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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?

1981 -----> Present

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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.

1981 Mark E. Petersen (Untitled) in *Children of Promise: The Lamanites: Yesterday and Today*, Salt Lake City: Bookcraft, 1981.

The Book of Mormon opens the doors for Lamanites who have been long oopressed. Though unjustly treated, scattered, and persecuted, they now have begun to fulfill their great destiny. Nephi prophesied that the mixture of his seed would be preserved and a remnant would receive the gospel. The Book of Mormon is a great instrument in gathering these children of Lehi to Jesus Christ.

[J.W.M.]

1981[^] Bruce R. McConkie "The Book That Prepares the Way," in McConkie's *The Millennial Messiah*,

169-181. Salt Lake City: Deseret Book, 1981.

The Book of Mormon prepares humanity for the Second Coming of Jesus Christ. The Bible and the Book of Mormon work together in gathering the children of Israel, in both a spiritual and a temporal manner.

Source: [G.A.]

1981 Paul E. Felt "Remnants of Israel Who? When Gathered? In *Sidney B. Sperry*

Symposium: The Book of Mormon, edited by A. Gary Anderson,

83-95. Provo, UT: Brigham Young University Center, 24 January 1981.

The Book of Mormon identifies the remnants of Israel and clarifies their destiny.

Source: [J.W.M.]

1982 Joseph Fielding McConkie "The Gathering of Israel and the Return of Christ," in *The Sixth*

Annual Religious Educator's Symposium on the Book of Mormon, 59

-62. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982.

Uses the Book of Mormon as a guide for understanding the scattering and gathering of Israel. Discusses why the scattering took place, when the gathering will occur, when the old and new Jerusalems will be built/rebuilt, the role of Christ, and other related items.

Source: [A.T.]

1982^ Spencer W. Kimball "Redemption of the Lamanites," in *The Teachings of Spencer W.*

Kimball, edited by Edward L. Kimball, Salt Lake City:

Bookcraft, 1982, pp. 594-620..

The term "Lamanite" "includes all Indians and Indian mixtures." The Lamanites have been greatly persecuted, especially in America. It is the Church's responsibility to help them.

[B.D.]

1982 abt. Spencer W. Kimball *The Teachings of Spencer W. Kimball*, Compiled by Edward

(i.o.) Kimball, Bookcraft, 1982, p. xix.

President Kimball's patriarchal blessing, which he has quoted on occasion for its indication that he had a special calling to serve the Lamanties, says more than just that. Note the several elements "(1) You will preach the gospel to many people, (2) but more especially tot he Lamanties. (3) for the Lord will bless you with the gift of the language and power to portray before that people the gospel in great plainness"

As to (1) the scope of his preaching effort, there is no leader of the Church, past or contemporary, who has preached to so many people. As to (2), he has reached out especially to the Lamanites, the North American Indians and all the peoples of Central land South America and Polynesia who share the heritage. As to (3), one cannot doubt that he has spoken with power and plainness both to Lamanites and to the rest of Israel.

1982 abt. Spencer W. Kimball *The Teachings of Spencer W. Kimball*, Compiled by Edward

(i.o.) Kimball, Bookcraft, 1982, p. 596.

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

Lamanites share a royal heritage. I should like to address my remarks to you, our kinsmen of the isles of the se and the Americas. . . . There are probably sixty million of you on the two continents and on the Pacific Islands, all related by blood ties.

1983 George D. Smith, Jr. "Joseph Smith and the Book of Mormon,," in *Free Inquiry* 4
(Winter

(non-LDS) 1983): 21-31.

Asserts that the Book of Mormon appealed to people of Joseph Smith's day because it reflected popular ideas of the time, and that it is merely a product of 19th century concepts and events such as anti-Masonry, revivalism, and magical practices. Author also holds that the Book of Mormon uses biblical material anachronistically and borrows from concepts regarding the Hebrew origin of the Indians.

Source: [M.R.]

~~1984 Gert Raeithel "Nephiten and Lamaniten: Mormonen and Indianerals Vettern und
Nachbarn,"~~

~~in *Merkur* 38 (April 1984): 316-22.~~

~~—Explanation of LDS beliefs concerning Indian descent from the house of Israel as set forth in the Book of Mormon. Connects these beliefs to LDS missionary work with the Indians, the Word of Wisdom, polygamy, racial discrimination, and work with Indian reservations in Canada.~~

Source: [A.C.W.]

1984 Brent D. Smith *The House of Israel and Native Americans*, Provo, UT: FARMS, 1984.

The author proposes "first to explore the antecedents and development of the notion of Hebrew descent; next to examine this view vis-a-vis contending views in the early years of the American Republic—both in the dialogue of the learned men of the day and the popular view espoused from the pulpit and published in written form; and lastly to touch upon the relationship between the issue of Indian Origins and the ascription of Indian ancestry offered in 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. 459.

[check 1980 notation]

1985 Gordon B. Hinckley Talk in October Conference, 1985 in *Ensign*, Nov. 1985.

Now, recently, when the Mexico City Temple was dedicated, they came by the thousands . . . Most of them have the blood of Lehi in their veins. the shackles of darkness have fallen from their eyes, as promised by the prophets of the Book of Mormon. They have become "a pure and a delightful people" (2 Ne 30:6)

1985 **Thomas D. S. Key** ***A Biologist Looks at the Book of Mormon***, Issaquah, WA: Saints Alive
(non-LDS) in Jesus, 1985.

Sees many scientific anachronisms in the Book of Mormon. Points out problems dealing with language, geography, botany, zoology, physiology, and anthropology.

Source: Andrew Teasdale, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 241.

1985 **David Leon Pratt** ***The Prehistoric Hebrews of New England***, Salem, MA: Praetorian Press,
1985.

Unorthodox presentation of the Book of Mormon text (1 Nephi -Jarom) as a history of the Hebrews. Says nothing about Joseph Smith or the origin of the Book of Mormon. Places the ancient Nephites in the present day New England area of the United States. Numerous footnotes provide commentary.

Source: Donald W. Parry, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 377.

1985 David C. Elliott "America: God's Promised Land for the Gathering and Redemption of Israel,"

(RLDS) in *Zarahemla Record* 29, 30, 31 (1985-86): 14-17, 22.

Through Bible and Book of Mormon references, Elliott claims that "the history of America and the history of the Israelite peoples have been inseparably entwined together." Both the land of Israel and the land of America are lands of promise, both have a city called Jerusalem, and both are gathering places for the House of Israel. America will play a major role in the redemption of the world.

Source: [R.J.L.]

1985^ Howard W. Goodkind "Lord Kingsborough Lost His Fortune Trying to Prove the Maya Were

(non-LDS) Descendants of the Ten Lost Tribes," in *Biblical Archaeology*

***Review* 11 (September-October 1985): 54-65.**

Mentions the Book of Mormon and the Mormon belief of Hebrew origins of Native Americans. The writer is not very sympathetic to the Book of Mormon's claim in this regard, noting that few non-Mormon archaeologists espoused the theory. Alleged anachronisms are also noted, such as the pre-Columbian horse, metallurgy, and nineteenth-century ideas that have since, according to the writer, proved inaccurate.

Source: [M.R.]

1985^ Eugene England "Lamanites' and the Spirit of the Lord," in *Dialogue: A Journal of Mormon Thought*, vol. 18, num. 4, winter 1985, pp. 25-32.

1985^ David J. Whitaker "Mormons and Native Americans: A Historical and Bibliographical Introduction," in *Dialogue: A Journal of Mormon Thought*, vol. 18, num. 4, winter 1985, pp. 33-64.

Contains an extensive bibliography on the Indians and Mormons and their relationships.

1985^ Keith Parry "Joseph Smith and the Clash of Sacred Cultures," in *Dialogue: A Journal of Mormon Thought*, vol. 18, num. 4, winter 1985, pp. 65-80.

1985 Melvin A. Lyman *Out of Obscurity into Light*, Salt Lake City: Albany Books, 1985.

President Kimball's definition of Lamanite, this book focuses upon the native American inhabitants as descendants of Lehi and Ishmael. The author tells of the evil treatment that these children of Lehi have received in North and Latin America. Archaeological, historical, and traditional evidence reinforce the Book of Mormon. The Book of Mormon records the Lord's promises to the Lamanites and those who are under obligation to aid in the fulfillment of these blessings.

[J.W.M.]

1985 Religious Studies Center Annual Book of Mormon Symposiums Begin At BYU

1985^ John L. Sorenson *An Ancient American Setting for the Book of Mormon*, Salt Lake City:

Deseret Book, 1985, p. 4

the Church took no position on specific Book of Mormon locations. . . . Church authorities from the time of Joseph Smith to the present have come to no consensus, made no authoritative statement, and reported no definitive solution to the question of Book of Mormon geography.

198? Wayne B. Lynn *The Book of Mormon Our Unpaid Debt*. Salt Lake City: Church of

Jesus Christ of Latter-day Saints, Church Schools, Dept. of

Seminaries and Institutes of Religion, 198?.

Noting that the Book of Mormon came **from the ancestors of the Lamanites**, the author admonishes Church members to take more seriously the mandate to inform the Lamanties of their book and their great role in the latter days.

[D.M.]

1986 John L. Fowles "Zenos' Prophetic Allegory of Israel," in *A Symposium on the Book of Mormon*, 29-36. Salt lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986.

Sets forth the reason individuals should study Jacob 5 and provides the keys to interpreting the allegory of the olive tree and a verse-by-verse commentary.

Source: [A.T.]

1986 H. Verlan Anderson "Missionary Work Is the Lifeblood of the Church," in the *Ensign*,
Nov. 1986, p. 23

In the October Conference of 1986, H. Verlan Anderson, of the First Quorum of the Seventy, said the following:

During the past few years, my wife and I have served as missionaries in Latin American countries. . . . It has been deeply satisfying to work with those loveable and believing people and to see the prophecies of the Book of Mormon being fulfilled as hundreds of thousands of the descendants of Lehi join the Church. The day of the Lamanites has truly arrived.

1986^ **Dan Vogel** ***Indian Origins and the Book of Mormon***, Salt Lake City: Signature Books, 1986.

(anti-Mormon)

Author favors a nineteenth-century environmentalist explanation of the Book of Mormon's origin. He summarizes various ideas regarding the Hebrew origin of the American Indian during the centuries before and up to the time of Joseph Smith and attempts to show that these views have since been completely

discredited. The Book of Mormon expresses these outdated and incorrect views of native Americans and can therefore be seen as a mere product of its day.

Source: Matthew Roper, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 547.

1987 **Jerald and Sandra Tanner** ***Mormonism: Shadow or Reality?*** 4th ed. SLC: Utah Lighthouse
(non-LDS) Ministry, 1987.

An expose of Mormonism. . . . Discusses various environmental factors that influenced Joseph Smith in the production of the Book of Mormon such as . . . theories regarding Hebrew origin of the American Indian. . . . Discusses . . . Book of Mormon geography. this work is reviewed in R.469.

Source: Matthew Roper, in Donald W. Parry, Jeanette W. Miller, Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography*. Provo, UT: Research Press, 1996, p. 514.

1987[^] **M. Catherine Thomas** **"A Great Deliverance," in *Studies in Scripture: 1 Nephi to Alma 29*,**

edited by Kent P. Jackson, Salt Lake City: Deseret Book,

1987, pp. 103-114.

2 Nephi 3-5 contains three main ideas: Joseph in Egypt, Nephi's psalm, and the mark of the dark skin. These chapters are replete with the Savior's commitment and love for his children. Nephi's account records important promises to the descendants who carry the mark upon them.

[J.W.M.]

1987^ **Kent P. Jackson** "Nourished by the Good Word of God," in *Studies in Scripture: 1 Nephi to*

Alma 29, edited by Kent P. Jackson, 185-95. Salt Lake City: Deseret Book,

1987.

Refers to the prophet Zenos and discusses the importance of the scattering and gathering of Israel in salvation history, and then gives a brief step by step interpretation of the allegory of the olive tree in Jacob 5.

Source: [D.M.]

1987^ **Keith H. Meservy** "Ezekiel's Sticks and the Gathering of Israel," in the *Ensign* 17 (February

1987): 4-13.

Links a 1948 discovery--that ancient scribes kept records on wax-covered wooden writing boards--to the sticks of Joseph and Judah spoken of in Ezekiel 37. The coming together of these two records mark the beginning of the physical gathering of Israel (gathering to lands and countries) and the spiritual gathering of Israel (return to God).

Source: [S.P.S.]

1987 Gordon B. Hinckley Talk, Ensign, March 1987, p. 2

In 1987 President Hinckley observed that seventy-five percent of the people attending the dedication of the Guatemala City Temple were "descendants of Father Lehi"

1988 ??? "Coming Forth of Book of Mormon Is a Sign Israel Is Being Gathered,"
in Church

News 58 (15 October 1988): 10.

The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and to fulfill his covenants with them.

Source: [R.H.B.]

1988[^] Tamar Gordon *Inventing Mormon Identity in Tonga*, Ph.D dissertation, University of California

at Berkeley.

1988 Grant R. Underwood "The Millenarian World of Early Mormonism," Ph.D. diss., University of

California, Los Angeles, 1988.

Includes a chapter entitled, "The Book of Mormon and the Millenarian mind." Deals with the relationship between the Book of Mormon and early LDS concepts of the New Jerusalem, the role of the Lamanites as descendants of Joseph, and the gathering of Israel. Includes tables on early Book of Mormon citations in Church publications.

Source: ^Grant R. Underwood, *The Millenarian World of Early Mormonism*

1989^ Rodney Turner "The Lamanite Mark," in *The Book of Mormon: Second Nephi, The Doctrinal*

Structure, edited by Monte S. Nyman and Charles D. Tate Jr., Salt

Lake City: Bookcraft, 1989, pp.133-157.

God is not racist, but it is not by chance that the color of one's skin differs from another's. God judges by looking upon the heart. The Lord blesses and curses according to an individual's righteousness or wickedness. "Marks" are symbolic of the withdrawal of the Spirit and are related to natural consequences of adopting negative characteristics. Dark skins were for the identifying process and can and will be lifted for the righteous.

[J.W.M.]

1990 Mary Lee Treat "O House of Israel," in *Zarahemla Record* 47 (February 1990): 3-4.

(RLDS)

This article presents the results of a word-by-word comparison of Isaiah passages used in the Book of Mormon. Entire verses and phrases are lost from the book of Isaiah in the Bible, and **the biblical Isaiah had lost the concept of the restoration of the entire House of Israel.**

Source: [A.T.]

1990^ Bruce A Van Orden "'We Prophecy of Christ,'" in the *Ensign* 20 (February 1990); 22-25.

2 Nephi is a record of four witnesses of Christ: Lehi, Jacob, Isaiah and Nephi. Each bear testimony of the restoration of Israel and of the importance of the Atonement in the lives of individuals.

Source: [J.W.M.]

1991 Eduardo Pagan "Innocent Racism," in *Sunstone* 15, April 1991, pp. 7-8.

The references in the Book of Mormon to "dark and loathsome" or "white and delightsome" are to lifestyles rather than to the color of skin. Many in the Church do not understand and thus impose a sinful heritage upon people with Jewish, African American, and Lamanite backgrounds.

[J.W.M.]

1991 Eduardo Pagan "Cultural Hegemony," in *Sunstone* 15, December 1991, pp. 9-11.

Questions the Book of Mormon concept concerning the curse of the black skin for those who had erred in ignorance. The Book of Mormon is the history of a white culture, taken to people with a dark skin with a promise of white skin. "The cultural hegemony of white America permeates Mormonism"; thus Lamanites must give up their racial and cultural identity to gain salvation.

[J.W.M.]

**1991 Raymond C. Treat "A New Insight: Why Joseph?" in *Zarahemla Record* 58
(December**

(RLDS) 1991): 1, 4.

The writers of the Book of Mormon emphasized that Lehi was a descendant of Joseph because they knew that the tribe of Joseph would be the means of saving the rest of the house of Israel in the last days. Those of the lineage of Ephraim and Manasseh will work together as the tribe of Joseph in the last days.

Source: [J.W.M.]

1991^ Robert L. Millet "The Gathering of Israel in the Book of Mormon: A Consistent Pattern," in

Rediscovering the Book of Mormon, edited by John L. Sorenson and Melvin

J. Thorne, 186-96. Salt Lake City: Deseret Book and FARMS, 1991.

The Book of Mormon passages concerning the gathering of Israel paint a picture consistent with biblical ones. Joseph Smith and the Book of Mormon and those who possess it play a key role in the gathering.

Source: [J.W.M.]

1992^ Gordon C. Thomasson "Lamanites," in *Encyclopedia of Mormonism*, edited by Daniel H.

Ludlow, 5 vols. New York: Macmillan, 1992, 2:804-805.

The name Lamanite refers to an Israelite people spoken of in the Book of Mormon, who were descendants of Lehi and Ishmael, both of whom were descendants of Joseph of Egypt (1 Ne. 5:14). . . . The Lamanite peoples in the Book of Mormon during the first 600 years of their history are all linked in some way to Laman and Lemuel, Lehi's oldest sons. At times the name refers to "the people of Laman"; at other times it can identify unbelievers and ignore ancestral lines, depending on contextual specifics regarding peoples, time, and place. . . .

In the beginning, political and religious disagreements arose between the Lamanites and the Nephites. Subsequently, an increasing cultural differentiation of the Lamanite people from the Nephites seems to

have resulted from their different responses to Lehi's religious teachings. Social change quickly took place along many lines. Consequently, the name Lamantie can refer to descendants of Laman and his party; to an incipient nationality based upon an ideology, with its own lineage history and religious beliefs (Mosiah 10:12-17); or to one or more cultures. The Book of Mormon describes several Lamanite cultures and lifestyles, including hunting-gathering (2 Ne. 5:24), commerce (Mosiah 24:7), sedentary herding, a city-state pattern of governance (Alma 17), and nomadism (Alma 22:28). The politicized nature of early Lamanite society is reflected in the way in which dissenters from Nephtie society sought refuge among Lamanties, were accepted, and came to identify themselves with them, much as some Lamanites moved in the opposite direction.

Early in the sixth century of Lamantie history (c. 94-80 B.C.), large-scale Lamanite conversions further divided the Lamantie peoples as many embraced the messianic faith in Jesus Christ taught by Nephtie missionaries (Alma 17-26). . . .

After the destructions that occurred at the time of Christ's crucifixion and the subsequent conversions (3 Ne. 11-28), a new society was established in which ethnic as well as economic differences were overcome, and there were no "Lamanites, nor any manner of -ites; but they were in one, the children of Christ" (4 Ne. 1:17). This situation persisted until almost the end of the second century A.D., when those who rejected the Christian church, regardless of their ancestry, "had revolted from the church and taken upon them the name of Lamanties; therefore there began to be Lamanties again in the land" (4 Ne. 1:20). Divisions increased, so that by A.D. 231 "there arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanties-Jacobites, and Josephites, and Zoramites . . . and . . . they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites" (4 Ne. 1:36-45). It had been prophesied that eventually only Lamanite peoples and those who joined them would remain of the original groups (Alma 45:13-14). After the final battles between Lamanites and Nephties, only those who accepted Lamantie rule survived in Book of Mormon lands (Mormon. 6:15).

LAMANITES IN EARLY LDS HISTORY. At the beginning of LDS Church history, one reason the Book of Mormon was published was so that it could be taken to the Lamanties (D&C 19:26-27). Within six months of the Church's organization, missionaries were sent to people thought to have Lamanite ancestry (D&C 28:8; 32:2)

1992^ **Bruce A. Chadwick** "Native Americans," in *Encyclopedia of Mormonism*, edited by Daniel H.

Thomas Garrow Ludlow, 3:981-85. 5 vols, New York: Macmillan, 1992.

LDS BELIEFS. The Book of Mormon, published in 1830, addresses a major message to Native Americans. Its title page states that one reason it was written was so that Native Americans today might know "what great things the Lord hath done for their fathers." . . .

During the thousand-year history . . . At first, just as God had prohibited the Israelites from intermarrying with the Canaanites in the ancient Promised Land (Ex. 34:16; Deut. 7:3), the Nephites were forbidden to marry the Lamanites with their dark skin (2 Ne. 5:23; Alma 3:8-9). But as large Lamantie populations accepted the gospel of Jesus Christ and were numbered among the Nephites in the first century B.C., skin color ceased to be a distinguishing characteristic. After the visitations of the resurrected Christ, there were no distinctions among any kind of "ites" for some two hundred years. But then unbelievers arose and called themselves Lamanites to distinguish themselves from the Nephites or believers (4 Ne. 1:20).

The concluding chapters of the Book of Mormon describe a calamitous war. About A.D. 231, old enmities reemerged and two hostile populations formed (4 Ne. 1:35-39), eventually resulting in the annihilation of the Nephites. The Lamanites, from whom many present-day Native Americans descend, remained to inhabit the American continent. Peoples of other extractions also migrated there.

The Book of Mormon contains many promises and prophecies about the future directed to these survivors. For example, Lehi's grandson Enos prayed earnestly to God on behalf of his kinsmen, the Lamanites. He was promised by the Lord that Nephtie records would be kept so that they could be "brought forth at some future day unto the Lamanties, that, perhaps, they might be brought unto salvation" (Enos 1:13). . . . The Book of Mormon teaches that the descendants of Lehi are heirs to the blessing of Abraham (see Abrahamic Covenant) and will receive the blessings promised to the house of Israel.

The article goes on to give a full three-page historical summary of the relationships cultivated between the LDS Church and "Native Americans." Although most information concerns Native North American Indians, the article does refer to "other Lamanite missions, including several in Central and South America and in Polynesia."

1992 — Jose Sanchez — "Muestrenme a un 'Lamanita,'" in *El Libro de Mormon Ante la Critica*, edited

————— by Jose Sanchez, Salt lake City: Publishers Press, 1992, pp. 257-300.

— Sanchez asserts that "Lamanites," as the Book of Mormon defines them, do not exist today. He writes that to generally apply the term "Lamanite" to the descendants of Joseph of a whole continent is historically incorrect and must stop.

{B-D.}

1992^ Richard O. Cowan "The Lamanites--A More Accurate Image," in *The Book of Mormon*:

Helaman through 3 Nephi 8, According to Thy Word, edited by Monte

S. Nyman and Charles D. Tate Jr., Provo, Utah: Brigham Young

University Religious Studies Center, 1992, pp. 251-264.

Discusses Laman and Lemuel and the Lamanites of today. Points out that the Lamanites often superseded the Nephites in righteousness and that the Lamanites yet anticipate a glorious destiny.

[D.M.]

1992 Don L. Searle "Ecuador," in the *Ensign*, June 1992, p 33

(i.o.)

Members in Ecuador even use the designation "Lamanites" in place of the term Indians. In the June 1992 *Ensign* we read:

The dominant culture here [in Otavalo, Ecuador] is that of the Otavalo Indians . . . Otavaleno church members designate themselves "Lamanties" and refer to members of mixed European and Indian descent as "Latinos," No one seems bothered by the distinction, though it is seldom heard in other areas of the country, where Latinos are in the majority. . . . At a stake conference, Lamanite and Latino members greet each other warmly as brother and sister

1992^ John L. Sorenson "When Lehi's Party Arrived in the Land, Did They Find Others There?", FARMS, 1992.

1992 Frank Evan Frye "Who Are the Lamanites?" in *The Witness* 79, Winter 1992,

(RLDS) pp. 5-9, 14.

Presents a concise summary of the origins and migrations of the three Book of Mormon peoples (Jaredites, Nephites, Mulekites). Describes the religious and political divisions of the Nephites that gave rise to the Lamanites.

[R.H.B.]

1993^ **Byron R. Merrill** "Joseph Smith and the Lamanites," in *Joseph Smith: The Prophet, the Man*,

edited by Susan Easton Black and Charles D. Tate Jr., Provo, Utah:

Brigham Young University Religious Studies Center, 1993, pp. 187-202.

Joseph taught that the aboriginal inhabitants of North America were literal descendants of Abraham, people of the covenant. Following the first interview with Moroni, Joseph related to his family detailed descriptions of their mode of dress, travel, animals, cities, buildings, warfare and religious worship. He left them a great legacy in the form of the translation of the record of their ancestry, which has done more for the Lamanite than any other effort made in their behalf.

[J.W.M.]

1993^ **Ronald W. Walker** "Seeking the 'Remnant': The Native American During Joseph Smith Period," in

Journal of Mormon History, vol. 19, num. 1, Spring 1993, pp. 1-33

1993 Gordon B. Hinckley "News of the Church," in the *Ensign*, July 1993, p. 77

President Hinckley offered the following prayer at the 1993 dedication of the San Diego, California Temple:

This temple will be used by many of the sons and daughters of father Lehi. We thank Thee for their faithfulness. We thank Thee for this day when Thou art remembering Thine ancient covenant in behalf of these Thy children, from whose eyes the shackles of darkness are now falling. Bless the posterity of Lehi, we pray Thee.

1993 **Dallin H. Oaks** **"The Historicity of the Book of Mormon."** Featured Papers, *Foundation for Ancient*

Research and Mormon Studies, <http://farms.byu.edu/publications/papers.php>.

1993[^] **Stephen C. Jett** **"Before Columbus: The Question of Early Transoceanic Interinfluences,"** in

BYU Studies 33/2 (1993): pp. 245-271. Reprinted also by FARMS

1993[^] **Vaughn E. Hansen** ***Whence Came They?: Israel Britain and the Restoration***, Springville, Utah:

Cedar Fort Inc., 1993

1994[^] **David Rolph Seely,** **"Zenos and the Texts of the Old Testament,,"** in ***The Allegory of the Olive***

John W. Welch ***Tree: The Olive, The Bible and Jacob 5***, edited by Stephen D. Ricks and John

W. Welch, 322-346. Salt Lake City: Deseret Book and FARMS, 1994.

This article compares the words of Zenos with the words of other early Israelite prophets. Old Testament literature is replete with symbols that represent the house of Israel as an olive tree or a vine. Different prophets use different aspects of the allegory, speaking of destruction and restoration, of scattering and gathering, but always of the involvement of the Lord with the house of Israel.

Note* The allegory of Zenos along with the prophecies of the Old Testament imply that the House of Israel would be scattered and grafted or blended into other "wild" nations. The historical setting of the Book of Mormon Lehwites and Mulekites in the Americas would have to be looked at from the same perspective.

1995 Ted E. Brewerton "The Book of Mormon: A Sacred Ancient Record," in the *Ensign*,
November 1995, p. 30

Elder Ted E. Brewerton, emeritus member of the Seventy, said the following in the October 1995 Conference:

Many migratory groups came to the Americas, but none was as important as the three mentioned in the Book of Mormon. The blood of these people flows in the veins of the Blackfoot and the Blood Indians of Alberta, Canada; in the Navajo and the Apache of the American Southwest; the Inca of western South America; the Aztec of Mexico; the Maya of Guatemala; and in other native American groups in the Western Hemisphere and the Pacific islands.

These choice native people recognize the truth of the Book of Mormon, which was recorded for them by their own ancestors.

1996^ "**Light on the 'Mission to the Lamanites,'**" in *BYU Studies*, vol. 36, num. 2, 1996-97,
pp.

Department of Anthropology, Smithsonian Institution, 1996

1. The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. The Smithsonian archaeologists see no direct connection between archaeology of the New World and the subject matter of the book.

2. The physical type of American Indian is basically Mongoloid, being most closely related to that of the peoples of eastern, central and north-eastern Asia. Archaeological evidence indicates that the ancestors of the present Indians came into the New World--probably over a land bridge known to have existed in the Bering Strait region during the last Ice Age--in a continuing series of small migrations beginning from about 25,000 to 30,000 years ago.

3. Present evidence indicates that the first people to reach this continent from the East were the Norsemen who briefly visited the northeastern part of North America around A.D. 1000 and then settled in Greenland. There is nothing to show that they reached Mexico or Central America.

4. One of the main lines of evidence supporting the scientific finding that contacts with Old World civilizations, if indeed they occurred at all, were of very little significance for the development of American Indian civilizations is the fact that none of the principal Old World domesticated food plants or animals (except the dog) occurred in the New World in pre-Columbian times. American Indians had no wheat, barley, oats, millet, rice, cattle, pigs, chickens, horses, donkeys, [or] camels before 1492 (camels and horses were in the Americas, along with the bison, mammoth, and mastodon, but all these animals became extinct around 10,000 B.C. at the time the early big game hunters spread across the Americas).

5. Iron, steel, glass, and silk were not used in the New World before 1492 (except for occasional use of unsmelted meteoric iron). Native copper was worked in various locations in pre-Columbian times, but true metallurgy was limited to southern Mexico and the Andean region, where the occurrence in late prehistoric times involved gold, silver, copper, and their alloys, but not iron.

6. There is a possibility that the spread of cultural traits across the Pacific to Mesoamerica and the northwestern coast of South America began several hundred years before the Christian era. However, any such inter-hemispheric contacts appear to have been the results of accidental voyages originating in eastern and southern Asia. It is by no means certain that even such contacts occurred with the ancient Egyptians, Hebrews, or other peoples of Western Asia and the Near East.

7. No reputable Egyptologist or other specialist on Old World archaeology, and no expert on New World prehistory, has discovered or confirmed any relationship between archaeological remains in Mexico and archaeological remains in Egypt.

8. Reports of findings of ancient Egyptian, Hebrew, and other Old World writings in the New World in pre-Columbian contexts have frequently appeared in newspapers, magazines and sensational books. None of these claims has stood up to examination by reputable scholars. No inscriptions using Old World forms of writing have been shown to have occurred in any part of the Americas before 1492 except for a few Norse runestones which have been found in Greenland.

9. There are copies of the Book of Mormon in the library of the National Museum of Natural History, Smithsonian Institution.

Source: ^Simon G. Southerton, *Losing a Lost Tribe: Native Americans , DNA and the Mormon Church*, Salt Lake City: Signature Books, 2004, pp. 223-224.

1997 Gordon B. Hinckley "Look to the Future," in the *Ensign*, November 1997, p. 67

President Hinckley said the following in the 1997 October Conference:

We were recently with the Navajo Nation at Window Rock in Arizona . . . It was difficult to hold back the tears as we mingled with these sons and daughters of Father Lehi. In my imagination I have seen him weeping for his progeny who for so long have walked in poverty and pain.

But the shackles of darkness are falling. . . . They have come to know and love the gospel. They have become pure and delightful.

1997 LDS Church *Gospel Principles*, Church of Jesus Christ of Latter-day Saints, Salt Lake City,

1997, p. 268.

Great numbers of Lamanites in North and South America and the South Pacific are now receiving blessings of the gospel.

1997 Scott G. Kenney "Mormons and the Smallpox Eepidemic of 1853," *The Hawaiian*

***Journal of History* 31:1-26.**

He mentions that George Q. Cannon testified that ancient Israelites had sailed to America and that in time, some of their descendants had sailed west and become the progenitors of the Polynesian people.

1998 **Donald W. Parry** **"The Flood and the Tower of Babel,"** *Ensign*, 28:35-41.

In response to the scientific view that the universal Flood was a myth, Donald Parry writes the following:

There is a third group of people--those who accept the literal message of the Bible regarding Noah, the ark, and the Deluge. Latter-day Saints belong to this group. In spite of the world's arguments against the historicity of the Flood, and despite the supposed lack of geologic evidence, we Latter-day Saints believe that Noah was an actual man, a prophet of God, who preached repentance and raised a voice of warning, built an ark, and floated safely away as waters covered the entire earth. We are assured that these events actually occurred by the multiple testimonies of God's prophets.

1999 Gordon B. Hinckley "News of the Church,," in the *Ensign*, October 1999, p. 74

While at the 1999 dedication of the Guayaquil, Ecuador Temple, President Hinckley said the following:

It has been a very interesting thing to see the descendants of Father Lehi in the congregations that have gathered in the temple. So very many of these people have the blood of Lehi in their veins, and it is just an intriguing thing to see their tremendous response and their tremendous interest.

2000 Gordon B. Hinckley "News of the Church," in the *Ensign*, July 2000, p. 74

While at the dedication of the Cochabamba, Bolivia Temple in April, 2000, President Hinckley said the following:

We remember before Thee the sons and daughters of Father Lehi. Wilt Thou keep Thine ancient promises in their behalf. . . . May they recognize their Redeemer and be faithful and true Saints of the Most High.

2000^ Robert R. Newell, Ed.D. *World History for Latter-Day Saints*. Orem: Granite Publishing and

Distribution, 2000.

THIS HAS INFORMATION ON EARLY MAN; ETHNIC ORIGINS; THE FLOOD; EDEN---SEE GARDEN OF EDEN APPENDIX IN GEOG1.IO

2000 Dan Egan "BYU Gene Data May Shed Light On Origin Of Book of Mormon's Lamanites,"

Salt Lake Tribune, Salt Lake City, Utah, November 30, 2000. online at: www.sltrib.com

This article by Dan Egan reviewed the claims of Simon Southerton:

Generations of Mormons grew up with the notion that American Indians are descended from a lost tribe from the House of Israel, offspring of a Book of Mormon figure named Lehi, who left Jerusalem and sailed to the Americas around 600 B.C.

For faithful members of The Church of Jesus Christ of Latter-day Saints, Lehi's story is neither fable nor parable. It is truth. Historical fact. . . .

The problem is mainstream science has failed to back that story. Instead, archaeologists, linguists and genetic experts outside Mormon culture say all the evidence points to Asia as the place from which American Indians originated. . . .

But most scientists outside LDS culture argue that if a band of Israelists did come to America 2,600 years ago, they left neither a linguistic nor an archaeological trace. . . .

Past DNA studies at other universities have shown no evidence of a connection between American Indians and Israel, notes Simon Southerton, a former Mormon bishop and molecular biologist who has extensive background in DNA research. He predicts BYU data will show the same.

Source: Salt Lake City Messenger, Issue 100, p. 15-16.

2000^ Embaye Melekin *Manifestations Mysteries Revealed: An Account of Bible Truth and the*

Book of Mormon Prophecies. Toronto: Embaye Melekin, 2000.

In the Forward Embaye Melekin writes:

This book is a fulfillment of the prophecies of our forefathers. It analyses the Book of Mormon in its entirety and proves that the provisions in the book were exclusively written to our African ancestors and were meant to reach us through the Gentiles or the white people.

After quoting 2 Nephi 5:19-25 referring to the curse or "skin of blackness" to come upon those who rejected Nephi's message, Melekin writes on page 112:

. . . the Book of Mormon is indeed the Abyssinian Book we have been longing for, the Book of Kings. The book disproves the claims made by the Church of the Latter Day Saints that the Book of Mormon was about the Native Indians in America. There were no black people in the Americas prior to the arrival of Africans.

2000 Theodore G. Schurr "Mitochondrial DNA and the Peopling of the New World," *American*

***Scientist* 88** (May-June 2000): 246-53

Grant H. Palmer writes:

During the last ten years, scientists from various research organizations, including biologists from Brigham Young University, have tested the DNA of over 7,000 American Indians. These tests cover about 130 tribes scattered throughout North, Central, and South America. This research has revealed that in excess of 99 percent of the ancestors of living Native American women arrived on the American continent from Asia over 12,000 years ago. About 90 percent of the men have Y-chromosome DNA from the same place of origin. Lesser DNA lineages originate in Africa or Europe, most likely Spain, but not from the Middle East.

Source: Grant H. Palmer, *An Insider's View of Mormon Origins*, Salt Lake City: Signature Books, 2002, pp. 56-57.

2000 Simon Southerton "Simon Southerton to Grant Palmer, 16 Oct. 2000.

(anti-Mormon)

Grant Palmer writes:

Southerton, a Mormon geneticist with Canberra Laboratories, is writing a book on the DNA genealogies of American Indians.

Source: Grant H. Palmer, *An Insider's View of Mormon Origins*, Salt Lake City: Signature Books, 2002, pp. 56-57.

2000 Simon G. Southerton "DNA Genealogies of American Indians and the Book of Mormon," *Recovery*

(anti-Mormon) from Mormonism website, <http://www.exmormon.org/whyift125.htm>.

2000^ John L. Sorenson "New Light: The Problematic Role of DNA Testing in Unraveling Human History," in *Journal of Book of Mormon Studies*, Vol. 9.

Provo: FARMS, p. 2

2001 Scott Woodward "DNA and the Book of Mormon," presented at the 3rd Annual Mormon

Apologetics Conference, Foundation for Apologetic Information &

Research (FAIR), <http://www.fairlds.org>.

2002 Thomas W. Murphy "Lamanite Genesis, Genealogy, and Genetics," *American Apocrypha*:

Essays on the Book of Mormon, eds. Dan Vogel and Brent Lee

Metcalfe (Salt Lake City: Signature Books, 2002), 47-77.

2002 Simon G. Southerton "DNA Genealogies of Native Americans and Polynesians," address

(anti-Mormon) given at Exmormon Foundation Annual Conference, October, 2002

Source: Simon G. Southerton, *Losing a Lost Tribe: Native Americans, DNA and the Mormon Church*, Salt Lake City: Signature Books, 2004.

2002 Thomas W. Murphy "Lamanite Genesis, Genealogy, and Genetics," in *American*

(anti-Mormon) *Apocrypha: Essays on the Book of Mormon*, Salt Lake City:

Signature Books, 2002, p. 68

2003^ John L. Sorenson "Before DNA,," in *Journal of Book of Mormon Studies*, Vol. 12.
Provo:

Matthew Roper FARMS, 2003, pp. 6-23.

2003^ John M. Butler "A Few Thoughts From A Believing DNA Scientist" in *Journal of Book of*

Mormon Studies, vol. 12, no. 1, Provo: FARMS, 2003, p. 36

2003^ D. Jeffrey Meldrum "Who Are the Children of Lehi?" in *Journal of Book of Mormon*

Trent D. Stephens *Studies*, vol. 12, no. 1. Provo: FARMS, 2003, p. 38

LDS scientists D. Jeffrey Meldrum and Trent D. Stephens explain that although DNA links "99.6%" of American Indians to Asians, the descendants of Lehi are "unlikely to be detected by genetic analysis" because of earlier migration groups:

Our perspective is that of active members of the Church of Jesus Christ of Latter-day Saints who view the Book of Mormon as an accurate, correct account of actual historic events that occurred on the American continent. We are also biologists. . . . As biologists we accept the published data dealing with Native American origins and view those data as reasonably representing American-Asian connections. . . .

We propose that . . . the children of Lehi . . . [act] as leaven with bread. The leaven is, of necessity, only a small ingredient in bread, not the bread itself. We propose that the children of Lehi are the leaven of the Abrahamic covenant in the New World, unlikely to be detected by genetic analysis of modern New World inhabitants.

The data accumulated to date indicate that 99.6 percent of Native American genetic markers studied so far exhibit Siberian connections.

2003^ Daniel C. Peterson "Of Gallileo Events, Hype, and Suppression: Or Abusing Science and

Its History," *FARMS Review*, Vol. 15. Provo: FARMS, 2003, pp. ix-ix

2003^ David A. McClellan "Detecting Lehi's Genetic Signature: Possible, Probable, or Not?" in

FARMS Review, vol. 15. Provo: FARMS, 2003, pp. 35-90.

2003^ Matthew Roper "Nephi's Neighbors: Book of Mormon Peoples and Pre-Columbian Populations," in *FARMS Review*, Vol. 15. Provo:FARMS, 2003, pp. 91-128

2003^ Matthew Roper "Swimming in the Gene Pool: Israelite Kinship Relations, Genes, and Genealogy," *FARMS Review*, Vol. 15. Provo: FARMS, 2003, pp. 129-164.

Note* In his 1930 book, *The Lost Tribes A Myth*, (see notation) non-LDS scholar Allen Godbey writes concerning racial diversity among the dispersed of Israel.

In 1989, Jewish scholar 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)

2003 *Seattle Post-Intelligencer*, January 13, 2003

In December, 2002, Thomas Murphy, a lifetime Mormon and chairman of the Edmonds Community College Anthropology Department in Washington, was threatened with excommunication over his research on DNA and Book of Mormon issues. *The Seattle Post-Intelligencer* reported:

In December [2002] the local stake of the Church of Jesus Christ of Latter-day Saints scheduled a disciplinary council and informed Murphy he faced the possibility of excommunication, or expulsion from the church. But the president of the stake--a district made up of a number of wards--indefinitely postponed the council after the debate hit the press and supporters staged rallies across the country. . . .

"Sin, Skin and Seed: The Mistakes of Man in the Book of Mormon" is the title of Murphy's talk today at the UW. . . .

The "sin" and "skin" in his lecture refer to Scripture linking skin color and behavior. The Book of Mormon states ancient Israelites came to the Americas about 600 B.C. and divided into two groups: the light-skinned, civilized Nephites and the dark-skinned, corrupt, Lamanites, who eventually defeated the Nephites. These Lamanites, according to the modern introduction to the Book of Mormon, are the principal ancestors of Native Americans.

In fact, says Murphy, DNA data, as well as anthropological studies, indicate American Indians are descended from Northeast Asians who migrated across the Bering Sea between 7,000 and 50,000 years ago.

The stir over his findings began when he published them on a Web site run by Mormon intellectuals and in a collection of essays on the Book of Mormon called "American Apocrypha," . . .

Murphy was frankly pleased with the publicity and subsequent response. He's received . . . missives from Native Americans who say they're happy to finally see someone addressing the issue of racism in Mormon text.

Source: Salt Lake City Messenger, Issue 100, p.16.

2003 Thomas W. Murphy "Genetic Research a 'Galileo Event' for Mormon,"
in *Anthropology*

***Simon Southerton* *News*, February 2003, p. 20**

(anti-Mormon)

2003 Cooper Johnson "DNA and the Book of Mormon," *The Foundation for Apologetic*

Information & Research, <http://www.fairlds.org/apol/bom/bom01.html>.

2003 W. Grant McMurray "They 'Shall Blossom as the Rose'," in *The Chicago Beacon*,
eds.

(RLDS-C of C)

Madison Parker and Chuck Skelton, Summer 2003, pp. 5-8

The Chicago Beacon is an official publication of the Chicago district Community of Christ. This is a reprint of a talk given to the Call to the Nations Conference February 17, 2001 by W. Grant McMurray, President of the Community of Christ Church. On page 5 he says the following:

I began my work and ministry in the 1970's and 1980's, divisive times both in American culture and in the church. In those days we sought to minister to the Indian people because we believed we had a unique connection with them. That connection was founded on the weavings of sacred writing, myth, and tradition within a movement that embraces as part of its scriptural canon a book that speaks of the ministry of Jesus Christ on the American continent prior to the arrival of the Europeans. The proper use of the Book of Mormon as sacred scripture has been under wide discussion in the 1970's and beyond, in part because of long-standing questions about its historicity and in part because of perceived theological inadequacies, including matters of race and ethnicity.

Those concerns were directly related to what the church has often called its "Mission to the Lamanties" the term in the Book of Mormon often applied indiscriminately to all Native American peoples. While commendable in its spirit, the missionary efforts were severely compromised by the language of the Book of Mormon itself, where it depicts the "Lamanties" as having been cursed because of their unfaithfulness and iniquity: "Wherefore, as they were white, and exceedingly fair and delightsome, the Lord God caused a skin of blackness to come upon them that they might not be enticing to my people." (2 Nephi 4:35)

We cannot mask with theological apologetics or cultural acrobatics the inadequate and destructive consequences of language such as that. Whatever our view of the Book of Mormon may be, we must purge from our consciousness any notion that the color of people's skin is an indicator of their worthiness, or that white skin is "delightsome" while black or brown skin is "loathsome." While good people made substantial effort **to move beyond the folklore and language of the book**, it was very difficult to form an outreach program of ministry around such an understanding in a time of increased sensitivity to culture and language. . . .

This is the time in which the church is called to peacemaking and reconciliation and in which we declare ourselves to be the "Community of Christ," acknowledging we have much to learn about how to do that. . . .

As one looks at our church's history, one quickly sees that we were a people driven from location to location, displaced by violence, misunderstanding, and fear. To be a people in search of a home, a place to settle and declare to be the land of promise, seems to be an inescapable image for us. We dreamed of homeland, a place we called Zion. We even marked a spot where it would be built but it eluded us, kept slipping from our grasp, as we tried to seize it and hold it tight.

Over the years the sense of displacement and journey has become less geographic than spiritual and intellectual. . . . I have quoted from scriptural phrasing that, read in context with their times, may have troubling images for us, even as I have shared earlier. But my desire is to avoid entanglement with the life-denying literalism of ancient language and instead to discover the spirit that breathes hope into the words and recasts the vision for a new century and on a new frontier.

And so on the spot marked for the city of Zion we have erected a Temple spiraling to the heavens, a gigantic teepee or wigwam some of you have called it. We no longer think of the "city" in the same way, but does the dream of a spiritual homeland still carry meaning for us? I daresay it does . . .

2003[^] Michael F. Whiting "DNA and the Book of Mormon: A Phylogenetic Perspective,"
in *Journal*

of Book of Mormon Studies, Vol. 12. Provo: FARMS, pp. 24-35

2003 Michael F. Whiting "Does DNA Evidence Refute the Authenticity of the Book of
Mormon?"

Responding to the Critics," lecture presented at Brigham Young
University.

2003 Michael F. Whiting "The Book of Mormon at the Bar of DNA 'Evidence'" in *Insights*,

vol. 23, 2003, p. 1, 4-5

On 29 January a capacity crowd gathered in the Harold B. Lee Library auditorium to hear BYU biology professor Michael F. Whiting address the topic "Does DNA Evidence Refute the Authenticity of the Book of Mormon? Responding to the Critics." The size of the audience suggested the great interest people have in the role and limitations of DNA research in unlocking the past, especially the religious past.

Whiting began by noting that critics have recently rushed to judgment proclaiming the DNA evidence has dealt a deathblow to the Book of Mormon. As they see it, Native Americans have been shown to be of Asiatic ancestry, whereas the lineage history in the Book of Mormon, the critics claim, predicts a Middle Eastern genetic signature among the descendants of the Lamanites.

DNA analysis is a marvelous tool for biological inquiry, Whiting said, but it can answer only certain kinds of scientific questions--and the Book of Mormon, being a religious history, is not open to direct scientific confirmation.

A specialist in molecular systematics who sits on review panels for the National Science Foundation to evaluate proposed projects involving NSF-funded DNA research, Whiting also finds the critics' argument scientifically flawed. For example,

2003 *DNA vs. The Book of Mormon* Video. Brigham City, Utah: Living Hope

Ministries, 2003.

The Tanners write:

In a new video titled *DNA vs. The Book of Mormon*, several other scientists have joined with Dr. Southerton and Professor Murphy in a discussion of the problems DNA research poses for Book of Mormon claims.

**2004 Jeff D. Lindsay "Does DNA Evidence Refute the Book of Mormon?" LDS
FAQ: Frequently**

Asked Questions about Latter-day Saint Beliefs, <http://www.jefflindsay.com/>

LDSFAQ/DNA.shtml.

2004??? Michael R. Ash "Were the Lehiters Alone in the Americas?, www.fairlds.org

What about scriptures and statements by Joseph Smith that appear to suggest there were no "others" in the land upon Lehi's arrival?

It seems likely that Joseph Smith would have understood the Book of Mormon according to rumors and suppositions of his day--a hemispheric geography with the Lehiters as the primary progenitors for the Native Americans. . . . Joseph's opinions on the subject do not, however constitute revelation. . . . While Joseph's opinions might be interesting, they can be discarded when they conflict with revealed doctrine, scientific facts, or in-depth examination.

This [hemispheric geography theory] is a natural interpretation of Book of Mormon geography based on a cursory reading and superficial understanding to the Book of Mormon text. It is likely that Joseph Smith, his contemporaries, and most Saints--perhaps even most Saints today--have unquestioningly accepted this as an accurate model for Book of Mormon geography. Related to this view is the common belief among LDS that Book of Mormon people were the founding inhabitants of all native peoples of both North and South America. . . .

Joseph and other LDS leaders were not (and are not) immune to their own opinions, thoughts, and even misconceptions based on tradition.

2004 Brent Lee Metcalfe "Reinventing Lamanite Identity," in *Sunstone*, March 2004, p. 20

(anti-Mormon)

2004 Patty Henetz "DNA Results Challenge Core Mormon Beliefs," *Local News, Seattle Times*,

(non-Mormon) Aug. 14, 2004

In an article on how DNA results have challenged Mormon beliefs, Patty Henetz reports the following:

While the work of the BYU scholars is confined mostly to intellectual circles, some church members who have always identified themselves with Mormon teachings on the people known as Lamanties are suffering crises.

"It's very difficult. It is almost traumatizing," said Jose Aloayza, a Midvale, Utah, attorney and Peruvian native who likened facing this new reality to staring into a spiritual abyss. "It's that serious, that real. I'm almost here feeling I need an apology. Our prophets should have known better. That's the feeling I get"

Source: Sandra Tanner ed., "Who are the Lamanites?" in *Salt Lake City Messenger*, Issue No. 103, November 2004, pp. 1-19.

2004 David Anderson "The Secrets of Nim's [Necessary, Inferred Mayans]: When the Book

(anti-Mormon) **of Mormon was Dictated, Were There 'Others' in it?"** Speech

delivered at the August 2004 Sunstone Symposium.

Source: Tape of his talk: <http://www.sunstoneonline.com>

2004 Sandra Tanner ed. "Who are the Lamanites?" in *Salt Lake City Messenger*, Issue No. 103, November 2004, pp. 1-19.
(anti-Mormon)

2004^ Simon G. Southerton *Losing a Lost Tribe: Native Americans , DNA and the Mormon*
(anti-Mormon) **Church**, Salt Lake City: Signature Books, 2004.

(4) The following is a chronological listing of those authoritative statements which primarily comment on the origin of the American Indians:

1830 Revelation to Joseph Smith (D&C 28:8-9, September)

1830 Revelation to Joseph Smith (D&C 32:2 October)

1830 abt. Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jr., Ziba Peterson & Frederick G. Williams
(*Observer and Telegraph* 1, 18 Nov.), Hudson, Ohio.

- 1831 abt. Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jr., Ziba Peterson & Sidney Rigdon
(*The Telegraph* 2, 15 Feb.) Painesville, Ohio, typed copy.
- 1831 Revelation to Joseph Smith (D&C 49:24, March)
- 1831 Revelation to Joseph Smith (D&C 54:8, June)
- 1831 Josiah Jones, "History of the Mormonites," Kirtland
- 1831 W.W. Phelps (abt. Joseph Smith), Revelation? given to Joseph Smith, July 17, 1831
- 1833 Joseph Smith, Letter to N.C. Saxton, editor of *American Revivalist, and Rochester Observer*,
- 1833 W. W. Phelps, Editor, *Evening and Morning Star*, February-July 1833
- 1834 Joseph Smith, Jr., Letter to Emma on 4 June, 1834 while marching with Zion's Camp
- 1834 Multiple People (abt. Joseph Smith), Zelph Incident (Multiple Sources) June 2-3
- 1835 (abt. Orson Pratt), *Latter Day Saints' Messenger and Advocate*, vol. 1 February, no. 5, p. 77
- 1835 W. W. Phelps, *Latter Day Saints' Messenger and Advocate*, vol. 2 November, no. 14, p. 221.
- 1837 Parley P. Pratt, *Elder's Journal of the Church of Latter Day Saints*, vol. 1, No. 1,
- 1840 Oliver Cowdery, "Rise of the Church," *Times and Seasons*, Vol. 2 No. 4,
- 1841 Benjamin F. Winchester, *Gospel Reflector*, March 15, 1841, p. 124
- 1841 ?? "American Antiquities More Proofs of the Book of Mormon," *Times and Seasons* June 15,
- 1842 Joseph Smith, Jr. Church History," *The Times and Seasons* vol. 3 no. 9 (1 March),
- 1848 Orson Pratt, *Millennial Star* 10 (22, 15 November), pp. 346-347
- 1866 Orson Pratt, *Millennial Star* 28 (16 June 1866),
- 1871 Orson Pratt, *Journal of Discourses*, 14:10; 19 Feb. 1871
- 1873 Orson Pratt, *Journal of Discourses* 16 (May 18,), pp. 56-58
- 1881 Orson Pratt, Discourse delivered in the Tabernacle, Salt Lake City, September 18, 1881. *Journal of Discourses* , Source: [London: Latter-day Saints' Book Depot, 1854-1886], vol. 22, p. 226
- 1909 B. H. Roberts, *New Witnesses for God*, vol. 3, Salt Lake City: Deseret News, 1909.

- 1922 B. H. Roberts, 141-Page Report on "Book of Mormon Difficulties"
- 1925 J. M. Sjodahl, "Archaeology and the Book of Mormon," in *Millennial Star* 87, February 26, 1925,
- 1927 ***Janne Sjodahl, "Suggested Key to Book of Mormon Geography," *The Improvement Era*, 30, September 1927, 974-87, 1002.

Sjodahl broke new ground in Book of Mormon scholarship by stating that not all American Indians are descendants of Lehi or Mulek and their companions, but that there were probably many other immigrants to America besides those reported in the Book of Mormon.

- 1927 J. M. Sjodahl, *An Introduction to the Study of the Book of Mormon*, SLC: Deseret News Press,
- 1954 LeGrand Richards, *Israel! Do You Know?*, Salt Lake City: Deseret Book Co.,

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*, . Salt Lake City:Bookcraft, vol. 1, p. 151.
- 1959 Spencer W. Kimball, "To You . . . Our Kinsmen," Gen. Conf., *Improvement Era* (Dec.),938.
- 1964 Joseph Fielding Smith, *The Progress of Man*, Salt Lake City: Desert Book Co., pp. 46-48.
- 1964 Berkley A. Spencer, "The Book of Mormon and New World Archeology."
- 1967 Spencer W. Kimball, "The Lamanites: Their Burden Our Burden," BYU (4/25/67)
- 1971 Spencer W. Kimball, "Of Royal Blood," Lamanite Youth Conference (4/24/71);
- 1981 LDS Church, *The Book of Mormon: Another Testament of Jesus Christ*