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22.0 Archaeology Symposium Abstracts, Concluded. The following are abstracts by Dr. M. Wells Jakeman of the lectures given by him at the Society's Eighth Annual Symposium on the Archaeology of the Scriptures, June 21-24:

22.00 THE BOOK OF MORMON CIVILIZATIONS IN SPACE AND TIME. No record of the past offers a more exciting challenge to the archaeologist, and to other students of human history, than does the Book of Mormon account of the early history of the New World. This account, if true, solves at one stroke one of the major problems of archaeology--that of the origin of the ancient civilizations of the New World: it explains these civilizations, not as the result of independent development in America out of primitive hunting cultures, as generally held, but as the work of civilized White colonists from the Old World. It also brings to light some 3000 years of New World history previously unknown, including events of extraordinary interest and importance. Its truth or authenticity, moreover, can be definitely determined by scientific means; i.e. by comparing its history and civilizations of ancient America with the history and civilizations of this continent as independently established by modern archaeological research.

Before applying this comparative archaeological test to the Book of Mormon account, however, we must first be sure that we are dealing with the same area and same period of time. The Book of Mormon must not, of course, be held responsible for developments in ancient America outside the area and period of its civilizations. But on the other hand, it must meet completely the test of archaeological comparison in this area and period. Here, this test will be decisive.

Of these two main space and time aspects of the Book of Mormon civilizations basic to the comparative archaeological test, their spatial aspect or area of development presents the more difficult problem. The most popular view among readers of the Book of Mormon as to this area is what may be termed the "general New World identification" or "Panama theory," in which the entire American continent is considered the area of development of the Book of Mormon civilizations, with the main "land northward" division of the Book of Mormon area all North America, the main "land southward" division all South America, and the connecting isthmus or "narrow neck of land" the Isthmus of Panama. In view of certain internal requirements of the Record, a more recent theory restricts the area to the middle part only of the New World, identifying the "land northward" with central and southern Mexico, the "land southward" with Central America, and the connecting "narrow neck of land" with the Isthmus of Tehuantepec.

(The identification of the "land southward" division with Central instead of South America, in this "Tehuantepec" theory, is in agreement with a statement of the Prophet Joseph Smith--i.e. the one who brought forth the Book of Mormon--that the city of Zarahemla, which was in the "land southward," was located in Central America. This "Tehuantepec" theory is also strongly supported by the evidence of modern archaeology, as will be brought out in the following lecture. It should be noted that this restriction of the Book of Mormon area to the central part of the New World does not rule out the possibility that the Book of Mormon peoples, before the end of the Record, established settlements also in parts of North and South America outside this area.)

As to the other main aspect of the Book of Mormon civilizations, the time or period of their development, the Record is fairly explicit. This was the period of some 3000 years or more from the third millennium BC--probably from around 2800 BC, according to the evidence of recent Mesopotamian archaeology--to about 400 AD. The first and longer part of this period (ending between 600 and 200 BC) was that of the development of the first civilization of the Record, that of the Jaredites, a people from Early Sumerian Mesopotamia. The main region of this "Jaredite Sumerian" civilization in the Book of Mormon area of the New World was the "land northward," i.e. central and southern Mexico, according to the "Tehuantepec" theory of Book of Mormon geography. The latter part of the period was that of the rise and fall of the second civilization of the Record, that of the Lehite and Mulekite colonies from Early Israelite Palestine--a culture at the urban level of development like that of the Jaredites, and strongly religion-centered or theocratic in character. This civilization had its beginnings or "formative" stage (c.585-100 BC) in the "land southward" part of the Book of Mormon area, i.e. Central America. In its "florescent" stage (c.100 BC-200 AD) it spread into the "land northward" region, i.e. southern and central Mexico, where its remains should be found overlying, in proper stratigraphic sequence, those of the older "Jaredite Sumerian" civilization. In this or in the following, "decadent," stage (c.200-400 AD)--a period of religious decline and social disintegration but (in its first phase) of increasing material prosperity and population--it may have been carried beyond the limits of the main "land northward" and "land southward" divisions, into parts of North America north of Mexico and into South America. After the destruction of its principal bearers, the Nephites, in the wars of the fourth century and the end of the Record at that point, a partial survival of this theocratic "Israelitish" civilization--at least in the main area, i.e. Mesoamerica--may have carried on to the coming of the "Gentiles" or Europeans in the sixteenth century.

22.01 PROGRESS OF ARCHAEOLOGY IN BOOK OF MORMON LANDS. The main question now before students of the Book of Mormon is the extent to which modern archaeological research has revealed the existence of urban civilizations in ancient America, such as those of the Book of Mormon, both in the area of the latter (i.e. Mesoamerica--central and southern Mexico and northern Central America-- according to the most probable theory of Book of Mormon geography), and in their period (i.e. that from the third millennium BC --probably from around 2800 BC--to about 400 AD); also whether the civilizations thus revealed in this area and period, if any, were of the same number and order as those described in the Book of Mormon, and had the same characteristics.

It is important to note that most of what is now known archaeologically

of the ancient civilizations of Mesoamerica has come forth since the publication of the Book of Mormon account in 1830. Consequently this archaeological information provides a completely independent comparative test of the truth and accuracy of that account. Although there was some historical knowledge of ancient Mesoamerica available in 1830, this was limited to the latest pre-Spanish developments in the area: the Toltec and Aztec empires of Mexico, beginning only some six centuries before the European conquest, i.e. five centuries after the Book of Mormon civilizations.

In 1841, 11 years after the publication of the Book of Mormon, the existence of the more ancient "Maya empire" of Central America was brought to light; in the books of John L. Stephens describing his explorations of 1839 in Guatemala, Honduras, Chiapas, and Yucatan. More recent work in the Maya area by trained archaeologists, beginning with the first expedition of Alfred P. Maudslay in 1881, has defined the place of the remarkable Maya civilization in the history of Mesoamerica: this was the chief "classic" culture of the area, in so far as artistic achievement; it preceded the "militaristic" Toltec and Aztec cultures by some five centuries, its beginning being fixed at around 400 AD, on the evidence of hieroglyphic date inscriptions found at its various ruined cities. Other "classic" cultures of the area contemporaneous with the Maya were recognized by the end of the first quarter of the present century, principally the "Teotihuacan" in central Mexico and the "Zapotec" in southern Mexico.

It was not until 1910 that the existence of advanced cultures in Mesoamerica before the "classic" or before 400 AD--i.e. dating to the actual period of the Book of Mormon--was archaeologically established. Since that year, and especially since 1928 to the present day, excavations at various sites have revealed two main stages of advanced "pre-classic" or "archaic" development in the area. The first or earlier, which may be termed for convenience the "Early Pre-Classic" or "Lower Archaic," seems to have occurred mainly in Mexico (represented by the "Copilco-Zacatenco" culture of central Mexico), where it appears to date back, on the evidence of radioactivity measurements, to as early as the second millennium BC (perhaps even--in its undiscovered center--to the third millennium). It was at least at the advanced-farming level: maize agriculture, textiles, good pottery, and house-building were all present. It is of interest to note that many of the clay figurines typical of this culture show the wearing of orientallike turbans. The origin of this civilization remains a mystery. It appears suddenly in Mexico, already fully developed in its earliest discovered phase. No trace of a primitive-farming stage, representing the antecedents of this civilization, has ever come to light in Mesoamerica. This suggests, of course, that it may have been introduced into the area already fully developed, from some outside, original center as yet unknown.

The second or later "pre-classic" stage, which may be termed the "Late Pre-Classic" or "Upper Archaic" civilization, seems on the basis of present evidence to have been a fully urban culture, with large masonry constructions, city-life (small temple-cities), and hieroglyphic writing (metallurgy, however, not yet established for this period). A remarkable series of discoveries at sites in the Isthmus of Tehuantepec region--i.e. very probably the "narrow neck of land" region of the Book of Mormon--beginning in 1939, has greatly amplified our knowledge of this unexpectedly advanced "Late Pre-Classic" civilization. This is a distinctive style of religious art dating to this period, which has been termed "Olmec," featuring skillfully executed jaguar and "baby-face" figures in jade or pottery, and stone

sculptures and clay figurines of bearded men (!). This art--the jaguar and "baby-face" figures evidencing a monotheistic religion, as symbols of a single, all-powerful but beneficent Rain or Life God--together with the temple-cities, indicate that the "Late Pre-Classic" civilization was strongly religion-centered or theocratic in character, and identify it as the ancestral development from which sprang the similarly theocratic cultures of the "Classic" period. Inscribed dates on "Olmec" antiquities indicate that this second civilization had its beginnings--as yet undiscovered--some centuries before the birth of Christ, probably in northern Central America, from where it spread into southern and central Mexico by the time of Christ. Its origin, like that of the first civilization, remains unsolved.

A study of the civilizations of this archaeological "Pre-Classic" or "Archaic" period of Mesoamerica will reveal that definite correspondence with the civilizations of the Book of Mormon, in both (1) area, (2) time or period, (3) number and order, and (4) characteristics, has already begun to emerge.

22.02 THE CITY OF BOUNTIFUL FOUND? In the preceding lectures it was shown that the civilizations of the Book of Mormon must have developed in Mexico and Central America. Research in the geography of the Book of Mormon and this Mesoamerican area has now reached the stage of direct archaeological testing of specific city locations of the Record. One of these is that of the city of Bountiful, one of the first settlements of the second or "Israelitish" civilization of the Book of Mormon, later an important stronghold of the Nephites, and the probable place of appearance and ministry of the Messiah to the Nephites as recorded in the Book of Mormon. In the internal relative geography of the Book of Mormon this historically important city was located in the general land Bountiful, which comprised the northernmost part of the "land southward" including the "narrow neck of land." It was on the "east sea" coast of this region; but northward of the city of Zarahemla, the capital of the Nephites which was located in the center of the northern lowland part of the "land southward"; hence probably, more exactly, on the coast of the local "sea north," the part of the general "east sea" in the region of the land Bountiful. Nevertheless, it was close by a north-south shore of the sea. (Detailed documentation from the Book of Mormon of this location of the city of Bountiful will be presented in a forthcoming major publication of the speaker on the geography of the Book of Mormon.)

A study of the maps of the Mesoamerican area, in which Central America is identified as the "land southward" of the Book of Mormon, in the very probable "Tehuantepec" theory of Book of Mormon geography, brings us to the northernmost part of Central America, including the Isthmus of Tehuantepec, for the location of the general land Bountiful including the "narrow neck of land," and the location also of the city of Bountiful within this land. The general "east sea" here, or local "sea north," is of course the Gulf of Mexico. Since the city of Bountiful was located more exactly on the coast of this sea, this therefore places it on the Central American coast of the Gulf of Mexico. Its situation by a north-south shore of the sea, finally, requires its localization still more exactly by the west shore of one of the inlets of the Gulf on this Central American coast, most probably either the Laguna Mecocacán in Tabasco or the Laguna de Términos in western Campeche.

Now the early chronicles of Mesoamerica, in the native and Spanish

languages, make it clear that one of the most important lands of that area in ancient times was a certain region described as a "very opulent land," a "land of rain" and "nine rivers," a "land of verdure" and "abundance," a "terrestrial paradise," explicitly located in or comprising the Gulf Coast region of Central America--in other words identical, in both description and location, to the land Bountiful of the Book of Mormon, according to the very probable "Tehuantepec" theory of Book of Mormon geography. In this land of rain and abundance, moreover, there was an ancient walled city called "Tullán" (or Tulla, Tulán), a name of Maya and Aztec etymology meaning 'Place of Abundance.' (There were other cities of this name located elsewhere in Mesoamerica, but probably of much later date and named after this original "Tullan.") This "city of Abundance," according to Sahagún and other early chroniclers, was founded by a group of bearded "wise men," who had come from the northeast coast of Mexico after first landing there in boats from the east across the sea (Pánutla or Pánuco, 'Place Where Those Landed Who Crossed the Sea'), 500 years or more before the birth of Christ. The correspondence of this migration and founding, on the Gulf coast of Central America, of a walled city called Place of Abundance, to the migration of the Book of Mormon colony of Mulek (which came across the sea from the east to a first landing on the east coast of the "land northward"--i.e. very probably Mexico--in about 585 BC, and then journeyed to a second landing on the coast of the "land southward"--i.e. very probably the Gulf coast of Central America!), and their founding, on the latter coast, of a walled city called Bountiful, is so complete and arbitrary that there can be little doubt that they are one and the same series of events, and that consequently the original "Tullan" or 'Place of Abundance' of the Chronicles in the Gulf Coast region of Central America was in fact the city of Bountiful of the Book of Mormon!

But there is additional evidence from the Chronicles for a still closer localization of this Place of Abundance. The native Aztec historian Ixtlilxochitl, for instance, indicates that the second landing of this bearded people, that on the Gulf coast of Central America, was at Potonchan (eastern Tabasco), and that from there they established their first settlements; which points to the location of this original "Tullan" or 'Place of Abundance' near the sea either in Potonchan or eastern Tabasco itself or in neighboring western Tabasco on the west or in westernmost Campeche (the Xicalanco district) on the east. Our choice among these three possibilities is determined by references in other early sources. Torquemada, in his Monarquía indiana, reports that the "Serpents," i. e. "Wise Men," had their beginning--i. e. their first settlement, "Tullan"--in the "province of Xicalanco" (westernmost Campeche, between Tabasco and the Laguna de Términos). Other early writers, including Ixtlilxochitl, confirm this by referring to the ancient "wise men" of the Gulf Coast region as the "Xicalanca" or People of Xicalanco, 'Place of the Calabash-tree' (or "Ulmea and Xicalanca," 'People of the Rubber-tree--i.e. the Gulf Coast region--and of [the Place of] the Calabash-tree'). The Annals of the Cakchiquels, finally, indicate that the original "Tullan" was near the west shore of a deep inlet of the sea in the eastern Gulf Coast region. In light of the foregoing, this inlet can only have been the Laguna de Términos, the west shore of which was in the province or district of Xicalanco. (The details of the evidence on this ancient Place of Abundance of the Chronicles will be presented by the speaker in the work on Book of Mormon geography previously mentioned.)

The exact placement of the city of Bountiful or Place of Abundance

can be reached, of course, only by its identification with a specific archaeological site or ruined city in this Xicalanco district. This will depend on the occurrence of such a site (1) in this district, (2) dating to the period of this original "Tullan" or Bountiful, and (3) having the same features, specifically a surrounding wall (of earth, with a ditch or moat on the outside, according to the Book of Mormon), and one or more temples. Such a site was, in fact, explored in 1948 by an expedition under the direction of the speaker: the ancient ruined city now called "Aguacatal," which was found to correspond generally, in all the above three respects, to the city of Bountiful or Place of Abundance: (1) It is located in the Xicalanco district, near a north-south coast of the sea, i.e. the west shore of the Laguna de Términos; (2) it was found to date to the "Late Pre-Classic" period of Mesoamerican archaeological history, the period from some centuries BC to about 350 or 400 AD, i.e. that of the Mulekite and Nephite peoples and the city of Bountiful of the Book of Mormon; and (3) was discovered to have an earthen wall at least partially surrounding it, with what appears to be the remnant of an ancient moat on the outside, and within this wall the ruins of several pyramid temples! (For an account of this expedition and further details on this ruined city of "Aguacatal," with photographic illustrations including a view of the wall, see the speaker's report, "An Archaeological Reconnaissance of the Xicalanco Area of Western Campeche, Mexico," in the Bulletin of the University Archaeological Society, No. 3, August, 1952, pp. 16-44.)

In view of this impressive array of agreements among totally independent sets of requirements for the location of the city of Bountiful--(1) between the requirements of the Book of Mormon itself and the actual physical geography of the region involved, (2) between the Book of Mormon requirements and the early chronicles of Mesoamerica, and (3) between the Book of Mormon requirements (and those of the chronicles) and the results of archaeological exploration--it is not going too far to state that this famous Book of Mormon city has, in fact, very probably been found. Final certainty for this important claim must, of course, await the results of further explorations at the ruined city of "Aguacatal."

22.03

RECENT EXPLORATIONS IN THE REGION OF ZARAHÉMLA (report of the BYU Middle American expedition of 1954; illustrated). In the months of February, March, and April of this year, the speaker, accompanied by José Dávila, a UAS member of Puebla, Mexico, conducted a general archaeological tour of northern Central America, the "land southward" region of the Book of Mormon (for this identification see preceding lecture abstracts). A visit by air was first made to the countries of Guatemala, El Salvador, and Honduras, the southern highland part of the land southward, which has been identified as the land of Nephi of the Book of Mormon or country of the Lamanites. In Honduras, an examination was made of a little-known group of ruins in the high western corner of that country, having special importance in light of the geographic requirements of the Book of Mormon. After a trip to the Caribbean coast--the "east sea" coast of the land southward--a visit was then made to the ancient ruined city of Izapa, Chiapas, near the Pacific or "west sea" coast, site of the recently discovered carving of Lehi's vision of the Tree of Life recorded in the Book of Mormon. This important monument was examined and photographed, as also the many other interesting sculptures found there.

The last and main part of the expedition consisted of an exploration of the lowland region and valley of the Usumacinta River, the largest river

of Central America, which flows from the southern highlands northward through the center of the land into the Gulf of Mexico, and is consequently to be identified with the river Sidon of the Book of Mormon, along or near which some of the most important cities of the Book of Mormon were situated, comprising the central part of the land of Zarahemla or country of the Nephites. This is a region of dense tropical forest, now largely uninhabited but in ancient times heavily populated, judging from archaeological indications, with numerous settlements and open farm lands. Besides visits to the large Classic Maya (i.e. post-Book of Mormon) centers of Palenque and Yaxchilan, most of the middle part of the Usumacinta was traversed by cayuco or dugout canoe, and also studied by plane. This reconnaissance was climaxed by the discovery of a large ruined city, previously unknown to archaeology. The details and significance of this important discovery (the city appears, from preliminary study, to be of "pre-classic" or Book of Mormon date), must be reserved for a later report.

- 22.1 Contest Deadline. UAS members are reminded of the November 1 deadline for the contest on the archaeology of the scriptures, with prize papers to be read at the fall round table in Salt Lake City, shortly thereafter. Full details were published in the May 31 Newsletter (Paragraphs 20.2-20.23). New members who have not received their copy should request it from the general secretary-treasurer.
- 22.2 Publishes on Early Metal. A brief discussion of two finds of metal artifacts in Mesoamerica which may date to the "Archaic" or "Pre-Classic" period--i.e. the period of the Book of Mormon--indicating an earlier development of metallurgy in this area (in accordance with the claims of the Book of Mormon) than generally supposed, appears in the latest issue of American Antiquity (Vol. XX, No. 1, July, 1954, p. 64), above the signature of John L. Sorenson, a UAS general officer and instructor in Archaeology at BYU. A more detailed treatment of these finds by Mr. Sorenson, and of other indications of early metal in Mesoamerica, will appear in forthcoming No. 5 of the Bulletin of the University Archaeological Society.
- 22.3 First Life Membership. To Dr. Francis W. Kirkham goes the honor of being the first to acquire a Life Membership in the UAS. Dr. Kirkham is a prominent researcher, author, and lecturer on the coming forth of the Book of Mormon, and has been a general officer of the Society since November, 1952. By vote of the last annual business meeting, June 23, Life Membership in the Society is now available for a fee of \$50.00 (see July 2 Newsletter, 21.11).
- 22.4 Assists with Mexican Tour. Ross T. Christensen, general secretary-treasurer of the Society, has been appointed assistant director of the BYU Archaeological and Cultural Tour of Mexico for 1955. Included in the itinerary will be such famous archaeological landmarks as the National Museum at Mexico City, the Pyramid of the Sun at Teotihuacan, Cholula, Mitla, and Monte Alban. The approximate cost is \$310.00, and the tour is scheduled for June 10 to July 1, inclusive. University credit is available in either Archaeology or Spanish by advance arrangement. The director of the tour is Prof. Carl Gibson of the Department of Modern Languages, BYU. Further inquiry and application should be directed to "BYU Travel Studies," or to either of the directors.