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27.0 Review of Hugh Nibley, *The World of the Jaredites*. By Bruce W. Warren.

This work is a study of one of the least-known but most important of the historical claims of the Book of Mormon, its story of the people of Jared. Numerous interesting concepts are developed as to the Old World background of the Jaredites, and concerning the culture they brought with them to the New World.

Unfortunately, a number of difficulties encountered in Dr. Nibley's work stand in the way of acceptance of many of his concepts. First of these are the confusing references to the place of origin of the Jaredites. On one page (255) the author says that the Jaredites departed from the western part of central Asia, but on another page (269), from the Near East or western Asia. In five instances he states that the Jaredite culture came from central Asia (pp. 146, 148, 191, 222, and 255), and in two places (pp. 190 and 258) that the origin of civilization (hence also of Jaredite culture) was in central Asia. Yet on page 258, note 11, he suggests that "If the reader will examine the culture map of Asia published in Life magazine for December 31, 1951, pp. 8-9, he will notice that the editors have placed the 'beginning of civilization' in the mountains to the north and east of Mesopotamia, with the main focal point in the great valleys immediately north of the Plain of Sinear [Shinar]. This is in strict accordance with our own conclusions based on the Book of Ether." Examination of this map shows that this region is that of the Zagros Mountains of western Iran, usually considered a part of the Near East in ancient culture history, not of central Asia.

Contrary to most thinking, the author identifies the "pastoral nomadism" of central Asia as the origin of civilization, and as the way of life of the Jaredites (pp. 170, 176-177, 179, 180-181, 183, 190-192, 194-196, 198-200, 202, 204-207, 215-216, 222, 224-228, 238, 248-249, and 254-255). In order properly to discuss this basic thesis of his work, it will be necessary briefly to describe here pastoral nomadism and civilization, as these two distinct ways of life have appeared in the two culture areas involved in the book, i.e. the Near East and central Asia.

Pastoral nomads depend for their existence upon animal husbandry, and wander with their flocks from one grazing region to another within a set orbit, except in times of extreme drought. The outstanding culture traits that have led many students to class the nomadic peoples of the Near East with those of central Asia are indeed these characteristics of herding and seasonal wandering. But these very general similarities are misleading; there are some highly specific differences between the nomad systems of the two areas.

In the Near East there have been at least six different groups of

pastoral nomads: (1) camel-breeding Bedouin of interior Arabia, southern Syria, and Iraq; (2) shepherd tribes of the plains of Iraq and Syria; (3) breeders of cattle and water-buffaloes, found along the Tigris-Euphrates rivers, who dwell in huts of brush or reeds; (4) some tribes which appear to be transitional between the shepherds and the camel-breeders, as well as between nomads and villagers generally; they live on the fringe of central Arabia; (5) desert hunters of Arabia, who live in tents and wear clothes made of gazelle skin; (6) tribes practicing a type of nomadism called "transhumance," found on the plateau of Iran, Afghanistan, and Baluchistan; these nomads summer their flocks in the mountains and winter them in lower levels of the plateau or in the valleys of the region. (Caravaneers or camel-traders are not classed as nomads because they maintain their homes in the city and only travel on business.) The antiquity of all these types of nomadism in the Near East is not certain. Recently, however, a study has been made to show that the Arabs who became Bedouins were forced to this form of nomadism when the Romans broke up their city-states in the first century AD (Werner Caskel, "The Bedouinization of Arabia," in G. E. Von Grunebaum, ed., Studies in Islamic Cultural History, Memoirs of the American Anthropological Association, No. 76, 1954, pp. 36-46). The earliest extensive evidence we have of ways of life in the Near East, namely archaeological data referring to the fifth millennium BC, indicates that the same people were at the same time farmers, stock-raisers, and--to a limited extent--traders. By the fourth millennium BC the situation had changed, in Mesopotamia at least, for there was specialization: some members of the community devoted their time to trade, others to farming, and still others to herding, the latter of which involved a certain degree of nomadism. When an individual obtained a large flock of sheep, it was necessary for him to have considerable territory for grazing. We now know that special areas were set aside among the city-states of ancient Sumer for this purpose.

In central Asia (not counting Tibet) there has been, evidently, but one type of nomadism, with only variation in details according to influence from outside regions. This nomadic, pastoral life is not in evidence in central Asia much before 1100 BC. Before that time archaeology reveals that there were only low-level hunting or food-gathering cultures in all central and northern Asia. (See Paul Tolstoy, "Some Amerasian Pottery Traits in North Asian Prehistory," American Antiquity, 1953. On page 34 this writer presents a chart, based mainly on Soviet sources, showing what is now known culturally from the earliest times to the present in nineteen regions of central and northern Asia.) The only exception to the appearance of low-level hunting cultures in these regions before 1100 BC is the region around Lake Aral, which had a primitive farming culture dating to the third millennium BC.

Raphael Patai, a specialist on Near Eastern nomadism, and Elizabeth Bacon, a specialist on central Asian nomadism, both agree on the following: (1) In the Near East nomadism has had several distinctive characteristics: complexity (i. e. composed of several types); dependence upon sedentary neighbors; specialized livestock breeding; weaving; draped skin or textile clothing; manufacture of pottery and baskets; black pavilion-like tents; and endogamous marriage. (2) The pastoral nomadism of central Asia is of a single type; people self-sufficient; multi-animal breeding; making of felt instead of weaving; tailored skin clothing only; extensive utilization of bone and leather; shelters consisting of dome-shaped yurts; and exogamous marriage. They also differ in religion. (Raphael Patai, "Nomadism:

Middle Eastern and Central Asian," Southwestern Journal of Anthropology, 1951, pp. 401-411; and Elizabeth Bacon, "Types of Pastoral Nomadism in Central and Southwest Asia," Southwestern Journal of Anthropology, 1954, pp. 44-65.) It is obvious that the Jaredites were not nomads of the central Asian brand. For instance, they did not use felt but wore textile clothing (see e. g. Eth. 9:17; 10:24); and they did not live in yurts but in tents (i. e. when on the move; Eth. 2:13; 9:3; 14:28). In fact, as we have seen from the archaeological evidence, the pastoral nomadism of central Asia was not yet even in existence at the time of the departure of the Jaredites for the New World!

Indeed the Jaredites were not even nomads of one of the Near Eastern types, although this was the area of their origin. Instead, there is abundant evidence to show that they were customarily city-dwellers, i.e. a civilized sedentary people.

Civilization as we use the term here involves the idea of sedentary city-life or urbanism. Braidwood believes we are dealing with a civilization when a culture has the following elements: fully efficient food production (i. e. intensive agriculture); cities; formal political state; formal laws--a "new" sense of moral order; formal public projects and works; classes and hierarchies; writing; and monumentality in art. To this list we should add metallurgy, commerce, and craft guilds or industry. In the Near East these requirements were first met in the fourth millenium BC (see e. g. V. Gordon Childe, New Light on the Most Ancient East, 1952, chap. 7; Robert J. Braidwood, The Near East and the Foundations for Civilization, 1952, p. 43). The earliest evidence of civilization in central Asia, on the other hand (archaeological remains in the Lake Aral region or ancient Khorezm), is for only as recent as the first centuries of the Christian Era. In the last centuries BC the settlements there were still mere villages. But in the first centuries AD, under the brilliant empire of the Kushans, many cities were built along the banks of irrigation canals. However, we do not yet know enough about this Khorezm development to determine if all the requirements for civilization were met in this region even then. This, then, means that the Near East, and certainly not central Asia, possessed the type of culture pictured in the Book of Ether for the Jaredites at the time of their departure (i.e. a people who had a knowledge of writing, and engaged in monumental works such as the building of a "great tower").

The Book of Ether relates that the Jaredites left "the great tower." In ancient Sumer "towers" were part of an urban context. These towers first appeared in Sumer in the Protoliterate (Uruk-Jemdet Nasr) phase, but continued to be built through all the periods of ancient Mesopotamian history which followed, along with cities, and in connection with the development of writing, metallurgy, and the other arts of civilization. It is evident that the Jaredites left a region of fully developed civilization, in their migration to the "promised land." Moreover, this migration itself can in no way be considered as proving that they were basically nomads (their being driven out of Sumer, building of barges on two occasions, and stopping for four years on the seashore but without setting up a nomadic orbit of wandering with their flocks, all argue against such a notion). As soon as they reached the shore of the "promised land," we note, they began to "till the soil," i. e. became sedentary farmers. In fact, it should prove revealing to examine the Book of Mormon to see if the Jaredites also actually possessed a fully developed civilization in the New World, in conformity with the urban level of their Near Eastern

homeland. This was, indeed, the case: (1) fully efficient food production: Eth. 9:17-19; 10:12,19,20-28; Hel. 3:4-6; and Mos. 8:8; (2) urbanism: Eth. 7:9; 9:23; 10:4,9,12,20; 14:17; Mos. 8:8; 21:26; 28:17; and Hel. 3:4-6; (3) formal political state: Eth. 6:22-28; 7:1,3,5-6,9,10,13,16,19,20,22; 8:1,2-4,8; 9:1,4-6,13-16,21,27; 10:2,8-10,13,15-18,30,32-33; (4) laws--sense of moral order: Eth. 6:21,25; 7:1,8,11,18,23-27; 9:5,7,29; 10:5-6,11; 11:14; (5) formal public projects and works: Eth. 7:18; 9:5,7; 10:5-6,12-20,23; 14:6,9; Hel. 3:4-6; (6) classes and hierarchies: Eth. 6:22-27; 7:23-25; 8:18; 9:1,4,14-15,26,28-29,32-33; 10:3,6,9; 11:1-2,7,12-13,15,20,22; 12:2; 13:15-16,18,25-26; 14:8; Alma 37:31; (7) writing: Eth. 8:9; 12:24; 13:14; 15:4-5,18,33-34; Omni 20-22; Mos. 8:9,11-12; 21:27-28; 28:11; Alma 37:21; (8) monumentality in art: Eth. 10:6-7,23,27; Omni 20; (9) metallurgy: Eth. 7:9; 9:17; 10:23; Mos. 8:9-11; 21:27; (10) commerce: Eth. 10:22; (11) industry: Eth. 10:22-27. All this is far different from Dr. Nibley's concept of the Jaredites in the New World as pastoral nomads from central Asia or "space people" (p. 222). Instead, they were fully sedentary, like their Near Eastern ancestors, living in permanent settlements. Moron, for example, remained their capital from the beginning to the end of their history. In the final battles in the days of Coriantumr the prize sought by the secret combinations was the kingdom and especially its capital land or city Moron. In the beginning phases of the war, the armies were actually fighting in Moron (Ether 14:6,11). When they fled into another quarter of the land, there were cities to overthrow and burn (Ether 14:15,17,27).

It appears that the main reason for this erroneous concept of the Jaredites as basically nomads was the author's failure to use primary sources pertinent to the study of that people. In his companion work, Lehi in the Desert, he emphasizes the importance of using sources of evidence dating from the actual time of the people and events under study; but in the case of the Jaredites he all but ignores this sound principle. The oldest literary texts of the Sumerians are now available, but were not used. This omission is difficult to understand, since these texts are concerned with the very region from which the Jaredites came to the New World (ancient Shinar or Sumer), and many of them refer to early third millennium BC events, i. e. to the period of the departure of the Jaredites. (See Thorkild Jacobsen, The Sumerian King List, 1939; S. N. Kramer, Sumerian Mythology: A Study of Spiritual and Literary Achievement in the Third Millennium BC, 1944; id., "Heroes of Sumer: A New Heroic Age in World History and Literature," Proceedings of the American Philosophical Society, 1946; id., "New Light on the Early History of the Ancient Near East," American Journal of Archaeology, 1948; id., Enmerkar and the Lord of Aratta: A Sumerian Epic Tale of Iraq and Iran, 1952; A. Heidel, The Gilgamesh Epic and Old Testament Parallels, 1946; and J. B. Pritchard, Ancient Near Eastern Texts Relating to the Old Testament, 1950.) The author has about 217 references in his work. About 61 refer to original sources but most of these are from as late as the Early Christian and Medieval periods. He uses only one original source from ancient Sumer and it dates from the Old Babylonian period of the second millennium BC, well after the departure of the Jaredites.

Even more serious was the author's failure to make use of the extensive archaeological data now at hand. After all, most of the source-material for the Old World background of the Jaredites is archaeological--the evidence of the actual material remains of early Mesopotamian civilization. (The New World field of Jaredite studies is likewise mainly archaeological.)

The author also largely overlooks one of the best hopes we have of producing convincing evidence of culture contact between the Old and New

were in the land southward. (Also the date 72 AD should read 72 BC.) The Nephites, instead of getting personal names from a land they settled, customarily gave those lands the name of the first settler (Alma 8:7; 50:25,27, 32-34; 51:26,28-30). The off-hand statement (p. 226) that it would have been merely a "milk run" for the Jaredites to journey from Panama to the New York region, cannot easily be accepted in view of the actual distances and obstacles in the way of easy migration--mountains, jungles, rivers, and deserts--involved in any migrations of the Jaredites in the New World itself. Other misunderstandings or debatable interpretations of the geography of the Book of Mormon could be cited.

P. 246. Contrary to a conclusion reached here, Zeniff was not the last leader of the Mulekite colony; he was a Nephite (Mos. 7:4 and 9:1).

P. 255. The statement that to date no one has been able to detect any Asiatic language among the American Indians is incorrect (see Newsletter of August 10, 1953, 14.0).

The World of the Jaredites offers interesting reading. The more one looks into it, however, the harder it becomes to verify certain points and to accept many of the author's interpretations. Nevertheless, the work should greatly stimulate investigation in the historical problems of the Book of Mormon.

- 27.1 UAS Chapter Organized in Mexico. A notable event in UAS history took place April 15, 1955, with the formal establishment of a chapter in Mexico City. Organized at a meeting held in the home of Mr. and Mrs. Claudious Bowman (the Mexican LDS Mission Home) in the Lomas, the new chapter has the following officers: Otto Done, well-known photographer of archaeological subjects, director; Joseph E. Vincent, retired U.S. army major and at present a student in the Dept. of Anthropology at Mexico City College, assistant director; and Mrs. J. F. Swinger, secretary. Mrs. Swinger reports that thirty-three persons attended the organizational meeting, which featured an illustrated lecture by Otto Done covering recent travels in Mexico, Guatemala, and Honduras (as reported in the last issue of the UAS Newsletter). Other speakers were Mr. Floyd Cornaby of the Art Department at USAC in Logan, Utah, and now at MCC; and Mr. Thomas Stuart Ferguson of Oakland, California, president of the New World Archaeological Foundation, then in Mexico City on Foundation business. Favorable publicity, complete with photograph of the new officers, appeared in The News, Mexico City's English-language newspaper. (A series of articles by Director Done, describing and illustrating important archaeological sites in Mexico and Guatemala, is also presently appearing in the Sunday supplement of The News.)

Representing the first UAS chapter to be organized in Book of Mormon lands, members of the Mexico City group plan to supplement their monthly meetings with trips to nearby archaeological sites and museums. To this new branch of the Society, so enviously situated in the heart of an archaeological wonderland of prime interest to Society members, we extend our congratulations, and wish it the utmost success!

- 27.2 Photographic Material Available. Otto Done has informed us that he has had requests from various UAS members for archaeological photographs and slides. As a result of these requests, he is compiling a list of the many 35mm color slides, stereo slides, and 8x10 black and white enlargements which he has available for UAS members at nominal cost. Persons interested may write him at Apartado Postal #7858, Mexico D.F.

27.3 Growing Exchange List. Several additions to the publications exchange and library mailing list of the Society and Department of Archaeology have occurred since September 30, 1954. The following brings the list up-to-date, from that published in Bulletin No. 5:

AMERICAN MUSEUM OF NATURAL HISTORY, New York
 BIBLIOTECA DO MUSEU PAULISTA, São Paulo, Brazil
 BROOKLYN MUSEUM, Brooklyn, New York
 CASA DE LA CULTURA ECUATORIANA, Guayaquil, Ecuador
 COLORADO ARCHAEOLOGICAL SOCIETY, University of Colorado, Boulder, Colorado
 DEPARTAMENTO DE CANJE Y PUBLICACIONES, UNIVERSIDAD NACIONAL DE TRUJILLO,
 Trujillo, Peru
 DEPARTMENT OF ANTHROPOLOGY, MEXICO CITY COLLEGE, Mexico, D. F., Mexico
 DEPARTMENT OF ANTHROPOLOGY, UNIVERSITY OF KENTUCKY, Lexington, Kentucky
 DEPARTMENT OF ANTHROPOLOGY, UNIVERSITY OF NEW MEXICO, Albuquerque, New
 Mexico
 DEPARTMENT OF ARCHAEOLOGY AND ANTHROPOLOGY, NATIONAL TAIWAN UNIVERSITY,
 Formosa
 DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY, MONTANA STATE UNIVERSITY, Missoula,
 Montana
 INSTITUTO COLOMBIANO DE ANTROPOLOGIA, Bogotá, Colombia
 INSTITUTO DE ANTROPOLOGIA E HISTORIA DE GUATEMALA, Guatemala City, Guatemala
 LIBRARY, PEABODY MUSEUM OF ARCHAEOLOGY AND ETHNOLOGY, HARVARD UNIVERSITY,
 Cambridge, Massachusetts
 LIBRARY, THE UNIVERSITY MUSEUM, Philadelphia, Pennsylvania
 MIDDLE AMERICAN RESEARCH INSTITUTE, TULANE UNIVERSITY, New Orleans, Louisiana
 MISSOURI ARCHAEOLOGICAL SOCIETY, University of Missouri, Columbia, Missouri
 MUSEO DE ARQUEOLOGIA, UNIVERSIDAD NACIONAL DE TRUJILLO, Peru
 MUSEUM OF THE AMERICAN INDIAN, New York
 OFFICE OF THE CHURCH HISTORIAN, CHURCH OF JESUS CHRIST OF LATTER-DAY
 SAINTS, Salt Lake City, Utah
 SAN JACINTO MUSEUM OF HISTORY ASSOCIATION, San Jacinto Monument, Texas
 SOCIEDAD ALEMANA MEXICANISTA, Mexico, D. F., Mexico
 SOCIÉTÉ DES AMÉRICANISTES, Musée de l'Homme, Paris, France
 UNIVERSITY OF ARIZONA LIBRARY, Tucson, Arizona
 UNIVERSITY OF CALIFORNIA LIBRARY, Berkeley, California
 WENNER-GREN FOUNDATION FOR ANTHROPOLOGICAL RESEARCH, INC., New York