

“Ether Before 1830”

(An excerpt from Ron Dawbarn’s
re-creation of the Nephite Record)

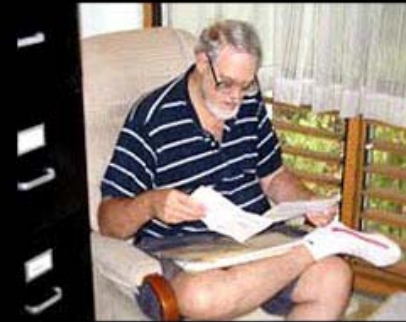


November, 2010

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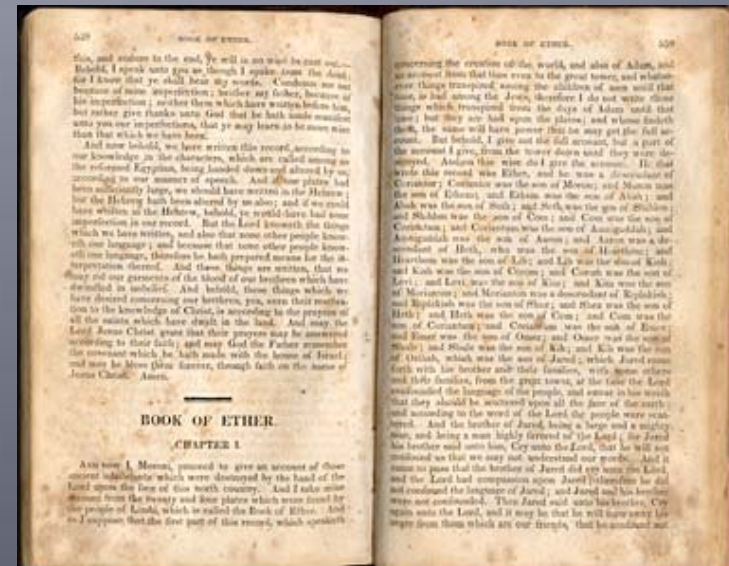
The “Old Professor” of Hilo, Hawaii



INTRODUCTION

Ron Dawbarn, with the assistance of Margie Miller, has made an interesting attempt to discover a Book of Mormon base narrative which might have existed as the original text for an expansion of that book into a volume of Christian theology and evangelism. His experiment presupposes an early text, lacking the precept of gospel dispensationalism and, of course, the famous Christophany of 3rd Nephi. Whether or not such an *urtext* was written by the same author as the “Christian” sections of the book is perhaps not as important as the question of whether or not this *urtext* could have existed, apart from the ubiquitous religious message of the Book of Mormon.

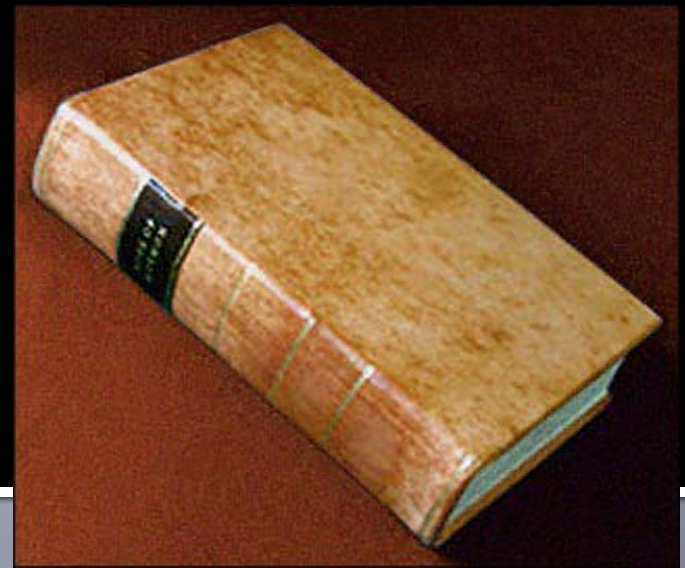
Ron has consented to share an extract from his textual experimentation: the Book of Ether, as it may have read at some date prior to 1830. The Ether base story thus derived, contains parallels with the old [Votan narrative](#), with the rabbinical speculation on lighting the interior of a ship with a [shining stone](#), and other pre-1830 quasi-historical lore. Ron's re-creation appears able to stand on its own merits, as an interesting piece of early American fiction.



Study to find the origins of the Book of Mormon

by Ron Dawbarn

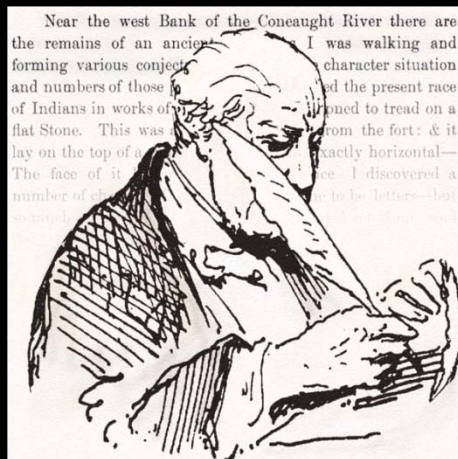
For several years Margie Miller and I have sought to find the source of the Book of Mormon narrative. We are both long time members of the RLDS/CofC and in our early years read and accepted the church stories of how Joseph Smith found the golden plates and translated them. Suffice it to say that we no longer accept these stories and instead believe that the Book of Mormon had a very earthly origin within the early 19th century.



We first decided to work together to obtain a computer version of the first 1830 edition of the Book of Mormon. We were fortunate to find photo copies of the pages of an 1830 edition and printed out each page. We then scanned these pages and converted the text to Word documents with an optical character recognition (OCR) program. This proved to be a labor intensive task since the 1830 edition was printed using manual cast lead type and there were peculiarities with the fonts which the OCR program could not recognize. For example the letter "h" had a curved leg on the h and thus the program printed every "h" as a letter "b", Also the letter "m" had a very fine line connecting the first stroke with the central stroke and thus printed every "m" with the two letters "i" and "n". There were other peculiarities which meant that we had to carefully read every word and compare it to the original scanned pages.

However once we had the electronic text it allowed us to perform many studies on the material. One of the first was to determine if Fawn Brodie had been correct when she dismissed the theory of a modified Spalding novel as the Book of Mormon source. She noted, the Christian theology was so intimately embedded in the material that it was impossible that it was a later addition to a secular novel. We must note that we are not convinced that the Spalding/Rigdon theory is without problems, but decided to at least check Brodie's idea.

The Book of Mormon has two stories of migrations to the Americas. They consist of an early migration from the Tower of Babel (circa 2000 BCE) led by a man named Jared. And the later migration of people from Jerusalem (circa 600 BCE) led by a man named Lehi. The two stories are loosely tied together in the Book of Mormon with the Lehi story told first and the Jaredite story at the end. We started with the shorter Jaredite story with our excising any material indicative of a Christian theology. We did leave in the references to God and such miracles which would be similar to those in the Old Testament since Spaulding was a religious minister and had extensive training in the Old Testament while studying at Dartmouth College. The task was relatively easy and after our excising the material we found that the remaining text was indeed a secular novel of an obviously fictitious migration from the tower of Babel. The interesting thing was that we did not have to insert connecting sentences or add paragraphs to make the text/story continuous.



Spalding-Rigdon Theory is Plausible

At this point one could quite easily say that the Spalding/Rigdon theory is quite possible, based on the Jaredite story in the Book of Mormon. When studying the material excised it is interesting to note that the 19th century theology added to the Jaredite material is reminiscent of Alexander Campbell's theology and therefore could well have been introduced by Sidney Rigdon.

We have also conducted a similar task with the Nephite material and found that the Christology can be excised and it also leaves a secular novel of migration and wars. The remaining material is not so clean in this case, though the required connection sentences are remarkably few. In both stories about one third of the original material is deleted and the secular material consists of about two thirds of the original text in our copy.

In this presentation we include the edited text of the Jaredite story since the Lehite story is quite long. We are in the process of writing a complete book of our studies and this will include an analysis of both migration stories. We also discuss in detail the possibility that the source material for the Book of Mormon came from Dartmouth college where the principle players include graduates, staff, and Joseph Smith's brother, Hyrum. We also note that within the material included in this paper we have added some of the notes regarding the material in the Jaredite story that remains. We must state that we have some reservations as to whether this Jaredite story was written by Solomon Spalding for several reasons. We must refer to the material presented in the book "Studies of the Book of Mormon" by B.H. Roberts. In his analysis he makes note of the idea that much material in the Book of Mormon is "indicative of an immature mind". His reasoning is that there are many descriptions of events and situations which on careful reflection make little logical sense. As we accomplished this work on the Jaredite migration we noted many instances where the story reflects Roberts conclusion that it was written by someone with an immature mind. We have noted in italics where we concur with Roberts in the attached copy of the Jaredite story. We believe that Solomon Spalding had a reasonable education at Dartmouth College and would not have been so naïve in his story telling. In addition we noted during our analysis that there are many places where it seems that the author had some knowledge of the Lehite story. Therefore at the present time it is my opinion that the author of the Jaredite section of the Book of Mormon was Joseph Smith with possible help from Oliver Cowdery. One has to admit however that the theology contained in this section does appear to have connections to Alexander Campbell via Sidney Rigdon.

The Story of the Jaredites

After Exercising the 19th Century Theology

This is a version of Ether that has been stripped of all the Christian doctrine and reference to church organizations. It contains some references to prophets as might be considered included in a story written in the "Biblical style." In this version, there has been no interpolation of text to act as either filler or spanning narrative. As such it is amazing that the remaining story line and narrative is coherent and does stand alone as a basic text upon which one could have added the Christian narratives to match that of the other migration story of Lehi at the time before the exile of the Israelites from Jerusalem and the first destruction of their Temple.

Conclusion

After highlighting all the text that I would have to judge came from "an immature mind" (per B.H. Roberts), I find that there is little if any story line left. Therefore my first thought -- that the book of Ether was written by Solomon Spalding or Ethan Smith -- is apparently left in question.

I am left with the most likely conclusion that Joseph Smith wrote the book of Ether. Whether this was a first effort that was later expanded as the story of the Lehi migration. Or whether the Lehi story was a plagiarized version of a novel by Spalding and Joseph tried his hand at a completely new novel in the story of a tower of Babel migration is open to question. One thing is sure and that is there are enough repetition of themes and even phrases in both stories to show ties to a single author or editor.



The Tower of Babel – From whence the Jaredite Story has its Beginning.

CHAPTER I.

And now I, proceed to give an account of those ancient inhabitants which were destroyed by the hand of the Lord upon the face of this north country. And as I suppose that the first part of this record, which speaketh

An explanation of the formatting applied to the extracted Book of Ether text:

The yellow highlights are notes of geographic importance for anyone trying to locate the locations referenced in the Book of Mormon text.

The blue text indicates plagiarisms from Biblical stories and/or literary examples of Book of Mormon narrative which B. H. Roberts attributed to “an immature mind.”

The green text indicates attempts at emulating archaic English; many of which are unusually repetitious, giving the narrative its peculiar characteristics.

The magenta text indicates grammar errors or other oddities, possibly attributable to Joseph Smith.

Red italics are my commentaries – short comments appear in the main text – longer commentary is given the form of footnotes.

Page breaks follow the pagination of the 1830 Palmyra edition. The Christian religious material has been removed; resulting in the elimination of some pages and the shortening of other pages.

concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time is had among the Jews. He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son of Ethem; and Ethem was the son of Ahah; and Ahah was the son of Seth; and Seth was the son of Shiblon and Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Atunigaddah; and Amnigaddah was the son of Aaron; and Aaron was a descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corom; and Corom was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the son of Shule; and Shule was the son of Kib; and Kib was the son of Orihah, which was the son of Jared; [1] which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. [2] And the brother of Jared, being a large and a mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, Cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, Cry again unto the Lord, and it may be that he will turn away his anger from them which are our friends, that he confound not

[1] *An imitation of the genealogies from the Old Testament. My feeling is that with Joseph's penchant for coining names that this was a section that he wrote.*

[2] *A paraphrase of story of tower of Babel from Genesis chapter 11.*

their language.

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. [1] And it came to pass that Jared spake again unto his brother, saying, Go and inquire of the Lord whether he will drive us out of the land; and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. [2] And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; [3] and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they which shall go with thee, (Poor grammar) a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because of this long time which ye have cried unto me. [4]

And it came to pass that Jared, and his brother, and their families, and also the friends of Jared and his brother, and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter) with their flocks which they had gathered together, male and female, of every kind. And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in the which they did carry with them the fish of the waters; [5] and they did also carry with them deseret, which, by interpretation, is a honey bee [6]; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind. And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and

[1] This implies that the language of the Jaredites was the original language of Adam and by inference the language of God himself.

[2] This is reminiscent of the promise of a 'choice land' that is included in the Lehi story and thus implies a connection between the two story tellers.

[3] Gathering their own flocks is understandable. The admonition "of every kind" hints of being borrowed from the story of Noah.

[4] Strange, that God is adequately impressed because Jared's brother "cried unto me". All other places it would have mentioned something about 'righteousness' or 'justice'. Also in the later part of the story we find that this nation of Jaredites are totally eliminated.

[5] This is a strange idea of constructing barrels of some kind which they filled with water and fish. This appears to be one of the naïve items of story telling. The writer apparently had no idea of how heavy such a container of water would be, and further more no idea that fish would deplete the oxygen in the water and soon die.

[6] What is being interpreted at this point. Is the word 'deseret' supposed to be a transliteration of the original heavenly language?

he was in a cloud, and the brother of Jared saw him not. And it came to pass that the Lord commanded them that 'they should go forth into the wilderness, yea, into that quarter where there never had man been. [1]

And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel. [2] And it came to pass that they did travel in the wilderness, and did build barges, in the which they did cross many waters being directed continually by the hand of the Lord. [3] And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them. [4] For behold it came to pass that the Lord did bring Jared and his brethern forth even to that great sea which divideth the lands. And as they came to the sea, they pitched their tents; and they called the name of' the place Moriantumer; and they dwelt in tents; and dwelt in tents upon the seashore for the space of four years.

And it came to pass

[1] If the tower of Babel was located where literalistic Bible students claim it to have been then the lands round about were occupied long before 2200 BCE.)

[2] This is comparable to the Israelites traveling in the wilderness following the cloud by day and the fire by night.

[3] What tools did these people possess at the time of the tower of Babel. Even assuming that the Biblical record is a true record of history, and one projects the time frame around 2200 BCE there would be no iron or steel tools to cut wooden planks to build barges. For more information on the legend of the Tower of Babel see website <http://www.infidels.org/library/magazines/tsr/1998/6/986babel.html>

[4] Repetition of the theme from Lehi's story.

at the end of the four years, that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord. And the brother of Jared repented him of the evil which he had done, [1] and did call upon the name of the Lord for his brethren which were with him. And the Lord said unto him, I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my spirit will not always strive with man; (Genesis 6:3) wherefore if ye will sin until ye are fully ripe, ye shall be cut off from the presence of the Lord. [2]

And the Lord said, Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof was tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. [3]

And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall we steer. And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish. [4] And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air thou shalt unstop the hole thereof and receive air. And if it so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood. [5]

And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me; and I have prepared

[1] A strange concept of not calling upon God to be evil.

[2] Apparently the 'sin' was to forget to call upon the name of the Lord.

[3] Construction of such a vessel would require fairly sophisticated tools in order to fashion the wood to fit together sufficiently tightly so that it at least could be sealed with pitch or tar. There is no mention of such tools or caulking material available. This would suggest that there were wood planing tools to make the opening and the door such a close fit. However, the time frame of the Tower of Babel would suggest that it was pre iron age which is dated as around 1000 BCE. It would also be pre Bronze Age, dated at 2000 BCE. The following dates are suggested at http://www.religioustolerance.org/chr_hisj.htm (see list, following note 5)

[4] This seems to be three separate problems. There is no mention of sails or rudders. Why light inside the boats is essential to steer is a mystery.

[5] The idea of a hole in the top and bottom is ingenious idea, but the whole concept of building such an enclosed boat in those days is a stretch for the imagination. This would require the cutting of lumber into planks so that they could be fitted together to form a water tight joint. It would be more realistic to have the story talk about building rafts such as the KonTiki rafts that Thor Hyerdahl proposed and built many years later. The idea that a simple hole would be sufficient to assure the exchange of air that had been fouled by human and animal in the enclosed space is also unreasonable as natural circulation would not exchange the air as carbon dioxide and methane are heavier than oxygen and thus would just sit in the shell of the boat regardless of a hole in the top.)

EVENT	DATE
<i>Creation of the World</i>	<i>4004 BCE (from Bishop Ussher)</i>
<i>Creation of the World</i>	<i>3761 BCE (from Jewish sources)</i>
<i>The Great Flood</i>	<i>2349 BCE</i>
<i>Tower of Babel</i>	<i>2247 BCE</i>
<i>Abraham enters Canaan</i>	<i>1920 BCE (2090)</i>
<i>Death of Joseph in Egypt</i>	<i>1689 BCE (1804)</i>
<i>Exodus from Egypt</i>	<i>1491 BCE (1445, 1280)</i>
<i>10 commandments received</i>	<i>1491 BCE (1445)</i>
<i>Arrival at Canaan</i>	<i>1451 BCE (1405)</i>
<i>Death of Joshua</i>	<i>1427 BCE</i>
<i>Israel becomes a monarchy.</i>	<i>1095 BCE (1020). Saul is the first king</i>
<i>Jerusalem chosen as capital</i>	<i>1000 BCE</i>
<i>Kingdom divides into Israel and Judah</i>	<i>931 BCE [Note 4]</i>
<i>Assyrians invade northern kingdom</i>	<i>722 BCE Inhabitants scattered</i>
<i>Babylonians invade southern kingdom</i>	<i>605 BCE</i>
<i>Temple destroyed. Main exile begins</i>	<i>586 BCE. Most Jews flee to Egypt</i>

the vessels for my people, and behold, there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; [1] neither shall ye take fire with you, for ye shall not go by the light of fire: for behold, ye shall be as a whale in the midst of the sea; [2] for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea: for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things: for howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you, that ye may have light when ye are swallowed up in the depths of the sea? [3]

And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared, was eight,) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did moulten out of a rock sixteen small stones; [4] and they were white. and clear, even as transparent glass [5] and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying, O Lord, thou hast said that we must be encompassed about by the floods behold these things which I have moulten out of the rock. And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger; and prepare them that

[1] This implies a knowledge of glass being used as windows. The history of glass shows that the oldest glass appeared as beads around 4000 BCE but it was not until 1500 BCE that the Egyptians used glass to make jewelry. It was much later around 50 BCE that it was found that glass could be blown. This led to making bottles and containers of glass. The first flat pieces of glass suitable for use as windows probably came from blowing cylinders and then cutting the cylinder and flattening the glass while it was still pliable. This could not have occurred prior to 50 BCE.

[2] One would not expect that Jared or anyone in their group would have know what a whale was for they were from a land that was for the most part desert. I suppose that it is a faint possibility that they might have seen whales while living on the sea shore for four years. Who told them they were whales is a mystery.

[3] It is amazing that God has to ask Jared's brother for a solution to the problem. It is on a par with God having to look for Adam in the garden of Eden.

[4] It would be interesting to know what the author had in mind as the definition of the word 'moulten'. It is archaic, with a modern synonym of 'melted'. This would imply some kind of heating of the original rock and maybe the formation of some glass nodules. However, glass is formed from sand or silica and is not melted out of a rock like a metal from an ore. One also has to wonder, even if it really means sand, how the brother of Jared was able to get enough heat to perform this task.

[5] This is an anachronism since there was no glass at the time of the tower of Babel, nor at the time of Moroni who is supposedly abridging the record.

they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea. Behold, O Lord, thou canst do this. We know that thou art able to shew forth great power, which looks small unto the understanding of men. And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones, one by one, with his finger. *[1]*

[1] A lengthy theological exposition, which appears to have been written in response to Alexander Campbell's theory of the Christian Godhead, has been removed at this point.



The Prophet Ether (after W. C. Morris, 1888)

CHAPTER III.

For it came to pass after that the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels thereof. And thus the Lord caused stones to shine in darkness, to give light unto men, women and children, that they might not cross the great waters in darkness.

And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, [1] and whatsoever beast, or animal, or fowl that they should carry with them: And it came to pass that when they had done all these things, they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God. And it came to pass that the Lord God caused that there should a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind. And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great

[1] Later in the story it gives some idea of the number of people who were gathered on the sea shore who would occupy these boats. This estimate is 16 adults and 30 children, most under the age of four. Eight small boats the length of a tree would hardly be adequate to house this number of people and their "flocks and herds, bees, birds, barrels of fish, seeds, etc." along with sufficient food and fresh water for all for a period of a year. Another example of a rather naïve story teller.

and terrible tempests which were caused by the fierceness of the wind.

And it came to pass that when they were buried in the deep, there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah; therefore when they were encompassed about by many waters, they did cry unto the Lord, and he did bring them forth again upon the top of the waters. And it came to pass that the wind did never cease to blow towards the promised land, while they were upon the waters; and thus they were driven forth before the wind; and they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord. And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them: and they did have light continually, whether it was above the water or under the water. And thus they were driven forth, three hundred and forty and four days upon the water; [1] and they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land, they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

And it came to pass that they went forth upon the face of the land, and began to till the earth. And Jared had four sons; and they were called Jared, and Gilgah, and Mabah, and Orihah. And the brother of Jared also begat sons and daughters. And the friends of Jared and his brother, were in number about twenty and two souls; and they also begat sons and daughters, before they came to the promised land; [2] and therefore they began to be many. And they were taught to walk humbly before the Lord; and they were also taught from on high.

And it came to pass that they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land. And the brother of Jared began to be old, and saw that he must soon go down to the grave; wherefore he saith unto Jared, Let us gather together our people, that we may number them, that we may know of them what they will desire of us before we go down to our graves. And accordingly the people were gathered together. Now the

[1] The logistics of having enough food and water for people and flocks and herds to sustain them for this length of time is unreasonable. There also is the problem of eight independent boats which all seem to have been clustered together during all these days.

[2] This adds to the logistics problems already noted. This suggests that Jared and his brother and their wives accounted for 4 adults and 4 children who left Babel, plus an additional 22 friends. If we use the same ratio of adults to children for this group then the 22 friends which left Babel could be 12 adults and 10 children. The totals are therefore 16 adults and 14 children. If the adult couples were bearing children during the years wandering through the wilderness, then in addition to the 16 adults and 14 children who left Babel, there could have been as many as an additional 16 young children under the age of four, (allowing for two children born to each couple who left).

number of the sons and the daughters of the brother of Jared were twenty and two souls; and the number of the sons and daughters of Jared were twelve, he having four Sons. [1] And it came to pass that they did number their people; and after that they had numbered them, they did desire of them the things which they would that they should do before they went down to their graves. And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them. [2] And now behold, this was grievous unto them. But the brother of Jared said unto them, Surely, this thing leadeth into captivity. But Jared said unto his brother, Suffer them that they may have a king; and therefore he said unto them, Choose ye out from among our sons a king, even whom ye will.

And it came to pass that they chose even the first born of the brother of Jared; and his name was Pagag. And it came to pass that he refused and would not be their king. And the people would that his father should constrain him; but his father would not; and he commanded them that they should constrain no man to be their king. And it came to pass that they chose all the brothers of Pagag, and they would not. And it came to pass that neither would the sons of Jared, even all, save it were one; and Orihah, he was anointed to be king over the people. And he began to reign, and the people began to prosper; and they became exceeding rich. And it came to pass that Jared died, and his brother also. And it came to pass that Orihah did walk humbly before the Lord, and did remember how great things the Lord had done for his father, and also taught his people how great things the Lord had done for their fathers.

And it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceeding many. And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons. And it came to pass that he also begat Kib in his old age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor. And when Corihor was thirty and two years old, he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters; and they became exceeding fair; wherefore Corihor drew away many people after him. And when he had gathered together an army, he came up unto the land of Moron where the king dwelt, and took him captive, which brought to pass the saying

[1] Using this information plus the information earlier on the number which left the Tower of Babel one can estimate that there were 16 adults and 30 children who landed from the barges. Population growth of primitive peoples would suggest a growth rate of from 1 to 2 percent. For these conditions, I will take the most optimistic values. Assuming that Jared and the adults were in their prime, around 35 years old when they left Babel and that Jared and his brother were now near 90 years old. Thus from the most optimistic population growth rates, the total number of people gathered together would be on the order of 100 people.

[2] This idea of appointing a king is a recurring theme in the stories of the Nephites and Lamanites almost to the point of being an obsession of that author. This is another connection between the story in Ether and in that of the Lehtes.

of the brother of Jared, That they would be brought into captivity.

And it came to pass that Kib dwelt in captivity, and his people, under Corihor his son, until he became exceeding old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.

And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty, as to the strength of a man; and he was also mighty in judgment. Wherefore he came to the hill Ephraim, and he did moulten out of the hill, and made swords out of steel [1] for those which he had drew (grammar) away with him; and after that he had armed them with swords, he returned to the city Nehor and gave battle unto his brother Corihor, by which means he obtained the kingdom, and restored it unto his father Kib. And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father. And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceeding numerous. [2] And it came to pass that Shule also begat many sons and daughters. And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom. And it came to pass that Corihor had many sons and daughters.— And among the sons of Corihor, there was one whose name was Noah.

And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people. And he gave battle unto Shule, the king, in the which he did obtain the land of their first inheritance; and he became a king over that part of the land. And it came to pass that he gave battle (#1 battle) again unto Shule the king; and he took Shule the king, and carried him away captive into Moron. And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom; wherefore the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king; and the people which were under the reign of Shule the king, did prosper exceedingly and wax great. And the

[1] This time period pre dates the Iron Age, let alone steel. This also indicates a naïve writer since the requirements for the production of steel is a source of iron ore, nickel ore, some high carbon fuel such as coal or charcoal as well as the construct of furnaces and bellows. This is by far a much more complex process than simply 'moulten out of a hill.' One can also add that there is no evidence that steel existed in the Americas before being introduced by the conquest of the Spaniards.

[2] It is a mystery how this could happen. One assumes that it took nine months pregnancy in those days, and children still took twenty years or so to become adults. There is insufficient time allowed for any group no matter how prolific for the people to become exceeding numerous in a period of 3 generations (estimate of population growth from original population of 100 in three generations is less than 500 people many of them children).

country was divided; and there was (*grammar*) two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah. [1] And Cohor, the son of Noah, caused that his people should give battle (#2 battle) unto Shule, in the which Shule did beat them, and did slay Cohor. And now Cohor had a son which was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, in the which he did do in the kingdom of Shule according to his desires; and also in the reign of Shule there came prophets among the people, which were sent from the Lord, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, in the which they should be destroyed, if they did not repent. [2]

And it came to pass that the people did revile against the prophets, and did mock them. And it came to pass that king Shule did execute judgement against all those who did revile against the prophets; and he did execute a law throughout all the land, which gave power unto the prophets that they should go whither soever they would; and by this cause the people were brought unto repentance. And because the people did repent of their iniquities and idolatries, the Lord did spare them, and they began to prosper again in the land. And it came to pass that Shule begat sons and daughters in his old age. And there was no more wars in the days of Shule; and he remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land; wherefore he did execute judgement in righteousness all his days.

And it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters. And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that he did flatter much people, because of his cunning words until he had gained the half of the kingdom. And when he had gained the half of the kingdom, he gave battle unto his father, (#3 battle) and he did carry away his father into captivity, and with food did make them serve in captivity. And now in the days of the reign of Omer, he was in captivity the half of his days. And it came to pass that he begat sons and daughters, among whom were Esrom and Coriantumr; and they were exceeding angry because of the doings of Jared their brother, insomuch that they did raise an army, and gave battle (#4 battle) unto Jared.

[1] Start of the cycle of wars. As in the Lehi story the people divided into two kingdoms.

[2] This theology is not removed since it can be compared to Biblical stories of prophets

And it came to pass that they did give battle unto him by night. And it came to pass that when they had slew the army of Jared, they were about to slay him also; and he plead with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life. And now Jared became exceeding sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom, and upon the glory of the world. Now the daughter of Jared being exceeding expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father. Now the daughter of Jared was 'exceeding fair. And it came to pass that she did talk with her father, and saith unto him, Whereby hath my father so much sorrow ~ Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory? [1]

And now therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say, I will give her if ye will bring unto me the head of my father, the king. And now Omer was a friend to Akish, wherefore when Jared had sent for Akish, the daughter of Jared danced before him, that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared, Give her unto me to wife. And Jared said unto him, I will give her unto you, if ye will bring unto me the head of my father, the king. [2] And it came to pass that Akish gathered in unto the house of Jared all his kinsfolks, and saith unto them, Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you? And it came to pass that they all swore unto him, by the God of Heaven, and also by the Heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired, should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life. And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which was given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. (John 8:44) And they were kept up by the power of the devil to administer these oaths unto the

[1] There is no evidence in the story of the dispersal from the Tower of Babel that there were records that they brought with them. This addition possibly caused by Joseph confusing the story with the Nephite stories of records of the brass plates. The continuation of the story is an obvious plagiarism of the story of Salome dancing for the head of John the Baptist. And of course this is long after the time period of this story.

[2] This is a retelling of the story of Salome and John the Baptist.

people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.—. And it was the daughter of Jared which put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore Akish administered it unto his kindreds and friends, leading them away by fair promises to do whatsoever thing he desired.

And it came to pass that they formed a secret combination, [1] even as they of old; which combination is a most abominable and wicked above all, in the sight of God: for the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man. [2]

[1] This is a direct parallel to the stories of the Nephites and reflects the issues over Masons in the 19th century of Joseph Smith.

[2] This also assumes knowledge of the book of Genesis. This supposedly was dictated to Moses according to literalistic believers of the Bible. From modern scholars the book is a composite of stories assembled by later Israelites in the 400 to 300 BC time period.

CHAPTER IV.

Therefore behold, **it came to pass** that because of the secret combinations of Akish and his friends, behold they did overthrow the kingdom of Omer; **(#5 battle)** nevertheless, the Lord was merciful unto Omer, and also to his sons and to his daughter; **which were not, or which did not** seek his destruction. And the Lord warned Omer in a dream, that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family.

And it came to pass that Jared was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife. And it came to pass that Akish sought the life of his father-in-law; and he applied unto those whom he had sworn by the oath of the ancients, and they obtained the head of his father-in-law, as he sat upon his throne, giving audience to his people: for so great had been the spreading of this wicked and secret society, that it had corrupted the hearts of all the people; therefore Jared was murdered upon his throne, and Akish reigned in his stead. **And it came to pass** that Akish began to be jealous of his son, therefore he shut him up in prison, and kept him **upon a little or no food**, until he had suffered death. And now the brother of him that suffered death, (and his name was Nimrah,) was angry with his father, because of that which his father had done unto his brother. **And it came to pass** that Nimrah gathered together a

small number of men, and fled out of the land, and came over and dwelt with Omer.

And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity, according to that which he desired. Now the people of Akieh were desirous for gain, even as Akish was desirous for power; wherefore the sons of Akish did offer them money, by the which means they drew **away the more part of the people** [1] after them; and there began to be a war (#6 battle) between the sons of Akish and Akish, which lasted for the space of many years; yea, unto the destruction of nearly all the people of the kingdom; yea, even all, **save it were thirty souls**, and they which fled with the house of Omer; wherefore Omer was restored again to the land of his inheritance. (*Severe population depletion*)

And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead. And after that he had anointed Emer to be king, he saw peace in the land for the space of two years, and he died, having seen exceeding many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father. And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years, they had become exceeding strong, [2] insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, [3] and of fine linen, and of gold, and of silver, and of precious things, and also all manner of **cattle**, of **oxen**, and **cows**, and of **sheep**, and of **swine**, and of **goats**, and also many other kind of animals, which were useful for the food of man; and they also had **horses**, and **asses**, and there were **elephants**, and **cureloms**, and **cumoms**; all of which were useful unto man, and more especially the **elephants**, and **cureloms**, and **cumoms**. [4] And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land, should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity: for upon such, saith the Lord, I will pour out the fulness of my wrath. [5] And Emer did execute judgement in righteousness, all his days; and he begat many sons and daughters; and he begat Coriantum; and he anointed Coriantum to reign in his stead. And after that he had anointed Coriantum to reign in his stead, he lived four years, and he saw peace in the land

[1] This is a 'word print' phrase used in the Lehiite stories.

[2] After a major war which reduced the population to 30 people, it is hardly possible for the population to recover and suddenly find themselves in opulence in 60 years.

[3] An anomaly -- as the other story of the Nephites, there is no evidence that any group of people had silk in the ancient Americas. This is another connection between the two story tellers

[4] Since the curloms and cumoms are listed with elephants one might suppose that they are also large animals. However, this is somewhat irrelevant since none of the animals printed in purple were indigenous to the Americas during the time period of either the Jaredites or the Lehiites. The coining of the names of cureloms and cumoms I would judge to be the product of Joseph Smith and thus note him as a source for this whole paragraph.

[5] This is a repetition within this story, but more so is a copy of what is recorded in the Lehiite story and another connection between authors.

and he died in peace.

And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people, in all his days. [1] And it came to pass that he had no children, even until he was exceeding old. And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantun took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old. [2] And it came to pass that he begat Com, and Corn reigned in his stead; and he reigned forty and nine years, and he begat Heth, and he also begat other sons and daughters.

And the people had spread again over all the face of the land, and there began again to be an exceeding great wickedness upon the face of the land, and Heth began to embrace the secret plans again of old, to destroy his father. And it came to pass that he did dethrone his father: for he slew him with his own sword; and he did reign in his stead. And there came prophets in the land again, crying repentance unto them even there should be a great famine, in the which they should be destroyed, if they did not repent. But the people believed not the words of the prophets, but they cast them out; and some of them they cast into pits, and left them to perish. *(This seems to have been taken from the story of Jeremiah who was cast into a pit during the siege of Jerusalem circa 550 BCE)* And it came to pass that they done all these things *(poor grammar)* according to the commandment of the king Heth. And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceeding fast, because of the dearth: for there was no rain upon the face of the earth; and there came forth poisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents.

And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward. And it came to pass that the Lord did cause the serpents that they should pursue them no more, but that they should hedge up the way, that the people could not pass; that whoso should attempt to pass, might fall by the poisonous serpents. And it came to pass that the people did follow the course of the beasts, and did devour the carcasses

[1] The population would at most be on the order of several hundred people, many of whom would be children. How they built 'many mighty cities' is a mystery. Of course many Book of Mormon literalists see this as confirmation of many of the impressive stone remains in Central America.

[2] Another example of a naïve author who is attempting to relate to the records in the Old Testament of people living several hundreds of years.

of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish, they began to repent of their iniquities, and cry unto the Lord. **And it came to pass that when they had humbled themselves sufficiently before the Lord, [1]** the Lord did send rain upon the face of the earth, and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did shew forth his power unto them, in preserving them from famine. **And it came to pass** that Shez, which was a descendant of Heth, for Heth had perished by the famine, and all his household save it were Shez; wherefore Shez begun to build up again a broken people.

And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom, for he remembered what the Lord had done in bringing Jared and his brother across the deep; and he did walk in the ways of the Lord, and he begat sons and daughters. And his eldest son, whose name was Shez, did rebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father. **And it came to pass** that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. **[2]** And Shez did live to an exceeding old age; and he begat Riplakish, and he died. And Riplakish reigned in his stead.

And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, **[3]** and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings. And he did erect him an exceeding beautiful throne, and he did build many prisons, and whoso would not be subject unto taxes, he did cast into prison; and whoso were not able to pay taxes, he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor, he did cause to he put to death; wherefore he did obtain all his fine work; yea, **even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in prison. [4]** **And it came to pass** that he did afflict the people with his whoredoms and abominations; and when he had reigned for the space of forty and two years, the people did raise up in rebellion against him, and **there began to be**

[1] A repeated theme from the Lehigh stories.

[2] Once again in the time frames given it is impossible to repopulate the land. Even with every woman giving birth to twins every years. And even with this unlikely scenario, the major part of the population would be small children. A further example of a naïve story teller.

[3] This also is a repetition of a theme in the Lehigh stories.

[4] This is reflective of the 19th century discussions of the morality of forced prison labor beyond that of raising food for their own keep.

war (#7 battle) again in the land, insomuch that Riplakish was killed and his descendants were driven out of the land.

And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish,) gathered together an army of outcasts, and went forth and gave battle (#8 battle) unto the people; and he gained power over many cities; and the war became exceeding sore, and did last for the space of many years, and he did gain power over all the land, and did establish himself king over all the land. And after that he had established himself king, he did ease the burden of the people, in the which he did gain favor in the eyes of the people, and they did anoint him to be their king. And he did do justice unto the people, but not unto himself, because of his many whoredoms; wherefore he was cut off from the presence of the Lord.

And it came to pass that Morianton built up many cities, [1] and the people became exceeding rich under his reign, both in buildings, and in gold, and in silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them. And Morianton did live to an exceeding great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did not reign. in righteousness, therefore he was not favored of the Lord. And his brother did raise up in rebellion against him, in the which he did bring him into captivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity; and in his old age he begat Levi, and he died.

And it came to pass that Levi did serve in captivity after the death of his father, for the space of forty and two years. And he did make war (#9 battle) against the king of the land, in the which he did obtain unto himself the kingdom. And after that he had obtained unto himself the kingdom, he did that which was right in the sight of the Lord; and the people did prosper in the land, and he did live to a good old age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.

And it came to pass that Corom did that which was good in the sight of the Lord, all his days; and he begat many sons and daughters; and after that he had seen many days, he did pass away, even like unto the rest of the earth; and Kish reigned in his stead. And it came to pass that Kish passed away also, and Lib reigned in his stead. And it came to pass that Lib also did that which was good in the sight of the Lord. And in the

[1] This is becoming a repeated theme. Yet where the people were coming from who did all the labor in building these cities is a mystery.

days of Lib the poisonous serpents were destroyed; wherefore they did go into the land southward, to hunt food for the people of the land; for the land was covered with animals of the forest. And Lib also himself became a great hunter. And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. [1] And the whole face of the land northward was covered with inhabitants; [2] and they were exceeding industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth for to get ore, of gold, and of silver, and of iron, and of copper. [3] And they did work all manner of fine work. And they did have silks, and fine twined linen; [4] and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plough and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools in the which they did work their beasts. [5] And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Hearthom. And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold the kingdom was taken away from him. And he served many years in captivity; yea, even all the remainder of his days. And he begat Heth, and Heth lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days ~ and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle (#11 battle) against the king Amgid, and they fought for the space of many years, in the which Com gained power over Amgid, and obtained power over the remainder of the kingdom. And in

[1] It would hardly be necessary to set aside land to be preserved as the population was so small that they wouldn't have been able to deplete its animal resources.

[2] Maybe this is a verse that those who are trying to absorb that fact that the American inhabitants are of Asian descent and came into the continent via the land bridge. The land could not have been covered with inhabitants from the breeding stock of the Jaredites.

[3] This would seem to be more a description of the many mounds in the north Americas and correspond to the geography between the Great Lakes.

[4] This phrase is used 3 times in the record of the Nephites and thus might be indicative that there is some commonality of authors. It should also be noted that Book of Mormon apologists have claimed that the fine linen scraps found in South America was really the "silk" noted in the Book of Mormon stories. Here both silk and fine lined are distinguished as being contemporary and thus it does not mistake silk for fine linen.

[5] There is lack of evidence that the ancient American inhabitant used any domesticated animals for pulling plows etc.

the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, [1] and sought again to destroy the kingdom. Now Com did fight against them much; [2] nevertheless, he did not prevail against them. And there came also in the days of Com many prophets, and prophesied of the destruction of that great people, except they should repent and turn unto the Lord, and forsake their murders and wickedness.

And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them; and they prophesied unto Com many things: and he was blessed in all the remainder of his days. And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him; and there began to be an exceeding great war (#12 battle) in all the land.

And it came to pass that the brother of Shiblom did cause that all the prophets which prophesied of the destruction of the people, should be put to death; and there was great calamity in all the land: for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth; and their bones should become as heaps of earth upon the face of the land, except they should repent of their wickedness. And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore there began to be wars (#13 battle) and contentions in all the land, and also many famines and pestilences, insomuch that there was a great destruction, such as one as never had been known upon the face of the earth: and all this came to pass in the days of Shiblom. And the people began to repent of their iniquity; and inasmuch as they did, the Lord did have mercy on them. [3]

And it came to pass that Shiblom was slain, and Seth was brought into captivity; and he did dwell in captivity all his days. And it came to pass that Abah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, in the which he did cause the shedding of much blood; and few were his days. And Ethem, being a descendant of Ahab did obtain the kingdom; and he also did do that which was wicked in his days. And it came to pass in the days of Ethem, there came many prophets and prophesied again unto the people; yea, they did

[1] This theme of secret oaths is also included in the Lehiite stories again suggesting a strong correspondence between the authors.

[2] Peculiar phrasing reminiscent of Joseph Smith's later writing.

[3] One realizes that the start of this story supposedly was 2200 BCE and this allows for significant time for population growth, however the number of wars has eaten into this number of people, plus the chronology can be calculated from the reference to a continuous reign of kings and at this point it is highly unlikely that there is sufficient population for the wars that are described.

prophecy that the Lord would utterly destroy them from off the face of the earth, except they repented of their iniquities. **And it came to pass** that the people hardened their hearts, and would not hearken unto their words; and the prophets mourned and withdrew from among the people.

And it came to pass that Ethem did execute judgement in wickedness all his days; and he begat Moron. And it came to pass that Moron did reign in his stead; and Moron did do that which was wicked before the Lord. **And it came to pass** that there arose a rebellion among the people, because of that secret combination which was built up to get power and gain; and there arose a mighty man among them in iniquity, and gave battle unto Moron, in the which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years. **And it came to pass** that Moron did overthrow him, (**# 14 war**) and did obtain the kingdom again. **And it came to pass** that there arose another mighty man; and he was a descendant of the brother of Jared. **And it came to pass** that he did overthrow Moron and obtain the kingdom; **wherefore Moron dwelt in captivity all the remainder of his days; [1]** and he begat Coriantor.

And it came to pass that Coriantor dwelt in captivity all his days. And in the days of Coriantor there also came many prophets, and prophesied of great and marvellous things, and cried repentance unto the people, and except they should repent, the Lord God would execute judgement against them to their utter destruction; and that the Lord God would send or bring forth another people to possess the land, by his power, after the manner which he brought their fathers. **[2]** And they did reject all the words of the prophets, because of their secret society and wicked abominations. **And it came to pass** that Coriantor begat Ether, and he died, **having dwelt in captivity all his days.**

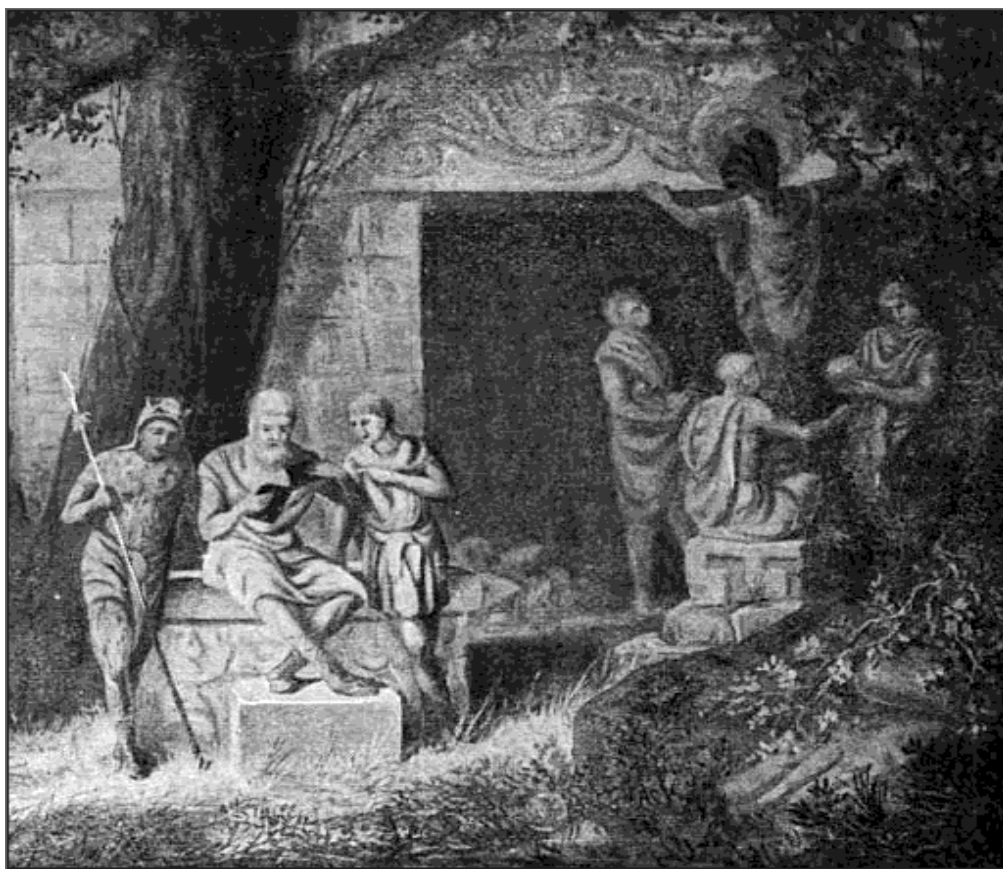
CHAPTER V.

And it came to pass that the days of Ether was in the days of Coriantumr; and Coriantumr was king over all the land. And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be constrained because of the

[1] This idea of living in captivity and continuing to beget children is becoming a repetitive theme.

[2] This appears to be predictive of the Lehite migration and thus might suggest that that story was familiar to the author.

spirit of the Lord which was in him: for he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance, lest they should be destroyed,



Jaredite Ruins and Records (after J. M. Ottinger, 1888)

And it came to pass that Ether did prophesy great and marvellous things unto the people, which they did not believe, because they saw them not. {great and marvelous were the prophecies of Ether, but they esteemed him as nought, and cast him out, and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.}

And it came to pass that in that same year which he was cast out from among the people, there began to be a great war (#15 battle) among the people, for there were many which rose up who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken. And now Coriantumr, having studied himself in all the arts of war, and all the cunning of the world, wherefore he gave battle (#16 battle) unto them which sought to destroy him; but he repented not, neither his fair sons nor daughters; neither the fair sons and daughters of Cohor; neither the fair Sons and daughters of Corihor; and in fine, [1] there was none of the fair sons and daughters upon the face of the whole earth, which repented of their sins; wherefore it came to pass that in the first year that Ether dwelt in the cavity of a rock, there was many people which was slain by the sword of those secret combinations fighting against Coriantumr, that they might obtain the kingdom.

And it came to pass that the sons of Coriantumr fought much, and bled much. And in the second year, the word of the Lord came to Ether, that he should go and prophesy unto Coriantumr, that if he would repent, and all his household, the Lord would give unto him his kingdom, and spare the people, otherwise they should be destroyed, and all

[1] This also is a 'word print' from its repeated use in the Lehi record.

his household, save it were himself; and he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars did cease not; and they sought to kill Ether, but he fled from before them, and hid again in the cavity of the rock. And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity. And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father. Now there began to be a war (#17 battle) upon all the face of the land, every man with his band, fighting for that which he desired. And there was robbers, (grammar) and in fine, [1] all manner of wickedness upon all the face of the land. And it came to pass that Coriantumr was exceeding angry with Shared, and he went against him with his armies, to battle; and they did meet in great anger; and they did meet in the valley of Gilgal; and the battle became exceeding sore.

And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon. And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal. And Coriantumr gave Shared battle again in the valley of Gilgal, in the which he beat Shared, and slew him. And Shared wounded Coriantumr, in his thigh, that he did not go to battle again for the space of two years, in the which time all the people upon all the face of the land were a shedding blood, [2] and there was none to constrain them. And now there began to be a great curse upon the land, because of the iniquity of the people, in the which, if a man should lay his tool or his sword upon the shelf, or upon the place whither he would keep it, and behold, upon the morrow, he could not find it, so great was the curse upon the land.

Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow, neither would he lend; [3] and every man kept the hilt of his sword thereof in his right hand, in the defense of his property and his own life, and they of his wives and children. (Poor grammar) And now after the space of two years, and after the death of Shared,

[1] This is repeated three times in Ether.

[2] Peculiar phrasing, most likely from Joseph Smith.

[3] Maybe a particular problem with the Smith household in their financial problems.

behold, there arose the brother of Shared, and he gave battle (#18 battle) unto Coriantumr, in the which Coriantumr did beat him, and did pursue him to the wilderness of Akish. And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceeding sore, and many thousands fell by the sword. [1] And it came to pass that Coriantumr did lay siege to the wilderness, and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken. And he came forth to the land of Moron, and placed himself upon the throne of Coriantumr.

And it came to pass that Coriantumr dwelt with his army in the wilderness, for the space of two years, in the which he did receive great strength to his army. Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations. And it came to pass that his High Priest murdered him as he sat upon his throne. And it came to pass that one of the secret combinations murdered him in a secret pass, [2] and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib. (#19 battle) And it came to pass that he fought with Lib, in the which Lib did smite upon his arm, that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore. And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore. And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish. And it came to pass that Lib did pursue him until he came to the plains of Gosh. And Coriantumr had taken all the people with him, as he fled before Lib, in that quarter of the land whither he fled. And when he had come to the plains of Agosh, he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof and the battle became exceeding sore, in the which Coriantumr fled again before the army of the brother of Lib. Now the name of the brother of Lib was called Shiz.

And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, [3] and he did slay both women and children, and he did burn the cities thereof; [4] and there went a fear of Shiz throughout all the

[1] It is hard to see how the population could support such a large army considering the number of battle that have been fought in the past several hundred years.

[2] This is a strange sentence. Does it mean some kind of pass through a mountainous region?

[3] As noted before, there is little evidence that there would have been sufficient population, nor periods of peace to build up such cities.

[4] The ancient remains in Latin America are primarily large stone pyramids and temples.

land; yea a cry went forth throughout the land: Who can stand before the army of Shiz? Behold, he sweepeth the earth before him! And it came to pass that the people began to flock together in armies, throughout all the face of the land. And they were divided, and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr. And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead; and so swift and speedy was the war, that there was none left to bury the dead, but they did march forth from the shedding of blood, to the shedding of blood, leaving the bodies of both men, women and children, strewed upon the face of the land, to become a prey to the worms of the flesh; and the scent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof; nevertheless, Shiz did not cease to pursue Coriantumr, for he had sworn to avenge himself upon Coriantumr of the blood of his brother, which had been slain, and the word of the Lord which came to Ether, that Coriantumr should not fall by the sword.

And thus we see that the Lord did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction. And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore, and there he gave battle unto Shiz for the space of three days; and so terrible was the destruction among the armies of Shiz, that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all they that would not join them; and they pitched their tents in the valley of Corihor. And Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore Coriantumr did gather his armies together, upon the hill Comnor, and did sound a trumpet unto the armies of Shiz, to invite them forth to battle. [1] And it came to pass that they came forth, but were driven again; and they came the second time; and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceeding sore. And it came to pass that Shiz smote upon Coriantumr, that he gave him many deep wounds. And Coriantumr having lost his blood, fainted, and was carried away as though he

[1] This sounds like plagiarism from ancient Jewish battle stories.

were dead. Now the loss of men, women and children, on both sides, were so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore they returned to their camp.

And it came to pass that when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him: He saw that there had been slain by the sword already nearly **two millions** of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. [1] He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled, thus far, every whit; and his soul mourned, and refused to be comforted. And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people. And it came to pass that when Shiz had received his epistle, he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore the people of Shiz did give battle unto the people of Coriantumr. - And when Coriantumr saw that he was about to fall, he fled again before the people of Shiz. And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large or to exceed all; [2] wherefore, when they came to these waters, they pitched their tents; and Shiz also pitched his tents, near unto them; and therefore, on the morrow, they did come to battle. And it came to pass that they fought an exceeding sore battle, in the which Coriantumr was wounded again, and he fainted with the loss of blood. And it came to pass that the armies of Coriantumr did press upon the armies of Shiz, that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath. And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred. [3] And it came to pass that they did gather together all the people,

[1] This number of 2,000,000 people killed does not fit the maximum population that could have been produced considering the fact that the time frame has been set by a running genealogy and 20 or so major wars.

[2] This editorial comment is unclear -- interpretation from what language, into what language?

[3] This is an aside from Moroni, who is apparently transcribing the record of the Jaredites. It is interesting to note that in all this account, unlike the Lehiite story, there is no mention of who is keeping a record and how he is recording it. One has to assume that it eventually was transcribed to the 24 plates.

upon all the face of the land, which had not been slain save it were Ether.

And it came to pass that Ether did behold all the doings of the people; and he beheld that the people which were for Coriantumr, were gathered together to the army of Coriantumr; and the people which were for Shiz, were gathered together to the army of Shiz; wherefore they were for the space of four years, gathering together the people, that they might get all which were upon the face of the land, and that they might receive all the strength which it were possible that they could receive. [1] And it came to pass that when they were all gathered together, every one to the army which he would, with their wives, and their children; both men, women and children being armed with weapons of war having shields, and breast-plates, and head-plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not. [2]

And it came to pass that when it was night they were weary, and retired to their camps; and after that they had retired to their camp; they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that it did rend the air exceedingly. [3] And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless they conquered not, and when the night came again, they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people,

And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle but that he would take the kingdom, and spare the lives of the people. But behold, the spirit of the Lord had ceased striving with them, and Satan [4] had full power over the hearts of the people, for they were given up unto the hardness of their hearts, and the blindness of their minds, that they might be destroyed; wherefore they went again to battle. And it came to pass that they fought all that day, and when the night come they slept upon their swords; and on the morrow they fought even until the night came; and when the night came they were drunken with anger, even as a man which is drunken with wine; and they slept again upon their swords; and on the morrow they fought again; and when the night came they had all fallen by the sword, save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz. [5]

[1] This is more naïve story telling. The land is described as desert and there is no thought as to how so many people were fed.

[2] As Saddam Hussein might have said -- the mother of all battles.

[3] This is reminiscent of some of the tales of the Indian villages after some of the conflicts between the modern Indians and the Military in the 19th century.

[4] This is left in since there is reference to Satan in the Old Testament and as noted by those familiar with Solomon Spalding's writings he copied the Old Testament style.

[5] It is remarkable that with so many apparently involved in the massive carnage that someone was able to get such a precise count from both sides. Again this is another example of a rather naïve story teller.

And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their mights with their swords, and with their shields, all that day; and when the night came there was thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr. And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men, as to the strength of men.

And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood. And it came to pass that when the men of Coriantumr had received sufficient strength, that they could walk, they were about to flee for their lives, but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Corianturur, or he would perish by the sword; wherefore he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold, Shiz had fainted with loss of blood. And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. And it came to pass that after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died. [1] And it came to pass that Coriantumr fell to the earth, and became as if he had no life. And the Lord spake unto Ether, and said unto him, Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written,) and he hid them in a manner that the people of Limhi did find them. Now (these are) the last words which are written by Ether. [2]

[1] A strange description of Shiz's death. How can one struggle to breathe when one's head is severed? Again it is an example of B.H.Roberts' assessment of the author.

[2] The words in red ("these are") are the only two words that I had to add to keep the narrative continuous, after having removed all the theological content from the Book of Ether.

Jaredite Lands Re-discovered



The General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints once mandated that a set of Book of Mormon civilizations' maps be prepared and published, for the edification of that church's membership. The results came about as close to representing the "official" Book of Mormon geography, as the RLDS ever ventured to set before the public.

Below is an adaptation of one of the maps from that set – as published in the *Saints' Herald* of Feb. 23, 1898. In this depiction the "Jaredites" land their submersible barges on the coast of what later became British Honduras. North of this "Jaredite" colony, the map shows the land of Heth, where Prince Jared, the son of King Omer, took refuge after having rebelled against his father. Wedged in between the landing site and the land of Heth, is the land of Moron, which George Reynolds says was *"the land where the Jaredites made their first settlements. It was north of the land called Desolation by the Nephites, and consequently in some part of... Central America."*

