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October 15, 2004

External Evidences of Book of Mormon Geography and Culture

1921 -----> 1980

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Statements by Church Authorities

Significant *Books*, "Articles," & Events

[Significant Theoretical or Illustrated Models, or Illustrations Related to Book of Mormon Geography]

Notes*

YEAR1 PERSON PRIMARY SOURCE2

Note 1: The mark ^ after the year is purely a research tool indicating that a copy of the article or book is on file in the author's personal library.

Note 2: The year (listed on the left) for the event or quote is not always the same as the date of the primary source (listed on the right) from which the information was taken. If the source information (the later publication of the information) was significant, in and of itself, to the later time period in which it came

forth, there will also be a separate listing for that later year. When appropriate, additional sources will be listed.

1921^ H. Newton Thornton "A Record of the Mighty Deed on this Continent to be Preserved," in

Improvement Era 24, October 1921, pp. 1084-1085.

"External evidence of the historical credibility and truth of the Book of Mormon" is found in the reconstruction of ruins in Mexico and Central America. Two pyramids found in Mexico and the ruins of a great city that existed three to four thousand years ago bear witness of a great civilization.

[J.W.M.]

1921^ J. M. Sjodahl "The Book of Mormon and Modern Research," in *Improvement Era* 25,
December 1921, pp. 152-158.

This defense of the Book of Mormon concludes that archaeological and anthropological data about the pre-Columbian Americas do not contradict the Book of Mormon and often coincide with it.

[D.M.]

1922^ J. M. Sjodahl "Archaeological Research and the Book of Mormon," in *Improvement Era* 25,

October 1922, pp. 1104-1107.

Takes the position that contemporary archaeology corroborates the claim that Book of Mormon peoples had Middle Eastern roots.

[D.M.]

1923^ Andrew Jenson "Ancient Ruins in South America Evidence of Divine Authenticity of the Book

of Mormon," in *Liahona* 21, October 23, 1923; November 6, 1923;

pp. 153-159, 182-184.

Author recalls his visit to South America and suggests several possible connections between South American archaeological ruins and the Book of Mormon.

[D.M.]

1923 Zadoc Brook *Introduction to the Book of Mormon*, Monongahela, PA: Gilkey and

Underwood Printers, 1923. Publication of the Church of Jesus Christ

(Bickertonite Group)

A general introduction of the Book of Mormon, with some discussion dealing with discoveries in Central America and Peru that the author believes to be "evidence to the divinity of the Book."

[L.D.]

1924^ Horace H. Cumings "External Evidences of the Book of Mormon," in *Juvenile Instructor* 59,

September 1924, pp. 466-467.

External evidences of the Book of Mormon include the testimony of eleven witnesses, the fulfillment of many prophecies, and modern archaeological discoveries. The greatest evidence, however, comes from reading, praying, and pondering the message of the book.

[J.W.M.]

1924^ Louis Edward Hills *New Light on American Archaeology*, Independence, MO:

Lambert Moon, 1924.

Discusses the origin of the early inhabitants of America, . . . archaeological evidences that support the Book of Mormon . . . Possible Book of Mormon lands and sites.

[D.W.P.]

1924^ J. M. Sjordahl "Archaeology and the Book of Mormon," in *Millennial Star* 87, February 26,

1925, pp. 132-134.

The conclusions of modern research of the mound builders coincides with the Book of Mormon account of the Jaredite people. Modern archaeologists conclude that the Indians are of one race, that their migrations were from south to north, and that the original inhabitants of America bear an unmistakable relationship to the Semitic branches of eastern culture and Egypt.

[J.W.M.]

1925 J. M. Sjordahl "Archaeological Finds in Arizona," in *Improvement Era* 28, July 1925,

pp. 813-821.

Several crosses with Latin inscriptions, a spear, and sword that were excavated near Tucson, Arizona, are discussed as possible evidence for pre-Columbian contact between the Americas and Europe. Author speculates that a reference to a "mountain" in the inscriptions may be connected to the Hill Cumorah mentioned in the Book of Mormon.

[J.T.]

1926^ Golden H. Black and "The Largest Mound in America," in *Improvement Era* 29, April 1926,

Louis H. Petersen pp. 547-548.

A large mound located at Moundville, West Virginia, is believed to have existed for some three thousand years. Three human skeletons were discovered within the mound's two vaults. A stone located at the mound and now held at the Smithsonian Institute contains an inscription that has never been deciphered. These things are considered to be archaeological evidences of the Book of Morn.

[L.D.]

1926^ H. Ireland "Good Roads in Book of Mormon Times," in *Liahona* 24, September 7, 1926,

pp. 132-133.

Draws a parallel between archaeological finds and 3 Nephi. Evidence indicates that the Mayan civilization flourished near the beginning of the Christian era. For instance, Maya road building rivaled that of Rome in the same period. This period coincides with 3 Nephi 6:8, A.D. 29-30, which describes the advanced state of civilization and large scale road building.

[C. C.]

1927^ Alton C. Melville "Recent Scientific Investigations: They Substantiate the Book of Mormon," in *Improvement Era* 30, February 1927, pp. 311-14.

A study of archaeological remains in Panama lead one archaeologist from New York to call it "the Pompeii of ancient America." Melville believes Panama finds corroboration with the Book of Mormon in such issues as location and size, commerce, industries, cloth, tools, and elephants.

[D.M.]

1927^ **J. M. Sjodahl** "Book of Mormon Evidence," in *Millennial Star* 89, March 10, 1927,
pp. 150-151, 157-158.

Recent scientific research is used to establish facts mentioned in the Book of Mormon. The use of steel in the Book of Mormon is supported by recent findings of hardened tools and steel implements in ancient American ruins.

[J.T.]

1927^ **Richard C. Evans** "A Voice from the Dust," in *Millennial Star* 89, June 9, 1927,
pp. 361-362.

Recent archaeological excavations help authenticate the Book of Mormon. Discussion includes such topics as iron, monuments, and temples.

[D.W.P.]

1927^ **S. A. Burgess** "The Book of Mormon and Archaeology," in *Saints Herald* 74, July 27, 1927,
pp. 862-863.

Presents a list of works written on the subject of the Book of Mormon and archaeology. Much has been unearthed to prove Book of Mormon statements that were once in question.

[J.W.M.]

1927^ S. A. Burgess "The Book of Mormon and Archaeology," in *Saints Herald* 74, August 10,

1927, pp. 925-926.

The Book of Mormon introduced many new ideas into the world, including its own language from which it was translated, the liahona or compass, and the existence of Christianity in America long before archaeology proved it to exist in America.

[J.W.M.]

1927^ Anthony W. Ivins "The Book of Mormon," in *Relief Society Magazine* 14, August 1927,

pp. 384-388.

Retells the story of the angel Moroni showing the gold plates to Joseph Smith. The recent discovery of gold plates and steel represent external evidences of the truthfulness of the book.

[J.W.M.]

1927^ Melvin J. Ballard "Ancient Ruins of South America: some External Evidences Supporting the

Story of the Book of Mormon," in *Improvement Era* 30, September 1927,

pp. 960-973.

This piece is largely an account (accompanied by photograph) of a trip by the author to ancient ruins in the Andes Plateau. Monoliths and the ruins of temples in the sites of three ancient cities are described. The workmanship of the ruins is marvelous, states the author, and comparable to ancient Egyptian buildings.

[D.M.]

1927 James H. Moyle "Authenticity of the Book of Mormon," in Deseret News Church

Section, October 29, 1927, pp. 8, 10.

Discusses . . . the horse, elephant, agriculture, cement, Indian traditions, archaeological items, and other evidences for the Book of Mormon.

[A.C.W.]

1927 **Cyril E. Wright, ed.** ***Study Outline for Senior Religion. The Book of Mormon: Is it Necessary?***

Independence, MO: Herald Publishing House, 1927.

Study guide covers how to know the Book of Mormon is true--through the witness of the Spirit, . . . and through archaeological evidences.

[J.W.M.]

1927^ **Jay S. Grant** ***Pictorial Ancient America.*** Los Angeles, CA: Author, 1927

In this book, Jay Grant attempts to "spread the truth about the Ancient Civilization of America." He subtly implies that the answer can be found in an authentic record written by the people themselves (The Book of Mormon). He writes:

Preface

The greatest evidence of America's ancient civilization is to be found in the numerous impressive ruins that remain. This important fact has been the incentive of the author who has obtained photos and reliable information, with the purpose of helping those who are interested in the study of ancient American archaeology. . . .

Who built these magnificent temples, cities and forts we now uncover as ruins? Science is busily engaged in trying to solve the problem and each investigator is happy when he is able to add the slightest clew [sic] in explanation.

This publication has been aided by the courteous co-operation of President Anthony W. Ivins, Honorable David O. McKay, . . .

Earth-Works in Northeastern United States [pp. 9-10]

From western New York down the Ohio River and its tributaries are scattered ruins of the so-called mound builders; extending down through the south-western United States are found the remains of extraordinary structures built by the cliff dwellers; the recently widely heralded "Lost City" in Nevada, and from there south a continuation of ruins, are left by extraordinary civilizations now passed on. These archaeological remains reach a perfection in Mexico, Central and South America, and they are marvels to the eye of any beholder even now after having been in ruins for centuries past.

Curiously enough these ruins terminate in western New York in the vicinity of the Hill Cumorah (Plate 1). . . . It was in the west side of this hill, not far from the top, that Joseph Smith obtained the metallic plates from which he translated the Book of Mormon.

Aetna Mound (Plate 2), is one of over 6,000 in the State of Ohio. These mounds vary in size and shape and apparently were built for different purposes. . . .

Due to recent discoveries an archaeologist, of the Ohio State Archaeological and Historical Society, asserts: "It was formerly supposed that the Mound Builders were a vanished race of people who preceded the Indians in occupancy of this continent. That notion has been exploded. The builders of the mounds were ancestors of our present-day Indians." . . .

Conclusion [p. 151]

The remains here illustrated are but a few of the monuments which bear witness to a great civilization now passed on. . . . And science with all its endeavors has not yet been able to give a satisfactory explanation.

Extensive research work is being done by scientists and archaeologists in an endeavor to answer the many questions that arise out of these ruins. . . . Many theories have been advanced in an attempt to explain these problems, but in vain. Perhaps the only possible authentic history of America's ancient civilization would be a record written by the people themselves. Is there in existence such a history?

1928^ (abt. Joseph Smith) "Defense of The Book of Mormon, Some External Evidences That

Vindicate Its Claim," a sermon delivered by Prof. J. E. Hickman,

Dayton, Ohio, sometime during 1928.

The following is a letter to John L. Sorenson, dated Feb. 5th, 1955:

Dear Brother Sorensen:

I am sorry that I overlooked sending you this information. . . . It is taken from a sermon delivered by Prof. J. E. Hickman, sometime during 1928, as I remember I was in the Mission when I received it, and I also remember I was in Dayton, Ohio and this was during 1928. I will give you part of his sermon leading up to the Quotation.

Subject: Defense of the Book of Mormon: Some External Evidence that Vindicate Its Claim

Quote. It is said that when Joseph Smith had finished translating this record and he stood with the manuscript in his arms ready to take it to Grandin, the printer, knowing that the facts which this work was setting forth, and also knowing that the theories of men were so averse to the claims of this manuscript, that he cried aloud:- "Oh God, what will the world say?" It is claimed that the voice of Jehovah answered him by saying, Joseph, I'll cause the earth to rise and bear testimony to this book.

Then he goes on to prove that these claims have been fulfilled by quoting external evidences. I hope this will help you, I would like very much to have this statement in its Original Quotation. . . .

Thornton Young.

Note* At the bottom of this letter, John Sorenson has written, "I never tracked this statement down. JLS"

Source: Files of John Sorenson.

1928^ John A. Widtsoe "Evidences for the Book of Mormon, in *Millennial Star* 90,

January 1928, pp. 57-58.

Writes that growing evidence has confirmed the Book of Mormon. Widtsoe praises J. M. Sjodahl's *An Introduction to the Study of the Book of Mormon*, and quotes Sjodahl's testimony of the Book of Mormon.

[B.D.]

1928[^] John A. Widtsoe "Scholarship and the Book of Mormon," in *Millennial Star* 90,
November 8, 1928, pp. 712-713.

Although scientific research may substantiate items discussed in the Book of Mormon, there is no need for a scientific explanation for the book.

[A.T.]

1929[^] Anthony W. Ivins Untitled talk in *Conference Reports*, April 1929, pp. 8-16.

Defends the Book of Mormon by answering major objections raised by critics. Cautiously he presents evidences of precolumbian usage of steel, domesticated animals (sheep, ox, horse), beautiful pearls, goldsmithing, and writings on plates of gold (with metal rings). Book of Mormon geography is also considered.

[R.C.D.]

1929[^] James H. Moyle Untitled talk, in *Conference Reports*, April 1929, pp. 18-22.

Moyle writes of archaeological evidence of the Book of Mormon. Doctor Spinden of the Peabody Museum of Boston proclaimed that the excellence of cloth manufacture in ancient Peru was not equaled by any other nation of that time. The Book of Mormon explains clearly the high culture to which the ancient Americans attained.

1929[^] Rey L. Pratt Untitled talk in *Conference Reports*, April 1929, pp. 70-76.

Pratt speaks in conference about external evidences of the Book of Mormon. The ruins he has seen in his travels in South and Central America testify of great civilizations as described in the Book of Mormon. Many of the natives have legends that are similar to Christian myths.

[B.D.]

1929^ Anthony W. Ivins "The Book of Mormon Divine," in Millennial Star 91, May 30, 1929,
pp. 337-343, 345-347.

Addresses criticisms of the Book of Mormon, especially by John Fisk, who wrote that the Book of Mormon in "blissful ignorance, introduces oxen and sheep, as well as the knowledge of smelting iron, into preColumbian America." Ivins quotes A. Hyatt Verril who found "a steel or hardened iron implement" on the Isthmus of Panama, cites evidence of oxen and horses discovered in the asphalt pits of Los Angeles, and gives evidence of the use of pearls and the use of engraven metal plates not only by ancient Americans but by many peoples throughout the world.

[B.D.]

1929?? **Rey L. Pratt and Junius Romney** *The Book of Mormon--A Divine Record Prepared by Rey L. Pratt and Junius Romney*, N.p.; n.p., n.d.

Many external evidences of the truthfulness of the Book of Mormon are presented--the horse, cement, paved streets, pyramids. The pamphlet seems to accompany a slide presentation presented by Rey L. Pratt. There are 47 items of archaeological evidence described.

[J.W.M.]

1929^ **J. M. Sjodahl** "The Signs of the Times: The Book of Mormon," in Juvenile Instructor 64,

July 1929, p. 385.

External evidence of the Book of Mormon substantiates its validity. Scientists have tried to prove it a forgery, but after one hundred years they have not succeeded and it has stood the test of time and close examination.

[J.W.M.]

1929[^] Leonard J. Lea "New Information about Old American Civilization," in *Saint Herald* 76,

August 28, 1929, pp. 1047-1048.

Quotes several passages from A. Hyatt Verrill, *Old Civilizations of the New World* wherein Verrill writes that archaeology does not reveal a primitive culture that gradually evolved to a higher state. Verrill wonders at the technological abilities of the ancient Americans and maintains that they probably used steel. Evidence of the wheel is presented and a discovery of Greek- and Phoenician-inscribed pottery near the Amazon. These evidences support the Book of Mormon.

[B.D.]

1931[^] "Archaeological Support of Book of Mormon Dates," in *Saints Herald* 78, March 11,

1931, p. 239.

Reprinted from the *Kansas City Star*, February 24, 1931, wherein Alberto R. Escalona, Mexican archaeologist, is quoted as saying "the Mayas arrived in Yucatan about 275 B.C." The date provided by Escalona coincides approximately with proposed Book of Mormon dates.

[B.D.]

1931 Charles B. Woodstock "The Record and Its Message," in *The Message of the Book of*

Mormon, edited by Charles B. Woodstock, pp. 5-108.

Independence, MO: Herald House, 1931-1932.

A series of thirteen Sunday School lessons for the RLDS church on such topics as . . . the history of the Book of Mormon peoples compared with archaeological evidences from Mesoamerica.

[B.D.]

1931[^] David A. Smith Untitled talk in *Conference Reports*, April 1931, pp. 100-106.

Smith cites contemporary sources that describe ancient American culture in a way that supports the Book of Mormon. Some of the sources he cites are Prescott, *Conquest of Mexico*; Claverijo, *History of Mexico*; Holmes, *Ancient Cities of Mexico*; "New Clues to the Mayan Riddle," *Popular Science Monthly*, January, 1930.

[B.D.]

1931 Robert William Smith, comp. *The Mystery of the Ages Containing Information Regarding*

the Great Pyramid of Gizeh in Egypt and the Pyramids and

***Peoples of Ancient America*. Salt Lake City: Pyramid, 1931.**

This booklet calls attention to the wonder of the Great Pyramid of Egypt and points out that ancient Americans show archaeological similarities to the ancient Egyptians. Smith discusses astronomy and geometry as related to the construction of these ancient structures and explores how Mayan ruins and the legend of Quetzalcoatl relate to the Book of Mormon.

[A.C.W.]

1932 Melvin J. Ballard "Book of Mormon Evidences," in *Deseret News* 2, April 30, 1932, pp. 5, 7, 8.

Describes several external evidences of the Book of Mormon: an Egyptian Prince declared that he could understand a pure Egyptian dialect spoken in Mesoamerica; compares Egyptian and Mayan alphabet characters and says one borrowed from the other; discusses the theory of Atlantis as a possible land bridge; relates the discovery of the "earliest American date, 6 August 613 B.C."; sets forth the existence of the horse, elephant, steel, gold, and cement in ancient America. The worship of Pizarro and Cortez by the Indians as gods indicates that Christ visited America anciently.

[B.D.]

1932^ Melvin J. Ballard "Book of Mormon Evidences," in *Millennial Star* 94, June 16, 1932,
pp. 369-375, 378-380.

the discovery of pyramids and other archaeological ruins, the usage of steel among the ancient peoples of America, the connections between Egyptian and Mayan alphabets, and the traditions of Quetzalcoatl are evidence for the Book of Mormon.

[A.C.W.]

1932^ **Frank H. Gunnell** "Ancient Americans," in *Improvement Era* 35, October 1932, p. 732.

Human bones found in caves along the Sac River near Osceola, Missouri, date to "pre-Indian" times, which Gunnell suggests may be of interest to readers of the Book of Mormon.

[J.T.]

1932, 1830span **Bernardino de Sahagun** *Historia General de las Cosas de Nueva Espana*,
Bustamente ed., Mexico: A. Valdes, 1829-30; Also **A**
History of Ancient Mexico, trans. F. R. Bandelier,

Nashville: Fisk University Press, 1932.

David Palmer writes:

Fray Bernardino de Sahagun (1500-1590) [was] one of the truly great chroniclers of Mexico. [H]is works are a monument to a lifetime devoted to study of the natives he was called to teach. He was born in Spain, studied at the University of Salamanca, and came to Mexico in 1529. Wherever he went, he found the most learned natives--those who knew Nahuatl, Spanish, and Latin--and worked with them on documentation of their history, culture, and general ethnography, often matching codices with oral traditions. Two codices which were preserved in this way were the Codex Matritense and Florentine Codex.

Sahagun's work was reviewed by fellow priests, but although they considered it excellent, they decided that it was contrary to the vows of poverty for him to hire scribes to copy it--notwithstanding the fact that he was growing old and his hands shook so much he couldn't do it himself. One of his superiors scattered portions of his only copy around the province, but a friend gathered them up and returned them in about 1573. In 1575 a higher authority gave Sahagun the needed assistance and a copy was made. But in 1578 an inquisitional body, the Council of the Indies, heard that Sahagun had preserved idolatrous Nahuatl traditions, so they ordered him to hand over all the copies of his book to be burned. He apparently had a copy hidden, however, because in 1585 he reconstructed his work. After his death the manuscript lay hidden until its first publication in Spanish in 1830. The first English edition, comprising only four of the twelve books, was published in 1932. The text of the Florentine Codex has since been translated from the Aztec directly into English.

Source: ^David A. Palmer, "A Survey of Pre-1830 Historical Sources Relating to the Book of Mormon," reprinted from *BYU Studies* 17, 1 (1976): 104.

1932^ Bishop David A. Smith (comp.) *Suggestions for Book of Mormon Lecture: With Quotations from*

(ext) *Leading Archeologists and Historians*. Published by the Missions

of the Church of Jesus Christ of Later-day Saints. Printed by Zion's

Printing and Publishing Company, Independence, Missouri, 1932.

1933^ Rasmus Michelsen "Paleontology and the Book of Mormon," in *Improvement Era* 36,

January 1933, pp. 150-152.

Provides information regarding a number of recent paleontological discoveries that shed light on Book of Mormon statements regarding oxen, sheep, and other animals, and the smelting of iron.

[D.M.]

1933^ Franklin S. Harris "Cities of Ancient Mexico: Mitla and Monte Alban," in the *Improvement*

Era, vol. 36, no. 3, January 1933,

1933^ John A. Widtsoe *The Book of Mormon*, London: LDS British Mission Office, 1932. Also

in *Deseret News Church Section*, January 7, 1933, pp. 6, 7.

this small leaflet was written to nonmembers to explain what the Book of Mormon is . . . The author observes that the book is consistent in its textual content. Modern archaeology has corroborated the truthfulness of the book. . . . He offers a challenge to test its validity.

[J.W.M.]

1934^ J. M. Sjodahl "New Book of Mormon Evidences," in *Millennial Star* 96, May 17, 1934,

pp. 305-307.

J. M. Sjodahl comments on the historical and archaeological connections between the prehistoric Indians of Northern Chihuahua and the Pueblo Indians of Arizona and New Mexico. Then he says the about general geography of the Book of Mormon (and implying a connection):

To students of the Book of Mormon the importance of correct knowledge of the connection between the occupants of the "Narrow Neck of Land" and those of the North and the South is apparent. It is this connection that scientific research is gradually establishing.

By and by the scientific evidence for the Book of Mormon will be as complete as that for the Bible, and more so. . . . (*Deseret News*, April 21, 1934)

1935 W. Ernest Young *A Curriculum of Readings in the Field of Religious Education from*

Spanish American Sources Designed for Seminary Students.

M.A. thesis, Brigham Young University, 1935.

States that many archaeological, historical, and traditional evidences of ancient inhabitants of Mexico and Central America are linked with the Book of Mormon. Many items mentioned in the book have been found such as fine linen, elephants, horses, and temples.

[J.W.M.]

1936^ **Franklin S. Harris, Jr.** "**A Book of Mormon Bibliography**," 1936, 90 pp.

(ext)

In a prefatory note Harris writes:

This bibliography is the result of examining an extensive literature while doing research work on the Book of Mormon carried out under the direction of Elder John A. Widtsoe in London with the facilities of the library of the British Museum.

The bibliography contains the literature examined but not cited under each heading in *Seven Claims of the Book of Mormon*, a brief treatise soon to be off the press giving a summary with quotations of the evidence found.

Some of the subject matter covered are the following:

Development of American Archaeology (p. 17)

RAce Unity (pp. 17-18)

High Civilization (pp. 21-22)

Successive Civilizations (pp. 33-34)

(page 36 is missing)

Early Migrations in Boats and Early Shipping (pp. 38-39)

Traditions of Migration (pp. 39-40)

Migrations (Striking Statements-p. 5)

Source: FARMS Library.

1937^ Heber J. Grant (Untitled talk) in *Conference Reports*, October 1937, pp. 97-99.

External evidences are being uncovered more and more each year to confirm the divinity of the Book of Mormon. Grant states that this book is the greatest preacher of the gospel of Jesus Christ that exists and that it brings an everlasting testimony that remains beyond the grave.

[J.W.M.]

1937^ **John A. Widtsoe** ***Seven Claims of The Book of Mormon: A Collection of Evidences,***
ext **Franklin S. Harris, Jr.** Independence, MO: Zion's Printing and Publishing Company, 1937

1938^ M. Wells Jakeman "American Anthropology and Book of Mormon," in *Deseret News*
Church Section, June 25, 1938, pp. 3, 6.

Analyzes American anthropology, and concludes that recent findings correspond with Book of Mormon descriptions.

[M.D.P.]

1938^ Inez Kinney "The Search: In Guatemala and Honduras," in *Saints Herald* 85,
September 17, 1938, pp. 1196-1198, 1206.

The lands of Guatemala and Honduras were anciently inhabited by two peoples. Archaeological evidence substantiates the Book of Mormon.

[J.W.M.]

1938^ John A. Robinson "The Book of Mormon," in *Saints Herald* 85, December 10, 1938,
pp. 1583-1584.

It has been more than a century since the Book of Mormon was published. . . . Archaeological evidences support the Book of Mormon.

[J.W.M.]

1939^ S. A. Burgess "Book of Mormon Archaeology," in *Saints Herald* 86, February 4,
1939,
pp. 136, 142.

Reports that there exist more than seventy-five editions of the Book of Mormon and several archaeological books that prove the authenticity of the book.

[J.W.M.]

1939^ Genet Bingham Dee *A Voice From the Dust*. SLC: The Deseret News Press, 1939.

In 1939, Genet Dee wrote a narrative commentary of the Book of Mormon including cultural illustrations--written "particularly to the youth." In regard to Book of Mormon travels in Arabia, there is an illustration on page 56 which shows Lehi and his youthful family leaving Jerusalem carrying their supplies (tents?) on their back (see below). This would have been highly improbable for travel through the desert.

[1939 Illustration: Lehi and Family Leaving Jerusalem. By C. Nelson White. *Courtesy of the General board of the Primary Association.*. Genet Bingham Dee, *A Voice From the Dust*, SLC: The Deseret News Press, 1939, p. 56]

Note* This book was used with the 1940 Sunday School Manual (see notation). See also the notation for 1946.

1940^ James P. Sharp "It Happened in Mexico," in *Improvement Era* 43, January 1940, pp. 22, 32.

In response to the accusations of three traveling Methodist preachers, the author attempts to prove through archaeology the existence in pre-Columbian Central America of horses, cement, and jewelry--things mentioned in the Book of Mormon.

[J.T.]

1940 Thomas P. Wilson "Odds and Ends: The Book of Mormon Bulletin," in *Minnequa Historical Society* 29, Fall 1940, pp. 25-26.

Gives brief assessment of the Book of Mormon. Says that anthropologists agree on some points with the Book of Mormon.

[D.M.]

1940^ Dewey Farnsworth "Looking Back at Ancient America," in *Improvement Era* 43-44

William Farnsworth December 1940---October 1941.

A presentation of photographs of ancient American ruins, accompanied by brief descriptions and comments.

[B.D.]

1941^ "Ancient Andean Cities Unearthed," in *Saints Herald* 88, March 15, 1941, p. 332.

The discovery of ancient American cities, temples, and other archaeological items will bring about a universal acceptance of the Book of Mormon. It may then fulfill its purpose to convince the Lamanite, the Jew, and the Gentile that Jesus is the Christ.

[J.W.M.]

1941^ W. W. Bean "Ancient Battlefields Puzzle U.S. Historians: Ruins Found in New York Tell of

Carnage," in *Deseret news Church Section*, August 16, 1941, pp. 4, 5.

Book of Mormon accounts of the final battles of the Nephites are compared with historical reports of DeWitt Clinton and O. Turner who tell of formidable fortresses with deep trenches, double walls, mass graves, and rusted tools in the state of New York.

[J.W.M.]

1942^ **Wilber R. Smith** "Book of Mormon Authenticity," in *Saints Herald* 89, March 21, 1942, p. 365.

The epistles of Clement to the Corinthians are further proof that the Book of Mormon came from God. These two epistles were discarded from the Canon "because the legend of the 'Phoenix Bird' was used as an illustration," and "because they taught the heresy that there were lands beyond the ocean."

[J.W.M.]

1942^ **Inez Kinney** "American Archaeology: The Pre-Incas Emerge," in *Saints Herald* 89, September 1942, pp. 1163-1164, 1171.

Pachacamac, a deity of the Incas, and the ancient ruins of his cities and temple remind one of the Book of Mormon.

{J.W.M.]

1944 **Jack Northman Anderson** "Take It from a Famous Explorer," in *Improvement Era* 47, February 1944, pp. 82, 118-120.

Presents archaeological evidence of the Book of Mormon. Introduces the similarities between the religion of the Incas and Christianity, and possible connection between the ancient Sumerians and the inhabitants of ancient America.

[J.W.M.]

1944^ Reed M. Homes "The Book of Mormon and Its Message": 'Come Unto Christ and Be

Perfected in Him," in *Saints Herald* 91, June 24, 1944, pp. 811-816.

Historical, legendary, and archaeological evidences support the Book of Mormon. Many scholarly works of the day are cited: Velt, *Travels*, Gann, *Maya Cities*, Kingsborough, Bancroft and Ripley, and many others. The Book of Mormon is an invitation to come to Christ.

[J.W.M.]

1945^ Curtis W. Clark "A Testimony of the Book of Mormon," in *Saints Herald*, December 15, 1945,

pp. 14-15.

Describes a dream concerning the author's work with the Book of Mormon and its external evidences, and the eventual fulfillment of a dream described in the article "The Mound Builders and the Indians."

[D.M.]

1946^ Roy E. Weldon "The Book of Mormon and the Restoration Movement," in *Saints Herald* 93,

June 15, 1946, pp. 606-607.

The Book of Mormon is "that point in our religion where faith sets foot on solid ground. Where concrete meets abstract and heaven touches earth." Archaeological evidence is convincing but the surface is still unscratched. Joseph Smith and the Book of Mormon possess the secret of ancient and future America.

[A.C.W.]

1947^ Roy E. Weldon "Biblical Evidences Pointing toward the Book of Mormon,"
in *Saints Herald* 94,

July 5, 1947, p. 624.

A list of 113 scriptures from the King James and Inspired Version of the bible that are evidences for the Book of Mormon. Includes scriptures that mention archaeology related to the Book of Mormon.

[A.C.W.]

1947^ Wesley Ziegler *An Analysis of The Book of Mormon*, Pasadena, California:
Publication Press,

1947, p. 126.

This book contains the following interesting item on page 126:

Baldwin writes: "In this part of Mexico Captain Dupaix examined a peculiar ruin, of which he gave the following account: 'Near the road from the village of Tlalmanalco to that called Macamecan, about three miles east of the latter, there is an isolated granite rock, which was artificially formed into a kind of pyramid with six hewn steps facing the east. The summit of this structure is a platform, or horizontal plane, well adapted to observations of the stars on every side of the hemisphere. It is almost demonstrable that this very ancient monument was exclusively devoted to astronomical observations, for on the south side of the rock are sculptured several hieroglyphical figures having relation to astronomy. The most striking figure in the group is that of a man in profile, standing erect, and directing his view to the rising stars in the sky. He holds to his eye a tube or optical instrument. Below his feet is a frieze divided into six compartments, with as many celestial signs carved on its surface.' It has been already stated that finely-wrought 'telescopic tubes' have been found among the remains of the Mound-builders. They were used, it seems, by the ancient people of Mexico and central America, and they were known also in ancient Peru, where a silver figure of a man in the act of using such a tube has been discovered in one of the old tombs."

1948 Chris B. Hartshorn *External Evidences of the Book of Mormon*, Independence, MO:

Herald House, 1948.

An RLDS teaching manual that addresses the topics of Book of Mormon authorship (including the Spaulding-Rigdon theory), language, metal plates, witnesses, animals, metals, and the problems of dating.

[D.M.]

1949 Carbon 14 Dating is Perfected

Stuart J. Fiedel writes:

[pp. 11-12] The most significant contribution to archaeological methodology after World War II was made by the physicist Willard F. Libby, who perfected the technique of carbon 14 dating in 1949. Carbon 14 is a radioactive isotope that is produced in the upper atmosphere when nitrogen atoms are bombarded by cosmic radiation. C14 behaves chemically just like normal non-radioactive C12. It is incorporated into carbon dioxide molecules which are absorbed from the air by green plants. When the plants are ingested by herbivorous animals, C14 passes into their tissues as well, and so on through the whole trophic chain of life forms. When a plant or animal dies, it takes in no more C14, and the slow breakdown of the radioactive atoms within it begins. Libby discovered that this breakdown by the emission of beta particles proceeded at a constant rate. Half of the radioactive carbon atoms remained after 5,568 years; half of these would decay in the next 5,730 years, but by convention dates are still based on the original calculation.

By converting a sample of organic, once-living material into a gas, and counting the beta particles emitted over the course of a few days, the amount of C14 remaining in the sample can be determined. The difference in the ratio of C14 to C12 from that which normally exists indicates the amount of radioactive decay that has occurred, and therefore, the length of time that has passed since the death of the organism.

Anything that was once alive can be dated by this method--wood, bone, seeds, wool, linen or cotton textiles, etc. - but the most reliable dates come from charcoal. If organic remains have perished in acid soils, no date can be obtained. C14 dating has other limitations. Not enough C14 remains in samples older than 50,000 years to permit dating; this is a major problem for early man studies in the Old World, but it is less significant in the Americas, where there are no credible traces of human activity at such an early date. Radiocarbon dates are not precise; because of the possibility that the particle emissions recorded during the brief time that the sample is in the laboratory counting chamber are not representative of its actual C14 content, there is a statistical margin of error that is expressed by the standard deviation figure (e.g. ± 150) that always accompanies a C14 date. In this case, there is a 66.6% probability that the real date lies somewhere within 150 years of the stated age, and a 95% probability that it lies within two standard deviations, i.e. in a range of 600 years. Another potential problem is contamination of the sample, either by recent carbon (e.g. from invasive rootlets) or by old carbon (as in calcium carbonate, absorbed by shellfish).

Suspicious about a possible systematic error in the radiocarbon method would begin to arise when C14 dates for objects from the First Dynasty of Egypt came out at about 2600 B.C., five or six hundred years later than expected on the basis of calendrical dates. In the late 1960s, C14 testing of ring dated bristlecone pines would show that there was indeed a serious problem. Libby had assumed that the rate of cosmic radiation, and therefore the creation of C14, was constant; but in fact, there have evidently been fluctuations through time, probably caused by periodic changes in the strength of the earth's magnetic field. Organisms that lived when there was more C14 in the atmosphere than there is today will seem younger than they really are. Thus, an object with a C14 date of 3500 B.C. dates from 4375 B.C. in real years. . . . Several laboratories have published charts which allow C14 dates to be corrected or "calibrated" on the basis of tree ring dates. Trees older than about 6300 B.C. in real years have yet to be found; but the shape of the calibration curve constructed so far hints that C14 and real dates may become less divergent as one moves farther back in time. [???-see illustration below where the graph shows the dates becoming **more** divergent as they go back in time.]

1949 Illustration: Graph Fig. 2 C14 calibration curve. Example: a radiocarbon date of 4750 BP (2800 BC) is equivalent to 5530 B.P. (3580 B.C.) in real years. Stuart J. Fiedel, *Prehistory of the Americas*, New York: Cambridge University Press, 1987, p. 13]

Source: Stuart J. Fiedel, *Prehistory of the Americas*, New York: Cambridge University Press, 1987

1949 David Asael Smith *Suggestions for Book of Mormon Lectures; with Quotations from Leading Archaeologists and Historians*, Independence, MO: Zion's, 1949.

Quotes from archaeologists and historians to demonstrate the veracity of the Book of Mormon. Includes a discussion of cement, iron, and steel; shows a comparison of Indian traditions and myths with similar stories from the Bible, including Indian belief in communion, baptism, the creation and flood, and the Great White God.

[A.C.W.]

1949[^] John A. Widtsoe "Evidences for the Book of Mormon," in *Deseret News*, April 3, 1949, p. 23.

Widtsoe presents external evidences as proof that the Book of Mormon is authentic: metal plates have been found, reformed Egyptian has been proven beyond a doubt, research has indicated that there were multiple authors of the book, etc.

1949[^] Chris B. Hartshorn *The Gospel Quarterly Series: External Evidences of the Book of Mormon:*

(Ext) (RLDS Church) **Adult Course, July, August, September.** Independence, Missouri: Herald Publishing House, 1949

Lesson Seven

The Time Factor

Discussion Points Covered in This Lesson:

1. Joseph Smith claimed no superior or prior knowledge of American history or geology. He claimed only the gift to translate "by the power of God" what was "in the Record."
2. The prevailing theory of Joseph's day as well as the one held by some of our own time is that the Americas were peopled by Asiatics who crossed the Bering Sea.
3. The Book of Mormon says the first American came from Babylon and Jerusalem in boats.
4. Earlier scientists fixed the dates of settlement here as occurring in very ancient times.
5. The Book of Mormon fixes the dates at 2200 B.C. for the first colony and 600 B.C. for the second.
6. Modern scholarship points to more than one Ancient American civilization, such as Pre-Inca, Nahua, Maya, et al; but little or nothing is known of the origins of these civilizations by archaeologists. Only the Book of Mormon can speak on these facts.
7. The Book of Mormon statement that there were great and catastrophic changes in the face of the land has been confirmed by modern discoveries.
8. The Nephite description of the effects of the vapors which followed the earthquakes here at Christ's crucifixion corresponds with facts only recently verified.
9. Proposition Seven. When geological facts which could be known only to men who wrote centuries ago, are revealed in 1829, and then later verified by scientists, the timing of such revelation indicates that it was due to a wisdom greater than that possessed by man.

1949^ Roy E. Weldon "A Visit to Book of Mormon Lands in Central and South America,"
in

Saints Herald 96, August 15, 1949, pp. 775-777, 790.

Includes Weldon's "archaeological observations" in Central and South America and how he relates them to the Book of Mormon.

[A.C.W.]

1949^ Melvin J. Ballard "Book of Mormon Evidences," in *Sermons and Missionary Services of Melvin*

Joseph Ballard, edited by Bryant S. Hinkley, 191-203. Salt Lake City:

Deseret book, 1949. Also found in *Crusader for Righteousness*, edited by

Melvin J. Ballard, 163-73. Salt Lake City: Bookcraft, 1966.

This was a discourse delivered in the Salt Lake Tabernacle (date??) Offers "tangible evidence" of the authenticity of the Book of Mormon, including archaeological ruins in Mexico, the Egyptian influence on ancient Book of Mormon culture, the temples built after the manner of Solomon's temple, the ancient Mayan calendar stone, traditions of the Great White God who visited ancient inhabitants, and others.

[J.W.M.]

1950's? Thomas S. Ferguson *Great Message of Peace and Happiness*, Orinda, Calif:

author, n. d.

A Book containing text and pictures that illustrate archaeological claims about the Book of Mormon.

[D.M.]

1950 **Ross T. Christensen** "**Ancient Diffusion from Mesoamerica to the 'Mound Area' of Eastern United**

States; Bibliography," in Bulletin of *UAS Newsletter* 1

(May 1950): pp. 13-19.

Provides an annotated bibliography on mounds found in the United States.

Source: Daniel B. McKinlay, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 92.

1951^ **Clair E. Weldon** "**Let Us Not Be Confused," in *Saints Herald* 98, February 5, 1951,**

pp. 128-130, 139.

Explains the importance of Book of Mormon, and gives archaeological evidence to authenticate it. Discusses the serpent symbol as representing Satan and believes that it is a perversion of Christ as the brazen serpent.

[A.C.W.]

1952^ **William A. Ritchie** "**Their Mouths Are Stopped with Dust," in *Archaeology* 4,**

September 1952, pp. 136-144.

Summary of the latest excavations in New York, providing the archaeological history of the state. Lists evidences supporting the movements of Book of Mormon peoples in New York. This work is reviewed in W.062.

[E.G.]

1952^ Ross T. Christensen "Present Status of Book of Mormon Archaeology," in *Millennial Star*, Part

I, 114, September 1952, pp. 206-211, 218. Part II, 114, October 1952,

pp. 234-237, 244. Part III, 114, November 1952, pp. 246-247, 263.

Part IV, 114, December 1952, pp. 293-297, 304.

Defines Book of Mormon archaeology as "that branch of general archaeology which studies the discoveries . . . [for] every fact which throws light upon the Book of Mormon." It can be expected both to elucidate the scripture and to confirm it. Using the study of the Bible through archaeology as a model, he lays out a logic and methods for doing so, notably by establishing "major" and "minor" correspondences. Major correspondences consist of geographical and chronological frameworks in the real {New} world that compare adequately with what the Book of Mormon says. Minor correspondences consider specific cultural elements such as the use of iron, the wheel, the horse, etc. Ultimately it should be possible to test "the historical claims" of the Book of Mormon by archaeology. The status thus far is reviewed and the interim conclusion is reached that "in large part the Book of Mormon is vindicated by archaeological science; but many points still remain . . . to challenge us."

[J.L.S.]

1952 George Edward Clark *Why I Believe: 54 Evidences of the Divine Mission of the Prophet*

Joseph Smith, Salt Lake City: Bookcraft, 1952.

(Some evidences involve external evidence of the Book of Mormon.)

[J.W.M.]

1953^ Franklin S. Harris, Jr. *The Book of Mormon Messages and Evidences*, Salt Lake City:

Deseret News Press, 1953. (Reprinted in 1961)

An argument for the authenticity of the Book of Mormon. The author asserts that the biblical passages of the Book of Mormon represent a translation of an ancient text and that the language of the Book of Mormon indicates multiple authorship. Also discusses discoveries of metal records, the origin of the Native Americans, and Christ's visit to America.

[C.C.]

1953 Thomas S. Ferguson "Joseph Smith and American Archaeology," in *Bulletin of the UAS*

Newsletter 4, March 1953, pp. 19-25.

Shows "striking agreements between the Book of Mormon history and the independent findings of modern archaeological-historical research."

[D.M.]

1953^ Hugh W. Nibley "New Approaches to the Book of Mormon Study," in *Improvement Era*

56, 57, November 1953--July 1954. (Reprinted in *Collected Works of*

Hugh Nibley, vol. 8, pp. 54-126.)

Vividly displays internal and external evidences to test whether the Book of Mormon is or is not a forgery, using the standard scholarly criteria for detecting forged writings. Very insightful comments on methodology for studying the Book of Mormon, evaluating evidence, . . . also comments on animals, weights and measures, and the use of the Bible in the Book of Mormon.

[J.W.W.]

1953 John L. Sorenson "Teotihuacan Sequence Revised, A Review," in *UAS Newsletter* 14,

August 1953.

A recap of recent elaboration of the ceramic sequences in central Mexico and highland Guatemala (including an indication of volcanism around the time of Christ). Implies that the highland areas were more advanced than the lowlands in Book of Mormon times, as the scripture suggests.

[J.L.S.]

1953 Dewey Farnsworth, and *Book of Mormon Evidences in Ancient America.*

Edith Wood, comps. Salt Lake City: Deseret Book, 1953.

Presents archaeological findings from ancient America that provide support for the Book of Mormon. This work is reviewed in S.512.

[B.D.]

1953 Thomas S. Ferguson "Joseph Smith and American Archaeology," paper at Seventeenth Annual

Ext. Meeting of the Society for American Archaeology, Columbus, Ohio, May 3,

1953; printed in **Utah Archaeology Society, Bulletin**, Provo, Utah, 4:19-25,

1953.

1954^ "Those 'Ignorant' Aborigines" in *Church News* 24, January 30, 1954, p. 16.

Shows that the ancestors of the Peruvians were exceptionally intelligent and civilized as demonstrated by sophisticated surgical techniques. Such things support the Book of Mormon.

[D.M.]

1954 Gareth W. Lowe **"The Book of Mormon and the Late Southwest Archaeology,"** in
University Archaeological Newsletter 18, February 25, 1954, pp. 1-2.

Discourages students of the Book of Mormon from associating all archaeological remains in the Americas with the Book of Mormon, since many of them differ in time and space.

[D.M.]

1954 M. Wells Jakeman **"The Book of Mormon Civilizations in Space and Time,"** in *UAS*
Newsletter 22, August 1954, pp. 1-5.

An abstract of lectures given June 21-24 (including "Progress of Archaeology in Book of Mormon Lands"). Before applying the "comparative archaeological test to the Book of Mormon," one must first be sure to deal with the correct area and period. The Tehuantepec area in Mesoamerica is by far the likely area. A sketch of the history of Mesoamerican archaeology establishes that only in recent years has material of the correct (Pre-Classic) era been available for analysis. Definite correspondences (not detailed) with the Book of Mormon account are evident.

[J.L.S.]

1954[^] Milton R. Hunter "Book of Mormon Evidences," in Improvement Era 57, December
1954, pp. 912-914, 916, 918.

Vast amounts of marvelous evidences for the Book of Mormon have accumulated. Archaeological evidences include the many discoveries in the Americas--La Venta, Izapa stone, Quetzalcoatl, bearded-men statues, Egyptian type burials, arts, metals, and textiles. The writings of sixteenth-century Indian historians, such as the *Totonacapan*, *Popol Vuh*, *Annals of the Cakchiquels*, and *the Works of Ixtlilxochitl*, and the writings of the sixteenth century Catholic priest Bernardino de Sahagun, Bishop Bartolome de Las Casas, Diego de Landa, and Juan de Torquemada present correlations and correspondences to the Book of Mormon.

[R.C.D.]

1954 **M. Wells Jakeman** ***Discovering the Past: Introductory Readings and Visual Studies***
in

Archaeology, Provo, UT: University Archaeological Society, 1954.

Guide for the beginning archaeology student. The Book of Mormon stands in conflict with popular explanations of the origins of the American people. Archaeology has confirmed the value of Homer's writings as well as the Bible. It has similar value for the Book of Mormon. Cultures found by archaeologists seem to fit Nephite cultures.

[J.W.M.]

1955 ??? Improvement Era, April 1955, p. 241.

Golden R. Buchanan, who spent many years living among the Indians, wrote that when he was on the Papago Reservation, a convert to the Church told him the following story:

I had never joined any church because the ministers and priests did not teach the Bible as I read it. I couldn't read it and make it say the same things the other churches said it did. In peak the Papago language I have lived among them all my life. I know their story and their traditions. And as I read the Book of Mormon that was placed in my hands by missionaries, I recognized the stories of the Papagos, and I knew the book was true. Your missionaries read the Bible the same way I did. These are the reasons I joined the Church. The Papagos believed they crossed the ocean and came to this land, that

in the ships and on the trails they were guided by a ball. In this ball was a needle that pointed the direction they were to go. In the Papago language yet today, the name of this ball is "Liahona."

1955[^] Milton R. Hunter *Archaeology and the Book of Mormon*, Salt Lake City: Deseret Book,
1956. Printed as a series in the *Improvement Era* 58-59,
April-October 1955, January-May 1956.

A comprehensive compilation of archaeological artifacts in Mesoamerica that relate to Book of Mormon places and peoples. Copiously illustrated with photographs of buildings, pottery, statues, and carvings. Includes evidences of Christ's appearance to the Americas. Reviews ancient Mayan writings, including Title of the Lords of Totonicapan, the Popol Vuh, the annals of the Cakchiquels, and the words of Ixtlilxochitl. Discusses white and dark people in ancient America.

[R.H.B.]

1956 **Milton R. Hunter** ***Archaeology and the Book of Mormon***, SLC: Deseret Book, 1956

About this Book

From well-authenticated sources, Dr. Hunter weaves into this book the latter-day discoveries among the peoples of the Americas, the American Indians, and includes their present-day activities, their physical characteristics, their religious concepts. Dr. Hunter . . . in the light of Book of Mormon history, relates these peoples to Book of Mormon peoples and the three great migrations recorded in that sacred book.

About the Author

Dr. Milton R. Hunter, author of *Archaeology and the Book of Mormon* comes to this assignment well-qualified for the task, both by interest and training. When Dr. Hunter received his degree of Doctor of Philosophy from the University of California, Berkeley, Dr. Herbert E Bolton, director of the Bancroft Library and Chairman of the history department at the university, said, in part, "Hunter, I won't let you throw your career away on some little Mormon seminary in Utah. You have the makings of one of America's great historians. I haven't spent these past years in order for you to expend this training fruitlessly. If you will change your mind, we will secure for you a proper place in a great university where expectations, and the training you have received, may be realized."

Dr. Hunter did, however, return to Utah and became a member of the faculty at the LDS Institute at Logan, Utah. Contrary to what Dr. Bolton expressed, Dr. Hunter continued his historical work, giving to his

students firm-rooted understanding of historical subjects. From his facile pen came *Brigham Young the Colonizer, The Mormons and the American Frontier, Utah in Her Western Setting*, a hundred or so articles for historical journals, two articles for encyclopedias, articles which appeared in other books, and yearbook material prepared annually.

1956 M. Wells Jakeman "Is Book of Mormon Archaeology Valid? An Exchange of Letters," in

UAS Newsletter 34-35, April 30, 1956; June 8, 1956, pp. 4-6; pp. 1-4.

An anonymous Los Angeles physician inquires as to the historicity of the Book of Mormon. Jakeman replies that archaeological evidences of Mexico and Central America do not "disprove the Book of Mormon history" but appear "to establish it, to a high degree of probability." Jakeman admits that his findings are preliminary.

[D.W.P.]

1957^ Roy E. Weldon "A New Day Dawns for the Book of Mormon," in *Saints Herald* 104,
April 8,

1957, pp. 317-19, 330.

Weldon asks for Book of Mormon research assistants to assist with archaeological research and investigations about Hebraisms and other Book of Mormon topics. The monumental effort of gathering Book of Mormon evidence is one that requires many contributors.

[A.C.W.]

1957^ Mark E. Petersen "Ancient Records and the Book of Mormon," in Improvement Era

60, June 1957, pp. 431-432.

A testimony of the Book of Mormon comes by the Spirit (Moroni 10:4) and not from scientific research, nor from argument. And yet modern findings are vindications or supports to one's testimony. Such evidences are cement buildings, gold plates with ancient inscriptions, and stone boxes as depositories of metal records.

[R.C.D.]

1957 "Elder Hunter Describes Trip to Ruins in Bolivia and Peru," in *Church News* 27,
August 17, 1957, p. 4.

A description of Milton R. Hunter's trip to South America. Archaeological support for the Book of Mormon includes: gold artifacts, fine cloth, stone work, a horse carving, and what appears to be an ancient baptismal font.

[A.C.W.]

1957 Ross T. Christensen "The Value and Development of Book-of-Mormon Archaeology
as
a Field of Study," in *U.A.S Newsletter* 6.1 and 44.00, September 27,
1957, pp. 1-2.

Authentication and elucidation of the Book of Mormon is the purpose for Book of Mormon archeology. It is as important as biblical archaeology or archeology in the Aegean that sheds light on Homer's *Iliad* and *Odyssey* as important historical documents.

[J.W.M.]

1958 "The Gold Plate Story," in *Church News* 28, September 27, 1958, p. 16.

Archaeological proof given for the use of gold/metal plates in history. Examples include the records of Darius, Sargon's Annals, and the Dead Sea Scrolls.

[A.C.W.]

1958 Joseph Fielding Smith "Archaeological Investigation and the Book of Mormon,"
in *Answers to*

Gospel Questions, vol. 2, pp. 195-198. 5 vols. Salt Lake City:

Deseret Book, 1958.

Determines that there is no evidence that non-LDS archaeologists have used the Book of Mormon as a guide for their archaeological work in the Americas.

[L.D.]

1958[^] David Lawrence McKay *The Articles of Faith (Teachers Supplement)*. Copyright 1958 by the

(ext) Deseret Sunday School Union Board. Printed by Deseret News

Press: U.S.A., 1962.

For Lessons 35-36, "The Book of Mormon," Part 5 in the organizational outline of material to study in order to know that the book of Mormon is true is that "Archaeology and ethnology corroborate the Book of Mormon account." The following *Supplementary References* are given:

B. H. Roberts, *New Witness for God*, Volume III (Deseret Book Company)

Hugh Nibley, "New Approaches to Book of Mormon Study," *The Improvement Era*, Vol. 57:308 (May, 1954)

Hugh Nibley, *An Approach to the Book of Mormon* (Course of Study for the Melchizedek Priesthood Quorums for 1957)

Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Kolob Book Company, Oakland, Calif.)

Milton R. Hunter, *Archaeology of the Book of Mormon* (Deseret Book Co.)

Note* This lesson manual and teacher's supplement were used as Sunday School manuals for the years 1959, 1963, 1964, 1966, 1967,

1959 Arthur Budvarson *The Book of Mormon--True or False?* Grand Rapids, Michigan:

Ext Zondervan Publishing House, 1959

1959^ Ross T. Christensen "A History of Book of Mormon Archaeology," in *Brigham Young University*

Ext *Lecture Series: Book of Mormon Institute*, Provo, Utah: Extension

Publications, Adult Education and Extension Services, 1959, pp. 9-

1959^ Raymond R. Broadfoot "Time Scales and the Book of Mormon," in *Saints Herald* 106,

August 24, 1959, pp. 797-801.

Gives an overview of pre-Columbian history (Maya, Aztec, Inca) in ancient America to show that many different groups of people inhabited the land of America. The Nephites and Jaredites were among these groups, but not all archaeological evidence can be matched up with the groups of the Book of Mormon.

[A.C.W.]

1959^ (Panel) "New Horizons in Book of Mormon Studies" in *Brigham*

(Ext) *Young University Lecture Series: Book of Mormon Institute,*

Provo, Utah: Extension Publications, Adult Education and Extension

Services, 1959, pp. 55-56.

In 1959 there was a series of lectures given at BYU. Among the articles published was the discussion of some distinguished panel members. The members of this panel were Dr. Welby W. Ricks of the Executive Committee, University Archaeological Society; Dr. James R. Clark, Assistant Professor of Religion, BYU; Dee F. Green, Fiscal and Promotional Supervisor, BYU; Dr. B. West Belnap, Professor of Religious Education, BYU; and Dr. Francis W. Kirkham, Distinguished author and educator (*New Witness for Christ in America*, 2 vols.). Starting on page 55 we find the following:

DR. JAMES R. CLARK

. . . we must realize that for some of these things we must rely on testimony alone. I did have the opportunity of taking the testimony of two persons from my home town, a man and his wife, Brother and Sister Robinson, who brought what was reported to be a Nephite coin to the offices of the First Presidency around the turn of the century. He had served in the Southern States as a missionary. He came back from the Southern States with what he believed to be a Nephite coin. His mission president, Ben E. Rich, had so identified it. I do not know the means by which the mission president made the identification. But Brother Robinson was told that it was a Nephite coin. He was told also by his mission president to take it to the First Presidency when he returned home. he did so. I took the testimony from him and from his wife, had it recorded and then read it to them and had them sign it. They testify that such a coin was delivered to the Church. I was also told in that interview that they were shown a bag of coins of similar nature, by members of the First Presidency. This, as I say, happened around the turn of the century, around 1890.

DR. WELBY W. RICKS

Of what value was that coin?

DR. JAMES R. CLARK

I do not recall off hand at the present time that the value of the coin had been determined.

DR. WELBY W. RICKS

I happen to have a copy of that statement and the value that was indicated by the First Presidency. (And they checked it by a record which they had, which apparently had been drawn up by Joseph Smith because it was in the front page of a copy of the Book of Mormon.) The value they said, after checking it, was one senine.

Note* In a personal phone conversation with Welby Ricks (October 17, 2004) brother Ricks said that he was initially intrigued with these coins and investigated the matter. However, his enthusiasm was cooled when a representative of the Church Archives informed him that the coins were not authentic.

1959 John L. Sorenson "Anthropological Approaches to the Book of Mormon," in *Book of*

***Mormon Institute*, pp. 25-36. Provo, UT: Brigham Young University**

Extension Publications, December 5, 1959.

[See the write-up in Geog2.sta]

1960 Ross T. Christensen "On the Study of Archaeology by Latter-day Saints," in

***UAS Newsletter* 64, January 1960, pp. 1-6.**

Latter-day Saints would be trained and active because we have "with archaeology and the Book of Mormon the one instance in the history of the world . . . in which it is possible to put a decisive scientific test to the key foundation stone of a major religious system." Archaeologists ought, moreover, to be interested in the Book of Mormon for what it potentially can tell them.

[J.L.S.]

1961 Clark S. Knowlton "Problems in Book of Mormon Archaeology," in *13th Annual Symposium*

***on Archaeology of the Scriptures*, April 1, 1961, pp. 52-54.**

Book of Mormon archaeology presents many problems: the location of Book of Mormon lands is unknown; many researchers are not qualified and have made serious mistakes; some use writings that support LDS theology and ignore unsupportive writings. There is a need to test theories carefully and slowly create a basis of tested and proven evidence to support the Book of Mormon.

[J.W.M.]

1961 Harold H. Hougey "Paul and Moroni," in *Christianity Today* 5, May 22, 1961, p. 15.

Notes that a declaration by Thomas Stuart Ferguson that the discovery of Central American cities helps to prove the truthfulness of the Book of Mormon contradicts statements and opinions of other LDS archaeologists.

[D.M.]

1961 Curtis Dahl "Mound-Builders, Mormons, and William Cullen Bryant," in *New England*

***Quarterly* 34, June 1961, pp. 178-190.**

Dahl reviews many of the major works of numerous authors who between 1800 and 1840 were using archaeology and conjecture to explain the origins of the mound-builders. . . . Concerning the Book of Mormon, Dahl writes that it is "certainly the most influential of all Mound-Builder literature," and that "whether one wishes to accept it as divinely inspired or as the work of Joseph Smith, it fits exactly into the tradition."

[B.D.]

1961 "Mormon Group 'Explores' Latin America," in *Church News* 31, September 9, 1961,

Tour report by Milton R. Hunter. Archaeological evidence, in the form of carvings and artifacts viewed in Central and South America, are given as support for the veracity of the Book of Mormon.

[A.C.W.]

1961^ **Dee F. Green** "**Mormonism and Anthropology**," in the *Instructor* 96, September 1961,
pp. 298-299.

Discusses the intent of archaeology, anthropology, and biology in providing evidences to the truthfulness of the Book of Mormon.

[L.D.]

1961 **George L. Scott** "**Archaeology Piles Up Evidences Supporting Book of Mormon**," in
Church News 31, September 30, 1961, pp. 12, 19.

Reports on the increasing number of archaeological finds that do not conflict with the Book of Mormon, and that in some cases support the historical accuracy of the book. The remains of horses and wheels have been discovered.

[A.C.W.]

1961^ **Larry Jonas** ***Mormon Claims Examined.*** Frand Rapids 6, Michigan: Baker Book House,

Ext anti-Mormon 1965

In response to claims by LDS authors concerning the Book of Mormon, Larry Jonas wrote the Smithsonian Institution a letter of inquiry and received the following reply:

September 2, 1959

Dear Mr. Jonas:

to take your questions of August 14 in order:

1. No present reputable scientific ethnologists or archaeologists "hold that any part of the Indians may have come from Jewish descent."

2. All reputable archaeological work, recent and other, detracts from "the Jewish origin theory."

3. There is no known family resemblance between Hebrew or Egyptian or any other language of western Asia, Europe, and Africa, on the one hand, and any aboriginal New World language.

[other rquestions involved iron, elephants and horses.]

The enclosed statements include bibliographies which are recommended for further study of the problem.

Very truly yours.

Willilam C. Sturtevant

Acting Director [Smithsonian Institution]

Jonas then notes that along with this letter he received several bibliographies and a form letter on the Book of Mormon:

[FORM LETTER IS INCLUDED IN THE ARTICLE]

Subsequently he wrote again with other questions and received a reply.

[JONAS' LETTER #2 IS INCLUDED ALONG WITH THE SMITHSONIAN REPLY]

1962 Franklin S. Harris "Ancient Records on Metal Plates," in *13th Annual Symposium on*

Archaeology of the Scriptures, edited by Deed F. Green, pp. 41-51.

Provo UT: Brigham Young University, Department of Extension

Publications, 1962.

Joseph Smith described the metal plates from which came the Book of Mormon as having the appearance of gold. The use of metals appeared early in world history. A recent excavation at a cemetery in Ur (approx. 2500 B.C. or earlier) uncovered sheets made of gold that could be bent and folded like paper. Similar finds are also reported in various parts of the world, including ancient America, where metallurgy was highly sophisticated.

{J.W.M.}

1962 A. C. Bouquet *Sacred Books of the World*, London, England: Penguin, 1962.

Briefly discusses the Book of Mormon and its history in a chapter entitled "Post-biblical Sacred Books in America." The author doubts the authenticity of the Book of Mormon and charges that "there is not the slightest shred of [anthropological] evidence" to support the Book of Mormon.

[B.D.]

1963^ George L. Scott "Ancient Ruins Testify of Gospel Teachings," in *Church News*

33, March 23, 1963, pp. 8-9.

Tells about baptismal fonts that existed among the Quiche Mayas in Guatemala and another font is identified in Peru.

[D.M.]

1963[^] George L. Scott "Ancient Artifacts Confirm Book of Mormon History," in *Church News*

33, September 14, 1963, pp. 8-9.

Discusses how certain Latin American artifacts confirm the Book of Mormon. Contains several pictures.

[D.M.]

1963 John L. Sorenson "A Cultural Summary of Israelite Palestine at the End of the Middle

Iron Age (7th Century B.C.)," Book of Mormon Working Paper, No. 1,

September 1963.

Lists features that hold potential value for an anthropological and archaeological comparison of Palestine with the New World.

[J.L.S.]

1963 Ross T. Christensen *Progress in Archaeology (an Anthology)*. Provo, UT: Brigham Young

University, 1963.

Selections from 1951-1963 issues of the University Archaeology Society Newsletter that are scripture-related. Many deal with Book of Mormon subjects: transoceanic influences, Book of Mormon geography and chronology, the horse in ancient America, use of cement, Mayan writing.

[A.C.W.]

1964 Ross T. Christensen, ed. *Papers of the Fifteenth Annual Symposium of the Archaeology of*

the Book of Mormon, Salt Lake City: Church of Jesus Christ of

Latter-day Saints, 1964.

A collection of papers relating archaeology to the scriptures, many of which are relevant to Book of Mormon subjects: Joseph Smith's knowledge of archaeology, Mulek's migration, pyramid architecture, metals in the New World, etc.

[A.C.W.]

1964^ Hugh W. Nibley "Since Cumorah: New Voices from the Dust," in *Improvement Era* 67,

68, 69, October 1964--December 1966. (Reprinted as *Collected*

Works of Hugh Nibley, vol. 7)

Examines the Book of Mormon in light of discoveries at Qumran, Nag Hammadi, and throughout the ancient world, challenging many traditional scholarly assumptions and opening avenues of inquiry regarding the Book of Mormon and its present-day implications. This work is reviewed in M.292, S.634, T.339, E.055, and M.306.

[J.W.W.]

1964 M. Henry Taylor "Paul Henning, Early Latter-day Saint Archaeologist," in *Papers of the*

Fifteenth Annual Symposium on Archaeology of the Scriptures, edited by

Ross T. Christensen. Provo, UT: Brigham Young University, 1964, pp. 90-93.

Paul August E. Henning devoted his life to Book of Mormon archaeology in Mexico uncovering the external evidences that would prove the authenticity of the book.

[J.W.M.]

1964 **Welby W. Ricks** **"A Purported Phoenician Inscription in New Mexico,"** in *Papers of the Fifteenth Annual Symposium on Archaeology of the Scriptures*,
edited by Ross T. Christensen, pp. 94-100. Provo, UT: Brigham
Young University, 1964.

A purported Phoenician inscription in New Mexico bearing an abbreviated form of the Ten Commandments in Hebrew is found to be fraudulent after a thorough investigation. Investigations must be made to insure the continued success of Book of Mormon archaeology and the reputation of the LDS church.

[J.W.M.]

1965[^] **"Interesting Clipping,"** in *Church News* 35, September 11, 1965, p. 6. Reprint of
article from July 5, 1965 *El Paso Times* entitled "Chiapas Find of Relevance to
Document."

Discusses archaeological evidence for the Book of Mormon, specifically a carving of six people in "near east clothing" discussing the tree of life: the three name glyphs have been translated as "Lehi," "Soriah," and "Nephi."

[A.C.W.]

1965[^] Henry A. Smith "Pre-Columbian Horses," in *Church News* 35, November 27, 1965, p. 6.

Cites archaeological evidence of native pleistocene horses in America, refuting previous ideas that horses were introduced by the Spaniards and supporting the Book of Mormon mention of the animal.

[A.C.W.]

1966 CES? Archaeology and the Book of Mormon, Provo, Utah: Department of Seminaries and
Institutes of Religion, LDS Church, 1966.

The Book of Mormon explains ancient civilizations of the New World. It is a history of three early migrations from the Old World to the New. Testing the Book of Mormon on archaeological and historical terms corroborates the Book of Mormon and elucidates archaeological and historical finds.

[J.W.M.]

**1966[^] John L. Sorenson "Some Voices from the Dust: A Review of Papers of the
Fifteenth**

Annual Symposium on the Archaeology of the Scriptures," in

***Dialogue* 1, Spring 1966, pp. 144-49.**

Puts the Society for Historical Archaeology in context in the history of LDS thought about archaeology then evaluates papers by Jakeman, Tucker, Norman, Putnam, and others as sometimes displaying lack of currency and narrow range of methodology.

[J.L.S.]

1966 Milton R. Hunter "Archaeology and the Book of Mormon," in *BYUSY*, July 19, 1966,
Provo, Utah: BYU Press. This was published in *Book of Mormon*
Talks by General Authorities, Provo, UT: FARMS, 1990, pp. 32-45.

The author gives archaeological evidences supporting the Book of Mormon. Discusses ancient civilizations, gold and silver, clothing and jewelry, Stela 5 (Izapa, Mexico), which depicts Lehi's dream, and the story of the White God visiting America.

[B.D.]

1966 James S. Menzies, Merle P. Guthrie, and Richard M. Reid *Evidences of the Book of Mormon*, Independence, MO: Herald House, 1966.

Authors make reference to secular evidences related to the Book of Mormon that are offered by non-LDS scholars in such matter as medicine and astronomy.

[D.M.]

1967^ Richard O. Cowan "Aztec History and the Book of Mormon," in the *Instructor* 102, March 1967, pp. 131-133.

External evidences of the Book of Mormon provide an additional witness for the truth of the Book of Mormon. For instance, Aztec history has several parallels in the Book of Mormon.

[B.W.J.]

1968 Paul R. Cheesman "Archaeology and the Book of Mormon," in the *Instructor* 103, November 1968, pp. 428-432.

The author reviews archaeological evidences of the Book of Mormon and other finds that clarify understanding of the Book of Mormon. the subjects reviewed include: ancestry of the American Indian, the calendar, iron, elephants, and horses.

[B.D.]

1968^ Paul R. Cheesman "The Wheel in Ancient America," in *BYU Studies*, Vol. 9, 1968-1969,

1969^ Cyrus Gordon, Dee F. Green "The Prospects for New World Archaeology," in *Dialogue* 4,

John L. Sorenson Summer 1969, pp. 63-71.

1969^ Dee F. Green "Book of Mormon Archaeology: The Myths and the Alternative," in *Dialogue* 4,

Summer 1969, pp. 71-80.

Explores archaeological trends in Book of Mormon research and finds that past efforts have been naive and have often caused more harm than good. Sets forth a number of myths related to archaeology that need to be dispelled. Holds that the Book of Mormon cannot be proven through scientific means.

[J.W.M.]

1969^ John L. Sorenson "Ancient America and the Book of Mormon Revisited," in *Dialogue* 4,

Summer 1969, pp. 80-94.

1969^ Charles R. Hield "The Horse in Ancient America," in *Saints Herald* 116, October 1969, p. 38.

Report from the Society for Archaeological Research that cites nine scholarly books and articles that show evidence of horses in ancient America. Uses this to support the 14 occurrences of the word "horses" in the Book of Mormon.

[A.C.W.]

1969 **Jerald and Sandra Tanner** *Archaeology and the Book of Mormon*, Salt Lake City: Modern
Microfilm, 1969.

Polemical treatise challenging claims that some LDS members make regarding American archaeological finds and their implications for the Book of Mormon. Includes material on the Bat Creek Cave, the Kinderhook plates, and Stela 5.

[D.M.]

1970 **Roy E. Weldon** *Book of Mormon Evidences Joseph Smith a Prophet*, Independence,
MO:
Herald House, 1970.

This pamphlet contains photographs of artifacts and archaeological evidence that the Book of Mormon described long before their discovery.

[J.W.M.]

1970[^] **John Lear** "Ancient Landings in America," in *Improvement Era*, October 1979, pp.
9-11.

1971[^] "Israel Cave, Mexican Plates Discussed at Meet," in *Church News* 41, October 23,

1971, p. 6

Professors meet to discuss the Khirbet Beit Lei (Lehi) Cave, which has "ancient inscriptions in the old Hebrew script" along with drawings of human figures and sailing vessels. Small gold plates were found in Mexico. Such archaeological discoveries support the Book of Mormon.

[M.D.P.]

1972^ James S. Packer "John Lloyd Stephens and the Mayas," in *Ensign* 2, September 1972,

pp. 50-53.

John Lloyd Stephens' discoveries of 1839 are a physical witness to the Book of Mormon. In Honduras he discovered magnificent structures that dispelled the belief that native Americans were mere savages.

[J.W.M.]

1972^ Paul R. Cheesman "Monuments of Vanished Peoples," in *Ensign* 2, September 1972, pp. 43-45.

A brief description of eight major Mesoamerican archaeological sites--Copan, Teotihuacan, Monte Alban, La Venta, Palenque, Tikal, Cuicuilco, and Dzibilchaltun--is provided.

[B.T.]

1972^ Paul R. Cheesman "Ancient Writing in the Americas," in *BYU Studies*, vol. 13, Num. 1,

Autumn 1972,

1973^ **Dee F. Green** "Mormon Archaeology in the 1970's: A New Decade, A New Approach,"

in *Dialogue* 8/2, 1973, pp. 49-55.

Reviews movements that have characterized LDS archaeological studies since the 1950s. During the 1970s, archaeological studies emphasized elementary historical questions less and anthropological issues more.

[D.M.]

1973^ **Michael Coe** "Mormons and Archaeology--An Outside View," in *Dialogue* 8, Winter 1973,

pp. 40-48.

Discusses the history of and demonstrates the fallacies of LDS attempts to establish the truth of the Book of Mormon through archaeological evidences. Cites the improbability of there existing horses, chariots, wheat, and metallurgy in ancient America, as the Book of Mormon claims.

[A.C.W.]

1974 **Paul R. Cheesman** *These Early Americans: External Evidences of the Book of Mormon,*

Salt Lake City: Deseret Book, 1974.

Presents numerous archaeological, anthropological and ethnological data to support ideas found in the Book of Mormon. Discusses such topics as Quetzalcoatl, the wheel, stone boxes, language, and ancient writing. This work is reviewed in S.517.

[B.D.]

1975^ Paul R. Cheesman "Transatlantic Crossing: A New Look," in *The Ensign*, January 1975,

pp. 50-51.

1975^ Paul R. Cheesman "Q & A: Is there anything that has been found among the archaeological evidences that would sustain or support the Book of Mormon?," in *New Era* 5, March 1975, pp. 49-50.

Gives evidences of a high civilization in Meso and South America, including towers seen by Cortez, highways up to 9,000 miles in length that cross South America, and metallurgy including gold, silver, and copper all of which lend support to the Book of Mormon.

[L.D.] & [J.W.M.]

1976 Russwell Ralston "Challenged to Examine," in *Restoration Witness* 164, August 1976, p. 7.

An attempt to prove the Book of Mormon through external evidence led to a study of the book that opened the author's mind to concepts that had previously been blind spots: the peace of God, prayer, and man's relationship with God.

[J.W.M.]

1977 Wayne D. Hamby *Donny Osmond Listens to Voices from the Dust, Part 1*, Orem, UT:

Osmond, 1977.

A presentation of archaeological finds from North, Central, and South America. Artifacts presented include many from the Padre Carlo Cresa collection, the Metcalf Stone, the Bat Creek Stone, and the Tree of Life Stone.

[B.D.]

1978 **Diane Wirth** ***Discoveries of the Truth***, Santa Clara, California: Vanguard Graphics, 1978.

ext

1978^ **Ray T. Matheny** **"An Analysis of the Padilla Gold Plates,"** in ***BYU Studies***, Vol. 19,
Num. 1, Fall 1978, pp. 21-40

1979 **Raymond C. Treat** **"Transoceanic Contact: Another Example of Convergence"** in
Zarahemla Record 2, Spring 1979, pp. 1-2, 12.

Mesoamerican archaeology is gradually converging with the pattern presented by the Book of Mormon. Article discusses recent evidence of ancient transoceanic contacts between the New and Old Worlds.

[A.T.]

1979^ Raymond C. Treat "Book of Mormon Tour Guide: Teotihuacan--City of the Gods,"
in

Zarahemla Record 4, Spring 1979, pp. 5-8.

Gives a history of archaeological work and Book of Mormon correlations. Suggest that Teotihuacan is a city of the "land northward" spoken of in Alma and Helaman.

[A.T.]

1979^ Roy E. Weldon and *Book of Mormon Claims and Evidences: A Cyclopedic Text of
Information Pro & Con Relative to the Book of Mormon.* 4 vols.

Independence, MO: Buckeye, 1979-1981.

Volume one investigates external evidences of the Book of Mormon: agriculture, archaeology, architecture, astronomy, and Indian traditions. Volume two deals with Christ's visit to America and the evidence found to substantiate the Christian influence in America. Volume three explores the Mayan Calendar, Indian legends, evolution vs. divine creation, word origin and hieroglyphs. Volume four continues with metallurgy, migrations, mythology, and symbolism.

[J.W.M.]

1980 Reed C. Durham, Jr. *Some Recent Historical and Archaeological Evidences for the
Book of*

Mormon, R. C. Durham, 1980.

An outline listing a number of Book of Mormon archaeological evidences, with an accompanying bibliography. Evidences include: Beit Lehi inscriptions, chiasmus, transoceanic evidences, Mayan and Egyptian calendar parallels, Zuggurats, horses.

[D.M.]

1980 **Hugh Nibley** **"Archaeology and Our Religion,"** preliminary report to FARMS (Provo,UT:
(ext) Foundation for Ancient Research and Mormon Studies, 1980, p. 9

FIND

Nathanael Rudolph writes:

Hugh Nibley, another Church apologetic, also wrote upon archaeology, the New World and the *Book of Mormon*. According to LDS archaeologist Dee F. Green, Nibley's works, "suffer from a dose of Old Worlditis." (Green, "Archaeology," p. 74) Referred to as untrained in New World archaeology by John Sorenson, ("Some Voices From the Dust: a review of Papers of the Fifteenth Annual symposium on the Archaeology of the Scriptures," *Dialogue: A Journal of Mormon Thought*, vol. 1, no. 1 (Spring 1966): p. 145.) Nibley focused too hard upon trait comparisons between the Old World and new, ignoring the abundant indigenous elements in the Americas. (Green, "Archaeology," p. 74) In retaliation against archaeological method (which would in effect render his comparisons useless), Nibley wrote an article which labeled archaeology unreliable and inadequate.

Source: Source: Nathanael J. Rudolph, "Walking a Sacred Tightrope: Archaeology, Geography and the Evolution of Belief in the Church of Jesus Christ of Latter-day Saints," Masters Thesis, Eastern Washington University. Cheney, Washington, Spring, 2002, p. 95