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Published six times a year by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to provide members of the Society with up-to-date information regarding archaeological discoveries and research bearing upon the Hebrew-Christian and Latter-day Saint scriptures, through news reports, reviews, and short articles; also with news concerning the Society and its members, and the BYU Department of Archaeology, of which the Society is an affiliate organization. All views expressed in the Newsletter are those of the author of the particular contribution in which they appear and not necessarily those of Brigham Young University or the Church of Jesus Christ of Latter-day Saints. Subscription by membership in the Society (three dollars per year; Life Membership, fifty dollars), which also includes subscription to other publications of or issued through the Society.

93.0 ANCIENT ISRAEL'S NEAREST NEIGHBORS. A review of The Phoenicians, by Donald Harden (Fredrick A. Praeger: New York City, 1963. 2nd ed. Praeger Paperbacks P-128. 336 pp. \$2.95). Review by Forrest Richard Hauck.

(The Phoenicians is another excellent addition to the "Ancient Peoples and Places" series which has appeared under the general editorship of the British archaeologist, Dr. Glyn Daniel. The author is the director of the London Museum and has participated in excavations at Carthage, in addition to exploring other Phoenician sites in North Africa, Sicily, and Sardinia. Students of biblical archaeology will be particularly interested in this volume. The Canaanites, whom the Greeks later called Phoenicians, possessed a brilliant civilization in the Holy Land long before Abraham arrived. The children of Israel, settling there under Joshua, eagerly absorbed their material culture. Hiram, Canaanite king of Tyre, helped Solomon build the Holy Temple. Yet the prophets of Jehovah never ceased to struggle against Canaanite religious practices until the time of the Babylonian captivity. Ed.)

The Canaanites or Pre-Phoenicians first migrated to the eastern Mediterranean area from Arabia or the region of the Persian Gulf about 2350 BC. They came with the first main northern migrations of the Semites, which also brought the Akkadian overlordship to Mesopotamia. By the fourteenth century BC the inhabitants of Canaan called themselves Kinahn or Kinann, as recorded in the Amarna letters.

Those living on the Syrian coast were first called Phoenicians by the Greeks because of the dark red or purple dyes they used on their cloth. The first reference we have to them by this name comes from the early Greek poet, Homer.

The New Testament uses both the names Phoenician and Canaanite. Mark (7:26) in writing

to the Gentiles tells of a certain Syro-Phoenician woman. But Matthew (15:22) in writing to the Jews refers to her as a woman of Canaan.

The Phoenicians as a people cannot be differentiated from the general mass of Canaanites until sometime in the first half of the second millennium BC. The Egyptian Empire at this time was in a state of decline between the Middle and New Kingdoms. These Canaanites thus had the opportunity to develop their own military and economic strength during the eighteenth and seventeenth centuries.

But the limitations of their geographical environment forced the Phoenicians to seek the outlet offered by the sea. This was partially due to the small amount of cultivable land they possessed, which limited the amount of food they were able to produce for themselves. Moreover, their geographical position between the great civilizations of the Near East, which laid them open to constant political domination by their more powerful neighbors--Egypt, Babylonia, and the expanding northern empires--made it quite apparent to them that the only direction left to them for expansion was that of the Mediterranean Sea. This led them to develop colonies in Cyprus, North Africa, Sicily, and Spain.

The independence the Phoenicians enjoyed during the seventeenth century, due perhaps to the lax rule of the Hyksos kings in Egypt at that time, was ended in 1580 BC when the Egyptian prince Aahmes drove the Hyksos from Egypt and established the Eighteenth Dynasty. During the time of the Hyksos rule, however, an enclave of Phoenician city-states had begun to build up. Egyptian inscriptions list such cities as Simyra, Aradus, Berytus, Sarepta, Byblos, Tyre, and Sidon.

During the fourteenth century BC the "Sea Peoples" came from the northwest and, after failing in a bid to conquer Egypt, settled on the south coast of Canaan. They are known to us in the Old

Testament as the Philistines (cf. Newsletter, 86.0).

About 1279, Pharaoh Rameses II signed a treaty with the Hittites by which the Phoenician coastline remained under Egyptian control. During this same century, the Israelites came out of Egypt and established control over the Judean hill country.

Around the beginning of the twelfth century, Egypt began another decline in power. The Hittite empire to the north of Phoenicia had been destroyed and the Mycenaeans had been conquered by northern invaders. At this time Assyria was still too young to prove a threat to its neighbors. With the chains loosened, Phoenicia again became independent and began to spread its influence throughout the Mediterranean region.

By the beginning of the tenth century BC, the Hebrews had consolidated their rule in Palestine under Saul, David, and Solomon. The Phoenicians, though never a single, unified nation, reached their zenith also about this time under King Hiram of Tyre, an ally of David and Solomon.

In 876 Assurnasirpal of Assyria conquered the Phoenicians. The later Assyrian king Shalmaneser III (858-825) had reliefs carved on the gates of Balawat and on the Black Obelisk, showing tribute being paid him by the conquered Phoenicians and Hebrews. But, the reign of the Assyrians came to an end in 612 BC, when the Babylonians conquered them.

The Phoenicians had by this time become fearless travelers, as evidenced by the voyage of 609-593 BC when some of them circumnavigated the continent of Africa under a commission from Pharaoh Necho of Egypt (cf. Michael L. Rammell, "Pharaoh Necho II and the Abraham Scroll," in Papers of the Fourteenth Annual Symposium on the Archaeology of the Scriptures; see especially p. 25).

There were also two Carthaginians (Phoenicians of Carthage) in the fifth century BC who did some extensive exploring. One of them, Hanno, sailed around the west coast of Africa, later leaving an account of his travels in the temple of Baal at Carthage. The other, Himilco, sailed westward around Iberia (Spain) and north to the British Isles.

The Babylonians enslaved the Jews in 587 and captured the major Phoenician city, Tyre, after a long siege in 574. The Chaldean rule was short-lived, however, for in 539 the Persians took Babylon. Syria, Phoenicia, and Cyprus thereafter constituted the Fifth Persian Satrapy, and Sidon became the chief Phoenician city.

In 332 BC Tyre, after a long resistance, fell to Alexander the Great. It is interesting that this city, built on an island, was conquered by means of a causeway of earth constructed outward from the

mainland.

With the Hellenization of this area, the loose Phoenician confederation ended, and at this point Author Harden terminates his account of the eastern Phoenicians. He continues on with western Phoenicia, however, to 146 BC, when the Romans sacked Carthage and the Carthaginian realm fell under their total domination.

Dr. Harden states that the highest accomplishment of the Phoenicians was the invention of the alphabet. So practical was this script that it was adopted by the Greeks and is now employed by all literate peoples of Indo-European or Semitic speech.

The greatest archaeological discovery connected with the Phoenicians and their writing was made in 1925 by Claude Schaeffer at Ras Shamra (ancient Ugarit) in northern Syria. His find consisted of a large library of cuneiform tablets on which were recorded a series of Canaanite-Phoenician religious and mythological texts. These writings deal with a fertility cult, a cult of the dead, and patriarchal myths, some of which parallel early biblical accounts and their Sumerian and Babylonian counterparts.

Some of the deities of the Canaanite-Phoenician pantheon that Dr. Harden lists are:

El, the supreme god, also worshiped as a sun god.

Asherat-of-the-Sea, El's wife, the mother goddess.

Baal, their greatest son, god of mountains, storms, and rain.

Asharte, the fertility goddess, equated with Ishtar of the Babylonians and Aphrodite of the Greeks.

Melqart, chief god of Tyre. The name means "ruler of the city."

Dagon, the grain god.

Moloch, the god to whom Phoenicians often sacrificed their children by burning.

Dr. Harden observes that religious borrowings of the Phoenicians from adjacent cultures were numerous. Many of the same deities were also worshiped by the peoples of Mesopotamia, Greece, and Egypt. These borrowings are seen also in a comparison of myths, cult procedures, and religious art and architecture.

The author notes these parallels but fails to present an adequate theory as to why the Phoenicians borrowed so much from others but developed so little that was truly original. In art especially, they were guilty of plagiarism of Egyptian and Mesopotamian motifs. The book on page 185 gives this example:

"Another panel . . . is even more Egyptian in style, for it shows a female figure with costume

and attributes that are basically those of the Egyptian goddess Isis, winged and holding lotus flowers, but facing an Asfatic tree-of-life. There could be no better example of Phoenician adaptation of Egyptian motifs."

The author, in trying to explain why the Phoenicians borrowed their art from others but did not develop their own, states (p. 218):

"Thus our Phoenician art is not only a mixture of styles, it is a mixture of skills, which makes it clear that the Phoenician . . . was less interested in art for his own purposes than for the price he could get for it abroad."

One might conjecture that the Phoenicians, due to their geographical disadvantage and their lack of a centralized government, hence lack of national pride, together with their highly-mixed population, were a people of expediency. They adopted traits of art and religion from adjacent peoples, not to enrich their own culture, but as a means of appealing to the commercial tastes of their neighbors.

93.1 NEW BIBLE TRANSLATION AND COMMENTARY.

A review by Evan I. DeBloois, based upon a news release of the publisher. A magnificent new Bible translation and commentary in 38 volumes--prepared under the supervision of William F. Albright and David N. Freedman--has begun publication.

On October 19, 1964, the first two volumes of The Anchor Bible (Doubleday & Co.: Garden City) came off the press. Eight years of preparation preceded the publication of Vol. 1 (Genesis) and Vol. 37 (The Epistles of James, Peter, and Jude). (These two are priced at \$6 and \$5, respectively.) The remaining 36 volumes will be published on a regular basis: six volumes each year. The project should be completed by 1970.

The Anchor Bible is to be the work of Catholic, Protestant, and Jewish scholars, under the general editorship of William Foxwell Albright, Professor Emeritus of Semitic Languages and Literature at Johns Hopkins University, and David Noel Freedman, Professor of Hebrew and Old Testament Literature at Pittsburgh Theological Seminary (cf. Newsletter, 86.0).

The dramatic archaeological and linguistic findings of the past 50 years have created a demand for a completely new translation of the Scriptures. These five decades have seen the discovery of enormous amounts of heretofore unknown source-material. In The Anchor Bible dating of biblical texts has been improved, and misinterpretations caused by mistaken translation have been corrected. Also, the new knowledge of Hebrew poetic style is reflected in this modern

version.

Each of the 38 volumes is to be an entirely new translation by an internationally-recognized authority, who will also contribute an extensive introduction. Each page of translation is supported by several pages of notes and comments on sources, alternate versions, and historical background.

Although accuracy of translation has been the major concern of the editors, not theology, it is obvious that not all theological interpretations are to be avoided, especially in the commentary following each section of translation. But in spite of these and other difficulties involved in such a monumental project, it will be a valuable reference work for all students and teachers of the Bible.

The size and price alone of the 38-volume set will prevent it from ever replacing the popular King James Version in the home, but as a research aid The Anchor Bible will certainly prove its worth.

93.2 ANTHOLOGY OF ARTICLES ON BIBLICAL ARCHAEOLOGY. A review by Evan I. DeBloois.

(Society members have long been acquainted with the excellent quarterly journal, The Biblical Archaeologist, published by the American Schools of Oriental Research, New Haven, Connecticut. Since the founding of the UAS in 1949, the Society has regularly purchased this journal in bulk and redistributed it to its members as a membership benefit. Ed.)

A reprinting in two paperback volumes of articles selected from among the scores of contributions appearing in the BA since its inception in 1938, has lately come off the press. Called The Biblical Archaeologist Reader (Doubleday Anchor Books: Garden City, 1961. 342 pp. \$1.45), the first volume, edited by G. Ernest Wright and David Noel Freedman, was so successful that a second volume seemed to be required. The Biblical Archaeologist Reader, 2 (Doubleday Anchor Books: Garden City, 1964. 420 pp. \$1.95), therefore, has since appeared, this latter volume under the editorship of Dr. Freedman and Edward F. Campbell, Jr.

The articles in the first volume seem to bear upon three main themes: Old Testament archaeology, the significance of the temple in the Near East, and New Testament archaeology. Articles such as those on the manna of Sinai by Bodenheimer, the musical instruments of Israel by Sellers, the Flood by Bright, and Sodom and Gomorrah by Harland, are closely related to the biblical narrative. Others, such as those on the pagan religions of the ancient world and on the techniques of radiocarbon dating, are only indirectly related.

The second volume contains three sections of

articles, again reprinted from the files of The Biblical Archaeologist and revised by their authors. The first group deals with the "Cities and Lands of Israel's Neighbors." Here are articles about Mesopotamia, Canaan, and Egypt. The second division is devoted to the "Major Excavated Cities of Palestine." Reports on work at Shechem, Megiddo, and Hazor are contained here. The final section is devoted to "Prominent Cities of the New Testament Period," particularly those connected with that famous apostolic traveler, Paul.

The numerous articles on the Dead Sea Scrolls appearing in The Biblical Archaeologist, beginning in 1948, have purposely been left out of these two volumes, since they would have filled an entire volume by themselves.

Each of the two volumes is readable and informative and at the same time scholarly and reliable. The Biblical Archaeologist Reader has achieved splendid success in combining these qualities. These little paperbacks should prove valuable additions to the library of any student of the Bible.

93.3 MAGAZINE CHALLENGES BIBLE. A review by Lyle R. Campbell. The December 25, 1964, issue of Life magazine, in the view of this writer, fairly stomps on the Bible with its interpretation of the historical setting of that ancient work. The entire issue is devoted to biblical subjects, but uses poor paraphrase, few biblical references, and many examples of unhistorical religious art to "explain" the Bible stories, starting with the Creation and going through to Revelation. It is an assemblage of several articles that, for the most part, are of little value to the archaeologist; however, there are some excellent photographs and several references to matters of archaeological interest.

The "explanations," to say the least, will be annoying to many students of the Bible. It is claimed that "inconsistencies constantly crop up," yet none are specified. One particularly impertinent statement is to the effect that God put Adam to tending a garden, brought Noah up high and dry with no rehabilitation program, left the sinners at Babel jabbering hopelessly, and then took on a new task with Abraham as a fearful but loyal family friend. According to the Life interpretation the Lord seemed to have no ultimate plans for mankind until Abraham came onto the scene, and the whole biblical account is but a record of the evolution of monotheism.

Some serious comments are made, however. The Mesopotamian ziggurats are compared to the "Babel tower" of the biblical record (cf. Newsletter, 56.1; Progress in Archaeology, pp. 14-16). It is

postulated that the story of Cain and Abel's rivalry personified the age-old struggle between the pastoral and the agricultural peoples of the ancient Near East. The Epic of Gilgamesh is compared to the Book of Genesis and is speculated upon as a model for the Genesis account, except for the infusion of a moral element into the latter.

Explanations of several of Moses' miracles are offered, such as the episode of the quail covering the Israelite camp. Still today, quail cross the Red Sea and land exhausted from the long flight. The possibility is mentioned that Moses' Red Sea trek was through the Sea of Reeds or across a sand bar in Lake Sirbonis, which is at times inundated by wind-blown waters. Also the tamarisk explanation of manna is given. (Tamarisk trees exude a resinous secretion when the bark is pierced by a certain plant louse. This is often gathered and eaten by the natives.)

One article uses Hurrian (biblical Horite) laws and customs to explain many of the acts of the patriarchs, such as Abraham's declaring his wife to be his sister. Apparently it was a custom of the Horites to adopt one's wife as a sister to assure her social station and solidify the relationship. On the basis of this, the background of the Abraham story is considered authentic, but the content is questioned by Life. The same article evaluates the archaeological evidence which supports the thirteenth century BC date of the invasion of Canaan by the Israelites.

An article by William F. Albright points out similarities between the Jewish Torah and the Hammurabi Code. The early Hebrews were a stateless people known as the "Apiru" or "dusty ones" because of their nomadic, caravan-type life.

Robert Coughlan, writing on "Who was the Man Jesus?", considers the origins of the New Testament writings. After discussing the Dead Sea Scrolls somewhat, he concludes that "the life of Jesus cannot be reconstructed in biographical terms, but the 'historical Jesus' can become more clear if one knows the history that surrounds him."

One section near the end of the issue is of particular interest because of its excellent photographs and information on current archaeological developments in Palestine. Included are an aerial view of Masada and an illustration of the Hezekiah tunnel at Jerusalem. Last year, it states, there were 25 sites in Jordan and 56 in Israel under excavation. It speaks of the Philistine role in biblical archaeology and the discovery of the Philistine city Ashdod in 1961 (cf. Newsletter, 86.0).

By way of summary it may be said that the Bible as history will stand much longer than Life's interpretation of biblical history (cf. Newsletter, 39.3;

Progress in Archaeology, pp. 6-8). Although the issue leaves much to be desired in its treatment of the archaeological evidence surrounding the Bible, it does present some facts and photographs that the student of antiquity may find of interest.

93.4 NEGEV EXPLORER. A review by Forrest Richard Hauck. An extended article in a recent issue of one of the world's most widely circulated magazines gives clear evidence of the fascination which biblical archaeology holds for the common man. This contribution has to do with the life work of the noted Near Eastern archaeologist-explorer, Nelson Glueck. It can be found in the December 13, 1963, issue of Time.

Nelson Glueck, now the president of Hebrew Union College in Cincinnati, started his career in archaeology in 1927, when he began studying under William F. Albright, who at that time was head of the American School of Oriental Research at Jerusalem. During his years under Albright, Glueck developed a talent for identifying the ancient inhabitants of an area by means of the broken pottery found at its various ruin-sites.

In 1932 he started off on his own into the desert. Traveling by camel he relocated ancient villages, roads, wells, and fortifications through the help of the Old Testament and his own common sense. Over the years he has discovered more than 1,000 ancient sites in Transjordan and about 500 more in the Negev area of southern Palestine. Among the important ones are the copper mines of King Solomon in the Wadi el 'Araba and Solomon's seaport and smelter city, Ezion-geber, which is on the coast at the head of the Gulf of Aqaba on the Red Sea.

Dr. Glueck states: "Out on the desert there is sometimes so much mist in the morning that you cannot travel. You have to wait for the sun to burn it off. To me, archaeology is like burning the mist off the Bible." His work, he adds, is "far from an effort to use archaeology to prove the existence of God. Even to try . . . would be to 'confuse fact with faith, history with holiness, science with religion.'" But the Bible is nevertheless an "indispensable guide" to him in his work of archaeological exploration.

In this interesting article are included some fine photographs of sites and antiquities in the Near East. Several have a direct bearing upon the Bible. One shows a dedication stone for the Tiberieum (a temple built in honor of the Emperor Tiberius) in Caesarea, which records the name Pontius Pilate and his title "prefect of the Jews." This stone may be the only contemporaneous inscription yet found

recording the name of any person mentioned in the Four Gospels of the New Testament.

The Pool of Gibeon is shown; this is where Joab's men killed Abner's, as recorded in the Old Testament. This site was relocated in 1956 by the University Museum of Philadelphia.

Another photograph depicts the ruins of Jericho, excavated by the British archaeologist Kathleen Kenyon between 1950 and 1955. The earliest walls, as indicated by radiocarbon, were constructed around 7,000 BC. This date establishes Jericho as the oldest city known to archaeology.

93.5 LIKE SOLOMON'S TEMPLE. By Evan I. DeBloois. UAS member Alexander T. Stecker, former student in the Department of Archaeology at BYU, has written of his recent experiences in the Holy Land, where for six months he studied at the Hebrew University in Jerusalem. His stay in Israel was during a leave from Brandeis University, Waltham, Massachusetts, where he has specialized in Old Testament studies.

In his letter, dated Jerusalem, November 14, 1964, he reports on two archaeological sites that he had the opportunity of visiting and at one of which he actually helped with the excavation. Both are in the desert area of southern Israel to the west of the Dead Sea, not far from Masada, where Herod built his pleasure palace (cf. Newsletter, 88.0, 88.1).

Tell Arad is located south of Hebron and east of Beersheba. Archaeological investigations have been conducted there for the past few years, revealing a rather large Canaanite city estimated to have had a population of approximately 10,000.

Of central importance is an Iron Age fortress of the First Temple Period, measuring 50 by 50 meters. In the northwest corner of the fortress was discovered a sanctuary, 20 by 15 meters in size, and dating to the time of Solomon. Its general plan approximates the Temple of Solomon as described in the Old Testament and consists of three rooms--a Hall, a Holy Place, and a Holy of Holies--and an outside courtyard. Three steps lead to the entrance of the Holy of Holies, which faces westward.

In the surrounding courtyard was found an altar of undressed stone (as specified in Deuteronomy 27:5, 6), although dressed stone was used elsewhere in the fortress, demonstrating their possession of that skill. The altar also fits the biblical requirement in size, being five cubits square (Exodus 27:1).

Another very interesting feature of the sanctuary is the bases of two pillars flanking the entrance to the Holy Place from the Hall. The Temple of Solomon also had two such pillars, named Jachin and

Boaz (II Chronicles 3:15-17).

The second site is Tell el-Jurn, near Ein Gedi on the western shore of the Dead Sea. It was a prosperous settlement during the time of Ezra and Nehemiah. It was an important agricultural center, famous for its vineyards, palms, and balsam. A remarkably well-preserved private house has been found at this site, measuring 300 square meters in area. It is considered to be the best example of a home from this period so far discovered.

In addition, at this same site a building of the Roman period has been excavated. Nearby, a Roman bath has also come to light. Among the numerous artifacts uncovered are two ostraca (inscribed potsherds) with the words jehud (Judah) and yah (Jehovah) in Aramaic. Tell el-Jurn should yield, in future excavations, much more information about this little-known area to the west of the Dead Sea.

93.6 "SYMPOSIUM PAPERS" MAILED. Last week copies of the Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures were mailed to UAS members.

The Annual Symposium is regularly co-sponsored by the UAS and the BYU Department of Archaeology. The fifteenth was held last May 16 in Salt Lake City (Newsletter, 90.0).

By arrangement with Society officers, the papers delivered at last year's symposium were published in full by BYU Extension Publications. The arrangement provided for a free copy to be mailed to each UAS member as soon as it came off the press.

Following this mailing, copies may only be obtained from the publisher by purchase. Enclose \$1, plus 15¢ handling and mailing charge, per copy and send to: Extension Publications, Young House, BYU, Provo, Utah. The UAS is not authorized to sell any copy of this publication; orders should not be sent to the Society office.

The volume contains 120 pages, bound under a paper cover on which a map of the Holy Land is printed in blue and rust.

93.7 LIFE MEMBERS AND RESEARCH PATRONS. The following new and continuing Research Patrons have been entered in the Society records since the last previous listing in the Newsletter (87.4):

For the year 1964: Esther P. Ainscough, Kaysville; Alex J. Alexander, Downey, California; Geza De Rosner, Beverly Hills, California; Chester Ambrose Georgia, Tacoma, Washington; L. O. Halgren, Salt Lake City; Donald L. Hansen, San Bernardino, California; Janice N. McAuliffe, Long Beach, California; Dalphine Mead, Manzanita Lake,

California; W. Oren Swearingen, Jr., El Paso, Texas; Mary B. Wikoff, Cream Ridge, New Jersey; and Norman T. Woolf, Redding, California.

For the year 1965: Charles Stuart Bagley, Alamogordo, New Mexico; Howard Barker, Salt Lake City; Harold I. Gartland, South Gate, California; Frank W. Goetz, Phoenix, Arizona; L. O. Halgren, Salt Lake City; Leon L. Imlay, Grantsville; William Morrisette, Barstow, California; Wanda S. Olson, Seattle, Washington; Harvey J. Platt, Phoenix, Arizona; and Lorenzo H. Snow, Tucson, Arizona.

The distinction of becoming a Research Patron may be obtained by contributing \$10 or more per year --in addition to the regular membership fee--to the Society's Research Fund. This money is used, under the direction of the Executive Committee, for research and publication in the field of scriptural archaeology. In the past, important assistance to BYU expeditions has come from this fund (cf. Newsletter, 37.3).

The following have become Life Members since the last previous listing: Victor L. Ludlow, Provo; George C. Morgan, Price; Roger T. Ralphs, Snowflake, Arizona; and George S. Stephens, Castro Valley, California.

Life Membership in the UAS is available for a fee of \$50. The Society now claims 39 in this category.

(The above lists are complete as of January 15, 1964.)

93.8 PUBLICATIONS OUT OF PRINT. The supply of several publications on the list of those which may be purchased from the UAS office is now exhausted. The following reprints can no longer be supplied and should not be ordered:

"The San Blas Indians: A Study in Albinism," by Dee F. Green. Reprinted from Science of Man, Vol. 1, No. 3 (April, 1961), pp. 96-98.

"Value of Aerial Photography in Surveying Archaeological Sites in Coastal Jungle Regions," by Ray T. Matheny. Reprinted from American Antiquity, Vol. 28, No. 2 (October, 1962), pp. 226-230.

"The Dead Sea Scrolls--Qumran Calmly Revisited," by Lewis M. Rogers. Reprinted from Brigham Young University Studies, Vol. 2, No. 2 (spring-summer, 1960), pp. 109-128.