, I used to call on him and Mrs. Sperry once in a while at their home on West Seventh North Street in Provo. In January, 1977, I arranged an evening visit. My wife Ruth and I projected onto their front-room wall a set of 24 slides, accompanied by a spoken commentary recorded on a cassette, that I had bought at Jerusalem the preceding August. It was called "The Western Wall" (i.e. the "Wailing Wall").

The Sperrys watched with rapt attention the Sabbath-evening throngs gathered upon what has been the most sacred spot of all Jewry ever since the Roman destruction of AD 70. They saw the excavations there of the Israeli archaeologist, Benjamin Mazar, and how it now looks nearly a half-century after Dr. Sperry's sojourn in Jerusalem as a student.

"Would you like to visit the Holy Land again, this time with Sister Sperry?" I asked, knowing that back in 1931-32 she had waited at home, as a "scholar's widow."

"Yes, I would," he answered in a low voice. Both of them were quiet for a long moment. I wondered whether such a trip could ever happen.

Ruth and I had promised not to stay late. As we gathered up our projector and tape recorder, he reflected upon his pioneer struggles—upon the accomplishments and failures of the 45 years since he was a student in Palestine.

"You know," he said, "you and I" (and here, "you" should be taken to include others who have honored him as their pioneer leader in the study of the ancient East) "you and I *started* something."

That was our last contact with Dr. Sperry. Anyway, the last in *this* life.

143.2 ANNUAL SYMPOSIUM HEARS FIELD REPORTS, PANEL DISCUSSIONS. The Twenty-seventh Annual Symposium on the Archaeology of the Scriptures and Allied Fields was held on Friday and Saturday, October 27 and 28, 1978, on the BYU campus in Provo. About 225 persons were present

Friday evening, while some 75 attended the Saturday sessions.

Chairman of the yearly meeting was Dr. Eldin Ricks, professor of ancient scripture at BYU, Near Eastern area specialist, frequent visitor to the Holy Land, and one-time general officer of the SEHA (Newsletter, 63.11).

Honorary Chairman of the event was Dr. Ellis T. Rasmussen, professor of ancient scripture and dean of Religious Instruction at BYU. In previous years Dr. Rasmussen served twice himself as chairman of the Annual Symposium (1972 and 1973; see Newsletter, 132.1, 135.1). He has also served as an advisor to the SEHA Board of Trustees, as a member of that board, and as vice-president of the Society (Newsletter, 131.3, 132.2, 138.4). His term of office as a trustee came to an end, in fact, only at the Annual Meeting of the Society, held following the present Symposium (see below, 143.3). Dr. Rasmussen's 1977 memorial address in honor of the late Sidney B. Sperry is published in this issue of the *Newsletter and Proceedings* (see above, 143.0).

Other members of the committee for the Twenty-seventh Annual Symposium were Ross T. Christensen, Victor L. Ludlow, Fred W. Nelson, Ed J. Pinegar, and Bruce W. Warren.

The Symposium got underway Friday evening with a panel discussion entitled THE LEHI CAVE: WAS KHIRBET BEIT LEI "THE LAND OF LEHI'S INHERITANCE"? Ross T. Christensen, BYU professor of archaeology and anthropology, led out as moderator. Varying opinions were expressed by LaMar C. Berrett, BYU professor of church history and doctrine and traveller, lecturer, and author in the Near Eastern field, and Kirk Holland Vestal, advanced archaeology major at BYU, as discussants.

Unexpectedly present at the Friday evening session was Hope A. Hilton, who, with her husband, Lynn M. Hilton, has been a traveller and explorer in the Near East and is with him co-author of *In Search of Lehi's Trail* (Deseret Book Co., Salt Lake City, 1976). Mrs. Hilton spoke impromptu on ADVENTURES IN THE MOSLEM WORLD.

The Friday evening program was brought to a close with an illustrated lecture, THE SEHA PHOTOGRAPHIC EXPEDITION TO MESOAMERICA, DECEMBER, 1977, by Bruce W. Warren, Society president and assistant professor of anthropology and archaeology at BYU (Newsletter, 142.1).

(Present plans call for a report of the 1977 expedition, written by David A. Palmer, Dr. Warren's companion in the field, in the next issue of the *Newsletter and Proceedings*. In the meantime, attention may be called to three preliminary reports of this expedition

that have already been made: (1) an unsigned article in the July–August, 1978, issue (Vol. 3, No. 6, pp. 1–3) of the *Amoco Center Profile*, a publication for the staff at the Amoco Research Center of the Standard Oil Company of Indiana, where Dr. Palmer is employed; (2) a slide lecture entitled "The World and Times of the Jaredites," presented by Dr. Palmer at the "Symposium on the Book of Mormon," sponsored by the Church Educational System of the LDS church and held on the BYU campus, August 17–19, 1978; and (3) an unsigned article based on the *Profile* article, in the May, 1979, issue of the alumnus magazine, *BYU Today*, p. 19, entitled "A Trip Back Through Archaeological Past.")

Dr. Ricks delivered the official address of welcome Saturday morning at 9:00. Papers of the morning session were THE JONATHAN BROWNING SITE: ARCHAEOLOGY AND RESTORATION AT NAUVOO, ILLINOIS (illustrated), by Dale L. Berge, associate professor of anthropology and archaeology at BYU and archaeologist of Nauvoo Restoration, Inc.; AN ARCHAEOLOGICAL ANALYSIS OF THE CLAIMS OF THE SPAULDING MANUSCRIPT, by Samuel E. Shepley, environmental engineer at Idaho Falls, Idaho, and an advanced student of archaeology at BYU; JOSEPH SMITH SPEAKS: BOOK OF MORMON ARCHAEOLOGY AND GEOGRAPHY—THEIR RELEVANCE TODAY, by V. Garth Norman, candidate for the master's degree in archaeology at BYU and former research associate of the BYU–New World Archaeological Foundation (Newsletter, 140.2); and BYU EXCAVATIONS IN ISRAEL, SUMMER, 1978 (illustrated), by LeGrande Davies, part-time instructor in the BYU Department of Ancient Scripture, former staff member in excavations at Tel Beer-Sheva under the Institute of Archaeology, Tel Aviv University (Newsletter, 138.0), and director of the BYU contingent at Tel Aviv University excavations of Tel Michal last summer (see above, 143.1).

(An unsigned article reporting Mr. Shepley's paper appeared in *BYU Today*, December, 1978, p. 7, under the title, "Archaeologist Weighs Spaulding Arguments." Also, Dr. Berge's paper on Nauvoo, we are informed, will appear in a more extended form in the winter, 1979, issue of *Brigham Young University Studies*.)

An announcement was made at the Saturday morning session of the publication of a paper read at the preceding Annual Symposium, that of 1977 (Newsletter, 141.3). "Horses and Chariots in Ancient America," by Diane E. Wirth, was a portion of a manuscript that has now been published by the author as a softbound volume. *Discoveries of the Truth* may now be obtained directly from Mrs. Wirth at:

P.O. Box 945, Danville, CA 94526. Price, \$4.95, plus \$.50 postage for each copy ordered; California residents add 6% sales tax.

Luncheon at the E. L. Wilkinson Center was accompanied by a BYU multi-media production, "World of the Book of Mormon," produced by William Floyd Holdman. The presentation was made by Dann W. Hone of the BYU Travel Study Department.

The Saturday afternoon session of the Symposium heard four papers: **VOLCANOLOGY: A NEW APPROACH TO BOOK OF MORMON GEOGRAPHY**, by Lynn M. Hilton, former BYU faculty member and now a Cairo, Egypt, business man, and his wife, Hope A. Hilton, both explorers in Arabia (read by Dr. Christensen); **ELIJAH AND THE BAAL CULT**, by John A. Tvedtnes, graduate student in Semitic linguistics and archaeology at Hebrew University, Jerusalem, and advisor to the SEHA Board of Trustees (Newsletter, 131.3; read by Dr. Ricks); **AGES IN CHAOS? A REPORT ON THE GLASGOW CONFERENCE OF APRIL, 1978** (illustrated), by Robert W. Bass, BYU professor of physics and astronomy, a leader in studies of nuclear fusion and solar energy, and president of the SEHA, 1975-78 (Newsletter, 138.4); and **A CIRCULAR STONE ALIGNMENT SOUTH OF PAROWAN, UTAH**, by Richard L. Hansen, who graduated from BYU in 1973 with the Master of Arts degree in archaeology.

(Research on Mr. Hansen's subject is continuing. Robert C. Fillerup, a Provo attorney who has searched for this same site for some eight years, has joined forces. V. Garth Norman and M. Alan Overstreet, archaeology students at BYU, and John C. Dey, a former archaeology student, are also collaborating.)

The final event of the Symposium was a panel discussion entitled **ARCHAEOLOGY OF THE SCRIPTURES: EVERYTHING YOU EVER WANTED TO KNOW BUT WERE AFRAID TO ASK**. Dr. Rasmussen, honorary symposium chairman, served as moderator, with the following discussants: Dr. Christensen; Mr. Norman; H. Donl Peterson, professor of ancient scripture at BYU; John L. Sorenson, chairman of the BYU Department of Anthropology and Archaeology; and Dr. Warren.

The Symposium was presented this year as usual by the SEHA conjointly with the BYU Department of Anthropology and Archaeology. Admission was free.

Selections from the papers read at the Symposium will appear from time to time in forthcoming issues of the *Newsletter and Proceedings*.

143.3 ELECTION MEETING FOLLOWS SYMPOSIUM. The 1978 Annual Meeting of the Society was held on October 28, immediately following the

Twenty-seventh Annual Symposium on the Archaeology of the Scriptures (see above, 143.2).

(The main purpose of the Annual Meeting is to elect trustees of the Society for a one-year term of office. According to the SEHA Articles of Incorporation, voting is done by the Society's Research Patrons.)

Of the Society's 13 incumbent trustees, 11 were re-elected: Robert W. Bass, Ross T. Christensen, M. Wells Jakeman, Clark S. Knowlton, Victor L. Ludlow, Fred W. Nelson, A. Delbert Palmer, Esther P. Parks, Virgil V. Peterson, Welby W. Ricks, and Bruce W. Warren.

The names of two of last year's trustees were withheld at their own request, made because of the pressure of other duties: Ruth R. Christensen and Ellis T. Rasmussen. Mrs. Christensen is at present seeking the master's degree in archaeology, while Dr. Rasmussen is serving Brigham Young University as dean of Religious Instruction. Dr. Rasmussen, incidentally, served as Honorary Chairman of the 1978 Annual Symposium (see above, 143.2).

In addition to the 11 incumbents, V. Garth Norman of American Fork was elected to the office of trustee. Mr. Norman has been a member of the So-



Mr. Norman

ciety since 1960. He has delivered a total of six papers before the Annual Symposium: "The Tree-of-Life Symbol in Ancient Israel" (1963); "The Seven Golden Candlesticks of the Apocalypse (Revelation 1: 12)" (1964); "'Izapa Sculpture': A Contribution to the Study of Ancient Mesoamerican Art" (1972); "Book of Mormon Archaeology: Alive and Well" (1974); "Izapa Archaeoastronomy and Cosmology: Alignments of Structures and Monuments" (1976); and "Joseph Smith Speaks: Book of Mormon Archaeology and Geography—Their Relevance Today" (1978; see above, 143.2).

Mr. Norman was awarded the Master of Arts degree in ancient scripture, with an archaeology minor, at BYU in 1974. He is currently completing requirements for a second master's degree, majoring in archaeology. He is also a research associate of the Museum of Archaeology and Ethnology at BYU, and an archaeologist with the Archaeological-Environmental Research Corporation of Salt Lake City.

Mr. Norman served as area director of Indian education for the LDS Department of Education, 1965–75, working with Indians in Nevada and Arizona. From 1965 to 1978 he was a research associate of the BYU–New World Archaeological Foundation. He is the author of *Izapa Sculpture* (Part 1, Album, 1973; Part 2, Text, 1976), published by that organization as No. 30 of its Papers series. It is hoped that this major work may be reviewed soon in the *Newsletter and Proceedings*.

143.4 OTHER HAPPENINGS IN THE SOCIETY.
A variety of other developments have lately occurred in connection with the SEHA.

PUBLICATIONS COMMITTEE

The Publications Committee of the SEHA was set up several years ago by the Society's Board of Trustees to "plan and supervise the publications of the Society." Until recently, the membership of the Committee has been: M. Wells Jakeman (chairman and general editor), Ross T. Christensen, and Bruce W. Warren.

Two new members have now been named to the Publications Committee, thus bringing the membership to five: Don E. Norton, Jr., assistant professor of English at BYU and long-time archaeology enthusiast; and Ruth R. Christensen, graduate student in archaeology at BYU and former staff member of the *Newsletter and Proceedings* and Society trustee.

The Society's Board of Trustees, moreover, has named Professor Norton a Life Member by reason of his help in preparing recent issues of the *Newsletter and Proceedings*.

A ten-page statement prepared by Dr. Jakeman, entitled "Publications of the Society for Early Historic Archaeology," was mailed to all members in April, with an invitation to comment on the publication program detailed therein. The Committee is studying a number of thoughtful replies, with a view to improving the program.

Dr. Jakeman has announced the appointment of John A. Tvedtnes of Jerusalem and V. Garth Norman of American Fork to the staff of the *Newsletter and Proceedings* as contributors of news reports and reviews in the Society's fields of interest. Both were participants in the Twenty-seventh Annual Symposium on the Archaeology of the Scriptures, held last October (see 143.2, above). Giovanni Tata of Taranto, Italy, and Provo, a graduate student in archaeology at BYU, has also been appointed to the staff. His assignment is to cover the Mediterranean area.

FORWARDING EXPENSIVE!

Those in charge of mailing Society publications have noted that members are becoming more mobile. This fact, along with increased mailing rates in general, especially postage-due charges, has created a problem. The problem is acute in the case of full-time missionaries who have taken advantage of their Complimentary Membership privilege.

The mailing of the most recent issue of the *Newsletter and Proceedings* prior to the present one, together with an enclosed pamphlet (*Newsletter*, 142.5), to a Complimentary Member residing in eastern Canada, provides an unusual example. As he had evidently been released from his mission, the attempt was made in Canada to forward the envelope to his Salt Lake City address. But since it was not first class mail, it could not be forwarded without additional postage. In such cases the US Postal Service simply returns the publication to the sender, in this instance to the SEHA. The Society thus paid both the postage-due charge and additional postage for mailing it a second time. A total of more than \$1.50 had to be paid to move a copy of the *Newsletter and Proceedings* and a pamphlet from Provo to Salt Lake City!

We urge full-time missionaries to use the permanent headquarters address of the mission home, if permitted. The member can then arrange either to provide additional postage and have his mail forwarded to his temporary local address, or else to have his mail held at the mission home pending a personal visit.

An alternative arrangement is for the missionary to use his home address and ask his parents to forward his mail to him.

We urge all other members to notify the SEHA office as soon as they find out their address will change.

These measures will result in a considerable saving to a small society with limited resources and which is not subsidized by any other organization—a saving, incidentally, which is passed on to its members.

NEW MAILING ADDRESS

The SEHA has rented a post office box at the University Station, a branch of the Provo, Utah, office. It is now the proper address of Society correspondence:

P.O. Box 7488
University Station
Provo, Utah 84602

The former address of the Society was: c/o Department of Anthropology and Archaeology, Brigham Young University, Provo, Utah. Many SEHA forms, letterheads, envelopes, etc., still bear this return address. For economy reasons, these will continue in use until the supply is gone. For the time being either address is suitable.

SOCIETY ADVERTISES

A one-sixth-page advertisement of the Society has appeared in the May issue of *BYU Today*, magazine of the BYU Alumni Association. Included is a form with which to return the membership fee (\$10 per year). *BYU Today* has a circulation of nearly 200,000.

143.5 THREE ANNIVERSARIES. The 30th anniversary of the founding of the Society for Early Historic Archaeology took place last month. See Newsletter, 116.0, for a brief account of the charter meeting, held on April 18, 1949.

Seventy-nine years ago, on April 17, 1900, the Brigham Young Academy Expedition to Central and South America left for the field from the old Lower Campus of BYU on University Avenue in Provo. (Newsletter, 43.0, 44.03; *Brigham Young Alumnus*, November-December, 1955, pp. 8-11.)

The 1900th anniversary of the eruption of Mt. Vesuvius will occur in August. On the forenoon of August 24, AD 79, the famous volcano of southern Italy blotted out the twin cities of Pompeii and Herculaneum. The discovery and excavation of these sites, beginning in the eighteenth century, have been extremely important in the development of archaeology as a science.

143.6 COMPLETES DOCTORATE. Victor L. Ludlow, a Life Member of the Society since 1964 and a trustee since 1976 (Newsletter, 93.7, 139.3), has completed requirements for the Ph.D. degree in Near Eastern and Judaic studies at Brandeis University, Waltham, Massachusetts. The degree will be awarded at commencement exercises to be held following the fall semester, 1979. Dr. Ludlow is an assistant professor of ancient scripture at BYU.

143.7 ARCHAEOLOGY TALKS OFFERED AT BYU EDUCATION WEEK. Five lectures and a multi-media presentation on archaeological subjects are listed on the printed program of the 1979 BYU Campus Education Week, to be held August 21-24.

James L. Kimball, Jr., supervisor of the archives search room, LDS Historical Department, will deliver a series entitled "Nauvoo: A Heritage of Faith and Promise" in room 170 of the Jesse Knight Business Building Annex, from 2:15 to 3:15 p.m. daily. His Friday lecture is titled "Uncovering the Past."

William Floyd Holdman, director of multi-media presentations for the BYU Travel Study Department and photographer for the National Geographic Society, will present "World of the Book of Mormon" on Friday from 2:15 to 3:15 p.m., in room 184, Jesse Knight Building.

A four-day series entitled "Archaeology Sheds New Light on the Scriptures" will be presented at the Monte L. Bean Life Science Museum. The lectures will be given from 1:00 to 2:00 p.m. and repeated from 3:30 to 4:30 daily. The schedule is as follows:

Tuesday: "Between Noah and Abraham: What Ebla Means to Latter-day Saints."

Wednesday: "Real-Estate Boom, Jerusalem, 600-700 BC."

Thursday: "The Serpent as a Symbol of the 'Fair God' in Ancient America."

Friday: "1979: New Climate for Book of Mormon Archaeology."

The lecturer is Ross T. Christensen, BYU professor of archaeology and anthropology.

A registration fee is required in order to attend these classes. However, this fee also entitles the visitor to attend a large number of other subjects also listed on the 37-page program. Contact BYU Campus Education Week, Provo, Utah 84602, for program and information.