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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.

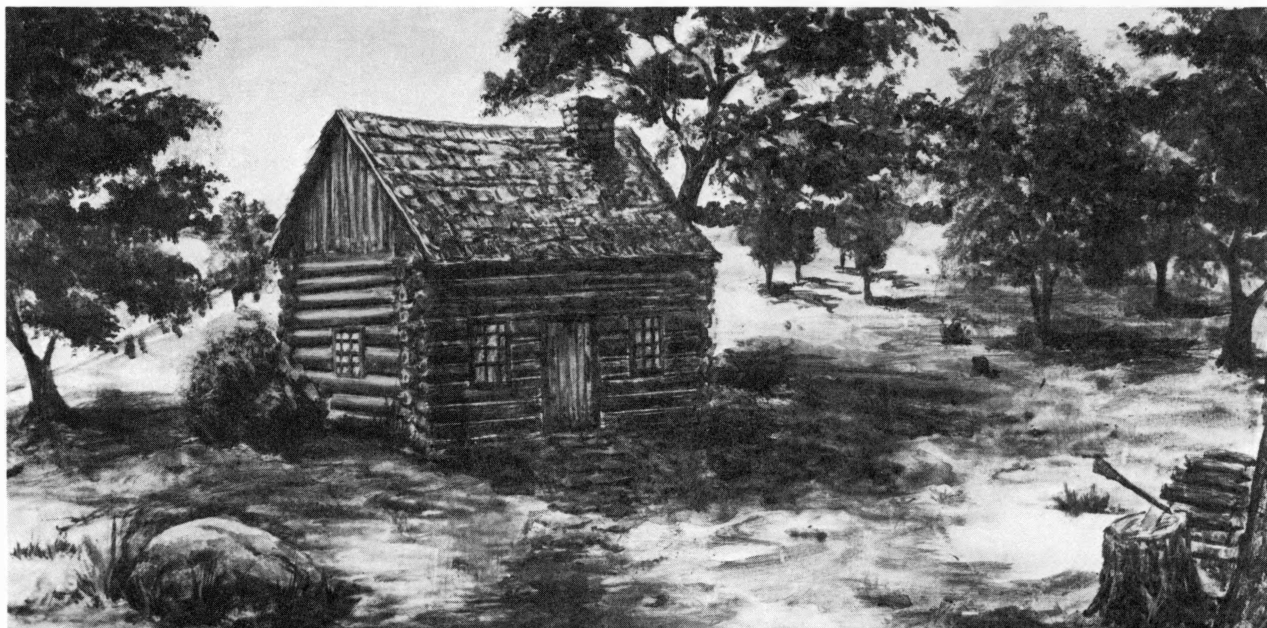
**145.0 EXCAVATIONS AT THE PETER WHITMER HOME, FAYETTE, NEW YORK.** By Dale L. Berge, associate professor of anthropology and director of the Museum of Archaeology and Ethnology at Brigham Young University. A paper read before the Nineteenth Annual Symposium on the Archaeology of the Scriptures and Allied Fields, held at BYU on October 18, 1969.

**Editor's Introduction.** Portions of the sesquicentennial general conference of the Church of Jesus Christ of Latter-day Saints, held last April 6 (Easter Sunday), originated in the Finger Lakes district of western New York, in a faithfully reconstructed replica of the log cabin in which the Church was first organized.

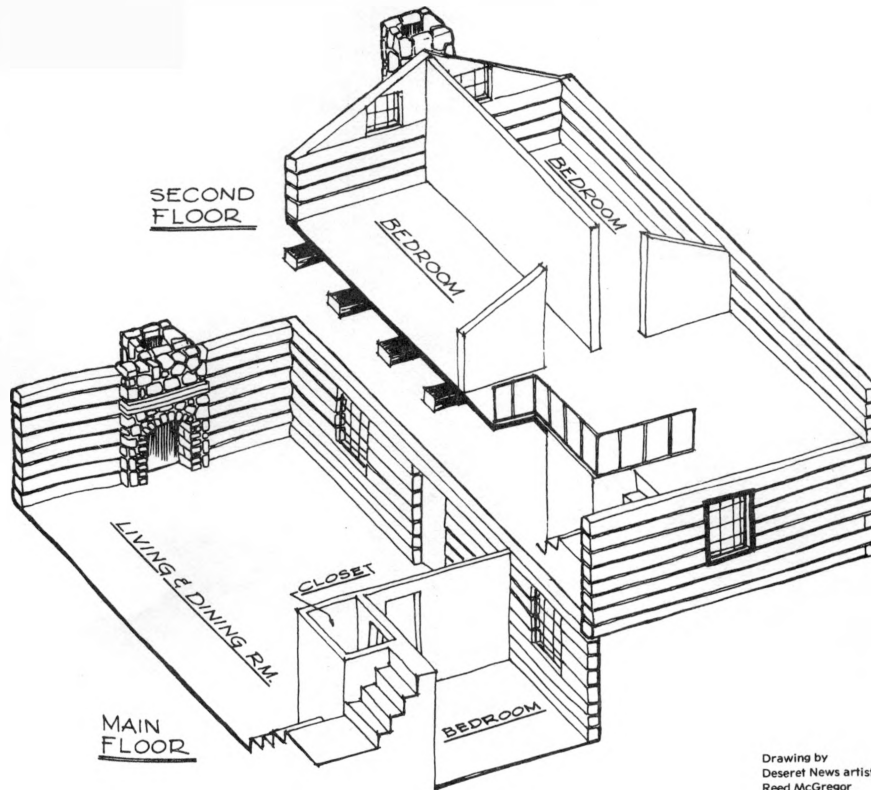
These parts of the conference were telecast live, via satellite, to Temple Square in Salt Lake City. Thousands assembled in the

historic Mormon Tabernacle viewed the proceedings on a 17-foot screen. Many more thousands saw the proceedings in their homes by means of an international network of television stations.

One hundred and fifty years ago, in 1830, six members of a congregation which had gathered in the living room of the Peter Whitmer home signed the document which legally incorporated the Church. Membership is currently over four million.



Artist's conception of the Peter Whitmer home, Fayette, New York, where the LDS church was organized in 1830. Oil painting by Louise E. Hatch.



Isometric drawing of the interior of the rebuilt Whitmer cabin. Copyright, 1980, *The Church News*. Reprinted with permission.

Drawing by  
Deseret News artist  
Reed McGregor



The interior of the Whitmer farmhouse replica during a session of the sesquicentennial conference of the LDS church, held on April 6, 1980. Elder Gordon B. Hinckley reads an official proclamation at the lectern. President Spencer W. Kimball (seated) and Elder Hugh W. Pinnock are seen in the background at the left. On the right are Lorena Normandeau, Elder Eldred G. Smith, and Melvin Thomas Smith, descendants of the 1830 leaders Joseph, Hyrum, and Samuel Smith, respectively. Courtesy of *The Ensign*.

What is not generally realized is that this unique feature of the sesquicentennial conference was greatly enhanced by an excavation on the Whitmer farm performed a decade ago by a young archaeologist from Brigham Young University, who reported his findings at the SEHA Annual Symposium only a few days following the close of field work (*News. and Proc.*, 116.1, 117.1). This was, as far as we know, the first scholarly report of the project to be presented anywhere.

Dr. Berge's excavation was part of a more comprehensive project sponsored by the LDS Church Information Service. In his symposium paper he tells how he fixed the location of "Father" Whitmer's cabin with certainty. Although written more than 10 years ago, it still has its original freshness about it. In fact it is probably the most readable account of the excavation in existence. Moreover, it includes some details not otherwise available.

In light of the keen interest generated by the Sesquicentennial and in consideration of the throngs of visitors who will view the structures and exhibits at the Whitmer farm in years to come, the *Newsletter and Proceedings* has chosen to feature Dr. Berge's report in the present issue.

The Greek-style frame home on the Whitmer farm, it should be added, continued until recently to be used as a visitors' center, as Dr. Berge recommended at the end of his paper. This need is now being met, however, by a newly built combined visitors' center and chapel. The 1845-50 frame home will hereafter be used as a residence for missionaries assigned to the farm.

Dr. Berge's doctoral dissertation, completed at the University of Arizona in 1968, was entitled *Historical Archaeology in the American Southwest*. In addition to his field work at Fayette, New York, he has excavated at Nauvoo, Illinois; at old Goshen and the Simpson Springs pony-express station, and in Castle Valley, Utah Valley, White Valley, and Montezuma Canyon, Utah; and at old Tucson and the Gila Bend stage-coach station, Arizona (*News. and Proc.*, 98.61, 107.20, 144.5). In April and May of this year he excavated at Chesterfield, a pioneer settlement north of Soda Springs, Idaho.

For additional publications covering the excavation at the Whitmer farm and related matters, see the Bibliographic Note at the end of this paper.

**A NUMBER OF IMPORTANT EVENTS** of early Latter-day Saint history took place on the Peter Whitmer farm, located in Fayette Township, two miles southeast of Waterloo, New York. It was here that a substantial part of the Book of Mormon was translated; where the angel Moroni showed the plates to the three witnesses; where Joseph Smith showed the same plates to the eight witnesses (the statements of both the three and the eight witnesses can be read in every copy of the Book of Mormon); where approximately 20 of the revelations contained in the Doctrine and Covenants were received; where some of the first baptisms were performed; where some of the first elders were ordained; and where the Church was formally organized on April 6, 1830.

On the Peter Whitmer farm there now stands a large frame structure built in the architectural style of the Greek Revival period. The house has been

modified several times. The identity of the older and main section becomes clearly evident in its hand-hewn lumber and hand-cut square nails. It faces south and is two stories high; four large pillars support a front porch. A one-story wing later added to the west of the main section has in turn been changed several times through the years to meet the needs of its various owners. At the time of the excavation another wing was being added onto the east side.

The Peter Whitmer property was purchased by the LDS church in 1926. Several church leaders in the past have believed that the Greek-style house was the place where the Church was organized. Others have thought the organization took place in a log cabin which at one time had stood somewhere on the farm. This difference of opinion lasted many years. In 1945, James H. Moyle wrote in *The Instructor*:

There they all lived for months in a three-room house, if you believe the Church was organized in the old home, or in a six-room house, if you believe the Church was organized in the new home: Joseph Smith, his wife, Oliver Cowdery, father and mother Peter Whitmer, four sons and a daughter—ten people, in about as close and intimate a relationship as could possibly be. (Vol. 80, No. 9, p. 403.)

Architects who have examined the large frame house now being shown to the public estimate the date of its construction to be somewhere around 1845 or 1850. Therefore, it could hardly be the house in which the Church was organized in 1830.

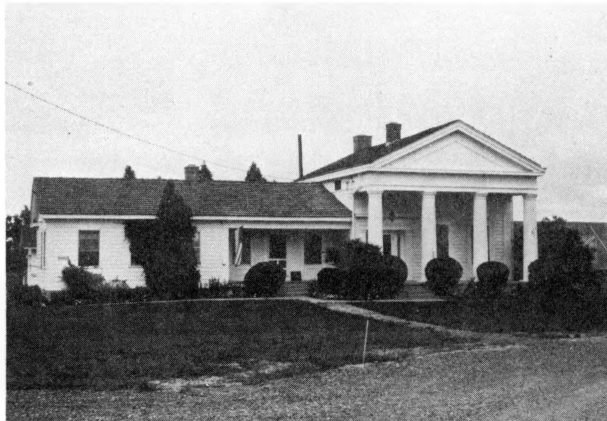
Dr. Richard Lloyd Anderson, professor of history and religious instruction at BYU and a general officer of the SEHA, has engaged in extensive historical research on the Peter Whitmer farm. His findings leave little doubt that the Church was organized there in a log cabin.

The purpose of the 1969 archaeological excavation was to find the exact site of that cabin. We had detailed historical information to guide us to the approximate location. Several people had visited the farm before its purchase by the Church and were shown by the owners where the cabin had stood. In fact, as late as 1952, remnants of the old house could still be seen.

These early investigators indicated that the log cabin stood south or southwest of a large barn. Even though the barn was torn down in 1959, enough data were available for us to determine its location and, therefore, the approximate location of the log cabin. (This is the reason our project could be completed within only a month. Had we been required to excavate the whole farm in order to find the cabin, we might have had to continue through three or four seasons.)



A view of the Peter Whitmer farm from approximately where the log cabin stood. The disturbed area in the center foreground marks a former growth of trees in which the angel Moroni may have showed the plates to the three witnesses. Behind the row of trees in the background flows Thomas Creek, where some of the first LDS baptisms were performed. This and the following three photographs were taken by the author in 1969.



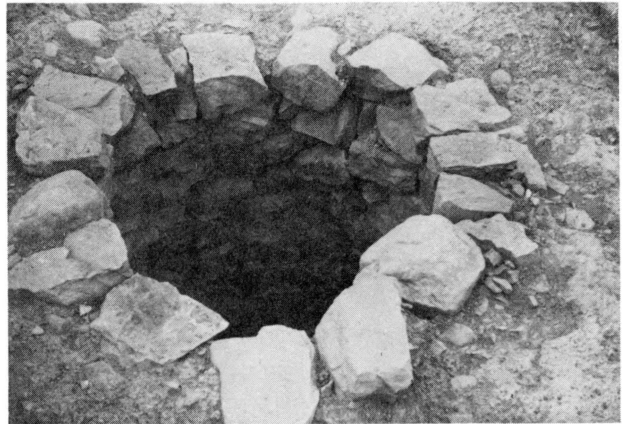
The Greek Revival style house that now stands on the Whitmer property was built around 1845 or 1850. A new wing was being added on the right at the time of the 1969 archaeological excavation.

A second source of information was the caretakers who farmed the land after the Church purchased the property. One of them, William Lee Powell, provided us with exact details. While the resident farmer between 1946 and 1952, he would drive his wagon into the barn to unload hay. As he would make the turn into the barn he noticed that the wheels were uncovering stones which were aligned like a foundation.

Fortunately, Mr. Powell had the foresight to take measurements of the precise location of the founda-

tion from fixed points on the farm. These stones formed a rectangle measuring 20 by 30 feet. They were river cobbles, averaging about three by four by six inches in size, placed into the ground two deep and two side by side. However, such a flimsy base could never have supported the weight of a brick structure; they were undoubtedly the foundation of some lighter building, such as a log cabin.

Mr. Powell realized the significance of his find and tried to convince his supervisors that the stones should be preserved in place. Being unsuccessful, he gathered them up and kept them, in order to build a monument on the same spot at a later time.



The well after removing the concrete cap. It was 10 feet down to the surface of the water, which was then five feet deep.



An early stage of excavation at the site of the old log cabin. William Lee Powell, once the caretaker, was flown to the farm in order to relocate the spot where he remembered the cabin having stood. Steel posts mark the four corners. The grid stakes of the excavators also appear. The barn stood about where the pick-up truck is parked. The colonnaded frame house is seen in the background.



Two students assisted in the 1969 excavation: Bill Johnson and John Call. When we arrived at the farm on September 1, no evidence of the barn or the cabin remained in sight. In 1959 there had been a clean-up campaign on the farm, and it was at this time that the barn and other sheds were torn down, the remnants of the cabin hauled away, and an old well capped with concrete.

Upon removal of the cap, we found the well to have been made of stones laid upon one another without the use of mortar. This was probably the original well, or at least a very early one.

Slightly exposed above the ground surface was the concrete foundation of a silo. Old photographs of the barn reveal that the silo had stood near the north end of the west side of the barn. This silo foundation thus gave us the means of estimating where the west wall of the barn had been. From this line we measured a grid of ten-foot squares out to where the log-cabin foundation stones had been found and began excavating.

Even though the foundation stones had been removed, we found conclusive evidence of the location of the log cabin. The artifacts recovered from the site were distributed in such a way as to leave no doubt. Whether studied individually or as types, they were confined to a specific area measuring approximately 30 by 40 feet, nearly identical to that which Mr. Powell had pointed out. As our trenches were excavated away from this area, the artifacts abruptly ceased to appear.

Some sort of structure must have occupied this spot. We unearthed bottle glass, glass dishes, porcelain, ironstone, shell cartridges, drainage tile, square nails, wire, and coal, as well as foundation stones Mr. Powell had missed. All these indicate a structure of domestic use. Had it been a barn, a corral, a corn crib, a tool shed, or a similar construction, one would have expected a completely different assemblage of artifacts.

The more confined distribution of coal, incidentally, suggests that the fireplace was centered in the west wall (or perhaps it indicates only the place where the ashes were dumped). The coal consisted of both burned and unburned lumps, which varied from about the size of a half-dollar down to the ashes themselves.

In summary, we may say that we have three principal sources of information with which to establish the location of the log cabin where the Church of Jesus Christ of Latter-day Saints was organized in 1830: (1) accounts left by early visitors; (2) observations of the caretakers, along with the ac-

tual discovery of a foundation; and (3) the 1969 archaeological excavation.

It is hoped the LDS church will maintain the present frame house as an information center in which to tell visitors about the important events that took place on the Peter Whitmer farm. The Church has, in fact, already laid the concrete foundation for an addition on the east and has otherwise modified the structure with this purpose in mind.

The log cabin, on the other hand, should be reconstructed as it was originally built: 20 by 30 feet overall, with one room measuring 20 by 20 feet and the other 20 by 10 on the ground level, with stairs leading to an attic loft. It would be an exciting and educational experience for the visitor, upon opening the door to the log cabin, to step back as it were into the year 1830.

**Bibliographic Note.** By the editor. A fuller statement of Dr. Berge's excavations at the Peter Whitmer farm in New York state, including technical information and numerous drawings of artifacts, appears in *Brigham Young University Studies*, Vol. 13, No. 2 (Winter, 1973), pp. 172-201, under the title, "Archaeology at the Peter Whitmer Farm, Seneca County, New York."

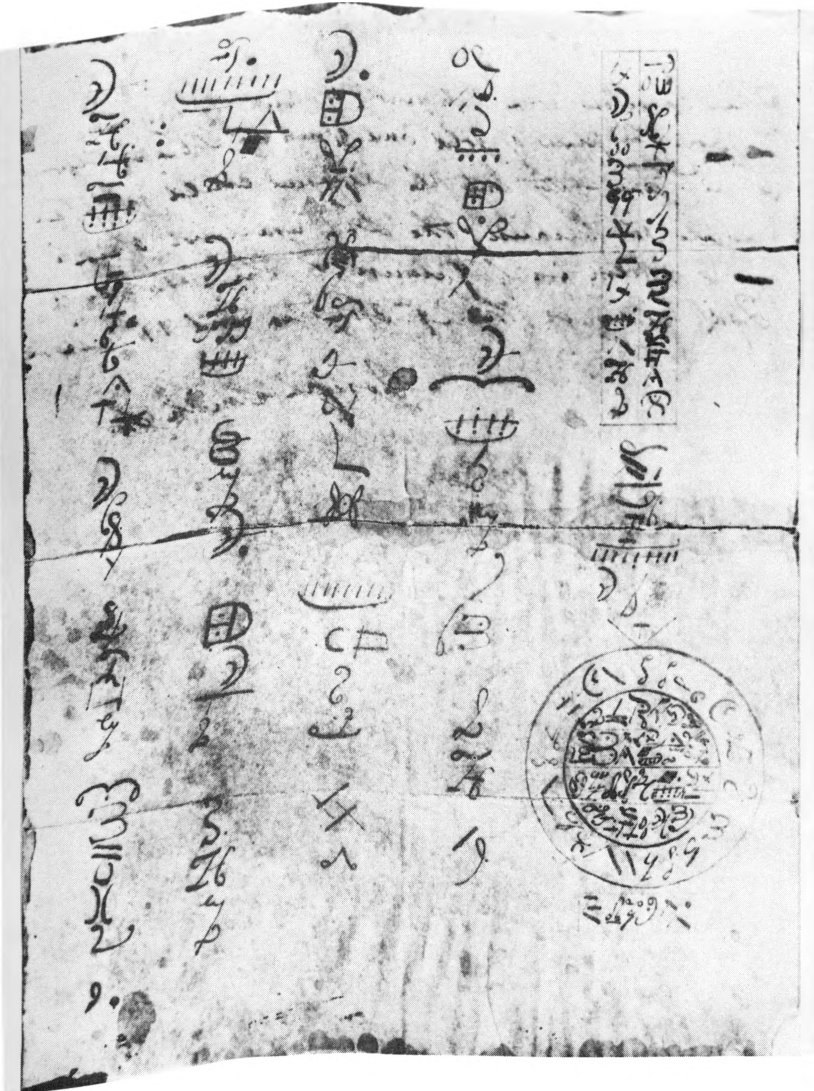
In 1970 Dr. Berge and Dr. Ray T. Matheny, another BYU archaeologist, excavated the well shaft on the Peter Whitmer farm in an effort to learn when it was originally dug. Although the results were indeterminate, an effective new technique for excavating wells where there is danger of collapse from the sides was developed. Their report before the Society for Historical Archaeology (not to be confused with the SEHA) at Florida State University, Tallahassee, on January 13-15, 1972, was entitled "An Excavation Technique for Shallow Wells." This paper was published with revisions in *The Bulletin* of the New York Archaeological Society, No. 56 (November, 1972), pp. 25-28. The method was also briefly described in the *Newsletter and Proceedings of the SEHA*, 132.6.

Documentary research anticipating the field work at the farm was carried out by Richard Lloyd Anderson and Larry C. Porter, LDS-history experts at BYU. See Dr. Anderson's "The House Where the Church Was Organized," *Improvement Era*, Vol. 73, No. 4 (April, 1970), pp. 16-25.

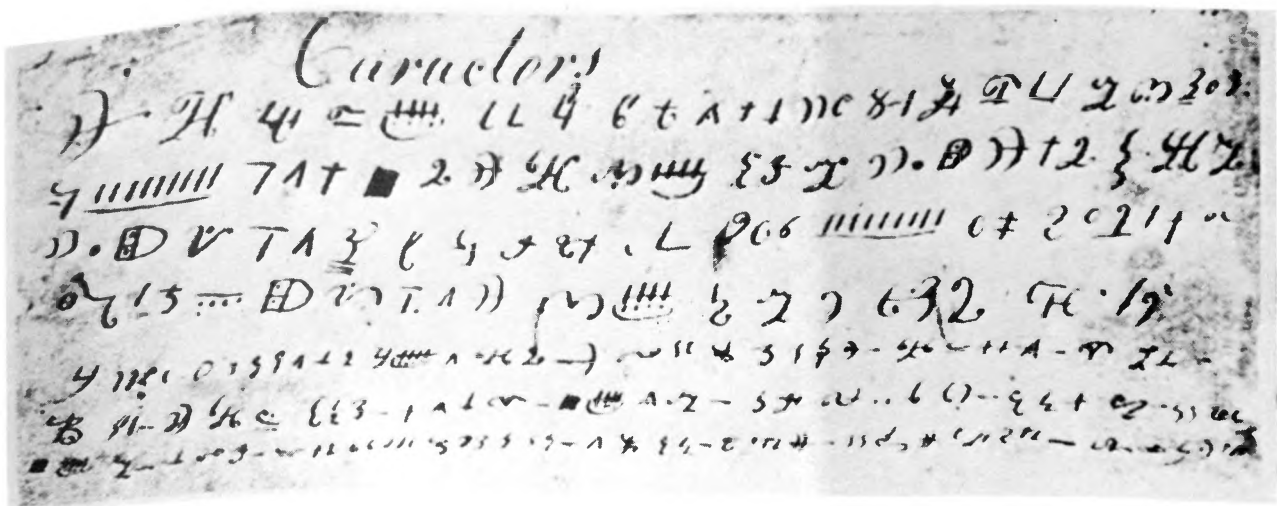
Concerning the sesquicentennial general conference of the LDS church, especially the parts which were telecast from the Peter Whitmer farm, see *The Ensign*, May, 1980, pp. 1, 51-81, 104-105. Several photographs in that issue were, in fact, taken at the farm on the day of the Conference. See also the *Church News* (weekly supplement of the *Deseret News*), April 5, 1980, p. 6.

**145.1 ORIGINAL OF THE "ANTHON TRANSCRIPT" MAY HAVE BEEN FOUND.** A treasure more precious than gold to students of the Book of Mormon—a manuscript that appears to be the original from which the "Anthon Transcript" was copied—was found in April between the pages of an old Bible, by a pre-medical student at Utah State University.

The student, Mark William Hofmann, is also an amateur collector of documents and antiques that relate to Latter-day Saint history. In March, he had



The side of the Hofmann sheet containing characters copied by Joseph Smith in 1828 from the gold plates of the Book of Mormon. The reverse side contains the prophet's certification, evidently recorded following Martin Harris' return from visiting Professor Charles Anthon. Courtesy of Public Communications Department of the LDS church.



The "Anthon Transcript," assumed to be the sheet taken by Martin Harris to Professor Anthon until the discovery of the Hofmann manuscript last April. From Brigham H. Roberts, *Comprehensive History of the Church*, Vol. 1, 1930. Compare the sequence of signs shown in this and the preceding photograph, beginning in both cases at the upper left.

purchased a Bible printed in 1668 that had once belonged to the ancestors of the prophet Joseph Smith. The discovery was made while he was leafing through the old volume in his apartment in Logan.

Mr. Hofmann found a folded sheet of yellowed paper glued between two pages of the Book of Proverbs. One side was filled with strange characters of what seemed to be an ancient writing system. On the other side was a statement over the signature of Joseph Smith, founder of the LDS church:

These characters were diligently copied by my own hand from the plates of gold and given to Martin Harris who took them to New York City but the learned could not translate it because the Lord would not open it to them in fulfillment of the prophecy of Isaiah written in the 29th chapter and 11th verse. Joseph Smith Jr.

Dean C. Jessee, senior historical associate at the LDS Historical Department, has confirmed that this statement is in Joseph Smith's handwriting. Also, it is probably the earliest example of the prophet's handwriting extant, as well as the oldest document related to LDS history. It must date to February, 1828. The strange writing on the other side, however, is likely to be of even greater interest to members of the SEHA.

The document is now in the custody of the Historical Department in Salt Lake City, where further studies are being made.

## WHAT IS THE "ANTHON TRANSCRIPT"?

The metallic plates from which the Book of Mormon was later translated came into the possession of Joseph Smith in September, 1827. At the urging of Martin Harris, a family friend, the prophet copied off a number of characters. In February of the following year, Mr. Harris took two transcripts to New York City and showed them to Professor Charles Anthon of Columbia College and to others. An account of what happened is told by Harris in the Pearl of Great Price, Joseph Smith 2:62-65.

A sheet containing seven horizontal lines of strange markings believed in some way to be connected with the 1828 interview, if not one of the actual transcripts handled by Harris and Anthon, has long been known among Latter-day Saints as the "Anthon Transcript."

However, the only eye-witness descriptions of the characters on either of the transcripts were written in two letters by Professor Anthon himself. These were published in 1834 by Eber D. Howe in his *Mormonism Unveiled* and in 1841 by J. A. Clark in his *Gleanings by the Way*.

According to Professor Anthon, the sheet he saw and handled in February, 1828, was written, not in horizontal lines, but in vertical columns, like Chinese. It ended in a circle which reminded him of the Mexican "calendar" or "zodiac" and was divided into compartments that also contained writing.

Prior to the present discovery, few Latter-day Saints have taken the professor's descriptions seriously, perhaps for the reason that his two letters were not only hostile but also inconsistent with each other. Also, the only extant physical evidence of the interview, the so-called Anthon Transcript, showed the characters running in horizontal lines, while no LDS source, apparently, ever mentioned anything to the contrary.

But the discovery of last April changes all that. The Hofmann sheet fits Anthon's descriptions precisely; six vertical columns of strange characters are seen; in the lower right-hand corner is a circle divided into compartments containing other characters.

What the new discovery means is that Charles Anthon's descriptions must now be taken seriously. What used to be called the Anthon Transcript—the sheet with the horizontal lines—is no doubt a hasty copy of the carefully prepared original transcript signed by Joseph Smith.

## PREVIOUS STUDIES

Important studies of the "Anthon Transcript," "reformed Egyptian," and related matters may be found in previous issues of the *Newsletter and Proceedings of the SEHA*:

No. 102, June 21, 1967, briefly describes (102.2) a roller stamp, then only recently discovered in the Valley of Mexico, inscribed in what appears to be a heretofore unknown form of linear writing dating to between 1000 and 500 BC.

No. 112, February 28, 1969, presents "A Possible Linear Script from Preclassic Mexico," by Welby W. Ricks. The above-mentioned roller stamp is discussed, along with six other examples of apparent linear writing. The same issue includes (112.1) "Linguistic Evidence for the Presence of Israelites in Mexico," by Pierre Agrignier.

No. 122, September, 1970, contains "The 'Anthon Transcript' and Two Mesoamerican Cylinder Seals," by Carl Hugh Jones. The individual characters of the seven horizontal lines are codified and systematically compared with two examples of the little known new linear script of Mesoamerica, with impressive results. The same issue also contains (122.1) a review of Stanley B. Kimball's 1970 paper in *BYU Studies* (see below) and (122.2) an 1846 description of Professor Anthon by Edgar Allan Poe, famous poet and short-story writer, who knew him personally.

No. 126, August, 1971, carries "The Anthon Transcript: Egyptian, Mesoamerican, or Phoenician?" by Stanley B. Kimball. Dr.



Kimball, a history professor at Southern Illinois University, surveys the various attempts that have been made to identify the writing of the transcript.

No. 127, October, 1971, features "Linguistic Implications of the Tel-Arad Ostraca," by John A. Tvedtnes. On pp. 3-4 appears a discussion entitled "Reformed Egyptian."

No. 139, December, 1976, contains "The Book of Mormon as a Mesoamerican Codex," by John L. Sorenson. On pp. 2-3, under "The Codex Form of the Original Text," the author analyzes Professor Anthon's descriptions and suggests that students of the Book of Mormon give them more careful consideration.

#### Other publications in the same vein include:

Ashment, Edward H.

1980 "The Book of Mormon and the Anthon Transcript: An Interim Report," *Sunstone*, Vol. 5, No. 3 (May-June), pp. 29-31.

Crowley, Ariel L.

1942-44 "The Anthon Transcript," *Improvement Era*, Vol. 45, Nos. 1, 2, and 3 (January, February, and March, 1942); Vol. 47, No. 9 (September, 1944).

1952 "The Anthon Transcript and the Maya Glyphs," *Improvement Era*, Vol. 55, No. 9 (September), pp. 644-645.

1961 *About the Book of Mormon*. Deseret News Press: Salt Lake City. (The first five chapters, pp. 5-59, are on the "Anthon Transcript.")

Kimball, Stanley B.

1970 "The Anthon Transcript: People, Primary Sources, and Problems," *Brigham Young University Studies*, Vol. 10, No. 3 (spring), pp. 325-352. (Reviewed in *News. and Proc.*, 122.1; see above.)

Kirkham, Francis W.

1951 *New Witness for Christ in America*, Vol. 1. Zion's Printing and Publishing Co.: Independence, 3rd ed. (See especially Chapters 13 and 14 and the Appendix, which contains the full text of Anthon's 1834 and 1841 letters.)

Matheny, Ray T.

1978 "An Analysis of the Padilla Gold Plates," *Brigham Young University Studies*, Vol. 19, No. 1 (fall), pp. 21-40. (See especially "Script Layout and Engraving," pp. 28-39.)

Sperry, Sidney B.

1967 *Answers to Book of Mormon Questions*. Bookcraft: Salt Lake City. (Published in 1964 as *Problems of the Book of Mormon*. See Chapter 9, pp. 53-61, "Some Problems Arising from Martin Harris' Visit to Professor Charles Anthon"—also pp. 229-231—in either edition.)

Tvedtnes, John A.

1971 "The Language of My Father," *The New Era*, Vol. 1, No. 5 (May), p. 19.

## RESEARCH IN PROGRESS

Paul R. Cheesman, BYU professor of ancient scripture and Life Member of the SEHA, is carrying out a long-range research project on the career of Professor Anthon. (Dr. Cheesman, incidentally, is currently serving as president of the Louisiana - Baton Rouge Mission of the LDS church.)

Danel W. Bachman, an instructor at the LDS Institute of Religion at Logan, is a historian and the friend to whom Mr. Hofmann showed his document shortly after its discovery. According to reports, Mr. Bachman's paper, "Preliminary Observation on the Newly Found 'Anthon Transcript,'" was received with great interest at the fifteenth annual meeting of the Mormon History Association, held last May at Canandaigua, New York. An amplified version of this paper will appear in the summer issue of *Brigham Young University Studies*. Mr. Bachman is also the author of a paper which appeared in the July, 1980, issue of *The Ensign*: "A Look at the Newly Discovered Joseph Smith Manuscript," pp. 69-73. It is accompanied by a brief article by Mr. Hofmann, himself, "Finding the Joseph Smith Document," p. 73.

C. Wilfred Griggs, associate professor of ancient scripture at Brigham Young University, has made a preliminary analysis of the characters in the newly discovered transcript. Dr. Griggs is trained in classical languages and Mediterranean studies and has excavated in Egypt. He and Mr. Bachman lectured on the same platform at BYU on July 8. Mr. Bachman's subject was "These Characters Were Diligently Copied: A Look at the Newly Discovered Joseph Smith (Anthon) Manuscript." Dr. Griggs' subject was "New Characters Enter Into the Anthon Transcript."

145.2 "ANTHON TRANSCRIPT" SHOULD NOW BE CALLED "WHITMER TRANSCRIPT." By Benjamin Urrutia. In view of the recent manuscript discovery (see above, 145.1) it may be appropriate to call what used to be known as the "Anthon Transcript"—the sheet containing seven horizontal lines of Egyptian-like characters—by a new name. I prefer to call it the "Whitmer Transcript" (WT) for the reason that it was owned by David Whitmer, early Mormon leader, who believed he possessed the sheet that figured in the Harris-Anthon encounter of 1828. It has now become clear, however, that this was not the case.

The newly found manuscript, which is doubtless the original, should now be called the "Hofmann Transcript" (HT) after its discoverer.

The reproduction of the characters of the HT on the inside front cover of the July, 1980, issue of *The Ensign* is excellent. It is possible to compare them easily with those of the WT. The result is that the horizontal lines of the latter are seen to have been copied, reading from left to right, from the vertical columns of the HT, going from top to bottom, character for character.

The WT copyist not only made numerous small errors, which could radically change the meaning of several signs, but worse yet he left us with the unwarranted impression that this ancient script should be read from left to right.

Incidentally, my own earlier assumption that the WT should be read from right to left, rather than from left to right, is also wrong, since that would be the same as reading the HT from bottom to top. No wonder no one has yet translated the WT successfully!

Professor Anthon was also wrong in saying that the transcript "ended" with what he took for a copy of the Mexican zodiac. If, as now appears likely, the HT should be read from top to bottom beginning with the right-hand column and proceeding to the left, then that circle is in the *first* column, not the *last*.

**Editor's Note.** The above observations have been rewritten from a letter of July 9 by the author. Mr. Urrutia is an SEHA member of long standing, having participated in the Annual Symposium on the Archaeology of the Scriptures and written for the *Newsletter and Proceedings* a number of times. He is currently serving in the New York City LDS Mission. A graduate from Brigham Young University with the Bachelor of Science degree in anthropology (*News. and Proc.*, 132.5), he has lately been admitted to the graduate program and awarded a partial assistantship at the State University of New York, Albany, beginning in September—provided adequate financial arrangements can be made.

**145.3 PLANS MADE FOR ANNUAL SYMPOSIUM.** By Ruth R. Christensen. Preparations for the Twenty-ninth Annual Symposium on the Archaeology of the Scriptures have begun. The SEHA president himself, Dr. Bruce W. Warren, will serve as chairman. The date and place are: Friday and Saturday, October 10 and 11, 1980, in Room 377, Clyde Building, Brigham Young University, Provo.

Abstracts of papers are now being received, and papers selected for presentation will be announced well in advance of the Symposium.

No admission will be charged, and Society members are invited to bring their friends.

**145.4 LIFE MEMBERSHIPS REACH ONE HUNDRED.** By Arlene Robinson and the editor. There are now exactly 100 Life Memberships on the records of the SEHA.

A Life Member is entitled to all the benefits of belonging to the Society as long as he lives, including the five "free past publications" per year, and is spared the inconvenience of mailing in a renewal fee year by year. The lifetime fee is \$150.

The following persons have become Life Members since the last previous listing in the *Newsletter and Proceedings* (137.8): John P. Ainscough, Kaysville; Larita W. Alldredge, Boulder, Colorado; Estaleah H. Baker, Manassas, Virginia; LaMar C. Berrett, Provo; Lowell Bishop, Ashton, Idaho; Mark W. Cannon, McLean, Virginia; and Sandra Cooper, Escalante.

William E. Dibble, Provo; Philip L. Ellsworth, Ogden; Dorothy R. Fletcher, Provo; Jason C. Golden, Provo; Steven D. Harmon, Maplewood, New Jersey; Randolph Hess, Scottsdale, Arizona; Maybell C. Hopper, Spanish Fork; Evelyn Mecham Howard, Salt Lake City; Duane C. Jensen, Orem; Dan C. Jorgensen, Duesseldorf, Germany; E. Ute Knowlton, Kaysville; Lori Lagerstedt, Corvallis, Oregon; and Mary Lamb, Horace, North Dakota.

Robert L. Mancuso, San Francisco, California; Robert L. Moneymaker, Sacramento, California; Blair E. Nilsson, Golden, Colorado; Esther P. Parks, Kaysville; Henry S. Parks, Salt Lake City; De Mar Perkins, Monticello; Helen E. Schlie, Mesa, Arizona; Curt H. Seemann, Hamburg, Germany; Samuel E. Shepley, Idaho Falls, Idaho; David L. Smith, Woodland, California; David Wayne Smith, American Fork; and James D. Still, Salem, Oregon.

**145.5 RESEARCH PATRONS HELP WITH SEHA PROJECTS.** By Arlene Robinson and the editor. Research Patrons are a special category of Society members who have made possible important archaeological field work in Book of Mormon lands and elsewhere.

Examples of recent explorations funded by the SEHA are: (1) the photographic expedition of Bruce W. Warren and David A. Palmer to sites and museums of Book of Mormon significance in Mesoamerica, 1977; and (2) the archaeo-astronomy of Izapa and other ruins of southern Mexico, by V. Garth Norman in 1976 and 1978 (*Newsl. and Proc.*, 140.2, 143.2, 144.2).

Research Patrons have the exclusive privilege of voting at the Society's annual and special meetings. They will be invited to vote, for example, at the forthcoming Annual Meeting, to be held this year at the time of the Twenty-ninth Annual Symposium on the Archaeology of the Scriptures, next October 10 and 11 (see above, 145.3).

Names of Research Patrons are also listed from time to time in the *Newsletter and Proceedings* (see below).

The distinction of becoming a Research Patron requires a contribution of \$30 or more per year to the Society's Research Fund, IN ADDITION TO the regular membership fee. This fund is set aside for research and publication on scriptural archaeology under the direction of the SEHA Board of Trustees.

The following new and renewing Research Patrons have been entered into the Society's records since the last previous listing (*News. and Proc.*, July, 1976, 138.8):

For the year 1976: Esther P. Ainscough, Kaysville.

For the year 1977: Esther P. Ainscough, Kaysville; Clifford E. Angel, Gretna, Virginia; Elizabeth B. Arford, Tucson, Arizona; Alta H. Barber, Orem; Margie W. Butler, Ontario, Oregon; H. Stanley Cannon, Salt Lake City; Sandra Cooper, Escalante; Elmer A. Ellsworth, Simi Valley, California; Philip L. Ellsworth, Ogden; Robert C. Hopkins, Los Angeles, California; Mary Lamb, Horace, North Dakota; Dennis J. Lowman, Des Moines, Iowa; Robert L. Mancuso, San Francisco, California; A. Delbert Palmer, Provo; Marion Poulter, Vista, California; Samuel E. Shepley, Idaho Falls, Idaho; Mrs. Basil L. Smith, Las Vegas, Nevada; Lorenzo H. Snow, Hayward, California; Georgia Stephenson, Orem; and Harold E. Wilfley, Sacramento, California.

For the year 1978: John P. Ainscough, Kaysville; Clifford E. Angel, Gretna, Virginia; Alta H. Barber, Orem; Margie W. Butler, Ontario, Oregon; H. Stanley Cannon, Salt Lake City; Sandra Cooper, Escalante; Patricia M. Geisler, Salt Lake City; Jack Gifford, Pasadena, Texas; Robert C. Hopkins, Los Angeles, California; Dennis J. Lowman, Des Moines, Iowa; Mike E. May, Fontana, California; Robert B. Merrill, Cottonwood, Arizona; Carroll Bing Mills, Santa Fe, New Mexico; V. Garth Norman, American Fork; A. Delbert Palmer, Provo; Esther P. Parks, Salt Lake City; Henry S. Parks, Salt Lake City; De Mar Perkins, Monticello; Harvey J. Platt, St. John's, Arizona; Marion Poulter, Vista, California; Beryl Shaw, Cardston, Alberta, Canada; Samuel E. Shepley, Idaho Falls, Idaho; Mrs. Basil L. Smith, Las Vegas, Nevada; Lorenzo H. Snow, Hayward, California; Gilbert W. Stoll, Salt Lake City; and Howard K. Yerkes, Portland, Oregon.

For the year 1979: Clifford E. Angel, Gretna, Virginia; Elizabeth B. Arford, Tucson, Arizona; Alta H. Barber, Orem; Kim Doering, Newburgh, New York; Evelyn Mecham Howard, Salt Lake City;

Frank H. Lerchen, Jr., Fairfax, Virginia; David Maynard, Spring Valley, California; Robert B. Merrill, Cottonwood, Arizona; Carroll Bing Mills, Santa Fe, New Mexico; A. Delbert Palmer, Provo; and Lorenzo H. Snow, Hayward, California.

For the year 1980: John P. Ainscough, Kaysville; Ruth R. Christensen, Orem; Joseph S. Gasser, Seeley Lake, Montana; Evelyn Mecham Howard, Salt Lake City; Barbara Hutchins, Prescott, Arizona; Preston Luke, San Jose, California; Robert B. Merrill, Cottonwood, Arizona; A. Delbert Palmer, Provo; Esther P. Parks, Kaysville; Henry S. Parks, Salt Lake City; Jean Severy, Antwerpen, Belgium; David Wayne Smith, American Fork; Lorenzo H. Snow, Tucson, Arizona; and Ruth F. H. Vincent, Salt Lake City.

For the year 1981: Alta H. Barber, Orem; Joseph S. Gasser, Seeley Lake, Montana; and Vickie L. Wimberly, Placentia, California.

145.6 SOCIETY PRESIDENT TO TEACH ARCHAEOLOGY-OF-THE-SCRIPTURES CLASS IN EVENING SCHOOL. By Ruth R. Christensen. An evening section of the course Anthropology-Archaeology 280, "Archaeology and the Scriptures," will be offered at Brigham Young University in the Fall Semester, 1980. Bruce W. Warren, assistant professor of anthropology and archaeology at BYU and president of the SEHA, will teach the class. It will be held on Tuesday evenings from 5:00 to 7:40 p.m.

The archaeology of both the Bible and the Book of Mormon will be covered, according to Dr. Warren. The same course will also be offered in the day school, at 3:10 p.m. on Mondays, Wednesdays, and Fridays. Interested persons may contact Dr. Warren at 120 Maeser Building, BYU, Provo (telephone, 801-378-6111).

145.7 TRUSTEE ACCEPTS MISSION CALL. By Ruth R. Christensen. An SEHA trustee, Mr. A. Delbert Palmer, has accepted a call from the Church of Jesus Christ of Latter-day Saints to direct its missionary training center at São Paulo, Brazil, for the next two years, and the Society's Board of Trustees has granted him a leave of absence. He and Mrs. Palmer left for Brazil on April 19.

Mr. Palmer, a retired Canadian businessman, has lately been awarded both the bachelor's and master's degrees from Brigham Young University in Latin American studies. He has served the Society as a trustee since 1975 and has also served as vice-president (1976-78), and three times as Symposium chairman (1974, 1977, and 1979). (*News. and Proc.*, 135.2, 136.0, 138.4, 139.2, 144.2.)