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16.0 UAS Annual Fall Round-Table. This event took place November 20, 1953, at the LDS Institute of Religion, University of Utah, 274 University Street, Salt Lake City, Utah. Prof. Ross T. Christensen, general secretary-treasurer, was chairman of the meeting. One hundred dollars in prizes were awarded for the winning papers of the UAS's contest on the Archaeology of the Scriptures. First prize of \$50 was awarded to Bruce W. Warren, Provo, for his paper on "Nimrod and His Times." Second prize of \$35 went to De Lamar Jensen, Orangeburg, New York, graduate student at Columbia University, for his paper titled "The Popol Vuh and the Book of Mormon." Third place of \$15 was presented to Charles H. Stephens, Eureka, California, vice-president of the campus chapter of the UAS, who wrote on "A History of LDS Interest in Archaeology." Following the presentation of awards, two of the prize winning papers were read and a significant lecture was delivered by Dr. M. Wells Jakeman, UAS president. Abstracts of the papers and lecture follow (16.00-16.02):

16.00 THE POPOP VUH AND THE BOOK OF MORMON, by De Lamar Jensen (abstracted by Thora D. Shaver). The Quichés were the most powerful nation of the Guatemalan highlands before the Spanish conquest and, although conquered, were one of the few Indian tribes not conquered in spirit. They had only contempt for their subjugators, seldom intermarried, and today live much as they have for centuries.

The story of the Quichés is so spectacular as to be almost unbelievable and is especially interesting to Book of Mormon students. An analysis of their legendary origins and religious beliefs discloses a multitude of striking indications of the validity of the Book of Mormon and of its essential agreement with modern archaeological and ethnological discoveries. There are many striking affinities with Book of Mormon peoples in Quiché origins, religion, government, social life, military activities, etc.

The chief source of knowledge we have of the Quiché is the Popol Vuh or sacred "Book of the People" of the Quiché. The Popol Vuh was written in Maya-Quiché language, in Latin characters, about the middle of the sixteenth century by a learned Quiché. It contains the religious concepts and traditions of the Quiché people, an account of the creation of the earth and the development of mankind, a history of their own origin, and a chronology of their kings down to 1550 AD.

The author of the Popol Vuh states that at one time their history was contained in hieroglyphic writing but had since been hidden. This now-lost Quiché manuscript was translated into Spanish at the end of the seventeenth century. Many translations have been made from this, but not until 1950 have we had a complete English version.

The Quiché description of their beginnings and wanderings before coming to the Western continent is very similar to the story of Lehi and his family. They speak of being joined by two other families and of being led by four brothers.

The Popol Vuh account of the creation is perhaps even more profound than that of the Bible. It has a remarkable agreement with the Bible and Pearl of Great Price in the order of creation. The first thing created was light, then a separation of water in order for land to appear and vegetation to take place. Then the animals and birds were created, and last of all--man. But the people soon forgot their Creator and were destroyed by a great flood.

The Quiché believed in a Trinity composed of three gods united in one godhead. The creation was accredited to a plurality of gods, as maintained in the Book of Abraham, and one deity was held superior to the others. They also believed in the immortality of the soul, and that in the future life goodness would be rewarded and evil punished.

The Quiché legend says that the hero-deity, Xbalanque, was one of twins born to a virgin mother, and that he was the guide and protector of the nation. He had power to come back to life after being murdered by the Lords of the underworld. Soon after this he departed. The god personally appeared and taught arts and laws to help them in their road to self development. They expected him to return.

The story of the Quiché past has such striking ties with Latter-day Saint scriptures that it can hardly be overlooked by either archaeologists or Book of Mormon scholars. The Quichés still know a great deal which they have never told to outsiders, and as this knowledge comes to light it will doubtlessly continue to illuminate our knowledge of the past and substantiate the claims of the Book of Mormon.

- 16.01 NIMROD AND HIS TIMES, by Bruce W. Warren. This study considered five main questions: first, the settlement of Shinar after the flood; second, the identification of Nimrod; third, the Great Tower; fourth, the Dispersion; and fifth, the problem of chronology. An attempt was made to utilize the scriptures as an introduction to each topic, followed by significant information available in the documentary and archaeological sources. The five questions were answered as follows:
- (1) The Biblical Shinar, the land settled after the Flood by Noah's sons and their friends, probably refers to the area of and immediately surrounding the city of Nippur in southern Mesopotamia.
 - (2) Nimrod can be identified with the following names and titles, all those of an early king and god of mesopotamia: Lugalbanda or Lugalmarada, Nin-Maraddu or En-Aratta, Ninurta or Enurta, and Ningirsu. This confirms the biblical Nimrod as an actual historical person, rather than mythological as generally supposed.
 - (3) The Great Tower of Nimrod was probably located at the city of Nippur, rather than at Babel or Babylon, the traditional site.
 - (4) The Dispersion, perhaps accompanied by severe famine and high winds, probably took place at the close of the Jemdet Nasr of late Protoliterate period of southern Mesopotamia.
 - (5) A combination of scripture, documents, archaeological data, and new techniques of dating material remains is required to date the events between the Flood and Abraham. None of these sources is sufficient by itself.

- 16.02 THE MESOAMERICAN PANTHEON, by Dr. M. Wells Jakeman. By "Mesoamerican Pantheon" we mean all the gods believed in by the ancient civilized peoples of central and southern Mexico and northern Central America. An under-

standing of this pantheon is basic to Mesoamerican archaeology because most of the higher culture traits of the area were religious in character, such as the temple architecture, symbolic art, hieroglyphic (i.e. "sacred") writing, and advanced calendar system featuring a sacred almanac--all doubtlessly developed by the ruling priest-class at the temple-cities or ceremonial centers.

A study of the pantheon of Mesoamerica is also important as a test of the Book of Mormon claim that the earliest civilized peoples of this area had a biblical religion. Comparing the deities of the Book of Mormon with those of ancient Mesoamerica evidenced by the early chronicles and archaeology, we discover in fact a number of close correspondences. The most striking are those between Yahweh or Jehovah, the Life and Rain God of the Book of Mormon peoples, and Itzamna-Chac (lowland Maya area) or Quetzalcoatl-Tlaloc (highland Central Mexico), Life and Rain God of ancient Mesoamerica according to the chronicles and archaeology. Eighteen different aspects of Yahweh or Jehovah were shown to be exactly duplicated. This leads us to the following conclusions:

(1) There are too many correspondences for the resemblance to be accidental. They consequently practically establish the Book of Mormon religion and pantheon as the earliest in Mesoamerica.

(2) Evidence from the chronicles and archaeology indicate paganization in the "Later Lamanite" or Post-Book of Mormon period, though the Book of Mormon deities remained supreme:

- a. Aspects of the Life God were personified as partially separate deities.
- b. "Idol gods" were added, identifiable with certain "idol gods" of the Near East and Book of Mormon peoples.

- 16.1 Gifts. UAS members have recently received circulars urging them to buy memberships in the Society for their friends as Christmas gifts. In each case the friend will receive a personal letter from the general secretary-treasurer, welcoming him into the Society. The publications and letter will be mailed in time to arrive before December 25th, and will be labelled, DO NOT OPEN UNTIL CHRISTMAS. The giver's name will be included along with Yuletide greetings. Members are urged to return their gift forms soon.
- 16.10 Exchange List. The following scholarly organizations have been added to the exchange list of the UAS (see April 8 Newsletter, 11.4); their publications are available to members at the Department of Archaeology, BYU: The Société des Américanistes, Paris, France; The University Museum, Philadelphia, Pa.; the University of California Library, Berkeley, Calif.; the Colorado Archaeological Society, Boulder, Colo.; the Instituto Colombiano de Antropología, Bogotá, Colombia; and the Missouri Archaeological Society, Columbia, Mo.
- 16.11 Campus Chapter News. H. Glen Palmer of Raymond, Alberta, Canada, was elected president of the Campus Chapter for the Fall Quarter at a meeting held October 8. Charles H. Stephens of Eureka, California, was named vice-president, and Bernece Brough of Bountiful, Utah, secretary. Thora D. Shaver, former secretary of the Los Angeles Chapter of the UAS, is now attending BYU.
- 16.12 UAS member gains staff appointment. William G. McIntire was recently appointed Instructor in the department of Geography and Anthropology at Louisiana State University, Baton Rouge, Louisiana. He has just completed an archaeological survey of the Mississippi Delta area that revealed nearly five hundred sites. The pottery collections from these sites will

be analyzed by the end of the year. McIntire's evidence is expected to aid materially the geologists in dating various periods of accumulated alluvia.

16.13 Assists in Grave Excavation. Terry Heisch, former secretary of the BYU Campus Chapter, is now attending Sacramento Junior College in California. Miss Heisch has been privileged to help with excavations conducted by the Sacramento State College and the California Indian Museum at Fort Sutter. The dig was conducted at the Windmiller Ranch, 20 miles south of Sacramento. Test pits revealed numerous artifacts of the Early period. Several burials were encountered. Miss Heisch, a sophomore, plans to continue her studies in archaeology at the University of California at Berkeley upon her graduation.

16.2 Staff Appointments. John L. Sorenson has recently been appointed an instructor in the BYU Department of Archaeology for the 1953-54 school year. Mr. Sorenson holds a Master's degree in meteorology from the California Institute of Technology, and a Master's degree from BYU in archaeology. He was formerly president of BYU Campus Chapter, editor of the UAS Newsletter, general secretary-treasurer of the Society, and a member of the New World Archaeological Foundation's expedition to southern Mexico in the winter and spring of 1953. He is at present a general officer of the UAS.

Gareth W. Lowe has been appointed a graduate assistant in the Department of Archaeology. Mr. Lowe graduated from BYU with a BA in archaeology in June of 1953, by reason of which he was awarded a five-year complimentary membership in the Society. (See April 8 Newsletter 11.11). He has also served as president and vice-president of the BYU Campus Chapter and as a member of the NWAFF Expedition of 1953.