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A Chronology of LDS Thought on Indian Origins and the House of Israel:

Who Are the Lamanites? How Do They Relate to the Tribes of Ephraim & Manasseh, and the Gentiles?

How Are All These Groups Involved in the Gathering of the House of Israel?

And How Does This Relate to Book of Mormon Geography?

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^ Willard Young "Notes on Geographical References in the Book of Mormon", n.d.
(post-1920)

LDS Church Historical Dept., MS 5094 4.

Note* This is a typescript from an item from the Church Historical Department (MS 5094 4). The title is, "Notes on Book of Mormon geography" [n.d.]. On the last page there is a note which reads, "There is no trace of a date on this material, but obviously it is post 1920 for he refers to that edition." The following note is pertinent:

P. 498, v. 23. . . . We have in the Church quite generally a notion that all the Indians of North and South America are descendants of Lehi. We call them all the Lamanties. Now I want to give you what my idea of the Lamanites is.

See Alma, Chapter 63, v. 4-6. These people are the forefathers of the American Indians, including those in Canada, United States, Mexico, Central America, and South America. We have a habit of talking of them as though they were all descendants of Lehi, and they are not. These people that are now in Central America are the descendants of Jared. They are Jaredites. All of these Nahuas are Jaredites. All of these Mayas are Jaredites. The people that are of Israel are these people shown on the Linguistic Map. The people described as Lamanites and Nephites in the Book of Mormon are undoubtedly of the House of Israel. The people that we call Mayas in Yucatan and Central America and Mexico and those that we call Nahuas in these same countries are all descendants of Jared.

What are the people in the United States? What is their descent? Of whom did they come? What are the people in South America? Of whom did they come? Are they Jaredites or of the House of Israel? They sailed out of the Bay of Amatique, or Honduras Bay, and took their course northward. It does not say where they landed or what became of them.

If they went northward they would land in the upper part of Florida, or perhaps in Alabama. I assume that Jared made several trips. There was a civilization which has many things resembling the things we have been studying, known as the Mound Builders. It is not likely that the people who went northward would land anywhere in Mexico. They might get over into Texas and from there could get as far west as Colorado and Utah.

Can you tell me how any of these Mayas would get into this country? These people in Mexico, Arizona, southern California? Almost surely the Indians in the middle states are Lamanites. There are many Mayan names in Cuba. Several of these names are similar to the names of Yucatan. What are the people in Coasta Rica? They are called Chimcham. It is a mixture of Indian tribes. There is no Mayan or Nahua blood. All Lamanites. So into South America.

1921^ ??? "Book of Mormon Prophecies," in Young Woman's Journal 32 (January 1921): 38-49.

A series of lessons dealing with America as a promised land and the scattering and gathering of Israel.

Source: [D.M.]

1922? B. H. Roberts "The Question of the Origin of Native American Races and Their Culture,"
in

Book of Mormon Difficulties, unpublished, 1922

Source: *Studies of the Book of Mormon*, B. H. Roberts, 2nd ed., ed. Brigham D. Madsen (Salt Lake City: Signature Books, 1992), pp. 116-143

1923 Melvin J. Ballard *Conference Report*, October 1923, p. 29

In the October Conference of 1923, Apostle Melvin J. Ballard spoke of "millions of Lamanites" who have the blood of Lehi in their veins":

For this very purpose, therefore, were these plates preserved, to bring to pass the redemption of the children of father Lehi, known in North and South America, in Central America, and in Mexico, as the American Indians and some of the natives upon the isle of the sea. . . . I have seen the hand of the Lord at work in preparing the way for their redemption. . . . when these thousands, yea these millions of Lamanites on this Western Continent who have the blood of Lehi in their veins, or of his descendants, shall be touched by the power of the Almighty, and the day of their redemption when it does come, will be one of power.

1923 **Lyman P. Powell** "**Popular Bibles,**" in *Cambridge History of American Literature*, edited by

(non-LDS) William Peterfield Trent, et. al., 517-22. New York: Putnam, 1923.

A polemical article against the Book of Mormon. The writer views the book as an inevitable product of the nineteenth century that drew upon various events and influences of the time such as the anti-masonic sentiment in the 1820s and common speculations regarding the Hebrew origins of the American Indian. He asserts that no true scholar takes the Book of Mormon seriously.

Source: [M.R.]

1924^ B. H. Roberts "Destruction of Ancient Nations in America," in *Improvement Era* 27
(1924 February), pp. 288-92.

1924^ **Annie W. Holdaway** "**Redemption of the Lamanites,**" in *Improvement Era* 27, March, 1924,

pp. 418-423.

A brief article explaining some of the persecutions as well as progress that the Indians have experienced. When Melvin J. Ballard visited Ft. Peck and Blackfoot reservations the Indians knew him and were waiting for the "Book" because they had seen him in dreams. Ballard, Holdaway writes, believed the Three Nephites had labored among those Indians for years.

[B.D.]

1924^ Rey L. Pratt "Untitled talk," in Conference Reports, October 1924, pp. 142-45.

Rejoices that the Lamanites are being brought the gospel, and says that people in Mexico and Central and South America are of the house of Israel. Those seeking to disprove the historical truth of the Book of Mormon will be unable to do so. Future archaeological excavations will strengthen its stance.

Source: [E.G.]

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

On page 28 we find the following:

In the writings of people who have dealt with the traditions of the Indians there are many theories advanced. There is no doubt that the traditions had become changed by the ancient people themselves, in handing them down orally as they did. There were other changes made by the Spanish writers to correspond with their views and theories. Mr. Bancroft makes this statement: I am not the author of it.

The Spanish priests added to the traditions concerning religious matters and distorted them in such a way as to make them objectionable to the thinking minds of even the natives.

this was due to the religious zeal of the first missionaries in Mexico and Central America. The 83d psalm says: "they have taken crafty counsel against God's hidden ones." (The ancient Americans were God's hidden ones). Their counsel and craftiness was to destroy the fact that the ancient Americans were Israelitish. This, I believe, is still going on.

In examining the ruins of temples, cities, and palaces, in Mexico and Central America, we may be able to decide, by studying the style of architecture and the plans of the temples and palaces, something about the people who walked the streets of those cities and what degree of civilization they had reached. Their palaces indicate strong governments; their fortifications show warfare; their temples indicate religion; their altars, and there are many of them all over the land, indicate sacrificial worship--not human sacrifices; as some have supposed--but the sacrifice of birds and animals, as told in the different writings of scientists and travelers in Central America (Native Races, vol. 3, pp. 482, 284, vol. 5, p. 572).

In the Calendar Stone of Mexico there is a connection with Babylon and Egypt. Some of the signs of the zodiac are identical with the signs of the zodiac found in Babylonia and Medo-Persa and Egypt. In Susa, the place where Hammurabi's laws were found, was a cornerstone marking a land grant. The stone was covered with the signs of the zodiac, giving dates among them being a deer, a rabbit, a serpent, a dog, a spear, a house; identical with some of the signs of the zodiac found on the Calendar Stone in Mexico. This evidence in Mexico shows their knowledge of the Babylonian and Egyptian learning.[**see illustration p. 29**]

The ancient Americans had a 52-year jubilee year, while with the Israelites it was 50 years. (Lev. 25:10) They also kept the feast of the harvests. (Native Races , vol. 5, p. 239) It is claimed that there are many Hebrew words in the different Indian languages in Mexico and Central America. (A Popular History of South America and Panama, page 6) From these evidences, what conclusions can we come to other than that some of them were Israelitish, and that they were keeping the Law of Moses.

1925 Melvin J. Ballard Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, Deseret Book Co., 1949, pp. 96-97.

Dean L. Larsen writes:

In 1851 the first missionaries to South America, Elders Parley P. Pratt and Rufus Allen, landed at Valparaiso Chile, and found that country in the throes of a civil war. No permanent mission was established, and the missionary effort on the South American continent was deferred until 1925, when Elder Melvin J. Ballard, accompanied by Elders Rulon S. Wells and Rey L. Pratt, knelt in a grove of weeping willow trees near the bank of the Rio de la Plata in the city of Buenos Aires, Argentina, and dedicated the land of South America to the preaching of the gospel. In his prayer, Elder Ballard made this reference to the work that would be done among the Lamanites in the South American lands:

And we also pray that we may see the beginning of the fulfilment of thy promises contained in the Book of Mormon to the Indians of this land, who are descendants of Lehi, millions of whom reside in this country, who have long been downtrodden and borne many afflictions and suffered because of sin and transgression, even as the prophets of the Book of Mormon did foretell. . . . (*Sermons and Missionary Services of Melvin J. Ballard*, Bryant S. Hinckley, Deseret Book Co., 1949, pp. 96-97.)

Source: Dean L. Larsen, "Mingled Destinies The Lamanites and the Latter-Day Saints," in *The Ensign*, December 1975, pp. 11-12.

1925^ **n. a.** **"Prophecy and History: A Study for the Advanced Senior Class M.I.A., 1924-25,**

Lesson XXIV: Prophecies and Promises to the Latter-day Saints: American

Indian Traditions," in *Improvement Era* 28 (1925 April), p. 583.

1925^ **J. M. Sjodahl** **"Language of White Indians,"** in *Improvement Era* 28 (1925 April), pp. 568-71.

1925^ Rey L. Pratt (Untitled talk) in Conference Reports, October, 1925, pp.169-174.

The Book of Mormon records that the Lamanites will be severely persecuted but not utterly overcome, the gentiles will bring the gospel to the Lamanites, and the time will arrive when the Lamanites will be redeemed.

[B.D.]

1925^ Franklin D. Richards Compendium of the Doctrines of the Gospel, Salt Lake City: Deseret

James A. Little Book Co., 1925, p. 118. (Reprinted from 1882?)

"The Book of Mormon, brought forth through the agency of Jos. Smith, Jun., reveals to the world the fact that the millions of aboriginal Americans scattered over the American continent, from Cape Horn to the Arctic Ocean, are of the house of Israel."

1927^ **E. Cecil McGavin** "**The Lord's Promise to the Lamanites**," in Improvement Era 30
October, 1927, pp. 1095-1097.

Contrasts the benighted condition of the Indians when the European colonists arrived in America with the glorious promises that are yet to come as prophesied in the Book of Mormon.

[D.M.]

1927 **James H. Moyle** "**Authenticity of the Book of Mormon**," in Deseret News Church Section
(29 October 1927): 8, 10.

Discusses the Israelite origin of the Indians, Ezekiel's prophecy of two records, etc.

Source: [A.C.W.]

1927 **Janne Sjodahl** **"Suggested Key to Book of Mormon Geography," *The Improvement Era*,**

(I.O.) 30, September 1927, 974-87, 1002.

This material would later comprise chapter seventeen in his 1927 book *An Introduction to the Study of the Book of Mormon* published the same year. For that reason the reader is referred to the 1927 *Introduction* notations for excerpts from the text.

1927^ **J. M. Sjodahl** ***An Introduction to the Study of the Book of Mormon*, SLC: Deseret News Press, 1927**

(I.O.)

Chapter 4

Jaredites

All Jaredites not Slain. The general understanding, I believe, is that the entire Jaredite race was exterminated in this sanguinary battle, with the exception of Coriantumr. It is, of course, possible that the narrative is to be so understood, but the probability is that the prophet only refers to the annihilation of the two armies and the end of the monarchial form of government.

At the time of the battle of Ramah there must have been probably millions of Jaredites in this hemisphere; that is evident from the fact that two million souls had perished four years before that battle. But it would be absurd to suppose that every Jaredite, man, woman, and child, old and young, sick and crippled, as well as strong and well-formed individuals, were enlisted in the armies and encamped around the hill. It would, furthermore, be contrary to human experience to suppose that there were no desertions from the armies during the long and deadly encounters. . . .

It is very customary to speak of an entire nation when we mean only the more important part of it. We say, for instance, that the kingdom of Judah was carried away into captivity, when, as a matter of fact, only a small portion, though an important one, was transported to Babylon. Thus, in the first captivity, 598 B.C., the Babylonians carried away 3,023 souls, leaving the common people in their homes. Ten years later 832 captives, and in 584 B.C., 745 more were expatriated--4,600 in all; or, if these figures give only the number of men, say 15,000, including women and children. In the same way we speak of the return of the captives, when, as a matter of fact, only half of them, 31,629, according to one estimate, and 42,360, according to another, left the land of captivity.

Furthermore, it seems to me that some Indian traditions regarding the migration of their forefathers, some of their religious ideas, especially the place of the heavenly bodies and the serpents in their symbolism, and many linguistic peculiarities point to a Jaredite origin, which cannot be explained on the supposition that the entire race perished.

Destruction does not always mean extermination. We speak of the destruction of Jerusalem and of the Jews (1 Ne. 10:3), but they still exist. Compare 2 Ne. 25:9 where the Jews are said to have been destroyed "from generation to generation."

If we set Bishop Usher's chronology aside as too short, and assume that the building of the Tower and the dispersion took place about 2,500 B.C., and if the battle of Ramah took place not long after the arrival

of the Mulekites in America, the history of the Jaredites in the book of Ether covers a period of about nineteen centuries. . . .

Chapter 5

Sjodahl writes:

"Earnest endeavors have been made and are still being made to penetrate the mysterious depths of Indian history, but unless we follow the guiding facts contained in the Book of Mormon, we will be lost in surmises."

Chapter 10

In a communication to a Rochester paper, dated Jan. 4, 1833, the Prophet Joseph, speaking of the Book of Mormon, says in part:

By it we learn that our Western Indians are descendants of that Joseph who was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requirements of the new covenants. But the tribes of Judah will return to old Jerusalem. The city of Zion, spoken of by David in the 102nd Psalm, will be built upon the land of America, "and the ransomed of the Lord shall return and come to Zion with sons of everlasting joy upon their heads (Is. 35:10), and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; Isaiah 26:20-21; Jer. 31:12; Ps. 1:5; Ezek 34:11-13. --**Hist. of the Church, Vol. 1, p. 315.**

Chapter 11

The Onondagas.

These have a special interest to us. During the journey of Zion's Camp from Kirtland, Ohio, to Missouri, in 1834, the prophet and companions inspected several mounds, which, the prophet says, "had been thrown up by the ancient inhabitants of this country. Nephites, Lamanites, etc." On June 2, 1834, the brethren ascended a high mound near the Illinois river. On the top of this mound, they found the remnants of three stone altars, one above the other, "according to the ancient order;" also human bones. At a depth of a foot, they uncovered the skeleton of a man, almost entire. Between his ribs, the prophet says, "was a Lamanitish arrow." Elder Brigham Young retained the arrow, and other brethren carried parts of the skeleton with them to Missouri.

To the prophet it was revealed by the Spirit, "that the person whose skeleton we had seen, was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and a chieftain under the great Prophet Onandagus, who was known from the eastern sea, to the Rocky Mountains. . . . He was killed in battle, by the arrow found among his ribs, during a great struggle with the Lamanites."--**History of the Church**, Vol. 2, p. 79; **Historical Record** by Andrew Jenson, p. 581.

It appears from this, that this warrior, Zelph, was an Onondaga, as well as a "white" Lamanite, and that the Onondagas, consequently, must be of Lamanite lineage. It also appears that at least some of the mounds in the Ohio valley were erected by the descendants of Lehi.

Under date of Saturday, May 19, 1838, the Prophet Joseph writes:

"Grand River is a large, beautiful, deep and rapid stream, during the high waters of spring. . . . We pursued our course up the river, mostly through timbers, for about eighteen miles, when we arrived at Colonel Lyman Wight's home. He lives at the foot of Tower Hill (a name I gave the place in consequence of the remains of an old Nephite altar or tower that stood there), where we camped for the Sabbath." -- *History of the Church*, Vol. 3, p. 35.

The prophet located this Nephite altar on an expedition from Far West, Missouri; which he undertook for the purpose of making locations for the gathering of the Saints. Nephites had, evidently, at some time, inhabited the region which the prophet was exploring.

[Note* The reader should note the wording of the historical quotes Sjodahl is using, for they only allow a defense of the idea that "Nephites had, evidently, at some time, inhabited the region which the prophet was exploring." Joseph Fielding Smith would later change the wording, allowing him to use these historical scenes as evidence of Nephite occupation of the Americas during the times of the Book of Mormon (see the Geography notations for 1938, 1954)]

Chapter 17

"Suggested Key to Book of Mormon Geography"

Sjodahl writes:

Many Lamanites and Nephites must have remained in South America and Central America while the struggle was continued in the northern continent. Concerning their history, no record is preserved in the Book of Mormon. And then, after the massacre around Cumorah, many of the conquerors and survivors, without doubt, gradually worked their way southward towards the lands of their fathers. Nothing is said in the Book of Mormon of their exploits, except that they continued to war among themselves (Mormon. 8:6-10) until the whole face of the land was one continual round of murder and bloodshed, causing a state of savagery, ignorance, and error. But in the D&C we learn that among the now existing Indians are not only Lamanites, but also Nephites, Jacobites, Josephites, Zoramites, Lemuelites and Ishmaelites, to whom the Book of Mormon is a message of salvation. (D&C 3:16-19; 10:48) The Book of Mormon record closes in the year 421 A., or thereabouts. The history of the vast multitudes not directly included in the Book of Mormon record, although contemporary with the compilers of that volume, as well as the history of the millions who lived on the American continents after the close of the Book of Mormon record until the Spanish conquest, must be read in the mounds and cliff dwellings, the ruined pueblos, temples, and forts, and other remains of past civilizations that are found all over the American continents, and in the traditions that have been preserved.

All Indians are not the Descendants of Lehi.

Students of the Book of Mormon should be cautioned against the error of supposing that all the American Indians are the descendants of Lehi, Mulek, and their companions, and that their languages and dialects, their social organizations, religious conceptions and practices, traditions, etc. are all traceable to Hebrew sources. Because the Jaredite record is very brief, we are apt to forget that it embraces many centuries--how many we have no means of ascertaining--and that, it gives an epitome principally of the history of Moron, where the Jaredites first established themselves. It stands to reason that the Jaredites gradually settled in favorable localities all over the American continents, and that both Nephites and Lamanites came in contact with them, and that an amalgamation took place everywhere, as in the case of the Nephites and Mulekites in Zarahemla. If so, the Jaredite culture must have become a

factor in the development of the institutions and languages of the country. But the Jaredites came from some center of population in Asia. Their language and culture were different from that of Lehi and Mulek. Their speech was probably closely related to the Aryan. And the impress they made upon the culture of the later arrivals has never been entirely effaced. . . . Nor is it improbable that America has received other immigrants from Asia and other parts of the globe, who may have introduced new creeds and institutions, although not mentioned in the Book of Mormon. . . .

"There is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia."--Boturini, quoted by Dr. James E. Talmage, *Articles of Faith*, p. 287.

Chapter 19

Theories and Facts

When the conquerors and explorers entered this newly rediscovered world in the 16th century, they found themselves face to face with strange types of culture, for which they could not account. And I do not know but that the mystery is as deep now as it was then. Except for the solution offered in the Book of Mormon, we would be forced to exclaim with Schoolcraft: "The Indian, an enigma at first, is a much greater enigma the more his history and character are examined."

The Theory of the Lost Tribes.

One of the earliest opinions advanced was that the Indians were the descendants of the so-called "lost" ten tribes of Israel. Among those who are quoted as having advocated this view are Las Casas, Montesinos, Sahagun, Boturini, and Garcia, whose testimony is of the greatest importance. . . . [Sjodahl gives details concerning each of these men] . . .

Only Two Alternatives.

As afar as this question is concerned, then, the early writers on America offer only this solution: Either the Indians had at some time heard and become familiar with Christianity; or, the little light, the little truth they had at the time of the discovery was given to them by Satan!

Only Few Adherents of the Hebrew Theory.

Mr. Bancroft makes the remark that the advocates of the theory of Jewish descent, or, at least, those of them who have made original research, "are comparatively few." Perhaps so. But that is easily accounted for.

The early writers on America were not at liberty to record facts and give opinions for public information, unless the facts and opinions happened to be approved by the censors. And so it came to pass that important works on America were either suppressed or mutilated. **(note)** And this kind of censorship was exercised in America as well as in Europe. Spanish prelates, such as Zumarraga and Landa, made bonfires in public squares, of priceless carvings, paintings, and picture writings on wood, native paper, and deer skin, and so thorough was the infernal work of destruction, that only a few fragments of the native literature of yucatan have ever been found since, **(note)** and it is probable that but for the plates of the Book of Mormon, the past of the inhabitants of the New World would be an unsolvable riddle--a sphinx wrapped in eternal silence. **(note)**

The Reason for Opposition.

The reason for this warfare on American literary treasures is not hard to discover. In the first place, the Jews were bitterly persecuted in Spain at that time. It is claimed that 600,000 of them had been expelled about the time of the discovery of America by Columbus, and that they were perishing in great numbers on their way to unknown destinations. It would never do to admit that the Indians of the New World were Jews. Might not the exiled fugitives have hastened to America and perpetrated what mischief, by the aid of the Indians, if they thought these were their brethren in martyrdom? To suppress the truth concerning the Indians was, clearly, part of the general warfare on the Jewish race.

In the meantime, lately it has been claimed that Columbus was a Jew, but that he hid the fact, because of the persecution of Ferdinand and Isabella. **note**

Nor would it do to admit that the Indians were in any sense, or ever so remotely, Christians, as might have been contended, if it were admitted that the apostles of our Lord had preached among them. The Spanish policy was one of spoilation. When Las Casas pleaded the Indian cause before Bishop Fonseca, a member of the council for the Indies, and told him that 7,000 children had perished in Hispaniola, the prelate exclaimed, "Look here, you droll fool, what is all this to me, and what is it to the king?" (**note**) Exactly! The Spaniards, with a few very noble, individual exceptions, were in America, to rob and to enrich themselves. It was necessary, therefore, to represent the Indians as "heathens," the worshipers of Satan, and to suppress everything contrary to that assumption. Hence the censorship, and especially the effort to cover up all reliable and intelligible information regarding, for instance, Quetzalcoatl, the Mexican messiah.

Not the Ten Tribes.

But notwithstanding all this, neither the affinity of languages, nor the similarity in customs, religious conceptions and rites, nor the traditions, etc., prove that the American Indians are the Ten Tribes, or their descendants. The theory is not broad enough. It takes in only one set of facts, and leaves many other facts unexplained. . . .

What the Book of Mormon Claims.

The Book of Mormon tells us, as we have seen, that, let us say, four thousand years ago a small colony, under the leadership of the Brother of Jared, came to this hemisphere from Asia, from the very region of the original home of mankind after the flood. . . .

The Book of Mormon tells us that about 600, B.C., two companies of colonists from Jerusalem, one later known as Mulekites, and the other as Nephites and Lamanites, came over and settled, the first in a northern country and the second in a southern. . . .

The Book of Mormon further relates that the Jaredites were decimated by savage warfare, accompanied by famine and pestilence, and that they were harassed by murdering and plundering bands of outlaws. Under these conditions their civilization, naturally, suffered, and the people degenerated. The Book of Mormon describes, also, how the Nephites and Lamanites, through internal strife and bloodshed, suffered a similar fate. . . .

(1927 November), pp. 56-57.

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 H. J. Spinden "The Population of Ancient America," in *The Geographical Review* 18 (1928).

1928^ Levi Edgar Young (Untitled Talk) in *Conference Reports* (October 1928): pp. 102-106.

Archaeologist max Uhle believes the ancient Americans descended from the Asians, via immigration across the Bering Strait. However, other groups may have sailed to America. The Book of Mormon teaches Hebrew doctrine influenced by Christian beliefs and proves that Christianity is a continuation of Judaism.

Source: [B.D. in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, A Comprehensive Annotated Book of Mormon Bibliography. Provo, UT: Research Press, 1996, p. 593.

1928 J. W. LeSueur *Indian Legends, Independence, MO: Zion's Printing and Publishing Company,*

I.O. 1928.

[THIS IS A LENGTHY COMPILATION OF STORIES---COPY ENTIRE BOOK--FARMS LIBRARY]

1929 W. N. N. "Then Shall They Rejoice," in *Millennial Star* 91, January 31, 1929, pp. 72-73.

Describes episodes in which modern-day Lamanites of Memican descent rejoiced upon receiving the Book of Mormon.

[R.H.B.]

1929^ LDS Church *Book of Mormon Sunday School Lessons for the Church of Jesus Christ of Latter-day Saints*, Published monthly by the Deseret Sunday School Union

Board, printed at Salt Lake City, Utah, 1929

Vol. 2, No. 2 Part 4 Lesson 8 February 24, 1929

Gospel Teachings in Book of Mormon

What Lehi Taught

Shortly after Lehi and his family reached the promised land, Lehi died. But before his death, he blessed his children according to their merits, for he was a patriarch. In blessing them, he told them, with amazing clearness and definiteness the things that would transpire, among their descendants, **and others who would occupy this land.** . . .

3. An Isolated Land

"And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations: for behold, many nations would overrun the land, that there would be no place for an inheritance.

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever."

1929[^] Anthony W. Ivins Conference Report, April 1929-First day, p. 16.

1929[^] Levi Edgar Young Records of the Lamanites," in *The Latter-day Saints' Millennial Star*,
No. 16 Vol. 91, April 18, 1929, pp. 241-243

This is a reprint from an address delivered by Elder Levi Edgar Young of the First Council of Seventy at the fifth session of the Ninety-ninth Semi-annual Conference, in Salt Lake City, October 7th, 1928. The following excerpt is pertinent:

There was recently held in New York City, the International Congress of Americanists, to which delegates from seventeen nations of the world came, to deliver papers and discuss the "Origin and History of the American Indians." . . . Most of the sessions were held at the American Museum of Natural History and Columbia University. I had the honour of being made a member of the Congress, and for one week I listened to papers given by these scientists on this important question.

The results of recent scientific researches on the racial resemblances of the American and Siberian Eskimo to the Indian; and the supposed kinship between the American Indian and some of the Asiatic

tribes by Russian, Scandinavian, and American anthropologists were given. In all there were one hundred and forty papers read in general and departmental meetings. Dr. A. L. Kreber of the University of California discussed the subject: "Cultural Relations Between North and South America"; Dr. Ales Hrdlicka: "Migrations from Asia to America and their Traces"; Dr. J. E. Teeple spoke on: "The Factors Which May Lead to a Correlation of Maya and Christian Dates"; and Dr. Albrecht Penck of the University of Berlin gave a scholarly and elucidating paper on the subject: "When did the Indians Come to America"" These are but a fe of the papers that were given, and I assure you that to me, they opened up the subject of the American Indians as no other source has done before. The Latter-day Saints offer the Book of Mormon as an authentic explanation of the Indians' origin.

The Book of Mormon is a history of Hebraic institutions of the American Continent as well as an exposition of Judaism.

1930^ Archibald F. Bennett "The Children of Ephraim," in *The Utah Genealogical and Historical Magazine*, April 1930, pp. 67-85

1930 Charles A. Shook *American Anthropology Disproving the Book of Mormon*.
Cleveland:
(non-LDS) The Utah Gospel Mission, 1930.

A polemical tract against the Book of Mormon attempting to demonstrate that many of its claims are false and unsupported by archaeological evidence. Author asserts that there is no evidence for the Hebrew origin of the American Indian, precolumbian iron and steel, transoceanic migration, and Egyptian language in American white Indians. Other alleged anachronisms are noted.

Source: [M.R.]

1930^ Allen H. Godbey, Ph.D *The Lost Tribes A Myth: Suggestions Towards Rewriting Hebrew History*. Durham, North Carolina: Duke University Press, 1930.
(non-LDS scholarly)

In Chapter 1, "The Lost Tribes Theory," Godbey writes the following:

[pp. 2-7] Every well-read American knows the mischief that was done when a Presbyterian pastor [Ethan Smith] constructed a solemn romance about the wanderings of the Lost Tribes, and their final extinction by the American Lamanites. Mormon, the son of Moroni, the last of his race, left the records of his lost people. Had this manuscript not fallen into the hands of Joseph Smith, we should have no Mormon problem to vex us.

But we should remember that the notion of "lost tribes" in America did not originate with the author of the Mormon romance. It appeared as soon as early pious European explorers began to reflect upon Indian rites and customs. The Spaniard Gomara was one of the earliest. DeLery, a French Calvinist, wrote upon the theme in 1556-7. Genebrard and Andrew Thevet were in the field near the same time, with their own demonstrations. Father Duran of Tezcuco, in Mexico, in his *History of New Spain*, published in 1585, saw in the resemblance of the religious rites of the Indians to those of the Jews proof that "my opinion and supposition is confirmed that these natives are of the ten tribes of Israel that Salmanassar king of the Assyrians made prisoners and carried to Assyria in the time of Hoshea, king of Israel"--citing 2 Kings 17:6. Then, citing 4 Esdras 13, he sees "reason to suppose that these people are found in all the islands and lands of the ocean constituting the occident." Many Spaniards concurred. The French scholar Lescarbot, an advocate of the parliament of Paris, in 1609, saw in the resemblance of religious rites evidence that America was peopled by the expelled Canaanites. President Stiles, of Yale, on other grounds later urged the same view. The Spaniard Garcia held that Ophir was Peru; "Ophir, Phiro, Piro, Peru"; and Yoktan (Joktan, Genesis 10:25) was Yucatan. Lescarbot wrote in 1611, citing five current opinions, and adding that "Americans are the descendants of Noah." Thomas Thorowgood in his *Jewes in America* (London, 1650) was the first English author to support this thesis. Harmon L.Estrange replied in 1652 with *Americans no Jewes*; but he announced Shem as the progenitor of the American races.

The manuscript of Thomas Thorowgood, who was a member of The Assembly of Divines, attracted the attention of John Dury, who urged its publication, and communicated two remarkable stories which he heard in Holland; these were published with Thorowgood's book. The first was, that a messenger from the Ten Tribes had appeared in Holland to ask after the welfare of those who were not carried away. The second was the tale of Antonio Montesinos, who said that he was entertained several days by a community of Jews in Peru. This was sworn to before Manasseh ben-Israel, Chief Rabbi of Amsterdam, who certified the good character of Montesinos. Then Rabbi Manasseh wrote *The Hope of Israel*, to prove that Israelites first discovered America, crossing by Bering's Strait, then bridged with land. He claimed identical customs. He dedicated his book to the English Parliament. Mayhew, John Eliot, Roger Williams, and other American preachers were strongly impressed with these views. The Mathers, Samuel Sewall, and most of the prominent theologians of Massachusetts, were also convinced. William Penn took up the theory, and many followed his lead. "When I look at their children, I imagine myself in the Jewish Quarter of London," he wrote. Charles Beatty in 1678 published a *Journal of a Two Months Tour* which announced his conviction that he had found the "lost ten tribes" among the Delaware Indians. Whiston, the mathematician and translator of Josephus, set forth the theory that the "Indo-Americans" were Cainites, descendants of Lamech. The Ear of Crawford and Lindsay, after the American Revolution, wrote upon the subject. Adair, Dr. Elias Boudinot, the Rev. Ethan Smith, M. M. Noah, Israel Worsley, Lord Kingsborough, Mrs. St. Simon followed in turn. The Rev. J. B. Finlay, Methodist pioneer of the planting of Christianity among the Wyandotte Indians, wrote in 1840 his conviction that these Indians were the "lost ten tribes." . . . these citations show that many modern American minds were saturated with the notion before the Book of Mormon was written. And this fancy is still a disturber of the peace of those who seek for historical accuracy. It bobs up serenely in some of the most recent books upon discoveries in the Maya regions of Central America. . . .

It is often heard from the pulpit. Men supposed to be scholarly are known to hold up the political disappearance of the "lost tribes" as an awful illustration of the punishment of individual sinfulness; as though becoming an awful illustration of the punishment of individual sinfulness; as though becoming an American were the penalty of being a sinful Englishman. . . . But they put squarely before us the questions: Are they well informed concerning the history of Judaism and the antecedent Hebrew religious history? . . . What are their underlying conceptions of the origin and history of the ancient Israelites? . . .

The conception of the origin and history of the Israelites and of the later Jews, that lies back of all fanciful quests for "lost tribes" and enthusiastic discoveries of them is that the Israelites were "a peculiar people"--"after the order of Melchizedek"--that is, without ancestry or ancestral intellectual and institutional inheritances. How they could be "peculiar" or distinct in any sense from their ancestors does not disturb the brains of millions who repeat the assertion of their uniqueness. They had a religion peculiar to this unique or "freak" race, a religion which came to them independently of the usual human contacts and resultant assimilation, which was divinely intended to be limited to this segregated people, and not spread by the usual human currents through various lands. Consequently resemblance to its religion anywhere can be explained only by assuming the presence of persons directly descended from that ancient unique race. Similarities in institutions are to be accepted as proofs of genealogical descent. To phrase the conception a little differently, a very peculiar **race** was chosen by God to the exclusion of all others, through which to impart some ideas to the world, and success in this divine effort depended upon keeping the race unmixed for centuries and the ideas confined within that race. That such conception makes the supposed "divine plan" commit suicide does not occur to the ordinary mind obsessed with it. That the religion of Yahu, from which in post-exilic times Judaism took form, is asserted in the Old Testament to have existed long before there was any such people as "Israel," is ignored. That it came from eastern people to Israel is also ignored. And it is assumed that at the capture of Samaria (2 Kings 17) the most of this very peculiar race to which this religion came was carried away in a body and has been "lost" somewhere ever since. . . .

Some further assumptions of the "lost tribes" hunter are blunders in ethnology. It is commonly assumed that some peculiarity of feature or expression can originate only in a single peculiar race. Thus the "hunter," equipped with this peculiar obsession, goes from land to land, to seek for such facial peculiarities, and finds everywhere people that "look just like the Jews." Earlier blundering ethnologists did likewise. When the features that dominate his mental prepossessions are found among any people, he at once assumes that they are derived by genealogical descent from Israelite ancestry. That they might be frequent in any stock or race, in any part of the world, is beyond the limits of his ethnological information. The "lost tribes" hunter has often been a Jew himself, proud of an obsession drilled into him from his youth, that his distinctive religious opinions and observances are due solely to genealogical descent from a peculiar ethnic type and to the preservation of that "pure Jewish type" unmixed with Gentile blood. He represents a religion that has deliberately capitalized ethnic antipathies. Such Jewish discover of "lost tribes" has regularly omitted to produce the needed historic links between his discovered people and the ancient Israelite.

Moreover, "lost tribes" hunters, as already stated, jump to the conclusion that if any custom in a central African cannibal tribe [or by implication-American tribe] for instance, be identical with one in Judaism, the resemblance proves genealogical descent from ancient Israelites who must have wandered to that place. . . .

Nor is the nature of ancient Israelite society in Palestine, as pictured in the Old Testament, carefully examined to ascertain whether it spread its customs among neighboring peoples, or whether it welcomed foreigners as comrades in Israelite worship, and if it did, to know whether such associates or converts were accepted upon equal terms with the earlier Yahwists, or whether some ethnic prejudice and discrimination against such converts prevailed. Gentiles accepted as orthodox Yahwists might carry their adopted religion home to their own land, as Naaman did (2 Kings 5:17 f.) or as the Ethiopian eunuch might have done with Christianity (Acts 8:27). The Ethiopian was already a Jew! If ancient Israelite society, placed at the cross-roads of the civilization of the ancient world, was religiously and socially organized to promote such possibilities, its features might be found at later times in distant lands, without any Israelite ever having been in such lands.

Again, the ancient social life of Israel is to be examined to know whether it ever was a unique or segregated ethnic group, or whether it specifically planned for the extensive intermarriage of Israelites and Gentiles, incorporating such Gentiles and their children into the religion-social Israel. The "lost tribes" hunter has never done this. Further, the ancient currents of international relations are to be examined, to know whether they would logically or inevitably produce much mingling of Israelite and Gentile blood, for such mingling could produce all the phenomena that fire the imagination of the modern "lost tribes" hunters. AS a class, they have been indifferent to such careful historic inquiry. And finally, if "Israelite" is

to mean pure-blooded descendants of Jacob-Israel, whom did his sons marry? Is not the notion of such a segregated "pure Israelite" race a fiction from the very beginning?

It should be said that such inquiries are prerequisite to any accurate history of ancient Israel. There is a general complain among scholars that our popular textbooks upon the subject are far from satisfactory. In the main, they are obsessed with the same traditional misconceptions of an originally unique segregated ethnic Israel, or a divine intention to produce such, that haunt the "lost tribes" hunter. These same confused contradictions of the evidence in the Old Testament and subsequent history frequently persist in the minds of students in college Bible courses or theological seminaries, even after terms of instruction. . .

Chapter 2

Many Deportations from Palestine

[pp. 8-10] In attempting such inquiry we are confronted by two further facts. First, it has been assumed that the whole of the "ten tribes" were deported, that there were no other dispersed Jews from whom later resemblances to Judaism might arise, and that the conditions of life in the new homes of those deported could not have favored the spread of Judaism there. Therefore, numerous local traditions of descent from Israelite ancestry prove the presence of members of "lost tribes." the possibility that a clan might arise through the self-grouping about some notable leader of Israelite origin, that such new "Gentile" clan might adopt the tradition of their genealogical descent from their Israelite eponym, has never been suspected by the average discoverer of "lost tribes." We have then to keep clearly in mind the various stages and factors in the earlier processes of Jewish dispersion, generally ignored by casual readers, and to inquire into the political-social environment of "the Dispersed." It should be remembered that Israelites have been engaged in commercial enterprises and migrations since Solomon's alliance with the Phoenicians; and that in consequence only a fraction of the present widely dispersed people can be the descendants of ancient captives. Second, those carried captive by Sargon, at the fall of Samaria, in 2 Kings 17, were a very small fraction--probably not one percent, of the total number seized and deported by various peoples during many centuries. Only total ignorance of this leading fact of Hebrew history could make any modern discoverer of a secluded group of "Jews" jump to the conclusion that they were descendants of the Sargonid deportees. Every war in which Israelites of olden time were worsted meant slavery and exile for many. The story of 32,000 captive Midianite maids in Numbers 31:35 reminds us of what Israelites could expect when the tables were turned. This number of maids, by the way, is larger than the total number of captives of all classes that Sargon claims to have deported from Samaria. Without rehearsing the whole list of defeats in the Old Testament, one may observe that in the hundred years' war Damascus reduced the Northern Kingdom to a handful (2 Kings 13:1-8). This meant an immense dispersion of Israelite captives through Aramaean lands, and through lands where Israelite captives were sold (cf. Amos 1:9). It also meant Aramaean settlers and garrisons in the defeated Israel, with racial intermingling (cf. 1 Kings 20:34), Sennacherib reports 200,150 carried away from Southwest Judah--nearly seven times as many as Sargon carried away from Samaria twenty years before. Nebuchadrezzar's raids one hundred years later meant another large deportation. A little earlier, Psamtik I and Psamtik II had carried away large bodies of Jews and placed them as garrisons on the Nubian frontier. How large these deportations were Aristeas (12-14) does not tell us. But Isaiah knew of such deportees, even a little earlier (Isaiah 27:13, 19:18ff., 11:15f). Then Aristeas tells us that Ptolemy Soter overran Coele-Syria and Phoenicia, deporting more than 100,000 "Jews" (Josephus puts the number at 120,000; *Wars*, v, xi, 3) and that the Persian (Cambyses) had previously encouraged the settlement of Jews in Egypt. In the Maccabean wars thousands more became slaves and exiles. Herodian wars and Parthian raids meant still further enslavements and dispersions. Ptolemy Lathyrus carried off 10,000 slaves from Galilee, still more from the battle on the Jordan, and an unreported number from a subsequent harrying of the country (Josephus, *Ant.* xiii, xii, 4-6) while one of the Ptolemies colonized 100,000 Jews in Libya, in the districts adjacent to Cyrene. Crassus captured 30,000 at the battle of Taricheae. (*Ibid.*, xiv, vii, 3) Josephus pictures the clashes of races and religions in Syria and Palestine

that eventually brought Vespasian and Titus--"Syrian" city near by. Josephus tells of like conduct of his own, storming Sepphoris twice, Tiberias four times, Gadara once, the opposing seditious leaders doing like things. (*Life*, 6, 15f; 19, 67f; *Wars*, passim.)

Then Titus swept the land, carrying off 97,000 captives. (*Wars*, vi, ix, 3) Sixty-five years later Hadrian added many thousands to "the Jews that were scattered abroad"; 5880,000 perished or were enslaved. And when the Jews in Cyrene, vastly increased from the 100,000 settled there by the Ptolemies, revolted against Trajan, slaying 200,000 Greeks and "Roman citizens," the Emperor depopulated the country to such extent that large bodies of new colonies had to be brought in. Jews were the major part of the population of some Armenian provinces, deported and placed by Tigranes about the city of Van; so Moses of Chorene tells us. Their descendants and proselytes were so numerous two hundred years later that the Persian king Shapur II destroyed 10,000 Jewish families in Van alone (Chorene, 11-19) and deported thousands to Persia. There is no need of extending this list; it will be recognized that tracing all the widely dispersed Jews of later times to the single handful of "Israel" deported by Sargon is an unspeakable absurdity.

Note* In his book, *The Lost Tribes A Myth*, Godbey is for the most part correct in his observations concerning the general prevailing concept of the "Lost Ten Tribes," even among the Latter-day Saints of the day. Nevertheless, for modern Latter-day Saints, and for the Book of Mormon, the underlying concept here should be "covenant" rather than "race." But Godbey doesn't direct himself to this idea.

In 1989, Raphael Patai would amplify Godbey's ideas about the racial diversity of Israel in his book, *The Myth of the Jewish Race*, (Detroit: Wayne State University Press, 1989.)

In 2003, Matthew Roper would extensively use Patai's ideas in his article "Swimming in the Gene Pool: Israelite Kinship Relations, Genes, and Genealogy," *The FARMS Review*, Vol. 15, Num. 2, Provo: Foundation for Ancient Research and Mormon Studies: Institute for the Study and Preservation of Ancient Religious Texts, Brigham Young University, 2003, pp. 129-164. (See the 2003 notation)

1930^ H. Alvah Fitzgerald "Progressive Opinion of the Origin and Antiquity of the American Indian: A

Thesis Submitted to the Faculty of the Department of Religious Education,"

(In partial fulfillment of the requirements for the degree of Master of Science),

Brigham Young University, 1930

There were a number of books and articles that were written prior to the coming forth of the Book of Mormon that contained ideas which undoubtedly had some influence on how early members of the LDS Church viewed the origins of the American Indian, and indirectly the geography of the Book of Mormon. Consider the following quote taken from the Preface to the 1938 publication, *A Guide to the Study of the Book of Mormon*, published by The Department of Education of the Church of Jesus Christ of Latter-Day Saints:

Wild speculation on the origin of [the American Indian] followed the discovery of Columbus. The number and volume of early writings is remarkable. Garcia's "Origin de los Indios" which was published at Valencia in 1607 alone listed 1700 authors on the subject of the American Indians. The earliest exclusively American catalogue in 1713 has 1600 entries in chronological order.

Credit for the origin of the Indian had been advanced before 1850 for practically all ancient and modern countries. The popular major theories of origin included Atlantis, Israelitish, Mongoloid, Mediterranean, Western European, and Polynesian. Israelitish origin was especially advocated. Volumes of literature supported these claims. Practically all of the theories were backed by traditional stories and similarities in dress, religion, customs, language and architecture. Among the most prolific writers were Garcia, 1607; Nicaloa, 1669; Robertson, 1777; Clavigero, 1806; Kingsborough, 1830-1835; all of whom advocated different origins. . . . Many early observers were prone to claim but one outside origin for all the inhabitants of America, even though they were acquainted with only a small percent of these people. Consequently, similarities between local groups of Old and New World peoples were presented as proof of total Indian origin.

The above quote was originally part of multi-volume work by Justin Winsor (*Narrative and Critical History of America*, Vol. 1, Houghton, Mifflin and Company, New York, 1889, p. 1) and quoted extensively in a 1930 Masters Thesis by an LDS student at BYU named Alvah Fitzgerald (who incidentally would also become a member of the committee who assembled the 1938 Guide to the Study of the Book of Mormon). His 269-page Thesis represented (and would continue to represent) the most extensive LDS treatment of the "Progressive Opinion of the Origin and Antiquity of the American Indian." In this 1930 thesis (see notation) Fitzgerald defined, evaluated, and listed the books published about, the evidence cited in support of, and the credence given to the various different theories which were advocated in succeeding periods from the time of the discovery of America by Columbus. In addition to the above mentioned theories, he also listed the "Indigenous Theory, Mixed Origin Theory, and Preadamite theory. He also divided his chronological approach to theories into five different time periods: 1) Previous to 1800; 2) 1800 to 1830; 3) 1830 to 1860; 4) 1860 to 1900; 5) 1900 to 1929. Concerning the most pertinent theory (the Israelitish Theory) for Book of Mormon students he writes on pages 2-5:

In the discussion of American Indian origin hardly a dissenting voice is heard in the Christian world previous to 1800 against the bible story of man's origin. Bible cosmogony and chronology is literally accredited and Asia is assigned the original home of mankind. All routes of advent, therefore, hark back to Biblical sources. Differences in color language, and culture were thought to be adequately explained in the light of supernatural scriptural events. As early as 1556 Las Casas and other Spanish writers were correlating New World origin and Biblical narrative. . . .

Fitzgerald notes that in 1607 Gregorio Garcia published his voluminous works in which he reviewed all current theories. He continues:

The Israelitish origin theory was by far the most popular during this period. Its supporters expanded their claims in point of time from the flood story of Noah to the destruction of Jerusalem, 70 A.D. Three sub-theories, which include, with few exceptions, the individual opinions, are found within this group.

The coming of man to America shortly after the flood was a favorite belief at an early date. Shem, Ham, and Japheth were respectively designated as certain progenitors of the American race by different authors. (Shem: L. Estrange, *Americans NO Jews*, 1652; Ham: Orrio, *Solucion del gran Problem*, 1763; Japheth: Author Unknown, *Inquiry into the Origin of the Cherokees*, 1763). The dispersion at Babel after the confusion of tongues as related in Genesis II was quoted as conclusive evidence of origin. No agreement exists as to the route followed to America. A land route by way of Northeastern Asia, traversed in a comparatively short time, is highly favored. Ulloa suggests that experience in navigation acquired during the Flood may have developed adventurousness and skill sufficient to account for transportation by water. (Ulloa, A. de, *Noticias Americanas*, Madrid, 1772.) . . .

Another speculation within this division which may be termed the Lost Ten Tribe Theory, compensated in volume and conclusiveness what it lacked in real evidence. Much was made of the dispersion of the northern tribes of Israel in 722 B.C. and the account in Ezra II of an extended journey northward. Father Duran in 1585 was one of the first to state explicitly that these nations are of the ten tribes of Israel that Shalmaneser, King of Assyria, made prisoners and carried to Assyria.

A third group of writers stoutly defended Jewish origin. For detailed description and comparison this theory surpassed all others in early writings. Analogy here knew no bounds. Manasseh Ben Israel published *Origin de las Americanas* in Amsterdam as early as 1650 in support of Jewish origin. In the same year Thomas Thorowgood contributed the first public discussion in English in his book *Jews in America*. James Adair's *History of the American* published in 1775 attempted identification with the Lost Ten Tribes by analogies in religion, practices, customs, habits, traditions, and languages.

In America a mild but continuous debate was in progress. There is much evidence which indicates that the Jewish origin theory was very popular in New England during the seventeenth and eighteenth centuries.

Summary [pp. 257-258]

. . . The Israelitish theory, supported by Biblical narrative, sprang into great favor when America was first discovered and continued so until about the middle of the nineteenth century. It has since declined steadily to the present date [1930]. The Book of Mormon rests for its authenticity on a basis wholly distinctive from all other publications. In purporting to be a translation of ancient records vby divine aid, it proceeds boldly with its story, without any comparison or analogy with the Indians today. It is accepted as a divine record by the Mormon church, although a wide difference in interpretation exists among its advocates.

Conclusions [pp. 260-263]

After four hundred years of discussion, what conclusions can safely be drawn relative to the origin and antiquity of the American Indian? If definite and proved deductions are wanting, it cannot be due to lack of interest and research. . . .

Progress has been made in the method and attitude of approaching the subject. Technique in carefully analyzing somatic characteristics, language, ancient hieroglyphics, architecture, monuments, and general cultural traits has replaced the hasty, uncritical observations of the past. A willingness and ability to remain in an attitude of suspended judgment and to adjust gracefully as new evidence is found, has slowly but steadily evolved.

From the mass of available fact and theory several major conclusions may be tentatively drawn:

1. The greater number of authorities today hold that man did not originate in the Occident and that evidence has not yet been found which proves the existence of glacial man in America. This verdict is far from being unanimous.
2. The American Indian at present possesses a homogenous and indigenous civilization. This conclusion is only comparative and should be interpreted broadly enough to allow for great variety in general characteristics.
3. A majority of accepted authorities today affirm that the American Indian is ethnically closely related to the Mongoloid race. A route of advent by way of north eastern Asia is suggested by some and strongly advocated by many others.

Aside from traditional stories, the great bulk of proof presented in favor of the Atlantis, Israelitish, Mediterranean, and Western European theories has been by analogies. Most of these analogies have faded away in the light of careful investigation. . . .

Looking to the future we may anticipate no lapse of interest in our subject. Elements of past stimulus are not lacking. Rather we may look forward to a quickening of research and interest. On every hand we hear: "How came the Indians here? Who were his ancestors? What knowledge and habits did he bring with him? What has he accomplished of his own initiative and how did he achieve it? Such questions of origin look simple and innocent enough but, my dear Reader, here are problems whose final solution shall surely put the intellect of man and his scientific methods to a supreme test." (Clark Wissler, *The American Indian*, pp. XVIII, XIV)

Note* See the Fitzgerald notations for 1931, 1938.

1931^ **George H. Hansen** *A History of American Indian Origin Theories*, N.p., n.d..
Alvah Fitzgerald Reprint from *Utah Academy Science* 8 (July 1, 1931): pp. 1-32.

This article is basically a rewriting and refinement of the information in Alvah Fitzgerald's masters thesis from 1930. George Hansen was the faculty advisor on that masters thesis. See the 1930 notation.

1931? George Reynolds *Are We of Israel?* Independence, MO: Zions, August 1931.

The Book of Mormon clearly shows that the promises made to Abraham, Jacob, and Joseph were fulfilled at least partially through Lehi's family, who were of the house of Manasseh. Brigham Young indicates that Latter-day Saints are of the house of Ephraim, and are being gathered by the Book of Mormon.

Source: [J.W.M.]

1932^ LDS Church *Gospel Doctrine School Lessons for the Church of Jesus Christ of*
Latter-day Saints, Published quarterly by the Deseret Sunday School Union
Board, printed at Salt Lake City, Utah, 1932

Fourth Sunday, April 24, 1932

Lesson XIII

The Book of Mormon

. . . 7. *Archaeological Discoveries*: The most recent criticism raised against the Book of Mormon is that its history does not accord with the findings of American archaeology. The Book of Mormon, it will be recalled, tells of three colonies that came to the American continent, one from the Tower of Babel, about 2100 B. C., one from Jerusalem, 600 B. C., and another from the same place a few years later. It recounts briefly the history of the earliest colony from the time it left the old world to its extinction in America, roughly, 200 B. C. The other part of the history is written in much greater detail. The Book of Mormon closes in the early part of the fifth century, A.D., at which time the former civilization had been reduced to a state of savagery. The point of immediate interest is that the Book of Mormon tells of the colonization of the American continent by people who came from southwestern Asia, **not earlier than 2100 B. C.**

[8] Archaeologists are confident, on the other hand, that human beings have been present on the American continent for extremely long periods of time, greatly antedating, in fact, earliest Book of Mormon history. Evidences of civilization upon civilization have recently been unearthed in Central America and Mexico. Researches, both here and elsewhere, are causing the antiquity of the original inhabitants to be regarded as more and more remote. Archaeologists, however, are not united concerning the source from which the earliest inhabitants came. Some have urged Mongolia, by way of the Aleutian Archipelago, some the South Sea Islands, and a few, Egypt, although the latter is seldom regarded favorably. But scientific opinion appears to be tending toward a polygenetic explanation, that is, that the inhabitants came from various sources and perhaps also at various times. Comparatively little credence is given to the Book of Mormon story.

9. With these facts before them, some of the Book of Mormon critics are just now gloating over what they term the "total failure" of its claims. They assert that this is the first real test to which the Book of Mormon has been subjected and that it has utterly failed to make good, both with respect to their place from which the early inhabitants came and to the time of their arrival. But let us see.

10. *Not an Exclusive History of Ancient American Civilization*. Here, as in all previous cases, Book of Mormon critics have erred in one or more of their basic assumptions. In this instance they have neglected to observe that the Book of Mormon purports to be the history of God's dealings with certain Asiatic people who came to the American continent, nothing more. **It does not claim to be an exclusive history of ancient American civilization, but merely a certain people who were led here by the hand of God. The record is totally silent with respect to other people who may have inhabited the continent, either earlier than themselves, or simultaneously with them. It neither affirms nor denies their existence.** Moreover it is a doctrine of the Church that man was placed on this continent in the beginning.

11. **It is, therefore, perfectly consistent with Book of Mormon history to believe that the American continent may have been inhabited by other people. Moreover, these people could have come from Mongolia, the South Sea islands, or anywhere else without exerting the slightest influences upon the validity of the Book of Mormon story. Furthermore, the date of their arrival would be equally as irrelevant.**

12. No claim is made by the Latter-day Saints that all of the archaeological remains found on the American continent are the result of Book of Mormon civilization. On the contrary, it is freely admitted that many of them are probably of some other origin. Already the evidences of several civilizations have been found in Central America and Mexico, but it is not definitely known whether the Book of Mormon civilization is represented among them, or whether it remains to be discovered. There are good reasons for believing, however, that certain of the ruins found in this region represent the Book of Mormon people. Time, of course, will tell.

13. Thus, the argument of the critic that the Book of Mormon is wrong because it does not accord with the findings of the American archaeologists is fallacious in both premise and conclusion. The truth is, that the Book of Mormon is in complete accord with everything that the American archaeologist has found.

14. The Book of Mormon has not only withstood every attack that has been made upon it, but the arguments supporting it are more thoroughly entrenched at present than ever before. . . . (pp. 45-46)

1933^ A. Merlin Steed "The Dawning Day For The Lamanites," in *The Utah Genealogical and Historical Magazine*, April 1933, pp. 49-58; see also *Millennial Star* 95 June 1, 1933, pp. 353-359, 363.

Describes a time when Indian students visited the Alberta, Canada Temple. They saw wall paintings that depicted Lehi offering a sacrifice after landing on American soil, and a picture of Christ administering the sacrament to a Lamanite at his coming after his resurrection.

[B.D.]

1933^ David A. Smith "Origin of the American Indian," *Deseret News Church Section* (6 May 1933):
pp. 5, 7.

Since Columbus, the world has tried to find out the origin of the American Indian. The author gives several examples of different theories written on this subject. The members of the LDS church have a true history of the American Indian and that history is the Book of Mormon.

Source: Matthew D. Parry, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 460.

1934^ Franklin S. Harris Letter to Elders George Rytting and Max Russell, February 26, 1934.

This is a letter from Franklin Stewart Harris, President of Brigham Young University, to some elders in Tucson, Arizona. He writes:

Dear Elders Rytting and Russell:

I was glad to get your letter in which you tell about the work you are doing on Mexican, Central and South American archaeology. I am glad to know that you are taking advantage of the facilities that are offered there at the University with Dr. Cummings. . . .

I think we should not try to prove too much from this archaeological material. About all we can say from it is that important civilizations flourished in America during Book of Mormon times, but I believe there is no way of connecting anything in any of these ruins with any definite Book of Mormon location. I think it is unnecessary to do so, anyway. The Book of Mormon does not pretend to tell about all the peoples of America. Most of it is an account of one family and its relatives and descendants, and certainly, there were many more migrations to America during the ages. Doubtless, these came from many locations. surely, some of those in Siberia got over to Alaska, and we know that there were

connections between America and northern Europe. So I see no reason why we should attempt to put everything in America under Book of Mormon description. . . .

Very sincerely your friend, F. S. Harris

1935^ Francis W. Kirkham "Answering an Important Question: Did Joseph Smith Obtain the Information

in the Book of Mormon about the Origin of the People Who Once Lived in America from Books Published before 1830?" *Deseret News Church Section*

(16 March 1935): pp. 2, 6, 8.

In this interesting article Dr. Kirkham gives the results of important research into books printed before 1830 that declare the American Indians to be the Lost Tribes of Israel and gives some interesting conclusions as to whether or not Joseph Smith could have been influenced by them in writing the Book of Mormon.

Did Joseph SMith obtain the information in the Book of Mormon about the origin of the people who once lived on this continent from books printed before 1830 that declare the American Indians to be the Lost Ten Tribes of Israel?

In answer to this question let us first consider the declared purpose of the Book of Mormona nd the nature of its statements regarding the peole it describes.

1. According to the Book of Mormon a colony left Asia as early as the building of the tower of Bab4el. They redacehd America and settled int he "land northward." Aboutr 600 B.C. those living in the area describwd by thehsitorian were exterminated by internal wars. **(The Book of Mormon does not say that these were the first people in America or that they did not scatter widely over the land during 2000 years of their recorded history. On the contrary, Joseph Smith in other writings declared an earlier civilization did exist on this continent.)***

[Note* Where is this statement? If it relates to this continent being the location of the Garden of Eden, then were all these people destroyed in the Flood? And if they were, then the Jaredites would have been the first people after the Flood. And if the Jaredites were "exterminated" then the Lehitites would have come to a continent devoid of people.]

2. A second and third colony left Jerusalem 600 and 590 B.C. at which time they merged and learned of their common heritage. (Other migrations from toher lands may have come to this contiennt. There could have been mixing of races. Regarding the settlement in America of other peoples, the Book of Mormon is silent."*

[Note* Where is the first quotation mark? Is part of the above information a quote?]

. . . The Book of Mormon does not assert the American Indians are the Lost Ten Tribes of Israel who trekked northward about 720 B.C. It merely describes two Jewish families and their descendants in America who left Jerusalem 600 B.C.

These are important facts to have in mind when considering the contents of books that may possibly have been known to Joseph Smith prior to the printing of the Book of Mormon which argue that the American Indians are the Lost Ten Tribes of Israel.*

[Note* Was not the tribe of Joseph part of the 10 tribes, even the birthright leader?]

As a further help in answering the above proposed question, it is well to have in mind certain facts regarding the opinions held by early members of the Church concerning the American Indians and Book of Mormon lands.

From their writings it appears that the early Mormon converts concluded from their reading of the Book of Mormon that the American Indians of their acquaintance were the descendants of Lehi and family, the Jewish colony described in the Book of Mormon, and that the final exterminating battle between their descendants, the Nephites and Lamanites, was fought in western New York. Only six months after the Church was organized, and with only 20 members at Fayette and 28 at Colesville and with a total Church membership of only 70 or 80, missionaries were sent 1500 miles through a western wilderness to present the Indians the Book of Mormon, the history of their forefathers. High hopes for immediate success were blasted by them being refused the privilege of remaining on the Indian Reservation.

Not until the Church reached Utah were missionaries again sent among those believed to be descendants of this Jewish colony to whom promises had been made in the Book of Mormon. The Hawaiian, Tahitian, Samoan, New Zealand and Mexican missions followed. Recently elders have been sent to South American countries.

During the past century, information regarding the American aborigines has been greatly increased. We now know the center of American ancient civilization was in Central America and students among the Latter-day Saints now trace descriptions in the Book of Mormon to that section of our continent. For example, attempts have been made to designate on present maps, the land of Zarahemla, the land Bountiful, the land northward, the land southward, the narrow neck of land, the Hill Ramah or Cumorah, and many cities mentioned in the Book of Mormon as existing in South and Central America and in Mexico. It appears that little reference is made in the Book of Mormon to North America north of the Rio Grande river, where lived the American Indians known to the early members of the Church.

Such descriptions of the American Indians as were published before 1830 that may have come to the attention of Joseph Smith had to do with Indians living in the United States and mainly those living not farther west than the Mississippi River.

So far then as the Book of Mormon describes South and Central American lands and peoples it should be most difficult to trace any influence to publications extant before 1830 in western New York, for in this connection it is to be remembered that before 1830 the writings of the early Spanish priests about Mexico, Central and South America were still hidden in Spanish libraries. In all probability, therefore, such translations as were available in English would not have been known to an unlearned youth in western New York not yet 24 years of age who was obliged to work at farm labor to support his wife and family.*

Note* While Kirkham focuses on influences to Joseph Smith, he ignores the statements by

Joseph Smith and statements in the D&C relative to the Indians being Lamanites and the plains of the U.S. being the land of Desolation.

Again, little was known in the United States of America archeology before the Book of Mormon was published in 1830. Osiah Preist write American Antiquities in 1833. Catherwood and Stephens made their famous exploration in Central Ameria in the decade between 1830-1840.

There were, however, a number of books printed in England and America before 1830 by traders and missionaries that argued that the American Indians were the Lost Ten Tribes orf Israel. These books do not describe ruins or inscriptions of ancient cities or other archaedological objects. It may be worthwhile to ask, "Did Joseph Smith receive any help from these books in writing the Book of Mormon?" The four most imortant of these books will be reviewed so the reader may judge for himself.

Adair

Ethan Smith

Elilas Boudinot

Josiah Priest.

Summary and Conclusions

Beginning early in Colonial times the similarity of religious rites, ceremonies, observances, traditions, customs and langauge of the American Indians and the Jewwish peoole were observed by such persons as **William Penn, Jonathan Edwards**, and others. In 1765 James Adair published a book in England which gave his observations over 40 eyars of trading with the Indians. this book is followed by a nubmer of others by religious leaders who added to his observed facts the argument that inasmuch as the Indains are the Ten Lost Tribes of Israel it is the duty of all Chritians to preach the Gospel to thema nd help prepare them for their returnt o their promised land. The Indians, they argue, are the "lost" children of Israel and should be saved.

The Scriptures are quoted and long evangelical argument made to convince their readers tot he truth of these assertions and to the necessity of such action.

Was Joseph Smsith FAmiliar With These?

Was Joseph Smith familiar with these publications? In the opinion of the writer it was possible but most improbable. **Interest in preaching the Gospel and in saving the Indians even if they were the "Lost Ten Tribes of Israel" was not as keen in western New York as in places farther removed from lands recently inhabited and claimed by Indians.**

Pioneerers were concerned with immediate economic conditions and religious leaders, such as the Methodist circuit riders of western Nw York were ardent in their effort to save the settlers who came together in religious revivals. No word appears in contemporary writings or in sesrmons about saving the Indians already far removed to the west.

The writer has read many histories of western New York and many accounts of travels of that region including the writings of Governor DeWitt Clinton of New York and finds no mention made of these books or of any interest in the subject they discuss. Accounts of revivals and sermons of that time also contain no reference to the subject of "The Lost Ten Tribes of Israel," or the origin of the American Indians.

The Wayne Sentinel and the Palmyra Reflector published at Palmyra, do not mention the subject, neither do many copies of the Rochester Telegraph published in Rochester between 1823-1829 read by the writer.

Books were few and expensive. Those advertised consist of well-known English and American writers in the fields of history, adventure, travel and beginning books in invention. Religious books consisted of the Bible, Bible commentaries, sermons and such books as Pilgrim's Progress. It is possible these books concerning "The Lost Ten Tribes of Israel" were in the hands of a few such as ministers, but hardly in the possession of such persons as Joseph Smith, David Whitmer, Oliver Cowdery or Martin Harris.

These friends and companions of Joseph Smith before the Book of Mormon was published, were pioneer farmers, not ministers or students. They were engaged long hours in the necessary economic struggle of their surroundings.

But granting they were familiar with these books, how much of the Book of Mormon could be traced to these sources.

The Book of Mormon tells of one family called of God 600 years B.C. to leave Jerusalem and go to a promised land. These other books assert that the Lost Ten Tribes of Israel began their wanderings about 700 B.C., went northward to the Caspian sea and finally crossed Asia into America by way of the Bering Strait.

One book is a long story of God's dealings with a Jewish colony of the seed of Joseph: the other an argument that the Indians are the Lost Ten Tribes of Israel because of similarity of language, religious rites, ceremonies, costumes, etc., with those of the ancient Hebrews.

[Note* It is noteworthy here that the Book of Mormon does not contain any obvious Hebraic rituals or rites as we know of them from the Bible within the text, although obedience to the Mosaic law was generally stressed.]

One book claims to be writings of prophets inspired by God to tell of His plan for the salvation of all men. It includes the teachings of the Master himself after His resurrection and rises to the heights in religious instruction. The others argue that because these Indians are the Lost Ten Tribes of Israel, Christians in America should use their efforts to save them by preaching the Gospel to them preparatory to their return to "their beloved promised land, even Jerusalem."

For support they quote and interpret parts of the Jewish Scriptures.

The purpose of one book is to convert the Jew and the Gentile that Jesus is the Christ, the Son of the Living God and contains much that claims to be the revelation of God to man. The other merely uses evangelical arguments to stir Christians to save the Indians especially because they are the "Lost Ten Tribes of Israel" and because further, God has promised they will be restored to their promised land.

Purpose, language, diction, subject matter are all different. These early American writers have kept for us valuable evidence that the Indians are in all probability descended from the Hebrews but surely Joseph Smith received no help from them in writing the Book of Mormon.

Note* This article represents a scholarly change in the usual LDS approach to Indian origins. It provides some answers to the questions that B. H. Roberts had asked in his studies of 1922.

1935 Francis C. Kelley Blood Drenched Altars. Milwaukee: Bruce Publishing Co., 1935, p.21.

(non-LDS-Scholarly)

Paul Cheesman notes that in his 1935 book, Kelley records [p. 21] that Andres De Tapia recorded that Montezuma related to Cortez how the people we know as Indians had come from ships. This general tradition among Montezuma's people indicates that the early arrivals were white men from a civilization founded in the Mediterranean area, with traditions that we today could scarcely fail to assign to Phoenicians, Egyptians, and Greeks, since there are indeed traces of all these influences in them.

1935^ John A. Widtsoe *Seven Claims of the Book of Mormon: A Collection of Evidences.*

Franklin S. Harris Independence, MO: Press of Zion's Printing and Publishing, n.d.,

A missionary manual that presents seven Book of Mormon claims and gives supporting evidence. The claims include: the Book of Mormon is of divine origin, it consists of writings by successive historians, it was written in reformed Egyptian on metal plates, the native Americans are **partly** of Hebrew descent, and there were great civilizations in ancient America that Christ visited.

Source: Cie J. Christian, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 578.

Note* The principle that the native Americans were "partly" of Hebrew descent is a departure from previous authoritative statements.

1936 n. a. "Theories on Indians, with Comments on the Book of Mormon," in *L.D.S. Messenger and Advocate* 2 (1936 January), pp. 245-8.

1937^ **Josiah E. Hickman** *The Romance of the Book of Mormon*, Salt Lake City, Utah: The Deseret News Press, 1937

In the Author's Preface Hickman writes:

The story of man in the Americas is still a half-solved problem. How, when, and whence he came are themes discussed from every phase of discovery and fiction. The latest conclusions tend more and more to the theory that he originated in Asia, yet a babel of voices rises against that conclusion. . . .

Probably more theories have been launched and rejected concerning the when and whence of the American aborigines than of any other race. . . . Most of the 100,000 volumes and pamphlets on ancient

America have been written from the scholar's or critic's viewpoint, consequently the public has been shut out. Rewrite this wilderness of literature and it will vibrate with interest for the lay reader.

After forty years of reviewing the slowly unfolding history of the native through research, I have written the fundamentals of their life-history discovered by intrepid scientists, most of whom have given their lives in the voiceless ruins of the forgotten centuries.

In my research of their literature and in my first-hand study, I find that both the scientist and the voice of tradition are telling a story which in large measure roughly parallels that told in the Book of Mormon-- the only history which claims to be a bona fide account of bygone ages in America. . . .

The main body of this book is concerned with:

(a) Those facts, artifacts, theories and traditions reported by eminent modern authorities that throw light on a civilization that rose in this Western hemisphere to a greatness unparalleled in the world at that time and in some respects never surpassed.

(b) The shifting conclusions of science on the origin, rise, and fall of these peoples as these conclusions seem to tally with the Joseph Smith translation of an ancient gold-plate manuscript.

(c) Numerous Indian legends that seem eloquent support for this gold-plate record.

(d) A study of the symbolism in the artifacts and religious practices of the ancient and modern Indians that finds explanation only in the manuscript account.

(e) The admirable traits of character and customs of surviving remnants of these great peoples-- greatness at which we marvel but for which we cannot account, though it persists through centuries of so-called savagery.

(f) The part that the inhuman treatment from so-called modern civilization may have played in producing that savagery.

(g) The only people who have the decalogue "written in their hearts and in their inward parts;" not a statute written, but a law lived.

Acknowledgment

. . . This thesis was written in 1930-31. Later research does not seem to warrant revision, but significant finds and later conclusions of scientists are cited. J. E. Hickman

From Page 49:

Many Theories Respecting Dates of Early Migrations to This Continent-- The Book of Mormon gives the dates or periods when the Jaredites from Old Babylonia and the Mulekites and Nephites from Jerusalem landed in America. Yet anthropologists, though anxious in search for the date of early migrations, confess that these events are shrouded in the deep gloom of mystery. Various theories and surmises have been thrown out like a life-line, but so far some scientists confess they have angled largely in vain. . . .

Some scholars put the oldest civilization from five thousand to twenty thousand years ago. Others put it from three thousand to five thousand ears ago. (See e. g., *Bulletin 66*, Bureau of American Ethnology, p. 37 f.; *Science News Letter*, Vol. XXVII, No. 740, p. 381, June 15, 1935) The more numerous the conjectures the greater is the certainty they are wrong. We are burdened with a babel of theories, either all wrong but one, or all wrong at least in part; yet blessed is theory, in the absence of truth, for it is the bloodhound trailing truth to its lair. As Dr. John Dewey has said in his peerless work, *The Quest of Certainty*, the final goal of learning is to lodge one's quest in the realm of "truth." So think the Latter-day Saints; hence they rest their cause in the certainty of God's revelation, and are most happy when the

intrepid sons of research unearth fragments--as they are now doing--that vindicate their faith in the Book of Mormon.

Considering the vast amount of work devoted to the ancient civilization of this continent, it is amazing to realize how little is really proved. The work is going on with increased avidity to solve this mystery. . . .

On page 68:

It is to be noted that there are many different opinions or theories concerning the origin of the American Indian. Some assume that Bering Strait was the entry point; others claim that the islands of the sea were the original home; and still others claim that the origin was Asia and that the islands were just bridges or stopping places for the people who came to America. **It must be understood that most ideas as to where the Indian came from are guesses and are to be treated as such until adequate proof is obtained that answers the question once and for all.**

Dates Compared.-- As to the time of the arrival of those cultured ancestors of the American Indian in the Western Hemisphere, such early dates are given as 10,000 B.C. The naming of remote dates is partly due, it seems, to the fact that most tribes have in their legends details that point to an ancestry whose history leads from creation down through the flood and the building of the tower of Babel.

These accounts of early traditions and history are so confused that they form false leads and stumbling blocks to students of history. To the student of the Book of Mormon, however, there are no such confusions.

1937^ Richard P. Evans "Mormonism for the Red Man," in *Millennial Star* 99 (October 1937): pp. 693-96, 700-701.

Many have tried to determine the origin of the Native Americans. The Book of Mormon gives the answer that they descend from Lehi, a Jew from Jerusalem.

Source: Brian Dickman, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 140.

1937^ J. A. Washburn *From Babel to Cumorah: A Story of the Book of Mormon*,
J. N. Washburn Provo, Utah: New Era Publishing Co., 1937. Second edition

America and the Book of Mormon [Appendix, p. I-III]

The Bible is properly a partial history of Israel. It follows the career of Israel as a chosen and peculiar people from their beginning to about 400 years before the Christian era. During that time, in the year 722 B. C., that body of Israelites known to history as the Ten Tribes left the land of their fathers and became permanently lost to the record and the knowledge of the historians who wrote it. This was an important development in the dispersion of Israel.

In much the same manner, though much less spectacularly, other groups broke away, perhaps without the knowledge of the historians, because the groups were small, and came to the western world.

The Book of Mormon is the history of three such companies. . . . All three came to the new world where they lived their national careers.

Eventually they became wicked, and most of them were destroyed. It is the claim, or more properly the message of the Book of Mormon that those who survived the destructions were the progenitors of at least some of the tribes of American Indians.

Many of the magnificent ruins that now astonish and puzzle the world are unquestionably the remains of the civilizations of those ancient peoples. Nor is there anything impossible or unlikely about all this.

Historians are sure that various contacts have taken place between the eastern and the western worlds. It is possible that many people have come over here. Apparently some of them did not keep any records. Some may have been kept that are yet hidden or that have passed out of existence. Some certainly did make a practice of keeping a careful account of their doings. Two such accounts are contained in the Book of Mormon. No other satisfactory explanation of the origin of the American aborigines has yet been given.

These things are not surprising after all. The members of the Church of Jesus Christ of Latter-day Saints believe that the Bible is not silent about them.

[Genesis 49:22, Ezekiel 37:15-19, John 10:16, and Isaiah 29 are then discussed]

These are pertinent questions. The Latter-day Saints feel that they have the answer to them. Perhaps every earnest and thoughtful American would do well to read that answer.

**1938 Inez Kinney "Yucatan: 'The Land of the Pheasant and the Deer,'" in *Saints Herald* 85
(29 January 1938): 137-40, 146.**

For twelve years a Jew living in Mexico City gathered evidence to attempt to prove the original inhabitants of America were of Jewish descent. The material that he collected provides a great deal of evidence that the people observed the Mosaic Law, believed in one supreme God, and believed in figures like Adam, Eve, and Noah.

Source: [J.W.M.]

1938^ Antoine R. Ivins "The Gospel and the Lamanites," in *Relief Society Magazine* 25,
July, 1938, pp. 433-435.

The Church has long been interested in the American Indians because they are descendants of Book of Mormon people.

[K.M.]

1938^ William Evans "The Origin of the American Indian," in *Millennial Star* 100 (4 August 1938):
482-85.

Studies the habits and customs of the Xlavajo Indians for forty years and concludes that the Book of Mormon represents the true explanation of their origin.

Source: [R.H.B.]

1938^ Prof. H. R. Merrill "Mexico and the Book of Mormon: The Peoples of These Continents," *The Deseret News*, October 8, 15, 22, 29, Nov. 19, pp. 2, 5, 2, 2, 2.

1939 Archibald F. Bennett "Dawning Day for the Children of Lehi: No Longer a Vanishing Race,"
in *Deseret News Church Section*, March 25, April 1, 1935, pp. 6, 8.

A two-part article that states that there were approximately 1,150,000 descendants of Lehi in Mexico when the Europeans arrived. Intermarriages took place between the two groups and as a result many Americans now have Lamanite blood. Argues that thousands of Church members are descendants of Lehi, showing that Lehi's promises are being fulfilled.

[J.W.M.]

1939^ J. N. Washburn *An Approach to the Study of Book of Mormon Geography*,
Provo: New Era Publishing Co., 1939, p. 33.

There is always the possibility, as suggested more and more frequently as time goes on, that there were other people in the land than those of whom the Book of Mormon is recorded. These could have been of two classes, those who at no time had come within the knowledge of the historians and those who might have moved outside that knowledge. If Zarahemla had not been accidentally, or providentially, discovered, we should have had no knowledge of its existence.

With respect to the first class, those people who might have lived outside the knowledge of the historians of the Book of Mormon, there is little to be said. That such people could have inhabited the land no one will deny. We must, however, take into consideration a statement in 2 Nephi 1:3 . . .

It might also be pertinently asked whether immigrants could not have come into this new world from other nations without bringing this land to the knowledge of those nations. Historians are certain that Norsemen came to these shores hundreds of years before Columbus. Might not others have likewise come? yet, those remaining in their homelands could only have supposed they had perished. The record itself tells of many who set sail in the sea in ships and did not return. They might easily have peopled other lands, and perhaps did, and yet those lands, the islands, remained unknown to the main body of Nephites.

If there were many contacts between the old and new worlds throughout the centuries, bringing people of differing cultures and periods, there could well have been increases in populations of which we have no account. This might also explain other things that are difficult to understand. We may not, perhaps, say that no one came to this world but we are almost certain that no one went from the new world to the old, bearing information of the civilization here..

1940^ James P. Sharp "It Happened in Mexico," in *Improvement Era* 43 (1940 January), pp. 22, 37.

1940^ M. Wells Jakeman "Who were the Mayas?" in *Improvement Era* 43 (1940 February), pp. 78-79, 119-120.

1940^ RLDS Church *Whence Came the Red Man?* Independence, MO: Herald House, 1940.
(RLDS)

A 13-page pamphlet that describes the provenance of the Indians:

The Indians are of the Chosen Seed of Israel. . . . Long centuries ago, many generations before the white man discovered the shores of America, god led a good man named Lehi, and his four sons and their families, out and away from the great and wicked city of Jerusalem. . . . [they] traveled many days by land through the wilderness and at length came to the shores of many waters. Here God told them how to

build a ship . . . When this wonderful boat was completed, Lehi and his four sons and their families started out, and for many days the Great Spirit caused a wind to blow over the waters and this wind carried the ship steadily forward until the shores of America were reached. The part of America which they first saw was an uninhabited land and no man was present in this wild.

Note* The sterile views above, when measured against the scholarly investigations of the 1894 Committee on Geography of the Book of Mormon, makes one wonder what is going on within the heirarchy of the RLDS Church. BUT SEE THE ARTICLE BELOW

1941 Harold Iven Velt *The Riddle of American Origins*, Independence: Herald House, 1941, 96 pp.

1943^ Charles E. Dibble "Central American Migration Legend," in *Improvement Era* 46 (1943 June), p. 330.

1944^ Jack northman Anderson "Take It from a Famous Explorer," in *Improvement Era*, vol. 47, February, 1944.

1944^ Dr. Francis W. Kirkham "Early Knowledge of America's Strangest Book," in *Improvement Era*, vol 47, September, 1944.

1945 M. Wells Jakeman *The Origins and History and the Mayas*, Los Angeles: Research Publishing Co., 1945.

**1945 A. Hamer Reiser *The History of the Church for Children*. Salt Lake City, Utah: The Deseret News Press. First Printing, 1941. Second printing, 1943. Third (revised) printing, 1945. Copyright For the Deseret Sunday School Union
1945. Course of Study for the First Intermediate Department for the Sunday Schools of the Church of Jesus Christ of Latter-day Saints**

On page 10 we find the following:

Finally the Lamanites and the Nephites fought a long, hard battle. Moroni was one of the brave Nephite soldiers. He was one of the very few who were not killed. . . .

The Lamanites had the land to themselves after this. They moved all over it just as they pleased.

When Columbus discovered America he found them here. He did not know that they were Lamanites. He thought he had found India. So he called the people "Indians."

Columbus did not know that the people he found were the descendants of Laman, the son of Lehi, the man who took his family away from Jerusalem 600 years before Christ was born.

Note* This book would be used multiple times by the Sunday School Board in its manuals: 1948, 1950, 1952, 1954, 1956, 1958.

1946^ John D. Giles "Gather Lehi's Children," in *Improvement Era* 49, September 1946, pp. 556-559, 601-602.

Describes President George Albert Smith's visit to Mexico city. Several prophecies concerning the Lamanites are quoted to show the importance of the Lamanites in the last days.

[B.D.]

1946 Franklin S. Harris, Jr. "Origin of the American Indians," in *Deseret News* (17 August 1946):

pp. 10, 12.

Discusses the many books that attempt to prove the origin of the American Indian. He writes that the dominant view is that the Indian crossed the Bering Strait. Other contact by boat was also later made.

Source: Brian Dickman, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 188.

1947^ Spencer W. Kimball "The Lamanites--'And They Shall Be Restored'," in *The Improvement*

Era, November 1947, pp. 717, 762-765

1947^ Earnest L. Whitehead *The House of Israel; a Treatise on the Destiny, History and Identification of Israel in All the Five Branches.* Salt Lake City:

E. L. Whitehead, 1947.

In this nearly 589-page book, E. L. Whitehead presents a major treatise on the dispersion and gathering of Israel. THIS WORK SHOULD BE QUOTED EXTENSIVELY

1947^ Paul M. Hanson *Jesus Christ Among the Ancient Americans*, Independence, MO, 1947

(RLDS)

Central America and the southern part of Mexico appear to meet, as does no other part of the Western Continent, the requirements of the description of the lands considered. From what has been presented, it would appear that the leading events chronicled in the *Book of Mormon* occurred in Middle America . . .

It does not follow that with the Jaredites, Nephites, and Zarahemlites located in Middle America, there could not have been at the same time inhabitants, or races, in other parts of the New World.

Scattered over a great area of the United States are pyramidal, terraced and mound structures, the remains of prehistoric people. They are found in the valleys of the Mississippi, Missouri, and Ohio Rivers, and their tributaries; in the states of West Virginia, Michigan, Wisconsin, Indiana, Illinois, Iowa, Nebraska, and in numerous southern states. To the builders has been given the name of Mound Builders. Who they were has not been satisfactorily answered. . . .

This suggests there may have been Nephites outside the knowledge of the Nephites in the homeland, somewhere in America, or in islands of the Pacific--lost to the historians of the *Book of Mormon*. We read that [in] the land northward, called Desolation, ". . . that they [did] build many cities, both of wood and of cement." Ancient ruins in Central America and southern Mexico reveal that cement was extensively used.

In the final battle at Cumorah, in A.D. 385, resulting in the destruction of Nephite civilization, 230,000 Nephites soldiers were killed. This battle resulted in the national destruction of the Nephites in their homeland, not in annihilation of all in whom was Nephite blood. . . .

What has been said of the Nephites migrating seems probably true of the Lamanites, and of the Jaredites during their more than sixteen hundred years of habitation in Middle America--some adventurous souls moving out by land or sea from Central America to both North and South America, and building up races possibly in remote regions.

It follows that all American Indians are not descendants of the Lamanites alone, but more generally speaking, of the Lamanites, Nephites, Zarahemlites, and possibly some Jaredites.

The people of Zarahemla, who lived about four hundred years in proximity to the Nephites, before being discovered by the Nephites, makes clear how other peoples might likewise have lived in America outside the knowledge of the writers of the *Book of Mormon*.

1948[^] Verneil W. Simmons "Lest We Forget the Lamanite," in *Saints Herald* 95 (25 September 1948):

pp. 924-28, 936.

The gentile members of the Church must remember that the Book of Mormon was written for the Lamanites also. Emphasizes the need to find where and who these people are by using Book of Mormon geographical passages. Finds that the Isthmus of Tehuantepec most clearly fits the description. The Hill Cumorah was the location of the final battles.

Source: Jeanette W. Miller, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 451.

1948[^] Spencer W. Kimball "Day of the Lamanites Here, Says Elder Kimball," in *The Church News*, December 15, 1948, page three

1948[^] Sidney B. Sperry "The Lamanites As Portrayed in the Book of Mormon," *Improvement Era* 51, December 1948, pp. 792-793, 826-827. Also in *A Book of Mormon Treasury, Salt Lake City: Bookcraft, 1959, 1976, pp. 114-121.*

At the time of this article, Sidney B. Sperry, Ph.D., was director of religious instruction at Brigham Young University. In this article he writes:

One of our hymns, written by William W. Phelps **[WHEN? 1832?]**, expresses in part the Mormon belief concerning the ancestry of the Indians. It is entitled, "O Stop and Tell Me, Red Man," the first two verses of which read as follows:

O stop and tell me, Red Man,
Who are you, why you roam,
And how you get your living;

Have you no God, no home?
With stature straight and portly,
And decked in native pride,
With feathers, paints and brooches,
He willingly replied:
"I once was pleasant Ephraim,
When jacob for me prayed;
But oh, how blessings vanish,
When man from God has strayed!
Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wandered to and fro. . . ."

It should be emphasized that the Indian of our day is a remnant of a mixed group of peoples who were spared from the terrible destructions which took place on this continent after the Savior's death. (3 Nephi 8, 9, 10) The reader of the Book of Mormon will recall that in these destructions only the more righteous part of the Lamanites and Nephites were spared. . . .

Latter-day Saints have concluded too readily that the Lamanites are direct descendants of Laman and Lemuel. Actually much Nephite blood flows in their veins, not to mention the blood of the Mulekites. . . . From the viewpoint of the Book of Mormon, then, our Indians are descendants of several peoples-- Nephites and Mulekites, with some Lamanite influence thrown in for good measure. . . .

When the Lamanites fully understood the word of God, they were extremely faithful, and in many instances the curse of a dark skin was taken from them. (see 3 Nephi 2:11-16) . . . The promise of the Lord to the Lamanite remnant, our Indians, is that they shall yet receive the gospel and become a white and delightsome people.

**1948 Harold Iven Velt *America's Lost Civilizations*, Independence, MO: Herald House,
1948-1949.**

The high culture and notable achievements found in the archaeology of early American civilizations are outlined and shown to be consistent with the description of civilization found in the Book of Mormon. Christian influence in America before Columbus and Hebrew/Egyptian origins of American aborigines are also discussed in relation to the Book of Mormon.

Source: [J.T.]

1948 Albert R. Lyman *A Voice Calling: from the hills of America to the children of its ancient*
(I.O.) *people.* Salt Lake City, UT: Church of Jesus Christ of Latter-day
Saints, 1948, (reprinted 1970), p. 1

FIND

Nathanael Rudolph notes:

Writing in 1948, Albert R. Lyman reiterated this view [of the Lamanites], which the Church then published. In it, Lyman poetically penned that,

"A clear voice is calling, calling from the dust of America to the children of its ancient people. It is calling to the children of the native tribes who follow the old trails, hunted in the forests, and lived in freedom on the mountains and plains before the coming of the white man. Who are these tribes? They are called Indians, but it was a mistake that these Americans should ever have been given that name. Long before they were called Indians, most of them called themselves Lamanites. Their numerous people occupied America from north to south, and from east to west. . . . the history of this old Lamanite nation . . . is the Book of Mormon.

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, pp. 15-16.

1949^ **Melvin J. Ballard** **"South American Mission," in *Sermons and Missionary Services***
of

Melvin J. Ballard, Bryant S. Hinckley ed., Salt Lake City: Deseret
Book Co., 1949, pp. 89-97.

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

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

Lesson Six [p. 33]

The Progenitors of the Ancient Americans

Discussion Points Covered in This Lesson:

1. The Book of Mormon tells that the ancient Americans were originally Israelites. Because of disobedience, the Jew was to be scattered and oppressed. He would never lose his identity, and would be recovered or regathered.

2. The marks of such a heritage should be found in the American traditions and ancient cultures uncovered by archaeologists. Many such evidences could be almost obliterated in the last 2,000 or 3,000 years however.

3. Anthropologists are nearly unanimous in the belief that the American Indians did not originate in America. Not a few laborious scholars believe they are of Hebrew origin.

4. The similarities in religious beliefs and ceremonies of the Jews to the native Americans at the time of their discovery were remarkable.

5. There are features in the opening chapters of Genesis that are well-nigh duplicated in the legends and traditions of the West's primitive or unspoiled American natives.

6. Traditions of four leaders--the youngest supreme--have been found in several places.

7. Proposition Six. Since Joseph Smith had no personal knowledge of the many historical facts set forth in the Book of Mormon, it is reasonable to conclude with archaeologist Hyatt Verill that it must have been inspired.

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.

1949 Spencer W. Kimball "The Lamanites: 'And They Shall Be Restored,'" in *Improvement Era*

50, November 1949, pp. 717, 762-765.

The Book of Mormon prophesies much concerning the Lamanites. It is the responsibility of the Church to help them to fulfill their great destiny. Many are receiving the gospel and are bearing fervent testimonies and living the gospel. A letter from a father to his son counsels the son to look for the

"Mormons," who have the record of his people. The son then writes of his search for this book that would teach him the true gospel, which he found in the Book of Mormon.

[J.W.M.]

1950^ Antoine R. Ivins "The Lamanites," in Relief Society Magazine 37, August 1950,
pp. 507-514.

The Book of Mormon devotes a major part of its account to discussing the Lamanite nation. **It is a mistaken idea that all the indigenous groups of people who were found in America following the landing of Christopher Columbus were Lamanites. A testimony is not based on the external but internal evidences of the Book of Mormon.** [REFER TO 1928 CONFERENCE TALK of Anthony Ivins??]

[J.W.M.]

1950^ Spencer W. Kimball Conference Report September-October 1950, pp. 63-69.

1950^ Spencer W. Kimball "The Work among the Lamanites Must Not Be Postponed, If We
Desire to Retain the Approval of God," in Improvement Era 53,
December 1950, pp. 980-982.

An exhortation to work more towards redeeming the Lamanites. Kimball encourages the saints to remember them in their prayers and do their utmost to preach to them. He includes **a prophecy of Joseph Smith that the saints will go to the Rocky Mountains and there open the door for establishing the gospel among the Lamanites. Wilford Woodruff designated the Zuni, Lauguna and Isletas Indians of Southwest New Mexico as Nephite people.**

[B.D.]

were the first to come here, any more than it is said or implied that they were the first or only people to be led from the tower. Long after the Book of Mormon appeared Joseph Smith quoted with approval from the pulpit reports of certain Toltec legends which would make it appear that those people had come originally from the Near East in the time of Moses; whether such a migration ever took place or not, it is significant that the Prophet was not reluctant to recognize the possibility of other migrations than those mentioned in the Book of Mormon.

The argument of silence bears some weight in considering the possibility of "other sheep." When the Jaredites journeyed into a land "where there never had man been," our history finds the fact worthy of note, even though the party was only passing through. Now there is a great deal said in the Book of Mormon about the past and future of the promised land, but never is it described as an empty land. If the descendants of Lehi were never the only people on the continent, and the Jaredites never claimed to be.

There is not a word in the Book of Mormon to prevent the coming to this hemisphere of any number of people from any part of the world at any time, provided only that they come with the direction of the Lord; and even this requirement must not be too strictly interpreted, for the people of Zarahemla "had brought no records with them; and they denied the being of the Creator" (Omni 17), i.e., they were anything but a religious colony. No one would deny that anciently "this land" was kept "from the knowledge of other nations" (2 Nephi 1:8), but that does not mean that it was kept empty of inhabitants, but only that migration was in one direction--from the Old World to the New; for even as Lehi was uttering the words just quoted, the Jaredites were swarming in the east, and the old man refers to others yet to come, "all those who should be led out of other countries by the hand of the Lord." Must we look for all those in the Book of Mormon?

1953 Spencer W. Kimball "The Lamanite," in *BYUSY*, April 15, 1953, Provo, Utah: BYU Press.

Quoting the Book of Mormon, the author points out the destiny of the Lamanite people and suggests that it is the responsibility of members of the Church to assist in the great work of recovering the Lamanites. Recounts the maltreatment of the Cherokee Nation and other Indian nations.

[J.W.M.]

1953^ M. Lynn Bennion *History of the Restored Church (Revised Third Edition--1945). Course*
J. A. Washburn Number 12. For the Sunday Schools of the Church of Jesus Christ of
Latter-day Saints. Published by the Deseret Sunday School Union
Board. Printed by The Deseret News Press, Salt Lake City, Utah,
1953

On page 13 we find the following:

Who the American Indians Are

When Columbus discovered the Western hemisphere in 1492, he found it already inhabited by a dark-colored savage people. He called them "Indians" for he supposed he had discovered the coast of India. Explorers later learned that it was not India at all, but a land they did not know existed. From that day to the present, these original Americans have been called "Indians."

Immediately people began to ask, "Who are they? Where did they come from, and how did they get here?" They were scattered everywhere. Later explorers found them in North, Central, and South America, and on nearby islands. Of course, no one could tell. The Indians themselves did not know, and they had kept no available written records. Thoughtful men did a lot of exploring, thinking, guessing and writing about it. Even before Joseph had received the gold plates, the President of Edinburgh University in Scotland, was writing a book on the original American peoples. He got his information from reports of early American explorers. Most early writers said the Indians were related to the Israelites, and advanced various ideas as to how they got here from the Old World. But none of them could definitely tell, for there were no written histories to refer to.

Yes, they were related to the Israelites. In fact, they are Israelites, just as much so as we, or the Jews, are Israelites. . . .

Just 600 years B.C., an Israelite and his family left Jerusalem and journeyed into the wilderness. They were directed in their travels by the Lord, who, after about eleven years, landed them in America. This man was Lehi, a prophet . . . Besides Lehi, there were Sariah his wife, four sons, Laman, Lemuel, Sam, Nephi, and perhaps one or more daughters. . . . The family were also joined by another Israelite, Ishmael, and his family of girls, and a man named Zoram.

In America they divided into two groups, called Lamanites and Nephites. The Lamanites, led by Laman, became wicked and degraded. As a result they were cursed with a dark skin. Their descendants were the strange people found here when America was discovered. So they really are Israelites. The other group, the Nephites, were destroyed about 400 A.D., but the Lamanites lived on and spread over all the Americas.

Note* This manual for Course 11 and Course 12 also appears in 1957, 1961, 1963, 1965, 1967.

1954 **W. E. Wakeman** **"The Lamanites, the Gentiles and Zion,"** in *Saints Herald* 101,
March 15 1954, pp. 249, 259.

The Lamanites are the descendants of both Judah and Manasseh and possibly "the seed of Zedekiah." Gentile may apply to all non-Jewish nations of the world or to the separated house of Israel.

[J.W.M.]

1954^ Stanley Kimball "Book of Mormon Promises to Indians Coming True, Says Chief,"
in

Church News 24, May 1, 1954, p. 7.

Chief Samuel Blue, a member of the Church from the Catawba tribe, North Carolina, claims that the Book of Mormon prophecies concerning the Lamanites are being fulfilled.

[D.M.]

1954 Glen L. Pearson *The Book of Mormon in Its Own Defense*. Provo, UT: BYU Extension
Division, 1954.

A series of five lectures. Topics include: the gathering of the house of Israel must be accomplished, etc.

Source: [B.D.]

1954^ LeGrand Richards *Israel! Do You Know?*, Salt Lake City: Deseret Book Co., 1954, p. 37.

Those who were thus cursed succeeded in destroying all the white people, save twenty-four souls, about 421 A.D., at which time, Moroni deposited in the Hill Cumorah, in the western part of the state of New York, the plates containing the history of this people, or the Stick of Joseph. The dark-skinned people who occupied this land of America from that time on were called "Lamanites," who are the people known generally as the American Indians, *all of whom are of the house of Israel*.

1954^ Joseph Fielding Smith *Doctrines of Salvation*, edited by Bruce R. McConkie. Salt Lake City:
Bookcraft, vol. 1, p. 151.

Speaking of those who remained after the final battles, Joseph Fielding Smith said: "Those who remained became ferocious and blood-thirsty. *Their descendants, the American Indians*, were wandering in all their wild savagery when the Pilgrim Fathers made permanent settlement in this land."

(See the notation for 1964)

1954^ A. F. S. "Hebrew Culture of American Indians,," in *Saints Herald* 101 (2 August 1954): p. 750.

Latter-day Saints are not unique in their belief that the Indians have Hebrew origins. Quotes *The History of the American Indian* by James Adair (1775) to support this claim.

Source: Anita C. Wells, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 438.

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

Paul Cheesman notes that in an article in the *Improvement Era* (April 1955, p. 241) we find that 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. I speak the Papago language. I have lived among them all my life. I know their stories 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."

Regarding the Navajos, Buchanan wrote:

Navajo tradition tells that a man and his wife and four sons came to this land a long time ago. They have in their native language the names of these four sons, but I cannot write them. The oldest two of these sons rebelled against the youngest two who were appointed elders. The oldest sons and their children lived in the forest. They made their living by hunting and by the use of the weapons of warfare. They warred and preyed upon their two younger brothers. They covered their bodies with mud and thus became a dark people. The two younger sons became builders and built cities and houses of stone. They planted gardens and fields. They did not place mud upon themselves and thus remained white. For generations there were fightings, wars, and difficulties, the children of the older sons being the aggressors.

"There came a night in which the sun didn't go down, and it was light all night, and the people were much disturbed and distressed. But still there were troubles. Some years after this, came an extended period of darkness. (Ibid.)

Cheesman notes [p. 5] that on page 240 of the article Golden R. Buchanan, who studied Indian legends and stories that had been handed down through the years, wrote:

As I have lived and worked among the Indian people, I have about come to the conclusions that the story of the race, as we know it from the bible and the Book of Mormon, can be found in their legends. This story would have to be pieced together--a little from one tribe, a little from another.

1955[^] Spencer W. Kimball "The Lamanite," in *Improvement Era* 58, April 1955, pp. 266-228, 250-258.

An impassioned retelling of the horrible maltreatment by the white man of the Lamanites (more especially of the Cherokee, Sioux, Navajo, and Apache Indian Nations). This maltreatment was prophesied in the scriptures. President Kimball extends a poignant plea for Church members to possess an active concern for the Lamanites by giving them opportunity, understanding, and warm fellowship.

[R.C.D.]

1955[^] Milton R. Hunter "Indian Traditions of the Book of Mormon," in *The Improvement Era*, June 1955, pp. 430-432.

1955[^] Joseph Fielding Smith "How Was Lehi a Descendant of the Jews?" in *Improvement Era* 58
(October 1955): 702. Also in *Answers to Gospel Questions*, 1:142
-43. 5 vols. Salt Lake City: Deseret Book, 1957.

Lehi and the Nephites are referred to as "Jews" in several Book of Mormon and Doctrine and Covenants passages (2 Nephi 30:4; D&C 192:7; D&C 57:4), even though they were literal descendants of Ephraim and Manasseh (Alma 10:3). They were Jews not so much by actual descent as by citizenship, having lived in Jerusalem in the kingdom of Judah, or through intermarriage.

Source: [R.C.D.]

1956 Virgil Haws "The American Indian and the Blood Groups," in *UAS Newsletter Misc. Papers* 18 (December 1956).

A report on blood type analyses used to determine the origins of the American Indians. A lack of B-type blood, which is outstanding in Asiatic areas, indicates that most American Indians are probably not of

Mongoloid descent. Transoceanic crossings, espoused in the Book of Mormon, are discussed as a possible source for American Indian origins.

Source: John A. Tvedtnes, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 193.

1956 Mervin B. Hogan "A Parallel': A Matter of Choice Versus Coincidence," in *The Rocky*

Mountain Mason (January 1956): 17-31.

Notes that the Book of Mormon was not the first document published in America that proposed the Jewish connection with the American Indians. Supplies several of B. H. Roberts's parallel column comparisons of the Book of Mormon with Ethan Smith's *View of the Hebrews*.

Source: [D.M.]

1957 A. Irving Hallowell "The Backwash of the Frontier: The Impact of the Indian on American

Culture," in *The Frontier in Perspective*, edited by Walker D. Wyman and Clifton B. Kroeber, Madison: Univ. of Wisconsin Press, 1957, pp. 244-245.

Discusses the Book of Mormon within the context of American perceptions of the Indian in frontier America. The author garbles part of the story, as exemplified by this statement: "in America, the great Nephrite prophecy has been fulfilled--the Second Coming of Christ." He sees the interest in the American Indian as transcending in importance the speculations of contemporary America--it "was incorporated as a dogma of a religious sect."

[D.M.]

1957^ Gordon M. Romney Untitled, in *Conference Report, April 1957*, General Priesthood Meeting, p. 83.

1958[^] Marion G. Romney (Untitled Talk) Conference Report, April 1958, pp. 125-129.

One message of the Book of Mormon is that the Lamanites were once a favored people of the Lord and they will again be redeemed. Another message is that the inhabitants of all nations must repent or be destroyed.

[B.D.]

1958 LeGrand Richards A Marvelous Work and a Wonder, Salt Lake City: Deseret Book Company, 1958, Revised Edition 1966, pp. 73-79

LeGrand Richards was set apart as the Presiding Bishop of the LDS Church in 1938. He was sustained as a member of the Council of the Twelve in 1952. He writes:

Origin of the American Indians

The Book of Mormon gives a very definite account of who the American Indians are and how they came to the western hemisphere. The first people of whom we have record who occupied the western hemisphere were the Jaredites who left the Tower of Babel at the time of the confounding of their language and the scattering of the people. They were led to America by the Lord:

[Genesis 11:6-8 is quoted]

In view of the statement "the Lord scattered them abroad from thence upon the face of all the earth," it is not unreasonable to assume that some of the people were scattered to the land of America, for certainly it is a part of "all the earth."

The Jaredites became extinct through their failure to keep the commandments of the Lord. For an account of this people, see the Book of Ether in the Book of Mormon.

Lehi and his family were led from Jerusalem 600 B.C. by the hand of God to the land of America and have since continued to occupy the land. However, shortly after their arrival there, because of the wickedness of the followers of two of the sons of Lehi--Laman and Lemuel--the Lord placed the curse of a dark sin upon them:

[2 Nephi 5:21-23 is quoted]

Those who were thus cursed succeeded in destroying all the white people, save twenty-four souls, about A.D. 384.

The dark-skinned people who occupied the land of America from that time on were called, in the Book of Mormon, "Lamanites," which are the people known generally as the American Indians, who are of the house of Israel, as we have already indicated.

It is, therefore, to be assumed that since the Book of Mormon is a record or history of this ancient American people, that quite a complete account may be expected of their origin and travels, their wars and contentions, the lives and teachings of their prophets, and prophecies as to the future destiny of this land of America. . . .

Supplementary Reading [pp. 78]

It is not the writer's purpose to attempt to consider in detail the archeology and ethnology of the Americas which contribute so much corroborative evidence in support of the Book of Mormon. For a study of such evidence as (1) that this land has been occupied by different peoples at widely separated periods; (2) that the traditions found among the native races of America, seeming to come from common stock, are closely allied to, if not identical with, the Israelites; (3) that the knowledge of such major Biblical events as the creation, the building of the Tower of Babel, the flood, the life and crucifixion of the Savior, the second coming of the Redeemer, the administration of the sacrament, etc., the reader is referred to *Seven Claims of the Book of Mormon*, by John A. Widtsoe and Franklin S. Harris, Jr., *Articles of Faith*, by James E. Talmage, *Ancient America and the Book of Mormon*, by Hunter and Ferguson.

Contemporary Effort to Establish the Origin of the American Indian [pp. 78-79]

The following article of interest was released from Los Angeles by the Associated Press, October 22, 1936, and appeared in *The Deseret News*, Salt Lake City, Utah, on that date under the caption: "Former President Hoover Will Aid Pan-American School Project."

A vision of creating a new world center of culture for North and South America is nearing fruition, it was revealed here by Dr. William A. Kennedy of Lima, Peru.

He announced that Herbert Hoover has agreed to serve on a board comprised of representatives from the twenty-one republics of the Americas and the Dominion of Canada and that the goal of \$30,000,000 in initial endowments is near. . . .

"Other nations of the Americas have agreed to match the contribution from this country [\$1,500,000 from the U.S.A.], and we have \$30,000,000 in unconditional endowments. Within ten years we expect to have \$60,000,000 to \$70,000,000 endowments!"

From this it is evident that the expenditure of sixty to seventy million dollars is not regarded as too great a price to pay for added information regarding the early inhabitants of the Americas. It can hardly be expected that even the expenditure of this amount of money will furnish the historical information and data now contained in the Book of Mormon. . . .

1959 M. Wells Jakeman "Non-Mormon Archaeologists and the Book of Mormon, a Further

Reply," in *UAS Newsletter* 57, March 25, 1959, pp. 4-5.

Non-Mormon archaeologists do not use the Book of Mormon as an archaeological guide, as some well-meaning Mormons have claimed. The Book of Mormon does not claim that all Indians are Lamanites.

[D.M.]

1959 Spencer W. Kimball "To You . . . Our Kinsmen," Gen. Conf., *Improvement Era* (Dec. 1959),
938.

I should like to address my remarks to you, our kinsmen of the isles of the sea and the Americas. Millions of you have blood relatively unmixed with gentile nations. *Columbus called you "Indians," thinking he had reached the East Indies. . . . The Lord calls you Lamanites . . .* Norwegian Vikings are said to have discovered this land before Columbus, but your people were already scattered from the Arctic to the Antarctic before there was a Norway or Vikings.

Source: *The Teachings of Spencer W. Kimball*, edited by Edward L. Kimball, Salt Lake City: Bookcraft, 1982, pp. 596-597.

1959^ Spencer W. Kimball Untitled, in *Conference Report*, October 1959, pp. 57-62.

Reviews the history of Israel and the Book of Mormon from the perspective of the Lamanite people. Describes the prophetic destiny of the Lamanites as a chosen people.

[R.C.D.]

1959 Edwin J. Baird *Selected Scriptural References Concerning Lamanites from the Book of*

***Mormon*, Salt Lake City: Department of Education Church of Jesus Christ
of Latter-day Saints, 1959.**

A sequential list of scriptures that deal with the Lamanites.

[J.W.M.]

1959^ Milton R. Hunter "Prophecies and Blessings to the Lamanites," in *Improvement Era* 62,
December 1959, pp. 928-931.

God is beginning to fulfill his promises as recorded in the Book of Mormon that the gospel will be opened unto the Lamanites.

[R.C.D.]

1959^ **Captain DeVere Baker** *The Raft Lehi IV*, USA: DeVere Baker, 1959

[p. 295] Our conversation on the raft that day also brought out the fact that undoubtedly there was also a migration of people from Mongolia to America, but their culture would not account for the Egyptian pyramids, the twenty-story skyscrapers, the Near Eastern artifacts, mummies and general Indo-European culture which have been and are now being unearthed in Central America.

1960 Church of Jesus Christ of Latter-day Selected References Concerning Lamanites from the
Saints, Board of Education Journal of Discourses and Extracts from the Comprehensive
History of the Church, Salt Lake City: Church of Jesus Christ
of Latter-day Saints, 1960, pp. 33-36.

A compilation of references dealing with the Lamanites taken from the *Journal of Discourses* and from the *Comprehensive History of the Church*. The references include prophecies about the Lamanites, a description of their Book of Mormon background, and the blessings that await them.

[M.D.P.]

1960^ Joseph Fielding Smith "The Present Status of the Lamanites," in Answers to Gospel
Questions, 3:122-23, 5 vols. Salt Lake City: Deseret Book, 1960.

Discusses the curse of dark skin being placed upon the Lamanites and how their evil ways brought back the curse of dark skin after it had been removed.

[L.D.]

1960 Spencer W. Kimball "The Day of the Lamanites," in *Improvement Era* 63 (1960
December), pp. 922-924.

1960^ Joseph Fielding Smith "The Stick of Joseph in the Hand of Ephraim," in *Answers to*
Gospel Questions, 3:197-98. 5 vols. Salt Lake City: Deseret Book, 1960.

If Lehi is of the house of Manasseh, how can the Book of Mormon claim to be the stick of Ephraim referred to in Ezekiel 37? Smith argues that Ishmael, co-founder of the Lehi colony, was of the house of Ephraim. He also analyzes the Ezekiel passage finding that the stick of Joseph thus included both Ephraim and Manasseh.

Source: [J.W.M.]

1961^ **Franklin S. Harris, Jr.** **"Origin of the American Indian," in *The Book of Mormon: Message and Evidences*, 2nd. ed., Salt Lake City: Deseret Book Co., 1961,**
chapter 7.

1961^ **Richard Lloyd Anderson** **"Joseph Smith and the Millenarian Time Table," in *BYU Studies*, vol.**
3, num. 3 and 4-Spring and Summer 1961, p. 66.

1961^ **Ariel L. Crowley** ***About The Book of Mormon*, U.S.A.: Deseret News Press, 1961,**
pp. 142-145

In chapter XIV, "Nephite-Lamanite-Mongolian Ancestry of the American Indians," Ariel Crowley writes the following:

It is beyond any question true that some of the tribes of American Indians have a wholly or partially Mongolian ancestry. Any position to the contrary would be directly in the teeth of overwhelming evidence by which this fact is established. The close affinity between certain Eskimo tribes on the eastern side of the Bering Strait with those on the Siberian side is well known; and the recovery of skeletal remains by Alex Hrdlicka and others seems to indicate with certainty that there was a migration in ancient times across the Bering Strait from northeast Asia. It should be remembered that as used in anthropology the word "Mongolian" or "Mongoloid" does not mean Chinese, but has reference to a racial type of which they, the Japanese, Siberians, Eskimos and others appear to be offshoots.

For the foregoing reasons, no missionary of the Church of Jesus Christ of Latter-day Saints should say that all American Indians are descended from Israel. Neither is it proper to say that no American Indians are descended from Mongolian sources. It is equally improper to assert that Indians may not be descended from both sources, and very probably others as well. The amalgamation of centuries has made definitive boundaries of descent very difficult to trace, and in most cases truly impossible. . . .

While there are a few scientists who adhere to the notion that America was populated from Mongolian sources exclusively, that idea has been so thoroughly discredited in modern research as to be no longer tenable, and it does not now express the consensus of scientific opinion. . . .

Among the inhabitants of central America in modern days Mongoloid and Semitic characteristics are found side by side and commonly intermingled. . . .

Some reference should be made here to the matters of the occurrence of the Mongolian spot and the epicanthic fold among Mayan children. Dr. Sylvanus Moreley pointed to the occurrence of the characteristically Asiatic features as an indication of Mongoloid ancestry of the Mayas. During the days of his "Aryan" obsession, Adolph Hitler did the world a service on this point. In his effort to prove Germanic descent from a master race, Hitler set one of his top ethnologists on the trail of the Mongolian spot and the epicanthic fold, and established beyond question its occurrence in Germans, Irish, Russians, English, etc., thoroughly establishing the fact that while these physical characteristics are often found among Mongolians, they are by no means peculiar to them, and may and often do occur in Caucasian families and anywhere else. . . .

A series of most fascinating studies has been recently undertaken concerning the blood types of American Indians. As having a bearing on ancestry, it is a curious fact that in many of the American Indian tribes there occurs a rare blood type, common among them, which never occurs among Mongolians, establishing beyond any controversy that the tribes in which the type occurs are not Mongolian ancestry, blood types being hereditary. Copies of the study may be procured from Brigham Young University or through any bookstore. (Haws, *The American Indian and the Blood Groups*.)

A recent statement by Pres. Bruce McConkie of the First Council of Seventy is perhaps as accurate a statement of the position taken by the leaders of the Church of Jesus Christ of Latter-day Saints on this matter as any:

"It is quite apparent that groups of Orientals found their way over the Bering Strait and gradually moved southward to mix with the Indian peoples." (*Mormon Doctrine*, p. 31)

It does the Church little credit for any of its members to quarrel with facts. It is the truth which the Church proclaims, whatever may be its source, and once ascertained it must fit into the church concept. Our knowledge of America, north, south and central in pre-Columbian times is most scanty, in spite of all that has been and is being done to write its history. This we know.

The Book of Mormon is a part of that history only, but should not be considered more than that. It is not more the history of all peoples and doings of past ages on the American continents than the Bible is a history of all the peoples and nations of the East. Each covers its own time and provenance and makes no pretense beyond that. . . .

The Book of Mormon attests the presence of the blood of Israel. It is not in the least impugned by extraneous proof that other blood, by other migrations, found this land and mingled with the peoples here.

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^ Spencer W. Kimball "Day of the Lamanite is Dawning," in *Conference Reports* (1962 October), pp. 32-37.

1962^ **Robert Wauchope** *Lost Tribes & Sunken Continents: Myth and Method in the Study*
(non-LDS) **of American Indians**, Chicago, Ill.: The University of Chicago Press,
1962.

On the inside cover we find the following:

This entertaining book reports on a longstanding feud over the ancestry of American Indians, between the anthropologist Ph.D.'s--the "Phuddy Duddies"--and Atlantis, Mu, Kon Tiki, and similar enthusiasts--the "crackpots." . . . Mr. Wauchope surveys popular beliefs and their advocates, such as the Egyptian thoery and Augustus Le Plongeon; Atlantis and Ignatius Donnelly; Mu and James Churchward; the Lost Tribes of Israel; the legends of the Mormon Church; Thor Heyerdahl; and racist beliefs. He also examines the anthropological evidence for belief in the Asiatic origin of American Indians.

This book has a whole chapter (Chapter 4--pp. 50-68) devoted to "Lost Tribes and the Mormons."

1962 **Joseph E. Vincent** "**Some Views on Book of Mormon Geography,**" *Fourteenth Annual Symposium on the Archaeology of the Scriptures*, 1962,
p. 62.

Joseph Vincent objects to the idea that all American Indians are descendants of the Lamanites. He writes:

Many people believe that ALL Indians are Lamanites. I can find nothing in the Book of Mormon to substantiate this in any way. In fact, according to my hasty calculation, every descendant of Lehi would have had to raise between eight and nine children to childbearing age in order to have reached the estimated American Indian population, of North America alone, at the time of the coming of the white man. That does not include the South American Indian nor the Esquimos, as no one can venture a guess at their numbers. Nor does it allow for any loss through illness or disease. . . .

1963^ Marie F. Felt *What It Means to Be a Latter-day Saint* (Teachers Manual). Published by the

Deseret Sunday School Union, Salt Lake City, Utah, 1963.

On page 250 we find the following:

The Book of Mormon is an ancient record " . . . giving an account of the former inhabitants of this [The American] continent, and the source from whence they sprang . . . (Joseph Smith 2:34) . . .

Before his death, Moroni, who survived the destruction of the Nephite nation at the hands of the Lamanites, deposited the record in the Hill Cumorah, where Joseph Smith received it some fourteen centuries later. The victorious Lamanites have lived on throughout their generations as American Indians. The American Indians are of Israelitish descent, belonging to the house of Joseph who was sold into Egypt.

Note* This Sunday School manual was also used in 1966, 1968, 1969-70.

1963^ Marion G. Romney "And the Lamanites Shall Blossom as the Rose," in *Improvement Era*
66 (June 1963): 498-501.

The Lamanites are promised that the covenants made to their fathers will be fulfilled, that a remnant would receive the Book of Mormon, and would associate with other members of the house of Israel in the building of their inheritance in the land of America.

[J.W.M.]

1964 **Paul E. Felt** *The Book of Mormon, the Lamanite, and His Prophetic Destiny*, Provo, Utah:
Brigham Young University Press, 1964.

Contains four lectures given by the author at a conference at BYU on the Indian program of the Church. Lecture one explains the curse of the Lamanites and explains how curses come through disobedience. Lecture two deals with the promised restoration of the Lamanites and their role in building the New Jerusalem. Lecture three discusses statements by church authorities on the Lamanite's role in the building of the New Jerusalem and missionary work among the Lamanites. Lecture four speaks concerning the era when the Lamanites will blossom as a rose (D&C 49:24).

[B.D.]

1964^ **Paul E. Felt** "The Institute of American Indian Studies at Brigham Young University," in
BYU Studies, vol. 6, 1964.

1964 Joseph Fielding Smith *The Progress of Man*, Salt Lake City: Deseret Book Co., 1964, p. 37.

1964^ **John L. Sorenson** **"Is Anthropology 'The Study of Man'?" in *BYU Studies* vol. V**
Num. 2,
1964, pp. 115-124

1965 Spencer W. Kimball "Lamanite Prophecies Fulfilled," Provo, Utah: Brigham Young
University Press, 13 April 1965.

In a devotional address tghе speaker shares personal memorries of his official ecclesiastical involvement with the American Idndian. He reviews the progress they have made, both in joining the Church and in attaining a relatiavely high standard of living. President Kimball cites a number of scriptures and statements of Church leaders that deal with thtre future of hte Lamanites.

[D.M.]

1965^ **Gary D. Hinton** **"This I Believe," in *Improvement Era* 68 (August 1965): pp. 714-15.**

A young man gave a Book of Mormon to his history teacher and told him that the American Indians were descendants of the people in the Book of Mormon.

Source: Matthew D. Parry, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 203.

1965 **Dean O. Larsen** ***American Indians Today***, Provo: Brigham Young University Press, 1965)

1965 **S. Lyman Tyler** ***Modern Results of the Lamanite Dispersion: The Indians of the Americas,***
Provo: Brigham Young University Press, 1965.

1966^ Bruce R. McConkie "Adam-ondi-Ahman," in Mormon Doctrine, Salt Lake City: Bookcraft,
(i.o.) 1966, p. 21

"Adam-ondi-Ahman" See Adam, Ahman, Garden of Eden, Millennium, Second Coming of Christ, Signs of the Times." Adam was the first man of all men; Ahman is one of the names by which God was known to Adam. Adam-ondi-Ahman, a name carried over from the pure Adamic language into English, is one for which we have not been given a revealed, literal translation. As near as we can judge--and this view comes down from the early brethren who associated with the Prophet Joseph Smith; who was the first one to use the name in this dispensation--Adam-ondi-Ahman means the place or land of God where Adam dwelt.

Apparently the area included was a large one; at least, the revelations speak of the land, the valley, and the mountains of Adam-ondi-Ahman. They tell us that Christ himself "established the foundations of Adam-ondi-Ahman" (D. & C. 78:15-16) and that it included the place now known as Spring Hill, Daviess County, Missouri. (D. & C. 116)

The early brethren of this dispensation taught that the Garden of Eden was located in what is known to us as the land of Zion, an area for which Jackson County, Missouri, is the center place. In our popular Latter-day Saint hymn which begins, "Glorious things are sung of Zion, Enoch's city seen of old,," we find William W. Phelps preserving the doctrine that "In Adam-ondi-Ahman, Zion rose where Eden was." And in another hymn, written by the same author in the days of the Prophet Joseph Smith, we find these expressions: "This earth was once a garden place . . . In Adam-ondi-Ahman . . .

Note* Not ALL of the Brethren taught that Adam-ondi-Ahman was the Garden of Eden. We find the following in an address by Orson Pratt, delivered at the Tabernacle, Salt Lake City, Sunday Morning, October 11, 1874:

This explains the reason why our father Adam comes as the Ancient of days with all these numerous hosts, and organized them according to the records of the book, every man in his place, preparatory to the coming of the Son of Man to receive the kingdom . . . Where will this great conference take place? . . . It will be on one of the last places of residence of our father Adam here on the earth, and it is called by revelation Adam-ondi-ahman, which, being interpreted, means the valley of God where Adam dwelt, the words belonging to the language which was spoken by the children of men before the confusion took place at Babel. In that valley Adam called together Seth, Enos, Cainan, Mahalaleel, Jared, Enoch;, Methusaleh and all the high Priests and righteous of these descendants for some seven or eight generations. Three years before his death he there stood up, being bowed with age, and preached to that vast assembly of people, and pronounced upon them this great and last patriarchal blessing . . . Where was that valley in which that grand patriarchal gathering was held? It was about fifty, sixty or seventy miles north of Jackson County, Missouri, where the Zion of the latter days will be built. Where the garden of Eden was is not fully revealed; where Adam eat the forbidden fruit is not revealed so far as I know, that is, the particular location on the earth, no revelation informs us where he passed the first few centuries of his life . . . there was not Atlantic Ocean in those days rolling between the eastern and western continents, they could gather together by land from Asia, Africa and Europe. In those days the earth was not divided as it was after the flood, in the days of Peleg. (*Journal of Discourses*, 26 vols. London: Latter-day Saints' Book Depot, 1854-1866, vol. 17: p. 188)

1966^ Bruce R. McConkie "American Indians," in *Mormon Doctrine*, pp. 32-33

(i.o.)

When Columbus discovered America, the native inhabitants, the American Indians as they were soon to be designated, were a people of mixed blood and origin. Chiefly they were Lamanites, but such remnants of the Nephite nation as had not been destroyed had, of course, mingled with the Lamanites. . . . Thus the Indians were Jews by nationality (D&C 57:4), their forefathers having come out from Jerusalem, from the kingdom of Judah (2 Ne. 33:8-10) Thus also they were of the House of Israel. . . .

The American Indian, however, as Columbus found them also had other blood than that of Israel in their veins. It is possible that isolated remnants of the Jaredites may have lived through the period of destruction in which millions of their fellows perished. It is quite apparent that groups of orientals found their way over the Bering Strait and gradually moved southward to mix with the Indian peoples. We have records of a colony of Scandinavians attempting to set up a settlement in America some 500 years before Columbus. There are archaeological indications that an unspecified number of groups of people probably found their way from the old to the new world in pre-Columbian times. Out of all these groups would have come the American Indians as they were discovered in the 15th century.

Since the days of the Spanish conquests and colonizations of Mexico and South America, there has been further dilution of the pure Lamanitish blood. But with it all, for the great majority of the descendants of the original inhabitants of the Western Hemisphere, the dominant blood lineage is that of Israel. The Indians are repeatedly called Lamanites in the revelations to the Prophet, and the promise is that in due course they "shall blossom as the rose" (D.&C. 49:24), that is, become again a white and delightsome people as were their ancestors a great many generations ago.

1967 **Paul E. Felt** "**Lamanite Israel Today--BYU's Unique Challenge,**" in *Understanding American Israel*, edited by Glen L. Pearson, Mildred Hardy, Claude B. Duerden, Paul E. Felt, pp. 45-63. Provo, Utah: Brigham Young University Extension Office, 1967.

Discusses the importance of bringing the gospel to the Lamanites and explains several Indian programs, including the Indian Education Program of Brigham Young University.

[B.D.]

1967^ **Derek Dixon** "**A Man Who Knew,**" in *Improvement Era* 70 (March 1967): 16.

Edward King or Viscount Kingsborough, author of a nine-volume work *The Antiquities of Mexico*, believed that the ancient Americans were members of the house of Israel and at some time in their history they had been visited by Jesus Christ.

1967 Jerald and Sandra Tanner *The Case Against Mormonism* 3 vols. Salt Lake City: Utah Lighthouse Ministry, 1967, 1968, 1971.

These volumes repeat much of the material found in the Tanners' *Mormonism: Shadow or Reality*. Volume 2 deals entirely with the Book of Mormon. Over 400 parallels between verses in the New Testament and the Book of Mormon are given. Contains a discussion of theories regarding the Hebrew origin of the American Indians that were common in the days of Joseph Smith. The authors believe that the Book of Mormon is a product of Joseph Smith's environment.

Source: [M.R.]

1967 Max W. Craner "The Lamanites," (1967), (Collection: Cheesman)

1967 Robert W. Eliason "The American Indian--History Promised Redemption as a Remnant of Israel," (1967) (Collection: Cheesman)

1967 Spencer W. Kimball "The Lamanites: Their Burden--Our Burden," BYU (4/25/67)

Through the centuries of movements, discovery, exploration, settlement, and colonization of the people of this land, it is not impossible that there could have seeped across the Bering Strait a little Oriental blood, as claimed by some people, and possibly a little Norse blood may have crossed the North Atlantic. *But, basically, these Lamanites, including the Indians, are the descendants of Lehi* who left Jerusalem six hundred years before Christ.

Source: *The Teachings of Spencer W. Kimball*, edited by Edward L. Kimball, Salt Lake City: Bookcraft, 1982, p. 598.

1968[^]
The

Scriptures of The Church of Jesus Christ of Latter-day Saints, For the Sunday Schools of

Church of Jesus Christ of Latter-day Saints. Published by the Deseret Sunday School Union, Salt Lake City, Utah, 1968.

In Chapter 21, "The Book of Mormon (What it is and what it is not)," we find the following:

The Book of Mormon is not what many people--including some Latter-day Saints--think it is. If a person from School should ask you: *What is the Book of Mormon?* How would you answer him [in] a way that would lead him to read the book with the best possible perspective? It is this writer's experience that most Latter-day Saints, when asked the above question answer "The Book of Mormon is the history of the American Indians." This well-intended answer is not accurate and is misleading. Let us see what the Book of Mormon really is in order to be able to read it with understanding and in order to lead others to a fair and honest appraisal.

The Book of Mormon does not purport to be a history of the American Indian. It never uses the word "Indian," nor refers to the native Americans as a group or as a whole, although the title page refers to it as a "record of . . . the Lamanites" and says that it is "written to" them. Rather it is a record of three small colonies who came to the Western Hemisphere separately: the Jaredites, the Lehi colony, and the Mulekites.

The Jaredites came from the Near East several millennia B.C., became a sizeable people in the New World, and destroyed themselves in civil war sometime between about 585 and [] B.C. Their last known survivor, Coriantumr, was found by the Mulekites. . . .

The Book of Mormon is almost entirely the story of the two nations, written by Nephite authors, and covers the period of about 600 B.C. to 421 A.D., when the Nephites were destroyed to a man by the Lamanites.

The third colony mentioned in the Book of Mormon is that of Mulek. . . .

Let us repeat: The Book of Mormon is a record of these three peoples, not a history of everyone who has come or may have come to the American Continent from the beginning of time down to the time of Columbus. Except for the Jaredite records, what may have taken place on the Western Hemisphere before the main Book of Mormon story began circa 600 B.C., or after it ended in 421 A.D., or even between those dates outside the Book of Mormon story, we do not know. Other people may have come to the Americas by way of Europe, or from the isles of the Pacific. In fact, there is much evidence to confirm this possibility. The Book of Mormon reports only its own history; it does not purport to be a history of all pre-Columbian Americans.

We have spent sometime belaboring this point because we think it is significant. Anthropologists who study American culture relate much of this culture to the Far East. They may be right, but if so, this does not negate the Book of Mormon account.

In their well-intended desire to prove the Book of Mormon true, many Mormon writers have tried to prove this book authentic by making references to the numerous ruins and artifacts found in Mexico, Central America, and South America. If there were other peoples who came to this continent besides the three Book of Mormon colonies, how does one know whose ruins any given ones are? Just which of the American Indians are Lamanites, or even pure Lamanites, no man knows.

The Church *does* believe, on the basis of both Book of Mormon promises and Doctrine and Covenants revelations, that Lamanite blood--and Nephite for that matter--is found among the American Indians. To what extent and degree, we do not know.

Another Misconception

It is not only inaccurate and unfair to call the Book of Mormon the history of the American Indian; it is equally misleading to present it as a history book. The Book of Mormon does contain history and has a rather complex historical thread which holds the account together, giving it continuity. However, the Book of Mormon was not written as secular history and is not history in any technical or current sense of the word. . . .

Summary

The Book of Mormon is an abridged religious record of three peoples who came to the American Continent: the Jaredites, the Lehi colony, and the Mulekites. It does not purport to be a history of all pre-Columbian inhabitants of the Americas. Moreover, it is not history in the conventional secular meaning of the word, but a religious record of the Jaredites and the two later colonies, and should be read with this in mind. [pp. 112-116]

Note* This Sunday School manual was used in 1968-69, 1969-70, 1971-72, 1973-74.

1968^ Richard O. Cowan "Who Are the Lamanites?" in the *Instructor* 103, May 1968, p. 211

The history of the term Lamanite is traced through the scriptures. "The 'Lamanite' nation, which was preserved, included descendants not only of Laman and Lemuel, but also of Nephi and his righteous brethren." A helpful chart shows the intermingling of family lines.

[B.W.J.]

1968 Timothy D. Bucci *Jew and the American Indian*, SLC: Church of Jesus Christ of Latter-day Saints, 1968, 36 pp.

1969^ Max B. Elliott "Hand in Hand," in *The Instructor*, January 1969, pp. 30-31.

196? Milton R. Hunter "History of Ancient Americans," in *Conference Reports* (196? April), p. 136.

1969^ *Family Relations Class* (Teachers Supplement for Family Home Evening Manual 1969-70),

For the Sunday Schools of The Church of Jesus Christ of Latter-day Saints. Published by the Deseret Sunday School Union, Salt Lake City, Utah, 1969.

On page 1 we find:

The Book of Mormon provides many blessings by giving us:

1. A record of an ancient people who were progenitors of the American Indian. . . .

Note* This manual would be used in the years 1969-70, 1979-80.

1970[^] *Living Truths from the Book of Mormon* Published by the Deseret Sunday School Union of the Church of Jesus Christ of Latter-day Saints. Printed in USA, 1970.

On page 39 we find the following under "The Lamanites":

The Lamanites clashed with the Nephites in the final carnage which resulted in a Lamanite victory and the end of Nephite civilization. (Mormon. 8:2) The descendants of these Lamanties afterwards divided into tribes, developed along various cultural lines, and are represented among the American Indians.

Note* This supplement was used in 1970-71 and 1972-73.

1970 J. Edwin Baird, compl. "Indians," (1970), 7 pp.

**1970 LeGrand Richards "The Lamanites, A People of Promise," in *BYUSY*
February 24, 1970, Provo, Utah: BYU Press.**

The promises of the Book of Mormon found in Alma and 2 Nephi and being fulfilled and the Lamanites are bearing witness of its truthfulness.

[J.W.M.]

1970 Arturo De Hoyos *The Old and the Modern Lamanite*, Provo, Utah: Institute of the American Indian Services and Research, 1970.

The term *Lamanite* applies to the native inhabitants (the Indians) of the American continent, the Eskimos, the Samoans of the Pacific Islanders, and other groups.

[B.D.]

1970[^] Robert N. Hullinger "The Lost Tribes of Israel and the Book of Mormon," in *The Lutheran Quarterly* 22 (August 1970): 319-29.

Tells about Ethan Smith and his interest in writing the *View of the Hebrews*. "Joseph Smith adapted the Indian-Israelite theory for his American Scripture. He made the Indian descendants of only one Israelite tribe--Joseph." Joseph Smith produced the Book of Mormon to prove the existence of God and other theological propositions against popular skepticism.

Source: [D.M.]

1970[^] Milton R. Hunter *Great Civilizations and the Book of Mormon: Archaeology and the Book of Mormon*, Vol. 3, SLC: Bookcraft, 1970.

On the title page we find the author listed as "Milton R. Hunter, Ph.D. of the first Council of the Seventy, The Church of Jesus Christ of Latter-Day Saints.

Preface [p. 12-29]

The purpose of this book is to make available to the public many choice photographs of the major archaeological site in Central America and Southern Mexico. . . .

The people who erected the archaeological structures shown in this book are known by scholars as Olmec, Maya, Toltec, Totonac, and Teotihuancos.

The Book of Mormon proclaims that colonists came to America from the Tower of Babel and that their descendants became a great nation known as Jaredites. Also, other colonists, called Nephites, came from Jerusalem in 600 B.C. and they thrived as a great nation until 421 A.D. A third group, known as Mulekites, left Jerusalem twelve years after the Nephite forefathers left. About 200 B.C. the Mulekites merged with the Nephite nation.

In 1955, professors from the University of California radiocarbon-dated the Olmec site of La Venta from 800 B.C. to 400 B.C.

In 1966-67, Dr. Michael D. Coe, Chairman of the Archaeology Department of Yale University, and his crew, excavated the Olmec sites of San Lorenzo and Tenochtitlan. They made radiocarbon datings which showed settlers were there from 1250 B.C. to 900 B.C. Thus, the Olmec culture seems to correlate with the Jaredite civilization.

In 1956, the University of Pennsylvania began an eleven-year project of excavating Tikal. Their reports and radiocarbon datings place Tikal as early as 600 B.C., or at the time of the arrival of the Nephites in the New World.

This volume expresses my personal views and findings. While I assume the complete responsibility for its contents, I am deeply indebted to many people for their helpful suggestions and assistance.

I extend appreciation to Elders Howard W. Hunter and Alvin R. Dyer for carefully reading the manuscript before the book was published. . . .

Ancient American Civilizations [pp 15-29]

There were hundreds of different tribes of Indians living throughout the Western Hemisphere when the white colonizers first arrived. The rather highly cultured Incas of Peru, the Maya of Guatemala and Mexico, and the Aztecs of Mexico contrasted to some very barbaric tribes of the Amazon jungles and to Indians having extremely low cultures who lived in other localities in South America, Mexico, and North America. They spoke many different languages and thousands of different dialects.

The big questions that puzzled archaeologists, anthropologists, and historians--are: "Where did the Indians originate? Were they indigenous to America or did they migrate from some other land? Did they come from the Near East or from China?" Numerous theories have been offered to account for their origin.

There is only one authoritative historical account, however, of the principal ancestors of the American Indians. It was written by these early peoples themselves. It is found in a book known as *The Book of Mormon*. . . .

When *The Book of Mormon* came from the press, the claim was generally made in the United States that there had never been any great civilizations in America. The Indians were looked upon by most people as a savage group who went nearly naked, painted their bodies, took human scalps, and offered human sacrifices. . . .

In direct opposition to the generally accepted belief that there had never been any significant cultures in America, *The Book of Mormon* made the claim that three great civilizations had flourished in the western hemisphere since the flood and the building of the Tower of Babel. . . .

The second great civilization to inhabit ancient America which *The Book of Mormon* tells us about is the Nephite. . . . Not long after these people left Jerusalem, Nephi took over the leadership as the prophet of God. After arriving in America and after Father Lehi's death, they split into two groups. Sam, Jacob, Joseph, Zoram, and the sisters of Nephi followed Nephi and were called Nephites. Lemuel and the sons of Ishmael stayed with Laman and were known as Lamanites. A dark skin came over the Lamanites and their descendants, a fact which accounts for the bronze color of the American Indians today. . . .

John Lloyd Stephens [the father of Mayan archaeology] made a very significant statement regarding the great civilizations of ancient America. To quote:

. . . America, say historians, was peopled by savages; but savages never reared these structures, savages never carved these stones. When we asked the Indians who made them, their dull answer was "Quien sabe? (Who knows?)."

. . . Since the time Stephens wrote his books, archaeology has grown in the Americas. There are archaeology or anthropology departments in most of the universities throughout the United States, Mexico, and South America. . . . Therefore, from the time *The Book of Mormon* came from the press, the viewpoint generally held has changed, as Stephens pointed out, from the concept that "America was peopled by savages" to the present concept that many great cultures have existed in the past in ancient America. This is in agreement with *The Book of Mormon* statements.

Origin of American Indians [pp. 212-214]

The Book of Mormon, which gives to the world the story of the inhabitants of the ancient Americas, is a definite answer regarding the question of origin of the American Indians. No theories of scholars nor any book other than *The Book of Mormon* can speak with authority on this subject, because the actual people who participated in the events gave us the information. Thus, what *The Book of Mormon* tells us regarding the origin of the American Indian is fact--not theory. It is truth--not fancy.

One of the principal purposes Jesus Christ had in 600 B.C. in commanding Nephi to write, and also in instructing all his prophet-successors throughout the thousand-year period of Nephite history to be diligent in this work, was to give to the world in our day the knowledge of these ancient Americans. The Savior wanted us to know the true origin of the American Indian. He wanted the world to know that the Indians are Israelites, descendants of the Lamanites, and that their ancestors came from Jerusalem. . . .

Where could scholars who are anxious to learn the truth use a more scientific or scholarly approach than to go to the records of the very people they are studying for the information they are seeking? In other words, if honest scholars and honest seekers after truth are searching to learn the origin of the American Indians, wisdom dictates that they go to the history written by the ancestors of these people to see what they have said about their own origin. Is there such a history? Yes, there is--*The Book of Mormon*. It has the distinction of being the only true history of the ancient Americans written by themselves. That book calls the ancestors of the American Indians "Lamanites."

There have been numerous theories presented by different writers regarding the origin of the American Indians. Perhaps the most popular theory which has been advocated by the largest number of scholars is the Oriental theory. That theory maintains that perhaps 30,000 years ago groups of people trickled over the Bering Strait and settled the Americas. The weakness of the theory is its lack of evidence.

It is known, however, that other groups of people besides the Book of Mormon peoples did come to the New World after the close of the Nephite period and before the arrival of Columbus. In one of the *Year Books* or *Annals* of the Chinese Emperors, the claim is made that a Buddhist monk named Hwei-Shin and his companions "returned to China in the year 499 A.D. from a long journey to the East." From the description of what Hwei-Shin and his companions saw in that distant land, historians claim that they visited the valley of Mexico and returned to China. Since they came to America and returned to China, others could have come from China to the New World, married Lamanites, and remained. But the Chinese were "late-comers" to the American scene, and the Lamanites were in existence long before their arrival.

Leif Ericsson and other Norsemen from Iceland came to the eastern coast of the United States about 1000 A.D. They came by way of Greenland and returned to Iceland. Who knows whether or not other groups of Norsemen came and colonized? Also, Welshmen and Phoenicians and others are credited with having come to the New World before Columbus.

It is interesting to note, however, that we have no historical data to sustain any facts that show that any of these peoples colonized ancient America before 499 A.D. except the three groups mentioned

in *The Book of Mormon*. If the Nephites had seen other peoples in ancient America their writers would probably have mentioned that fact, since their historians immediately recorded the discovery of the Jaredites and the Mulekites. There seem to be two logical and true conclusions at which we can arrive: first, the Lamanites were the progenitors of the American Indians; second, after the close of *The Book of Mormon* period, people from various other parts of the world came to the New World and intermingled their posterity with those of the Nephite-Lamanites. The result of this mixture of races is the American Indian of today.

1970 John H. Wittorf, ed. "Joseph Smith and the Prehistoric Mound-Builders of Eastern North America,"

in *Newsletter of the SEHA* 123 (October 1970): pp. 1-9.

Shows that Joseph Smith **never** made a conclusive statement supporting the belief that mounds and the mound builders of Northeastern America represent the remains of Book of Mormon lands or peoples. Discusses the Enon mound, Zelph mound, Adena and Hopewell cultures, and the Kinderhook plates.

Source: Brian Dickman, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 585.

1970[^] Mark E. Petersen "Origin and Plight of Indians," in *Conference Reports* (1970 October), p. 138.

1970[^] **Ross T. Christensen** "**Renewed Latter day Saint Interest in The Phoenicians,**" in Improvement Era, October 1970, pp. 12-15

1970 **Larry D. Bunkall** "**Light and Dark Skin,**" (1970) (Collection: Cheesman)

1970 **David Earl Perry** "**White Lamanites Before and After Columbus,**" (1970)
(Collection: Cheesman)

1971 **Marion G. Romney** "**The Role of the Indian,**" in *BYUSY*, 15 February 15, 1971, Provo,

Utah. Also in *Book of Mormon Talks by General Authorities*, Provo,
Utah: FARMS, 1990, pp. 190-197.

Discusses the establishment of Zion on the American Continent. The descendants of Joseph, through the lineage of Lehi, will be the builders of Zion with the assistance of the Gentiles. Several Book of Mormon scriptures show the role of the Lamanites in building Zion.

[B.D.]

1971 Spencer W. Kimball "Of Royal Blood," Lamanite Youth Conference (4/24/71); *Ensign*,
July 1971, 7.

The term Lamanite includes all Indians and Indian mixtures, such as the Polynesians, the Guatemalans, the Peruvians, as well as the Sioux, the Apache, the Mohawk, the Navajo, and others. It is a large group of great people. . . .

Source: *The Teachings of Spencer W. Kimball*, edited by Edward L. Kimball, Salt Lake City: Bookcraft, 1982, p. 596.

1971 **Geoffrey Ashe, et. al.** **"The Book of Mormon and the American Indians," in *The Quest for America*,**
8-9. New York: Praeger Publishers, 1971

Notes that the Book of Mormon is an American religious source that identifies the Israelite lineage of the American Indians. Claims that the book's assertions are unverifiable.

Source: [D.M.]

1971^ **Zula C. Brinkerhoff** **God's Chosen People of America**, Salt Lake City: Publisher's
Press,
1971

A 260-page book containing personal stories, legends, traditions, religious beliefs, prophecies and predictions of the Indian people, primarily of North America (The United States). After hardly no mention of the Book of Mormon in the book, there is a tie-in with the Book of Mormon at the end. On page 249 Zula Brinkerhoff writes:

The Book of Mormon contains the history of the American Indians just as the Old Testament contains the history of the Jewish nation. The Indian people are called Lamanites in the Book of Mormon. She then goes on to quote a number of verses in the Book of Mormon concerning the Lamanites in the last days along with some commentary and stories. (Alma 26:1-7; 23:6-7; Ether 13:7-12; Helaman 15:12,13; 3 Nephi 16:8-12)

1972^ Howard Pearson "Answers in Book of Mormon," *Church News* 42 (22 April 1972): p. 12.

The Book of Mormon provides answers concerning the origin of the early inhabitants of America.

Source: Matthew D. Parry, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 360.

1972 Guillermo Garmendia (Untitled talk) in *The Official Report of the First Mexico and Central*

America Area General Conference of the Church of Jesus Christ of Latter-day Saints, August 1972, pp. 38-41. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1972.

Members of the Church with Lamanite heritage recall the origin and lineage of their progenitors. Inhabitants of the Huasteca area, which now constitutes the recently organized Tampico stake, were descendants of the Olmecas and the Maya-Quiche Indians. Great promises have been made to the Lamanite people (1 Nephi 2:18-20; Ether 1:38-43; Enos 1, 3-5, 15-18; 2 Nephi 1:6, 9, 10, 20).

[J.W.M.]

1972^ Harold Brown "What Is a Lamanite?" in *The Ensign*, September 1972, pp. 62-63

1973 Bruce R. McConkie "Scattering and Gathering of Israel.," in *Proceedings of the Mexico and Central America Area Conference, August 1972.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973.

The Book of Mormon contains a number of teachings regarding the scattering and gathering of Israel.

Source: [G.A.]

1973^ **Franklin J. Harris III** "**Ancient America: Native Accounts of Their Origins,**"
(Manuscript)
108 pages

1974 **John A. Price** "**The Book of Mormon vs. Anthropological Prehistory,**" in *The Indian Historian* 7 (Summer 1974): 35-40.

The Book of Mormon reflects common theories of the Hebrew origin of the Indian that were well known in the early nineteenth century. Many claims of the Book of Mormon are unsupported by evidence. Anachronisms are found in the Book of Mormon--the pre-Columbian presence of wheat, barley, domesticated animals, horses, and the use of the plow. *View of the Hebrews* may have been the source of the Book of Mormon.

Source: [M.R.]

1974^ **George Weiner** "**America's Jewish Braves,**" in *Mankind*. Vol. 4, Number 9 (October 1974).
(Non-LDS) Published bi-monthly by Mankind Publishing Company, Los Angeles, California, pp. 56-65.

George Weiner writes:

In 1644 a Jewish adventurer arrived in Amsterdam with news so startling that the furore he created quickly swept the Christian world and was not to subside for nearly three centuries.

"I have," Antonio de Montezinos told the synagogue elders, "discovered the Lost Tribes of Israel in Peru."

Since this discovery, if true, meant that the second coming of Christ was now at hand, almost every pious explorer of the New World began to see Semitic faces among the aborigines and hundreds of books found their way into European and American literature "proving" that the American Indians were Jews. . . . [p. 56]

Because many scriptural prophecies foretell the return of Israel to the Holy Land (e.g., Ezekiel 37), the whereabouts of the Lost Ten Tribes has always been a matter of grave concern to believers in the literal interpretation of the Bible. Obviously, if the Lost Tribes were extinct, literal fulfillment of the prophecies would be impossible. Therefore, it must follow that the Lost Tribes are living somewhere under another name.

With this assumption in mind, century after century has been countless attempts to penetrate the disguise of elusive Ten Tribes of Israel. The results have constituted some of the most remarkable curiosities of world literature.

At one time or another zealous Millennarians have uncovered the missing Hebrews among such exotic Jewish peoples as the Bene-Israel of India, the Falashas of Ethiopia, the Yemenites, the Karaites of Russia, and the Dagestan Jews of the Caucasus, as well as among such unlikely prospects as the Masai of East Africa, the Australian aborigines, and both the Nestorian Christians and the Yezidi devil-worshippers of Mesopotamia.

They have been discovered in China, in Japan, in the Sahara. It has been "proven" that the high-caste Hindus and all Buddhists are descendants of the Scythians, who were in turn the Lost Ten Tribes. And there are still those who hold that the English people are in reality the posterity of the lost Tribes and that the British throne is occupied by a lineal descendant of King David!

When the fierce Tatars swept down on central Europe during the thirteenth century, the belief became widespread that the Mongolian horsemen were actually the Ten Tribes of Israel and that the Jews of Europe were in league with them, secretly furnishing them with arms and information. And many maps of the fifteenth century show the dwelling-place of the Ten Tribes behind the mountains in the far northeast of Europe, next to the hordes of "Gog and Magog" with whom they were said to have been shut up there until the end of days when they would all break out to fight for "Antichrist" in his last desperate struggle. . . . [p. 57]

In the New World, from the very moment of its discovery, Spanish explorers and priests began to see an affinity between the Indians and the Jews. Francisco Lopez de Gomara, one of the earliest historians of new Spain, wrote: "They [the Indians] are all very like Jews, in appearance and voice, for they have large noses and speak through the throat." [1554, "*La historia general de las Indias: contodos los descubrimientos, y cosas notables que han acaescido enellas, dende que se ganaron hasta agora*" **FIND!!!**] And Gregorio Garcia, a Dominican missionary who spent twelve years among the Indians, summed up the views of at least a dozen historians who preceded him: "Many have supposed, and the Spaniards who reside in the Indies believe, that the Indians proceed from the Ten Tribes. . . . This opinion is grounded on the disposition, nature and customs of the Indians, which they found very similar to those of the Hebrews; and although some learned men are uninclined to assent to such a belief, I nevertheless have bestowed great diligence upon the verification of this Truth."

However, identification of the Indians as Jews was very disconcerting to the Spanish government which, through the Inquisition, was doing everything in its power to expunge Judaism from the face of the Earth. Those writers who espoused the Jewish-Indian theory were persecuted and even imprisoned, and their works were confiscated and suppressed. One such was Bartolome' de Las Casas, a Dominican missionary who, "firmly persuaded that the Indians were descended from the Hebrews." [SOURCE?] spent thirty-two years writing a monumental history of the New World that was suppressed and kept from publication for more than 300 years. Another was Bernardino de Sahagun, a Franciscan missionary who

spent sixty years among the Mexican Indians. His voluminous history of New Spain, confiscated while in progress with the admonition "to write nothing to prove that the Hebrews had colonized the new world," [SOURCE?] was not to see print for nearly 250 years. Still others, like the Italian antiquarian Lorenzo Boturini Benaduci [BOOK TITLE?], were ignominiously sent to Spain in chains for writing on this interdicted theme.

"It is very evident," wrote Mrs. Barbara Anne Simon in her *The Ten Tribes of Israel Historically Identified With the Aborigines of the Western Hemisphere*. London, 1836), "that everything in Mexico, calculated to draw attention to the ancient history of the country, more especially if connected with religious recollections, was carefully removed from notice, immediately after the conquest. Pieces of sculpture were mutilated or buried, -paintings were burned, -temples and edifices, which from their size, it was impossible to destroy, were suffered to fall into oblivion. . . ."

As we have seen, then, the idea that the Lost Ten Tribes were in America was not new with Antonio de Montezinos; Spanish scholars had been giving it serious consideration for nearly a century and a half. But whereas most of their written testimony had been kept from general currency by stringent censorship, Montezinos was perhaps the first to bring unexpurgated eye-witness testimony to the freer air of the non-Spanish world, thus giving the Lost Ten Tribes in America theory its first real impetus in Europe and consequently in North America. [p. 58]

Two and one-half years earlier while traveling in the province of Quito, so Montezinos had declared under oath, he befriended an Indian named Francis Cazicus. Sharing confidences, each man revealed to the other that he was a secret Jew-a fact that could mean certain death in a Spanish-dominated land. Then, deciding to let Montezinos in on an even greater secret, Francis led him on a clandestine wee-long trek into the Peruvian wilds. Finally, they came to a river where the Indian signaled. In a little while three white men and a woman set out in a boat from the opposite shore to meet them, warily spoke with Francis in a language that Montezinos did not understand, then hurried back to the other side.

The two men made camp and waited. Finally, several other white men crossed the river. Cautiously approaching Montezinos, they addressed him in Hebrew, giving voice to Judaism's most important prayer and affirmation of faith: "Hear, O Israel, the Lord is our God: the Lord is One." Then, refusing to say much more or to permit Montezinos to cross the river with them, they left. For the next three days, they and others kept coming until the traveler had seen and talked to some 300 persons, all of whom continued to say little more in his presence than the "Hear, O Israel" prayer, leaving it up to the Indian Francis to explain their plight.

These white men and women, Francis told Montezinos, were the sons of Israel, brought to that place by the providence of God. At first the Indians had warred upon them, but now they lived at peace with one another. Moreover, the Indians now secretly practiced Judaism too, having learned it from the Hebrews.

Implausible as this story might seem to the present-day reader, it was believable enough by seventeenth century standards. Furthermore there was one even more important factor in making Montezinos's report credible-he had an audience that had much to gain by believing the story.

Menasseh ben Israel, Chief Rabbi of Amsterdam, had long been desirous of gaining the readmission of the Jews to the British Isles, from which they had been banished three and one-half centuries earlier. A scholar with an international reputation, Menasseh corresponded freely with the most prominent Jewish and gentile liberals and philosophers of western and northern Europe. In common with many Christian mystics, Menasseh subscribed to the belief that the Messiah would come only after the entire world was inhabited by the descendants of Israel. The existence of the Lost Tribes in America, as testified to by Montezinos, meant that the Messianic era was that much closer. Since Menasseh now believed that there were Jews in every land on Earth, only England remained to be inhabited by Jews in order for the biblical prophecies of their scattering to the very ends of the earth to be fulfilled.

With this end in view, his famous book *The Hope of Israel*, based on Montezinos's affidavit and dedicated to the English parliament, made its appearance in 1650.

Oliver Cromwell, who was ruling over England at the time, had long been casting a covetous eye on the Dutch domination of the seas. Convinced that the Jewish merchants of Holland had played a key role

in making that tiny country the commercial power of the world. Cromwell was more than eager to bring about their admission to England. Furthermore, Cromwell had his other eye on the Spanish empire in America. He knew that the Jews had trading connections in the West Indies that he felt could do much to stimulate English trade on the Spanish Main and aid in the economic and political penetration of the West Indies. Inveterate enemies of Spain and Portugal because of their persecution under the Inquisition, the Jews appeared to be logical allies of anyone who dreamed of annexing the Spanish-American domain. [p. 59]

With these views in mind, Cromwell took two steps toward cutting into the Dutch monopoly of the sea trade. First was the passing of the Navigation Act of 1651, requiring that trade with Asia, Africa, and America be conducted only in English ships and that European goods be imported into England only in English vessels whose crews were at least half English or else in vessels of the producing nation. Next, in 1652, he invited Rabbi Menasseh ben Israel to visit him for the purpose of discussing the possibility of Jewish resettlement in England—a country that heretofore had been far less hospitable to Jews than even Portugal and Spain. In all due fairness to Cromwell it is not unreasonable to assume that, aside from his economic aspirations, his overture to the Jews must have been no less motivated by his religious beliefs; for as a deeply devout Puritan, he too undoubtedly had a strong desire to see scriptural prophecy come true.

Menasseh, however, was not able to take advantage of this invitation from Cromwell until 1655, because in 1652 the bitter commercial rivalry between England and Holland flared into a naval war that was to last two years. But finally, with the differences between the two nations settled, the Rabbi crossed the channel armed with an English translation [**published???**] of his book and together with the Lord Protector went about the business of persuading the English people that it was essential to allow Jews to take up residence in England in order to bring about the coming of the Messiah.

While Menasseh ben Israel was still at work on his own book. Thomas Thorowgood, a member of the Westminster Assembly of Divines, had begun to compile a treatise based upon the conjectures of the early Spanish missionaries to the New World showing that the American Indians were the Lost Tribes. Deeply interested in the missionary efforts in Massachusetts of the famous "Apostle of the Indians," John Eliot, Thorowgood saw in the American-Ten Tribes theory an opportunity to get the public to provide funds for the support of the mission.

His friend and fellow Westminster Assemblyman, John Durie, had become interested in Thorowgood's manuscript and was trying to help him get it published. A few years earlier, while in Amsterdam, Durie had met Menasseh ben Israel and had heard the story of Montezinos. So in the fall of 1649 he wrote to the Rabbi requesting a copy of Montezinos's affidavit for incorporation into Thorowgood's forthcoming book. Despite his own more important plans for the story, the affable Rabbi quickly replied. The result was that both books, Menasseh's in Spanish and Thorowgood's *Jews in America* in English, gave to the world the story of Montezinos's revelation in the same year [1650??].

John Eliot, the beneficiary of Thorowgood's efforts, was one of the first North Americans to embrace the theory of the American Indians being the Lost Tribes of Israel, and it served as a great source of inspiration to him in his evangelistic endeavors. Although he had come to America in 1631, it was not until 1646 that he first began his life work of preaching to the Indians. By 1649 his efforts had met with such success that the Society for Propagation of the Gospel in New-England was formed in the mother country to support him in his work. With complete disregard for privation or exposure to the harsh New England climate, he trudged continually from place to place, preaching to the natives. At Natick, Massachusetts, he founded a self-governing community of "praying Indians," and by 1674 he had organized thirteen more of these Indian towns as well as having trained twenty-four Indian preachers to aid him in his work.

Cotton Mather, who would have none of the Jewish-Indian theory, preferring to consider that the Scythians were the progenitors of the Indians, described in his *Magnalia Christi Americana* how Eliot felt about "our *Indians* " as "the posterity of the dispersed and rejected Israelites." [p. 60]

Eliot saw, Mather wrote with tongue in cheek, "some learned men looking for the lost Israelites among the Indians in America, and counting that they had *thorow-good* reasons for doing so, Menasseh ben Israel be to back them. He saw likewise the judgments threatened unto the Israelites of old, strangely fulfilled upon our Indians. . . . Being upon such as these accounts not unwilling, if it were possible, to have the Indians found Israelites, they were, you may be sure, not a whit the less 'beloved for their (supposed) father's sake;' and the fatigues of his travails went on the more cheerfully, or at least the more hopefully, because of such possibilities."

In 1775 appeared a milestone in Jewish-Indian literature that did for the Lost Tribes theory in the eighteenth century what Thorowgood and Menasseh ben Israel had done for it in the previous one. This was *The History of the American Indians* by James Adair, pioneer Indian trader who virtually lived as an Indian for at least thirty-four years of his life and whose careful account of Indian customs and manners is still said to be of value as an ethnological source book. But the sole object of writing this work, according to Adair himself, was to trace the origin of the Indians to the Lost Tribes of Israel.

Who Adair was or where he came from is a mystery that remains unanswered. In a misguided and meaningless effort to add stature to his work, subsequent admirers of Adair have fabricated a genealogy that makes him out to be an Irish or English nobleman. But all that is actually known of his life falls within the period that he spent among the Indian tribes of the southeast and derives solely from his book, plus perhaps a brief mention or tow in contemporary newspaper accounts. Our first knowledge of him is that by 1735 he was in South Carolina engaging in trade with the Catawbas and Cherokees. For the next three and one-half decades he lived almost exclusively among the Indians, for all practical purposes completely cut off from the society of white men. At times he even played the renegade, such as when he led a band of Chickasaws against whites during the French and Indian War.

But throughout all the long years of his Indianlike existence, nothing could distract him for long from his avowed *raison d'etre*-the gathering of concrete evidence to substantiate his belief that the Indians were the Lost Tribes. With painstaking and meticulous scholarship that reveals a good education, he observed and recorded every facet of Indian life with an eye for the ostensible similarities to Jews and Judaism. He clearly saw these in the division of the Indians into tribes: in their fasts and festivals, in their cities of refuge; in their marriage, divorce, burial, and mourning customs; in their calendar; in their diet; and particularly in their languages, which he purported to be corrupt Hebrew. [p. 61]

Then, after many years of deprivation and toil, he had gathered enough information on the subject to completely satisfy himself and-so he was certain-everyone else that the American Indians were indeed the progeny of Israel. The last recorded sighting of Adair was in 1769 when he showed up in New York with the apparent intention of embarking for England the following year to attend the publication of his manuscript. Whether or not he actually did go to England is unknown. Except for the fact that his book was published in London six years later, Adair disappeared into the obscurity form which he had sprung as surely as if the earth had opened and gobbled him up.

Book after book continued to appear proving that the Indians were the Lost Tribes, including one by the renowned Jonathan Edwards the younger, missionary to the Mohicans and Oneidas and later president of Union College in Schenectady, New York. But undoubtedly one of the most influential works on the theory was *A Star in the West; or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel* by Elias Boudinot, a public figure of considerable stature. Boudinot's book was essentially an unimaginative rehash of the works of Adair and Edwards, but the fame of its author made it perhaps the number one best-seller of all time in the Jewish-Indian category. An ardent patriot during the American Revolution, Boudinot was president of the Continental Congress at the time of the signing of the peace treaty with Great Britain. Then, after serving in the new United States Congress and subsequently as Director of the United States Mint, he resigned in 1805 from a long and distinguished governmental career to devote himself to biblical studies and charitable work. His book made its appearance in 1816, the same year that he became the first president of the newly formed American Bible Society.

Boudinot's book was replaced on the best-seller list in 1823 by *View of the Hebrews* by Ethan Smith, pastor of a church in Poultney, Vermont. For the most part, Smith's book was also an uninspired warm-over of what had been said before on the subject. But it was instrumental in bringing interest in the search for Judaizing Indians to its peak. For Smith brought forth the story of Captain Joseph Merrick of Pittsfield, Massachusetts, who turned up a phylactery while plowing his field in the summer of 1815. Since no resident of Pittsfield had any knowledge of a Jew ever having lived there, the conclusion was obvious: who else could have lost the phylactery but an Indian?

The next few years saw books by the dozen being produced on the Lost Tribes theory. The reading public was so avid for more on the subject, that virtually any book on the Jewish-Indian theme-pro, con, good, poor, or indifferent-was assured of instant success.

An then, in 1830, a very significant book was published which "proved" forever the Jewish origin of the Indians, though not from the Ten Tribes. This was the *Book of Mormon*, avowedly written by Joseph Smith through divine inspiration and alleged to be the English translation of an ancient record embodying the history and the religious beliefs and practices of the aborigines of America. One of the thirteen "articles of faith" that became the functional basis of Mormon doctrine states that "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes," and the purpose of the *Book of Mormon* still appears on the title page of the most recent official edition: "Written to the Lamanties [the Indians], who are a remnant of the house of Israel . . . To show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever-And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD . . .

Later debunkers of the Mormon religion have variously termed the *Book of Mormon* "that curious piece of literary imposture . . . suggested by the old notion of the Israelitish origin of the red men," or "highly original and imaginative fiction" based on either Ethan Smith's book or Boudinot's. Be that as it may, those who accept the *Book of Mormon's* version of the Jewish-Indian theory followed Joseph Smith into his newly founded Church of Jesus Christ of Latter-day Saints, a venerable body now claiming more than two million adherents.

The crowning achievement of the Lost Ten Tribes theory, from a publishing standpoint at least, was a curious and aborted monument of exquisite grandeur built with a misspent fortune and a wasted life. Edward King, Viscount Kingsborough, literally brought about his own dishonor and death in a futile attempt to prove that the Mexican Indians were descended from the Lost Ten Tribes.

The eldest son of George, Third Earl of Kingston, Edward was educated in the classics at Oxford, then served for a time as Member of parliament for County Cork, Ireland. Excited by the sight of a Mexican manuscript in the Bodelian Library that alleged Mexico to have been settled by the Ten Tribes. Kingsborough determined to devote his life to the study of the antiquities of that country with the object of proving the theory. In 1831 appeared the first seven volumes of his splendid but disorganized work *The Antiquities of Mexico*. But the book cost Kingsborough his entire fortune of more than 32,000 [Pounds]--a vast sum in those days--and his life. Oppressed by debt he was sued by a paper manufacturer and in 1837 died of typhus in the debtor's prison at Dublin. Two more volumes of his work, including sixty pages of a projected tenth volume, did not see print until 1848.

Everything about Kingsborough's magnum opus was first-class, from the handsome and sturdy bindings to the superb hand-colored illustrations. Everything, that is, except the arguments for the Ten Tribes theory that were the same tired mish-mash that could be found in scores of other books.

But what makes Kingsborough's story sadder and his tragic life even more wasted was the true reason for his fanatic interest in the Indian Ten Tribes theory. No awaited Millennium for him; no desire to improve the lot of the downtrodden Indians. His sole purpose, he said, was to demonstrate "that the Jews had in very early ages colonized America" calculatedly and deliberately with the malicious intent of showing "their hatred and contempt for Christianity" and "to turn into ridicule its most sacred rites and mysteries . . ." What price anti-Semitism?

About 1860 a discovery similar to that of Pittsfield was alleged to have been made in Newark, Ohio, causing the flame of the Ten Tribes theory to burn hotly once again. Inscribed stones bearing what was claimed to be corrupt Hebrew and a patriarchal likeness identified as that of Moses, were found in a great earth mound near town. This was regarded by many as proof that the primitive Mound Builders once resident in that area were indeed the Ten Tribes of Israel and gave such renewed vigor to the theory that volumes expounding it were being turned out well after the turn of the century. Although men like John D. Baldwin, minister and Congressman, began to call the Indian-Lost Tribes theory "a lunatic fancy, possible only to men of a certain class, which in our time does not multiply," others as distinguished as the English philosopher Herbert Spencer and the eminent Smithsonian Institution ethnologist Garrick Mallery continued to lend it credence. [p. 62]

In the Publications of the Ohio Archaeological and Historical Society for 1904, for example, R. E. Chambers M.D., who still considered authentic the corrupt Hebrew inscriptions on the Newark stone tablets, offered an account of the Black Hand Rock, a cliff above the Licking River on which an enormous hand was hewn. According to Dr. Chambers, the hand pointed to the burial place of the last Rabbi of the Jewish Mound Builders.

But by this time ethnologists and anthropologists of the stature of the Smithsonian's Frederick Webb Hodge and Ales Hrdlicka were beginning to emerge into the limelight. so it was inevitable, perhaps, that fewer and fewer serious scholars were to pay much attention to the Israelite-Indian theory, although it continued to enjoy popularity in newspaper feature stories in missionary literature and, as Hodge put it, in "pseudo-scientific works." [SOURCE?]

And so the theory that Indians were Jewish began to fade into oblivion; although it was still to figure in at least two more works by authors of some note. In 1927 the celebrated explorer-naturalist A. Hyatt Verrill, in his *The American Indian: North, South and Central America* disputed the now generally accepted theory of Hrdlicka that all Indians came from Asia by way of Bering Strait. He offered instead the belief-based on his years of gathering scientific evidence in the field-that the Indians had many various origins. Most interestingly, Verrill saw Jewish faces everywhere. "On the tropical eastern seaboard," he wrote, "in the Antilles and northeastern South America, we find Indians wholly distinct from either our United States tribes or the Central American and western South American tribes. Many of them are strikingly Semitic in appearance and still adhere to Semitic customs." And four years later, historian Walter Hart Blumenthal declared in his carefully documented *In Old America--Random Chapters on the Early Aborigines*: "Although the obsolete theory of the ancient Israelites having had direct contact through migration or culture with the New World is regarded as a figment by competent Americanists . . . there are ramifications of the outworn and crude Ten Tribe theory still within the purview of scholarship, and it is in this province that these chapters are offered."

But this is not yet the end of our strange story. [p. 63]

In 1910 and again in 1919, as if to vindicate **the seeming hoax of Montezinos** that confounded American and European literature for nearly 300 years, Jewish Indians were found in America!

Almost as soon as it was discovered, Spanish and Portuguese Marranos [GIVE DEFINITION HERE] had flocked to the New World, thinking that the vastness of the ocean would enable them to cast off their enforced cloak of Catholicism and to live openly as Jews. Flourishing Jewish colonies began to spring up almost everywhere in South America.

For example: "In the chief harbour of this island, ships are constantly coming for shelter. Portuguese as well as from the Canary Islands . . . and in those of the Portuguese come merchants, mostly Hebrews," the Bishop of Puerto Rico complained to the authorities in 1606 [Garcia?]; "they are nearly all scouts who come to find out all about the land and its strength." And from Peru came the indictment: "the

street which they call Merchants' Street is almost entirely theirs: the side street, altogether. . . . From brocade to woolen stuffs and from diamonds to cumin-seed, all run through their hands."

Almost immediately the Inquisition was at their heels, mercilessly crushing the slightest vestige of Judaism everywhere. So many secret Jews were unearthed in Peru, reported the overworked Inquisitors of Lima, that the prisons are full, and for lack of space we do not carry out a number of warrants on persons in this city. . . . "

Some of the Jews were executed; severe penalties were imposed on others. A few managed to escape to North America, the West Indies, or Holland or to find their way into hiding among the equally oppressed Indians, eventually intermarrying with them and even teaching them to practice the secret religion. It may very well have been people such as these whom Montezinos saw.

In Mexico, for example, there exists today a group of some 3,000 Indian Jews who claim Spanish-Jewish ancestry and who have their own synagogues in Mexico City and in the village of Venta Prieta, Hidalgo state. For 300 years--until they threw off their masquerade in 1910 and frankly organized themselves into Jewish congregations--no one knew that this small Marrano community existed in Mexico secretly practicing Judaism and spreading its religion among the neighboring Indians.

And in Chile, centuries of persecution and opposition to their settlement were believed to have annihilated all traces of the Jews who had settled there during the earliest years of the Spanish rule. Imagine the surprise, therefore when in 1919 officials of a South American Zionist Congress meeting at Buenos Aires received a letter from the Chilean hinterland requesting admission to the organization for a group calling themselves the Sabbataria. Living in several towns in the province of Cautin the Sabbataria are descendants of early Marranos who retreated from the coastal cities where the Inquisition was most active and apparently intermarried with the Araucanian Indians. They observe the Jewish Sabbath and the festivals, meeting in private homes and praying in Spanish.

And an Israeli news correspondent, returning from a tour of South American Jewish communities during the mid-1960's, reported that thousands of Indian families in the central parts of South America lit candles at sundown every Friday evening, although few of them could assign any reason for their observing such a practice, other than that their parents and grandparents had done so before them.

Is it not reasonable to conjecture, then, that some of the early travelers in the New World actually did see Jewish Indians and that their reports caused later investigators to see Jewishness in *all* Indians because they desire to see it there? [p. 64]

[1974 Illustration:Portrait of Menasseh ben Israel, by Rembrandt. George Weiner (non-LDS), "America's Jewish Braves," in *Mankind*. Vol. 4, Number 9 (October 1974). Published bi-monthly by Mankind Publishing Company, Los Angeles, California, p. 56]

[1974 Illustration:Cromwell, Puritan leader of England. George Weiner (non-LDS), "America's Jewish Braves," in *Mankind*. Vol. 4, Number 9 (October 1974). Published bi-monthly by Mankind Publishing Company, Los Angeles, California, p. 57]

[1974 Illustration:Bartolome de las Casas, Dominican Missionary who went to Hispaniola in 1502. George Weiner (non-LDS), "America's Jewish Braves," in *Mankind*. Vol. 4, Number 9 (October 1974). Published bi-monthly by Mankind Publishing Company, Los Angeles, California, p. 59]

[1974 Illustration: Bernardino de Sahagun, Franciscan missionary who went to Mexico in 1529. George Weiner (non-LDS), "America's Jewish Braves," in *Mankind*. Vol. 4, Number 9 (October 1974). Published bi-monthly by Mankind Publishing Company, Los Angeles, California, p. 59]

[1974 Illustration: William Penn visiting an Indian family. George Weiner (non-LDS), "America's Jewish Braves," in *Mankind*. Vol. 4, Number 9 (October 1974). Published bi-monthly by Mankind Publishing Company, Los Angeles, California, p. 60]

1974 LDS Church Lamanites and the Book of Mormon, SLC: Church of Jesus Christ of Latter-day Saints, 1974, 8 pp.

1975 Book of Mormon: Nephi Through Alma 29 (Gospel Doctrine Teacher's Supplement).
Published by The Church of Jesus Christ of Latter-day Saints. Salt Lake City, Utah, 1975.

On page 6 we find the following:

The Prophet Joseph described the Book of Mormon as "a record of the forefathers of our western tribes of Indians; . . . By it we learn that our western tribes of Indians are descendants from that Joseph who was sold into Egypt, and that the land of America is a promised land unto the, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant." (*Teachings of the Prophet Joseph Smith* , p. 17).

Note* Used from 1976-77.

1975^ N. Eldon Tanner "Savior's Teachings Needed Today," in Conference Reports (April 1975):
pp. 51-55.

An address having four main points: (1) the great countries of South America are part of the Book of Mormon lands; . . .

Source: [R.C.D.] in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 516.

1975[^] Ross T. Christensen "The Seven Lineages of Lehi," in *New Era* 5, May 1975, pp. 40-41

Discusses the different "ites" of the Book of Mormon. The Nephites were divided into Nephites, Jacobites, Josephites, and Zoramites, and the Lamanites were divided into Lamanites, Lemuelites, and Ishmaelites. Defines several terms, including five different definitions of the term "Lamanite."

[A.T.]

1975[^] George P. Lee "Lamanite Heritage," in *Conference Report*, October 1975, pp. 149-151.

Proud of his Lamanite heritage, and proud to bear testimony that Lamanites are a chosen people, Lee urges all people to unite and to become one regardless of nationality or race.

[R.C.D.]

1975[^] Dean L. Larsen "Mingled Destinies the Lamanites and the Latter-day Saints," in *The Ensign*, December 1975, pp. 8-13.

1976 Church of Jesus Christ of Latter-day Saints *Lamanites and the Book of Mormon.* Salt Lake City:

Church of Jesus Christ of Latter-day Saints, 1976

A pamphlet addressed to native American Indians, explaining that their ancestors are the people of the Book of Mormon. Ezekiel 37:16-17 and John 10:16 are quoted as support for the Book of Mormon.

Source: Brian Dickman, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 98.

1976[^] **Thomas J. Fyans** "The Lamanites Must Rise in Majesty and Power," in the *Ensign* 6,
May 1976, pp. 12-13. Also in *Conference Reports* , April 1976,
pp. 16-18.

The rapid growth of the Church in Mexico and Central America fulfills Book of Mormon prophecy. The Lamanites will again reach the spiritual heights their ancestors once attained.

[B.D.]

1976 **Walter Weldon** *The Purpose of the Book of Mormon*. Winner, SD: Walter Weldon,
1976.

The roles and identities of Gentiles, Lamanites, and the promised land as outlined in the Book of Mormon are discussed.

[J.T.]

1977 Spencer W. Kimball "Untitled Talk about the Lamanites," in *Proceedings of the Monterrey*
Area Conference, SLC: Church of Jesus Christ of Latter-day Saints,
1977 February.

1977 Bruce R. McConkie "Untitled Talk about the Lamanties," in *Proceedings of the Santiago, Chile*
Area Conference, SLC: Church of Jesus Christ of Latter-day Saints, 1977
March.

1977 **Duane V. Cardall** *The Day of the Lamanite*, Salt Lake City: University of Utah Institute
of Religion, 1 April 1977.

Shows how Book of Mormon prophecies concerning the Lamanites are beginning to be fulfilled.

[D.M.]

1977^ Gordon C. Thomasson I Have a Question: "What exactly does the word *Lamanite* mean?"

in *The Ensign*, September 1977, pp. 39-40.

Gordon C. Thomasson, Ph.D. candidate in education , development sociology, and Southeast Asian studies, Cornell University, responds to the question, "What exactly does the word *Lamanite* mean?:"

This is one of those questions which, at first glance, seems deceptively easy to answer. As soon as we examine the Book of Mormon text as a whole, however, it becomes clear that the answer to this question depends on many specifics with regard to time, place, and the individuals involved. At different times in history the word has had distinctly different meanings, and, like all labels, the word *Lamanite* should be used with extreme care, even when discussing Book of Mormon history. . . .

[A variety of scriptures are used from 2 Nephi 5:9 to Jacob 1:13-14 where he says: "I shall call them Lamanites that seek to destroy the people of Nephi."]

After a number of years, the original distinction between followers of Nephi (and of God) on the one hand, and of Laman on the other, breaks down. At times the term *Lamanite* seems to refer to what we might call nationality, on other occasions to ancestry, and at still other times to patterns of belief, life-styles, or conduct. [pertinent scriptural references are then quoted] . . .

This discussion of the identities of peoples long dead might verge on the academic were it not for the fact that descendants of Book of Mormon peoples are alive today. We also know that other peoples, "led out of other countries by the hand of the Lord" (2 Ne. 1:5), have intermixed with the descendants of Lehi's and Mulek's colonies. Some of these peoples have come to be known to us as Lamanites. But that term, though it is accurate and applicable in many doctrinal contexts, is nevertheless genealogically accurate only by a certain definition--that is, if we define Lamanites as people who are at least in part "descendants of Book of Mormon peoples." By another definition--that is, by following Nephi's statement that all those "who believed in the warnings and the revelations of God" were called Nephites (2 Ne. 5:6,9)--we might well say that we have only Nephites in the Church today. Just as we consider a "gentile" who joins the Church to have become a member of the household of Israel . . .

1978 Raymond Broadfoot "Indians of the Americas: A Racial Puzzle, Part I," in *Saints Herald*

125, February 1978, pp. 80-82.

Discusses the similarities and differences between native Americans and "mediterranean type people." Concludes that "for the person with an open mind there exists evidence which shows that mediterranean type people lived in the New World in the past and that their physical characteristics have been transmitted to today's Indians" (p. 82).

[B.D.]

1978 Raymond Broadfoot "Indians of the Americas: A Racial Puzzle, Part II," in *Saints Herald*

125, March 1978, pp. 152-153.

Writes that the Jaredites may have had mongoloid type peoples among them. Remnants of the Jaredite culture with mongoloid characteristics may have intermarried with the Lamanites and this would explain how the Lamanites became dark skinned.

[B.D.]

1978 **Gordon H. Fraser** ***Are the Navajos Lamanites?*** La Mesa, CA: Utah Christian Tract Society, 1978.

A polemical tract against the Book of Mormon. The author asserts that the Navajo Indians are "pure mongoloid" and therefore not of Hebrew origin.

[M.R.]

1978[^] **Gordon H. Fraser** ***Joseph and the Golden Plates***, USA: Gordon H. Fraser, 1978.
i.o. anti-Mormon

Gordon Fraser writes the following anti-Mormon commentary on Indian origins:

[pp. 24-27] In 1831 Smith and a party of his associates traveled to western Missouri to visit the Mormon colonies that had been established in the counties then known as Caldwell, Davies, Carroll, and Ray. About fifteen hundred of the faithful were living in the area at that time.

Joseph and his party rowed up the Grand River to a point known as Wight's Ferry. As the party explored along the bluff overlooking the valley, one of the men located a cairn of rocks which he imagined to be the remains of an altar. It was probably some surveyor's bench mark.

The valley below was beautiful in its spring verdure and seemed to be an ideal spot for the future colonization of the saints. The vision of the beautiful valley and the finding of the supposed altar wooed the prophetic muse, and Smith propounded two of his most rash revelations. He declared that this was the valley in which Adam and Eve had lived and where Adam had blessed his children. The place where he stood he declared to be "Tower Hill." The altar he pronounced to be the one upon which Adam offered sacrifice to Jehovah. He called the place Adam-Ondi-Ahman. It is still pointed out to tourists as the place where Adam and Eve lived after their expulsion from the Garden of Eden. An elder of the Church of Christ, Temple Lot with a straight face told the writer that the Garden of Eden was in what is now downtown Kansas City, Missouri.

Joseph in another revelation gives us the following regarding Adam and the valley Adam-Ondi-Ahman:

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the

valley of Adam-Ondi-Ahman, and there he bestowed upon them his last blessing. And the Lord appeared unto them and they rose up and blessed Adam and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

Let us recapitulate. You will notice from the above information that Joseph Smith in his revelation places Adam and his descendants down to Methuselah in Davis County, Missouri. The Bible tells us that Methuselah lived until the time of the flood, or until the six-hundredth year of the life of Noah. Noah lived after the flood beyond the time of the building of the Tower of Babel. The Bible, the *Book of Mormon*, and the *Pearl of Great Price* all accept the Mesopotamian Valley and the Middle East as the locale of the Garden of Eden and the home of the race until the time of the building of the Tower of Babel. It is inescapable that the *Book of Mormon* and *Pearl of Great Price* on the one hand and the *Doctrine and Covenants* on the other hand place Adam and Eve and their descendants on opposite sides of the earth at the same time.

If the Mormons had been realistic they would have repudiated one or the other of Smith's stories. Instead, they have tried to vindicate them both, and by doing so they built up a rather embarrassing contradiction within their own writings.

Joseph Smith, in his *Inspired Version* of the Bible, accepts the Biblical record of the location of the Garden of Eden, Genesis 2:20-15 (Genesis 2:14-18 in Smith's version). Smith even enlarges on the record by having the Lord name the rivers that identify the location. The Salt Lake church, which does not use the *Inspired Version*, but does not ignore it, will find that Smith has quoted the identical wording in the *Pearl of Great Price*. Smith claimed that both of these volumes were prepared by inspiration so, therefore, they must be recognized. The *Book of Mormon* confirms the Genesis record, specifically stating that the early migrants from Jerusalem in 600 B.C. were in possession of the five books of Moses.

Now let us see what the later Mormon apologists have to say about Adam and Eve living in Missouri. James E. Talmage, in his standard work on the Articles of Faith, seeks to confirm Smith's hastily stated idea that Eden was in Missouri by saying:

There is no uniform belief among Christian scholars as to the geographical location of Eden. The majority claim that it was Persia. The Latter Day Saints have a more exact knowledge of the matter, a revelation having been given through Joseph Smith at Spring Hill, Missouri, May, 19th, 1838, in which the place is named Adam-Ondi-Ahman.

There is no authentic record of the human race having inhabited the eastern hemisphere until after the flood. The western continent, called now the New World, comprises indeed the oldest inhabited regions of the earth. The west, not the east, is the cradle of the nations.

James Talmage, within the same volume, contradicts the above statement by saying:

that America was peopled . . . probably soon after the building of the Tower of Babel . . . the original inhabitants came from the east, probably from Asia

Orson Pratt, writing in 1852, says:

from what God has revealed concerning this great continent of America, this is the very land where the righteous were in the days of Enoch, and this is the very land where once flourished the Garden of Eden. From American soil was formed the first man . . . Here holy messengers guarded with flaming sword the tree of life. Here Cain killed Abel . . . America then may be considered the old world, the cradle of the human race.

We will leave it to our readers to decide which story to believe: Joseph Smith in 1829 or Joseph Smith in 1838, James Talmage on page 283 of his book or James Talmage on page 474 of the same book, or the eloquence of Orson Pratt in 1852.

[Note* Is there any record of Joseph Smith declaring that the Garden of Eden was in Jackson County or that Cain killed Abel near there?]

[36--41]

For two hundred years or more before Joseph Smith's time, the philosophers and the theologians of the colonies had been arguing about the origin of the American Indians and the most frequent conjecture was that they must be the lost tribes of Israel. This was a blunder of ignorance. The science of anthropology had not yet become recognized, if, indeed, it had even been considered a legitimate branch of scientific study.

Smith was about the last to fall into the trap that had been set by these earlier writers, and when he cast the Indians in the role of the Lamanites of the *Book of Mormon*, he could not have anticipated that this would pose no embarrassing problem for his followers in the years to come. . .

The most stubborn problem encountered by the defenders of the *Book of Mormon* is the generally accepted fact that the American Indians are Mongoloids from eastern Asia and not Semites from western Asia, as they would have to be if they were descended from a group of Israelites who migrated to America from Jerusalem in 600 B.C.

The term "Mongoloid" is probably an unfortunate one from the viewpoint of the average reader because it suggests a relatively limited geographical area. In the technical usage of the professional anthropologist the term refers to the entire group of races that inhabit lands bordering on the Pacific Ocean and share certain physical characteristics in common. These characteristics have been carefully classified and can be contrasted with the corresponding factors of the Semites so that an evaluation can be made. . . .

It is readily admitted that other than Mongoloid blood may have entered the life stream of the American Indians at times in long past history and that some infusions of non-Mongoloid blood may have been introduced in late pre-Columbian times or even in historic times. . . . Certainly no modern anthropologists except the Mormons suggest the presence of Israelitish bloodlines.

It is a well accepted fact that the Indians of Mid-America in the period supposedly covered by the datings of the *Book of Mormon* were Mongoloid. (Note 9) Indians are slow to intermarry with other than Indians, and even throughout Latin America today, where a large proportion of the Indians have become "Ladinoized," they have retained more of the Indian traits than any Spanish traits they acquired. It is safe to say that the American Indian has changed but slightly in the past two thousand years and any non-Mongoloid blood has been almost completely absorbed by the more dominant Mongoloid blood.

Allow us to make a comparison between the Mongoloid traits and those of the Semites, which Semite traits should be dominant if the *Book of Mormon* is to be trusted.

Mongoloids, including the American Indians, are characterized by a lack of sparseness of facial or body hair. A few individuals have a tendency toward scanty beards and moustaches, but these are the exceptions and can be accounted for by their contact with bearded or mustached peoples encountered in their migration. . . . Some of these individuals are portrayed in the ancient carvings of Mid-America, and the Mormons make much of these in their attempt to support a Semite origin for the American Indians.

A moment's reflection will remind us that the Semites, particularly the Jews, are a hairy people. They have much facial and body hair, and their luxurious beards have a characteristic shape, usually coming to two points, and care carefully tended by their possessors.

Another contrast between hair of Mongoloids and Semites is the fact that the Mongoloid hair is coarse, black and straight. The Semite hair tends to be moderately fine and wavy and has a brownish cast. Mongoloids have a characteristic skin pigmentation that, although it may vary from saffron to a dark mahogany color, has a reddish cast in contrast to the skin color of the Semites, which, while it may vary from white to reasonably dark, is characterized by an olive-gray pigmentation rather than red. . . .

Mongoloids are characterized by prominent malar or cheek bones., which is not a characteristic of Semites.

The epicanthic fold of the eye is dominant among Mongoloids and is the factor that causes them to appear slant-eyed." This is usually more noticeable in children. This is not a trait of the Semites, who have unusually deep-seated eyes.

A final contrast is in the presence of what is termed by anthropologists as the Mongolian spot on the sacral area of most Mongoloid babies This is a slate-blue area of pigmentation that is usually present on the backs of babies and disappears after several months or years. It may be perfectly round or it may be irregular in shape, and may be as small as a dime or as large as a silver dollar. It is not present on the backs of Jewish or other Semite babies.

It should not be necessary to go to such length to make these distinctions, since any intelligent person would come to the obvious conclusion that the American Indians could not be descendants of Jews. Mormons, however, are on the horns of a dilemma. It is their duty to defend their prophet even if they have to shut their eyes to do so.

1979^ Paul R. Cheesman "Origin of the American Indian and Why the Earth Was Divided,"

**in The Second Annual CES Religious Educators' Symposium:
A Symposium on the Book of Mormon: August 13-15, 1978,
Brigham Young University, Provo, Utah. SLC, Utah: The Church
of Jesus Christ of Latter-day Saints, 1979, pp. 14-15.**

Some of Paul Cheesman's pertinent comments are as follows:

As latter-day Saints contemplate the origin of life on earth along with the origin of the American Indian, they should consider the following facts:

1. For part of their existence on this earth, Adam and Eve lived in the vicinity of what is now called Jackson County, Missouri.
2. After Adam and during the days of Peleg (approximately 2247 B.C.-Genesis 10:25) the earth was divided and the body of water which we now call the Atlantic Ocean came into existence.
3. Three major Book of Mormon groups came from the Jerusalem area to the American continent and became the ancestors to some of the American Indians. The habitation of these Indian groups represents the second time that the American continent (as we know it now) was inhabited. Adam was here with his descendants before the earth was divided, and this contemporaneous animal and plant life existed until Noah built his ark. The Flood took the balance of civilization and transplanted it to Mount Ararat in Turkey, or to what we now call the Old World.
4. Noah's descendants could have roamed the earth for 200 years before it was divided.

5. Findings of artifacts by archaeologists in the New World (America), therefore, do not necessarily belong only to the ancestors of the American Indian. They also could be associated with the civilizations from Adam to Peleg, including the descendants of Noah. . . .

The reader is referred to a chapter entitled "Origin of the American Indian" in the author's previous publication, *The World of the Book of Mormon* (Salt Lake City: Deseret Book Co., 1978). . . .

As previously stated, the Mormon concept is that the first man on this earth lived in and about what is now Jackson County, Missouri. The Book of Mormon makes no statement as to whether the Jaredites, who arrived in the land of America about 2400-2200 B.C., were the first to come back after the Flood. What the Book of Mormon does claim, however, and what millions of Latter-day Saints now testify to as being the truth, is that this record contains a *religious history of three groups*

who came to the New World. It does not claim that these were the only migrations. The American Indian could be a mixture of many different racial strains. Some studies have revealed very cosmopolitan bloodlines in the Indian. These studies have also shown that some tribes remained isolated, maintaining and preserving a pure lineage.

The important question is not who came first, but, rather, what are the possible origins of any or all of the Indian migration? Latter-day Saints who have studied the Book of Mormon maintain that this record is true and that *it does indeed reveal the origin of three of the groups who came to the Americas*. We should not, however, consider the Book of Mormon to be the source of information regarding all the American Indians, because the Book of Mormon was intended to be a spiritual record, not an exhaustive history.

We are free, then, to look elsewhere--in fact we must--for clues as to the origin of these native Americans. . . .

[Cheesman then gives a number of external evidences]

And so research goes on and on, which results in theories, which help in the dating of artifacts and in the sequencing of events. There seem to be many theories and many origins. Certainly it is a complex project, and certainly the answers are not crystal clear.

1979 Herb Frazier "Helps in Teaching the Book of Mormon to Lamanites," in *A Symposium on*

***the Book of Mormon*, 42-44. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979.**

The promises of God to the Lamanites are great. The curse given to the Lamanites long ago has at times been lifted and will be removed as they become righteous.

[N.K. Y.]

1979 Levi Edgar Young "Records of the Lamanites," in *Millennial Star* 91 (18 April 1979): 241-43.

Summarizes the Book of Mormon story concerning the Hebrew origin of the American Indians.

Source: [R.H.B.]

1979 **Richard D. Draper** "**The Book of Mormon Teachings on the Gathering of Israel,**" in *A Symposium on the Book of Mormon*, 38-41. Salt lake City: Church of Jesus Christ of Latter-day Saints, 1979.

The Book of Mormon provides a host of materials regarding the gathering of Israel in the last days and God's promises to restore Israel to their ancient lands.

Source: [N.K.Y.]

1980 **Gustav H. Blanke** "**Early Theories About the Nature and Origin of the Indians, and the Advent of Mormonism,**" in *Amerikastudien* 25 (1980): 243-68.

Reviews various theories held between the 16th and 19th centuries regarding the descent of the American Indian from biblical peoples, including theories regarding Cain, Ham, Magog, the Hebrews, and others. Believes that the idea of the Hebrew origin for the American Indian was readily accessible to Joseph Smith, and thus favors an environmentalist explanation for the Book of Mormon's origin.

Source: [M.R.]

1980[^] **John R. Maestas** *The Lamanites--In the Words of the Prophets*, Utah: np, 1980
Jeff Simons

Discusses the origin and history of the **American Indians (Lamanites)**, mistreatment of Indians, God's directing hand in their affairs, and the latter-day responsibility of the Church to take the gospel to them.

[L.D.]

This work contains statements by prophets from Joseph Smith to Spencer W. Kimball concerning the Lamanites. Topics treated include: "Nephites Found in New Mexico," "Lamanites a Shield to Us," "Blessings Promised to Lamanites," and "**Zelph-White Lamanite.**"

[J.W.M.]

1980^ D. Brent Smith "The House of Israel and Native Americans," (1980), 12 pp.
(Collection:
FARMS)

1980^ Hugh W. Nibley "The Book of Mormon and the Ruins; the Main Issues," FARMS,
July 13, 1980, pp. 1-4.