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## U.A.S. Newsletter, no. 19 (April 12, 1954)

Editors(s): Bruce W. Warren and Dee F. Green

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Brigham Young University, Provo, Utah

Editor: Bruce W. Warren

Assistant Editor: Dee Green

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19.0 The Book of Mormon and Early Southwest Cultures, by Gareth W. Lowe. The central Book of Mormon lands must have been that area of ancient America where civilization reached its peak, namely Mesoamerica (central and southern Mexico and northern Central America). A recent anthropological publication contains a statement that is both enlightening and challenging to those who look for Book of Mormon influences in early Southwestern archaeology. Gordon R. Willey, prominent American archaeologist (and consultant for the New World Archaeological Foundation), in a paper entitled "Archaeological theories and Interpretations: New World" (Anthropology Today, edited by A.L. Kroeber; Chicago: University of Chicago Press, 1953), makes the following statement: "The southwestern United States was almost certainly dependent upon the cultures of Mexico, but there are no horizon style linkages and only scant evidences of trade. The contacts here were almost certainly those which permitted the passage of technological ideas (ceramics, irrigation, casting of metals) but did not encourage the transfer of social, religious or political idea symbols (art styles)." (Page 376.) In the Southwest, Mexican influences seems to have been concentrated in the Hohokam culture of southern Arizona and is negligible in the Anasazi or Basketmaker-Pueblo region to the north. A few specific traits, such as ball courts, pyrite mirrors, cast copper bells, and figurines, almost all confined to the Hohokam area, are recognized as influences or actual imports from Mexico. As Willey indicated, there seems to be little evidence of Mexican influence upon the religious and sociopolitical systems of the Southwest, although it has been suggested that the Katchina doll and rain ceremonial complexes may be related to the Tlaloc rain ceremonial of Mesoamerica. It is possible that further research will establish more widespread southern influence in the Southwest than is presently supposed, including Mesoamerican religious and sociopolitical concepts.

In view of this scant evidence of Mesoamerican influence in the Southwest, how are we to reconcile the commonly accepted Mormon viewpoint that Book of Mormon peoples settled all this land and that present-day Southwestern Indian tribes are composed of Lamanite descendants? A reconciliation is possible. Let us summarize the picture indicated by present archaeological data. The complete story is not known, but briefly there seem to have been early hunting peoples spread over all North America including the Southwest, before 5000 BC. A more populous and better-known hunting, food-gathering, and primitive-farming people called the Cochise was established in Arizona and New Mexico after 3000 BC according to the most conservative dating. "Primitive corn" found in

caves of this region has been radiocarbon-dated to as early as 1000 BC and is known to have a developmental period behind this date. This has led Krieger to state: "Agricultural practices must have diffused from Mesoamerica to the southwestern United States as early as 1500 BC or so ... ." (An Appraisal of Anthropology Today, p. 249.) It is generally held that the subsequent Hohokam and Mogollon cultures, and probably also the Basketmakers, developed from diverging groups of these early people, although opinions are as varied as the evidence is incomplete. These early Cochise apparently were agricultural, possessing corn, almost 1000 years before they started using pottery about 200 BC. The Basketmakers, also possessing corn, appeared in the Four Corners region about the time of Christ, but did not acquire pottery until almost 400 AD according to tree-ring dating. The Basketmaker-Pueblo, Hohokam, and less well defined Mogollon cultures developed contemporaneously, in archaeologically defined stages, but seem to have been largely independent of each other even though at times inhabiting adjacent areas. It is thought by some that the Hohokam received their culture either from developed areas to the east or from Mexico, and certainly Mexican influences are strongest here: the gigantic irrigation canal systems of the Hohokam indicate an extremely well organized society. It was long thought that the Pueblos represented a new people invading and taking over the Basketmaker culture, but this is no longer maintained. Eric K. Reed, for example, writes that: "Inspired by more advanced cultures, developing slightly earlier, to the south, and ultimately, indirectly, inspired from southern Mexico, through both stimulus diffusion and actual receipt of material objects, the pre-ceramic Basketmakers of the third and fourth centuries became the comparatively advanced Pueblos of the last thousand years, with no known invasion or infiltration of a different people." ("The Distinctive Features and Distribution of the San Juan Anasazi Culture," Southwestern Journal of Anthropology, Vol. 2, 1946, p. 295.) The early cultures of the Southwest were on the whole much less advanced and quite different from the ancient civilizations of Mexico and Central America. It is evident that if there was any invasion or immigration of people from the South, contact with the homeland thereafter was either non-existent or very slight.

But does this archaeological evidence rule out entirely a Book of Mormon connection? Actually, the early date of the beginning of the agricultural development in the Southwest (between 3000 and 1000 BC., see above) suggests that not the Nephites or Lamanites but the Jaredites were the first farmers here! (The fact, moreover, that agriculture was practiced long before the use of pottery may indicate that these earliest farmers were predominantly nomads, as very probably were some of the marginal Jaredites.) Failure of archaeologists so far to find many sites in Mesoamerica from the Jaredite period makes direct comparisons impossible, as does the intervening distance between the two areas. The development of later Southwestern cultures from this basic early Cochise culture, if it was "marginal Jaredite," would require the conclusion that many of the Jaredites survived the destruction of their nation to the South. An occasional contact of Nephite-Mulekite-Lamanite peoples or their descendants with these isolated Jaredite survivors would account for much of the subsequent development in the Southwest. Since the Book of Mormon does not concern itself with outlying or marginal regions we can not look here for enlightenment respecting the Southwest, and only future study of the archae-

ology, languages, and contemporary Indian tribes of the Southwest and Mexico is likely to spell out more of the story. That the cultures of the Southwest developed largely independently of Mesoamerica is not difficult to understand in view of the isolating nature of the terrain, and the extreme conservatism of the Southwestern peoples who have remained throughout the European period the most reluctant of all Indians to accept our way of life.

That there were early Asiatic (non-Jaredite) influences in North America is becoming increasingly evident, and it seems certain that such influences were felt in the Southwest preceding the Spanish Conquest. The Athabaskan Apaches and Navahos probably originally came from Asia (see August 10 Newsletter, 14.0), separated in recent centuries from their northern relatives in Canada and Alaska, and settled in the Southwest region adopting much of the Pueblo culture. Since some intermarriage also has taken place, it is possible that most or all of these Athabaskan tribes contain some of the blood of the Lamanites, and therefore may be considered rightful heirs to the blessings promised in the Book of Mormon to the descendants of the Lamanites in the last days. We need not be surprised or concerned that some people of other lands mixed with the Lamanites, prior to the coming of Columbus and the "Gentiles." In II Nephi 1:10-11, Nephi prophesied that when his people should dwindle in unbelief and reject the Holy One of Israel, judgement would rest upon them: "Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten." The Book of Mormon peoples had fully rejected their Savior by AD 385, the year of their destruction at Cumorah. Is it likely that they should have to wait over 1100 years to receive the Lord's judgement and scattering by these "other nations," a period of time greater than the total time of the Nephite records? I think not. We may expect to find that many nations or tribes, some perhaps of Jaredite blood, may have scattered and smitten the Lamanites before the coming of the gentile Europeans as also prophesied by Nephi.

19.1 Explorer Returns. Dr. M. Wells Jakeman, Society president, has recently returned from a Central American exploring expedition, during which he located a large site for future excavation by the BYU archaeology department. He also visited the ruined city of Izapa in southern Chiapas for a first-hand study of the remarkable stela now known to members of the Society as a representation of the Tree of Life vision of Lehi described in the Book of Mormon (see Bulletin No. 4). Dr. Jakeman will report further on the expedition in the Eighth Annual Symposium on the Archaeology of the Scriptures to be held in connection with the June Leadership Week. (More details of the Symposium will be given in the next Newsletter.)

19.2 Palenque Tomb Lectures. Eighteen hundred persons attended lectures by the famous Mexican archaeologist, Alberto Ruz, in Salt Lake City and Provo, March 16 and 17. Both lectures were sponsored by the UAS and the Extension Division of BYU, while the Salt Lake City lecture also enjoyed the patronage of the LDS Business College.

Señor Ruz, Director of Pre-Hispanic Monuments in Yucatan, lectured both evenings on the subject, "The Mystery of the Maya Temple; Palenque and its Royal Tomb." The Salt Lake City audience amounted to approximately 1400, according to Extension Division figures while the Provo groups totalled about 400. Society members were admitted at half-price

(25¢). Archaeologist Ruz told of his remarkable discovery of the jewel-laden tomb of a seventh-century priest or king beneath the Temple of the Inscriptions at Palenque, southern Mexico in 1952, called ~~the~~ "... the most spectacular discovery of the year in the Western Hemisphere." in the UAS Newsletter (May 27, 1953, Paragraph 12.2). Numerous Kodachrome slides enlivened the lecture. Prof. Ross T. Christensen of the BYU Department of Archaeology introduced the speaker both evenings.

Prof. Ruz was guest of honor at a luncheon March 17 at which Vice-President William E. Berrett of BYU, faculty members and graduate students of the archaeology department and officers of the Campus Chapter were in attendance.

- 19.3 New Society Publication. The first volume of a projected series of special guide publications by the Society has just come off the press. Entitled Discovering the Past; Introductory Readings and Visual Studies in Archaeology, this book has been prepared as a guide to beginning students of archaeology. It consists of 347 pages of text, profusely illustrated with 208 full-page plates (over 360 separate figures). "Carefully selected from the general non-technical literature and illustrative corpus of archaeology, these readings and illustrations will provide the student with a reliable introduction to this field of study" (Foreword). Following a "General Introduction" to archaeology, the book covers the following divisions of the subject: Part I, The Main Fields of Archaeology; with a survey of the Major Antiquities and Ancient Arts (the following fields are discussed and illustrated: Near Eastern, Mediterranean and European, Indian and Far Eastern, and American or New-World); Part II, The Principles and Methods of Archaeological Research (explains how archaeological sites are formed, how they are discovered, and how they are scientifically excavated and interpreted); appendix, Archaeology and the Book of Mormon; an Introduction to "Book-of-Mormon Archaeology," a Proposed New Branch of American and General Comparative Archaeology.

The volume sells to students at BYU, as the required textbook of the introductory course in Archaeology, at \$6.00 per copy. It is also now available to members of the Society, however, at the very substantial discount of fifty per cent or only \$3.00 per copy. It is strongly recommended to all members of the Society, particularly for its sections on Palestinian, Biblical, American, and Book of Mormon archaeology which are the Society's special fields of interest. It should be especially helpful to the chapter organizations, as a textbook for a definite program of group study. (Address orders to the General Secretary-Treasurer, c/o Department of Archaeology, Brigham Young University; checks or money orders payable to the University Archaeological Society.)

- 19.4 Campus Chapter News. H. Glen Palmer, Raymond, Alberta, Canada, was elected honorary president of the Campus Chapter at the Spring quarterly business meeting. Dee Green, Salt Lake City, was elected president, Bernice Brough, Bountiful, Utah, vice-president, and John Wittorf, New York City secretary. By virtue of his election to the office of honorary president, Mr. Palmer becomes a member of the Executive Committee of the of the Society.

- 19.5 Addendum. In Newsletter 18 an important item of information was unfortunately omitted. The significant book review of Dewey Farnsworth's Book of Mormon Evidences in Ancient America was by John L. Sorenson, a faculty member of the BYU Department of Archaeology.