

## ENDNOTES

### Before DNA

John L. Sorenson and Matthew Roper

- Dallin H. Oaks, "The Historicity of the Book of Mormon," in *Historicity and the Latter-day Saint Scriptures*, ed. Paul Y. Hoskisson (Provo, Utah: BYU Religious Studies Center, 2001), 238–39; emphases added.
- Many are listed and summarized in John L. Sorenson, "Summary of Models," pt. 2 of *The Geography of Book of Mormon Events: A Source Book* (Provo, Utah: FARMS, 1992), 38–206.
- For details see John L. Sorenson, *Mormon's Map* (Provo, Utah: FARMS, 2000).
- To all appearances, it was the Atlantic that Mulek's party crossed on their way from Palestine to the New World. The east coastal "city of Mulek" was very probably the first settlement spot of Mulek's party (see Alma 8:7) in the promised land, as first mentioned in Alma 51:26 (compare Alma 22:31).
- Lehi's party left from southern Arabia. In most cases, pre-Portuguese voyages from that spot into the Indian Ocean went east and followed the predominant winds to reach the southwestern part of the Indian peninsula. Since they landed in the New World on the coast of the "west sea," we can only conclude that Nephi's ship had proceeded via the Malacca Straits (Singapore) into and then across the Pacific Ocean, so that their "west sea" in the promised land would have been on the Pacific side of America.
- See John L. Sorenson, "The Book of Mormon as a Mesoamerican Record," in *Book of Mormon Authorship Revisited: The Evidence for Ancient Origins*, ed. Noel B. Reynolds (Provo, Utah: FARMS, 1997), 391–521.
- For more details on the map reflected in the Book of Mormon text, see, in addition to *Mormon's Map*, John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1985), especially chap. 1. Also see John Clark, "A Key for Evaluating Nephite Geographies," *Review of Books on the Book of Mormon* 1 (1989): 20–70.
- J. Charles Kelley, "Mesoamerica and the Southwestern United States," in *Archaeological Frontiers and External Connections*, vol. 4 of *Handbook of Middle American Indians*, ed. G. F. Ekholm and G. R. Willey (Austin: Univ. of Texas Press, 1966), 109; compare Charles C. Di Peso, *Casas Grandes: A Fallen Trading Center of the Gran Chichimeca*, vol. 1, ed. Gloria J. Fenner (Flagstaff, Ariz.: Northland Press, 1974); and several articles in Randall H. McGuire, eds., *Ripples in the Chichimec Sea: New Considerations of Southwestern-Mesoamerican Interactions* (Carbondale: Southern Illinois Univ. Press, 1986).
- Michael B. Stanislawski, "Mesoamerican Influence in North-eastern Arizona," in *International Congress of Americanists, XXXVI Congreso Internacional de Americanistas, España, 1964: Actas y memorias*, ed. Alfredo Jimenez Núñez (Seville, Spain: ECESA, 1966), 1:309.
- Clarence H. Webb ("The Extent and Content of Poverty Point Culture," *American Antiquity: A Quarterly Review of American Archaeology* 33/3 [July 1968]: 297–321) long ago pointed out significant similarities between early Mesoamerica and the unique Poverty Point, Louisiana, site. There is no trace of those shared features at any site in the intervening 1,200-mile stretch. To all appearances, people from the former area traveled directly to the other.
- See Robert N. Zeitzlin (review of *Ripples in the Chichimec Sea: New Considerations of Southwestern-Mesoamerican Interactions*, by F. J. Mathien and R. H. McGuire, eds. [Carbondale: Southern Illinois Univ. Press, 1986], 59–65), who comments on the "parochialism" of American "isolationist" archaeologists who resist any idea that some area other than their own bit of turf was responsible for developments there. On the other hand, he accuses some of considering "the Southwest as little more than an outpost of Mesoamerica." His review of these preferences demonstrates, we believe, that the personal opinions of individual archaeologists, not the quality of the evidence they muster, often determine their viewpoints on this matter.
- See James B. Griffin, "Mesoamerica and the Eastern United States in Prehistoric Times," in *Handbook of Middle American Indians*, 4:119.
- See Jorge G. Marcos, "Breve prehistoria del Ecuador," in *Arqueología de la costa ecuatoriana: Nuevos enfoques*, ed. J. G. Marcos (Guayaquil, Ecuador: ESPOL y Corporación Editora Nacional, 1986), 25–50.
- See Gerardo Reichel-Dolmatoff, "The Loom of Life: A Kogi Principle of Integration," *Journal of Latin American Lore* 4/1 (1978): 5–27. See also Jaime Errázuriz, *Tumaco-La Tolita: Una cultura precolombina desconocida* (Bogotá, Colombia: C. Valencia Editores, 1980); Reichel-Dolmatoff, *Colombia*, vol. 44 of *Ancient Peoples and Places* (New York: Praeger, 1965), 111–15. For substantial discussion of evidence (shaft tombs, the chimaera motif, knowledge of metallurgy, and the motif of a male figurine seated on a bench or stool) for direct movements between the west coast of Mexico and Ecuador/Peru, see articles by Clinton R. Edwards, Clement W. Meighan, and Joseph B. Mountjoy in *Precolumbian Contact within Nuclear America*, Mesoamerican Studies, vol. 4, ed. J. Charles Kelley and Carroll L. Riley (Carbondale: Southern Illinois Univ., University Museum, 1969). See also Presley Norton, "El señorío de Salangone y la liga de mercaderes: El cartel spondylus-balsa," in *Archeología y etnohistoria del sur de Colombia y norte del Ecuador*, comp. José Alcina Franch and Segundo Moreno Yáñez (Cayambe, Ecuador: Ediciones Abya-Yala, 1987); see also Robert C. West, "Aboriginal Sea Navigation between Middle and South America," *American Anthropologist* 63/1 (Feb. 1961): 133–35.
- See Robert Chadwick, "Archaeological Synthesis of Michoacán and Adjacent Regions," in *Archaeology of Northern Mesoamerica*, pt. 2, vol. 11 of *Handbook of Middle American Indians*, ed. R. Wauchope, G. F. Ekholm, and I. Bernal (Austin: Univ. of Texas Press, 1971), 677.
- Marshall Newman, "A Trial Formulation Presenting Evidence from Physical Anthropology for Migrations from Mexico to South America," in *Migrations in New World Culture History*, University of Arizona Social Science Bulletin no. 27 (Tucson: Univ. of Arizona Press, 1958). Since he published that item, most physical anthropologists have chosen not to be persuaded by the kind of data he used, yet it is not without significance.
- A concise summary of information on this topic is found in "Mesoamericans in Pre-Spanish South America," in *Reexploring the Book of Mormon*, ed. John W. Welch (Salt Lake City: Deseret Book and FARMS, 1992), 215–17.
- See *Times and Seasons*, 15 Sept. 1842, 922, which says that the Jaredites "covered the whole continent from sea to sea, with towns and cities." See also Sorenson, *Geography of Book of Mormon Events*, 9–15, 75–76.
- See Grant Underwood, "Book of Mormon Usage in Early LDS Theology," *Dialogue: A Journal of Mormon Thought* 17/3 (autumn 1984): 35–74; see also Sorenson, *Geography of Book of Mormon Events*, 11–15.
- Incidents of Travel in Central America, Chiapas, and Yucatan* (New York: Harper & Brothers, 1841).
- "Extract," *Times and Seasons*, 15 Sept. 1842, 914.
- "Zarahemla," *Times and Seasons*, 1 Oct. 1842, 927.
- The 15 Sept. 1842 *Times and Seasons* article also suggested that the "wonderful ruins of Palenque" in Chiapas, Mexico, "are among the mighty works of the Nephites," and that they compared favorably with the temple of Nephi. Since the Book of Mormon places the land of Nephi and its temple in the land southward, this early model would seem to exclude South America.
- See, for example, *Journal of Discourses*, 12:340–42; 14:324–30, 333.
- In 1856 George Q. Cannon, who in Nauvoo had worked in the *Times and Seasons* office with his uncle John Taylor and was familiar with the works of Catherwood and Stephens, put forward an exception to the usual whole-hemisphere view of Book of Mormon geography. He questioned the argument that the Indians were too primitive to build cities and temples, since these discoveries were made "in the country declared by the Book of Mormon to be the principal residence of one of the colonies that were led to this land" (George Q. Cannon, "Buried Cities of the West," *Western Standard*, 15 Oct. 1856; reprinted in *Millennial Star*, 10 Jan. 1857, 18; emphasis added). In 1876 another writer, after learning of parallels between native Mesoamerican traditions and the Book of Mormon, shifted his earlier support for Orson Pratt's model. "Is it not possible," he asked in light of this new information, "that the Rio Usumasinta, 'flowing north into the sea,' may be the ancient river Sidon? Those remarkable and world-famous ruins known under the name Palenque may yet be proven to be the remains of that 'great city and religious center' of the aboriginals, called Zarahemla" (G. M. Ottinger, "Votan, the Culture Hero of the Mayas," *Juvenile Instructor* 14/5 [1 Mar. 1879]: 58). The implications of placing Zarahemla at either Quirigua in Guatemala or at Palenque in southern Mexico would obviously shift the land Bountiful to a more northerly location, leaving the Isthmus of Tehuantepec as the only viable candidate for the narrow neck of land. In contrast, Pratt's popular model puts the Sidon River, Zarahemla, and Bountiful in the northern regions of South America between Colombia and Panama (see *Journal of Discourses*, 14:324–33). We clearly have at least two drastically different models of Book of Mormon geography being bandied about, suggesting that such things were not considered to have been settled by revelation.
- See, for example, B. H. Roberts,

- Studies in the Book of Mormon*, ed. Brigham Madsen (Urbana: Univ. of Illinois Press, 1985); Dan Vogel, *Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith* (Salt Lake City: Signature Books, 1986); Brent Lee Metcalfe, "Apologetic and Critical Assumptions about Book of Mormon Historicity," *Dialogue* 26/3 (fall 1993): 154–84; "Editors' Introduction," in *American Apocrypha: Essays on the Book of Mormon*, ed. Dan Vogel and Brent Lee Metcalfe (Salt Lake City: Signature Books, 2002), vii–xvii; and Thomas W. Murphy, "Lamanite Genesis, Genealogy, and Genetics," in *American Apocrypha*, 47–77. For one response, see William J. Hamblin, "An Apologist for the Critics: Brent Lee Metcalfe's Assumptions and Methodologies," *Review of Books on the Book of Mormon* 6/1 (1994): 434–523.
27. *Doctrines of Salvation: Sermons and Writings of Joseph Fielding Smith*, comp. Bruce R. McConkie (Salt Lake City: Bookcraft, 1956), 3:203–4; emphasis removed.
  28. That is, the title *Nephi* was used in the same manner as *Caesar* (a shortened form of *Caesar*) was used in historical Russia.
  29. For further scriptural references, see Sorenson, *Ancient American Setting*, 54.
  30. See John L. Sorenson, "When Lehi's Party Arrived in the Land, Did They Find Others There?" *Journal of Book of Mormon Studies* 1/1 (fall 1992): 19–24; Hugh Nibley, *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, ed. John W. Welch, Darrell L. Matthews, and Stephen R. Callister (Salt Lake City: Deseret Book and FARMS, 1988), 237, 240–48.
  31. See Anthony W. Ivins, "Are the Jaredites an Extinct People?" *Improvement Era* 6/1 (Nov. 1902): 43–44; Janne M. Sjodahl, "Have the Lamanites Jaredite Blood in Their Veins?" *Improvement Era* 31/1 (Nov. 1927): 56–57; and Nibley, *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, 240–46.
  32. *Times and Seasons*, 1 Oct. 1842, 927; emphasis added.
  33. Editorial, "The Book of Mormon Geography," *Juvenile Instructor*, 1 Jan. 1890, 18.
  34. The statement was made about 1918; see *Juvenile Instructor*, April 1938, 160, which also reprints Cannon's statement.
  35. "Is Book of Mormon Geography Known?" *Improvement Era*, July 1950, 547.
  36. *Times and Seasons*, 15 Sept. 1842, 921. The full tradition may be read in English in Don Domingo Juarros, *A Statistical and Commercial History of the Kingdom of Guatemala, in Spanish America . . .*, trans. J. Baily (London: John Hearne, 1823; reprint, New York: AMS Press, 1971).
  37. *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*, 250–51.
  38. See, for example, Joseph Fielding Smith, "Book of Mormon Establishes Location of Historic Region," *Church News*, 27 Feb. 1954, 2–3. Such a view was often considered to be supported by a statement attributed by some sources to Joseph Smith concerning Lehi's supposed landing in Chile and by statements about the "Zelph" skeleton, as in Donald Q. Cannon, "Zelph Revisited," in *Regional Studies in Latter-day Saint Church History: Illinois*, ed. H. Dean Garrett (Provo, Utah: BYU Dept. of Church History and Doctrine, 1995), 97–109. For critical treatments of the problematic value of those statements in regard to geography, see Kenneth W. Godfrey, "The Zelph Story," *BYU Studies* 29/2 (1989): 31–56; "What Is the Significance of Zelph in the Study of Book of Mormon Geography?" *Journal of Book of Mormon Studies* 8/2 (1999): 70–79; and Frederick G. Williams III, *Did Lehi Land in Chile? An Assessment of the Frederick G. Williams Statement* (Provo, Utah: FARMS, 1988).
  39. *Journal of Discourses*, 12:343; emphasis added.
  40. B. H. Roberts, "Indirect External Evidences—American Antiquities, Preliminary Consideration.—Continued," ch. 25 of "Of the Probability of Intercourse Between the Eastern and the Western Hemispheres During Jaredite and Nephite Times," pt. 3 of *New Witnesses for God* (Salt Lake City: Deseret News, 1909), 2:356.
  41. In *Conference Report*, April 1929, 15.
  42. John A. Widtsoe and Franklin S. Harris Jr., *Seven Claims of the Book of Mormon: A Collection of Evidences* (Independence, Mo.: Zion's Printing and Publishing, 1937), 87.
  43. Richard L. Evans, "What Is a Mormon?" in *Religions of America: Ferment and Faith in an Age of Crisis*, ed. Leo Rosten (London: Heinemann, 1957), 94; emphasis added. The 1975 edition of this book states that Evans's article had been slightly modified before being approved by the First Presidency for publication, during which this statement was left unchanged.
  44. N. A. Easton, "Mal de mer above terra incognita, or What Ails the Coastal Migration Theory?" *Arctic Anthropology* 29 (1992): 28–41.
  45. A. P. Elkin and N. W. G. MacIntosh, eds., *Grafton Elliot Smith: The Man and His Work* (Sydney, Australia: Sydney Univ. Press, 1974), 181.
  46. Hannes Lindemann, *Alone at Sea* (New York: Random House, 1957); compare Alan Villiers, *Wild Ocean: The Story of the North Atlantic and the Men Who Sailed It* (New York: McGraw-Hill, 1957).
  47. Charles A. Borden, *Sea Quest: Global Blue-Water Adventuring in Small Craft* (Philadelphia: Macrae Smith, 1967). In 1991, 11 Frenchmen even rowed across the Atlantic in 36 days, and none of them had had sailing experience. Still more recently, another Frenchman succeeded in swimming across the middle Atlantic. "On arriving in Barbados less than sixty days after his start, he admitted that it was quite easy to drift along in the current" (Patrick Ferryn, "A European View of Diffusion and Transoceanic Contacts before 1492," in *Across before Columbus? Evidence for Transoceanic Contact with the Americas prior to 1492*, ed. Donald Y. Gilmore and Linda S. McElroy (Edgecomb, Maine: NEARA, 1998), 261–66.
  48. See A. Thorne et al., "Australia's Oldest Human Remains: Age of the Lake Mungo 3 Skeleton," *Journal of Human Evolution* 36/6 (June 1999): 591–612.
  49. R. G. Bednarik (in "Replicating the First Known Sea Travel by Humans: The Lower Pleistocene Crossing of Lombok Strait," *Human Evolution* 16/3–4 [2001]: 229–42) cites the literature on early voyaging in and from Southeast Asia and deep-water islands in the Mediterranean, the latter on the order of 300,000 years ago.
  50. For a summary of historical and current thinking, see Clive Gamble, *Timewalkers: The Prehistory of Global Colonization* (Cambridge: Harvard Univ. Press, 1993). For a fuller treatment, consult the index to John L. Sorenson and Martin H. Raish, *Pre-Columbian Contact with the Americas across the Oceans: An Annotated Bibliography*, 2nd rev. ed., 2 vols. (Provo, Utah: Research Press, 1996).
  51. E. James Dixon, *Quest for the Origins of the First Americans* (Albuquerque: Univ. of New Mexico Press, 1993), 119; and E. James Dixon, *Bones, Boats, and Bison: Archeology and the First Colonization of Western North America* (Albuquerque: Univ. of New Mexico Press, 1999), 31–34.
  52. For further citations in the Book of Mormon, see John L. Sorenson, "When Lehi's Party Arrived in the Land," 1–34.
  53. See Fernando de Alva Ixtlilxóchitl, *Obras Históricas*, ed. Eduardo Chavero, 2 vols. (México: Editora Nacional, 1950).
  54. Ixtlilxóchitl, *Obras Históricas*, 1:15–16.
  55. The late Thomas S. Barthel, in a number of publications, argued eruditely that Hindu cultural and linguistic elements were introduced at different times to central Mexico and Palenque by intruders from "Greater India." See especially "Hindu-Maya Syncretism: The Palenque Focus," *Ibero-Amerikanisches Archiv* 11 (1985): 51–63; and also his "Planetary Series in Ancient India and Prehispanic Mexico: An Analysis of Their Relations with Each Other," *Tribus* 30 (1981): 203–30. Maurice Swadesh believed that the Nahuatl (Aztec) language showed relationships to Indo-European; see his "On Inter-hemisphere Linguistic Connections," in *Culture and History: Essays in Honor of Paul Radin*, ed. Stanley Diamond (New York: Columbia Univ. Press, 1960), 894–924. Swadesh's views were independently confirmed in linguistic analyses by the late Mary LeCron Foster of the University of California, Berkeley, in "Old World Language in the Americas: 1," an unpublished paper read at the annual meeting of the Association of American Geographers, San Diego, 20 April 1992; and also in her "Old World Language in the Americas: 2," an unpublished paper given at the annual meeting of the Language Origins Society, Cambridge University, September 1992; copies are in the possession of Sorenson and Roper.
  56. Quoted in Zelia Nuttall, "Some Unsolved Problems in Mexican Archaeology," *American Anthropologist* 8/1 (Jan.–Mar. 1906): 135.
  57. Fray Bernardino de Sahagún, *Historia General de las Cosas de Nueva España* (México: Editorial Nueva España, 1946), 13–14.
  58. *Historia prehispánica de la Huasteca* (México: Instituto de Investigaciones Antropológicas, Serie Antropológica 26, Universidad Nacional Autónoma de México Ciudad Universitaria), 112.
  59. *The Annals of the Cakchiquels*, trans. A. Recinos and D. Goetz; [and second part of the title] *Title of the Lords of Totonicapán*, trans. D. J. Chonay and D. Goetz (Norman: Univ. of Oklahoma Press, 1953), 169.
  60. See *Annals of the Cakchiquels*, 194.
  61. See John L. Sorenson, "Some Mesoamerican Traditions of Immigration by Sea," *El Mexico Antiguo* 8 (Dec. 1955): 425–38.
  62. See Terrence Kaufman and Victor Golla, "Language Groupings in the New World: Their Reliability and Usability in Cross-disciplinary Studies," in *America Past, America Present: Genes and Languages in the Americas and Beyond*, ed. Colin Renfrew (Cambridge, England: McDonald Institute for Archaeological Research, 2000), 47–57, esp. 48. However, Merritt Ruhlen's article ("Some Unanswered Linguistic Questions," 163–75) in the same volume challenges their logic and conclusion.
  63. See Kaufman and Golla, "Language Groupings in the New World," 47–49.
  64. See Terrence Kaufman, "Areal Linguistics and Middle America," in *Native Languages of the Americas*, ed. T. A. Sebeok (New York: Plenum Press, 1977), 2:65.
  65. Hints of linguistic complexity exist in the Book of Mormon; see, for example, Omni 1:17, 25;



- Mosiah 24:4; Alma 7:1 and 9:21; Moroni 10:15–16; and Ether 12:23–26.
66. See the discussion in Sorenson, *Ancient American Setting*, 50–56.
  67. See P. Agrinier, “Linguistic Evidence for the Presence of Israelites in Mexico,” *S.E.H.A. Newsletter* 112 (Feb. 1969): 4–5; the report is greatly amplified by Robert F. Smith in a manuscript in possession of Sorenson and Roper. Alma M. Reed, in *The Ancient Past of Mexico* (New York: Crown, 1966), reprises information about this study.
  68. Quoted in Reed, *Ancient Past*, 10.
  69. See “Was There Hebrew Language in Ancient America? An Interview with Brian Stubbs,” *Journal of Book of Mormon Studies* 9/2 (2000): 54–63.
  70. Mary LeCron Foster, “Old World Language in the Americas” (see note 55 herein), copy in Sorenson’s possession and abstracted, including this quotation, in Sorenson and Raish, *Pre-Columbian Contact*, as item F–146B. See Foster, “Old World Language in the Americas: 2,” unpublished paper presented at the annual meeting of the Language Origins Society, Cambridge University, Sept. 1992, copy in Sorenson’s possession; see Sorenson and Raish, *Pre-Columbian Contact*, item F-146C. See also Foster’s “The Transoceanic Trail: The Proto-Pelagian Language Phylum,” *Pre-Columbiana* 1/1–2 (1998): 113.
  71. See Ruhlen, “Some Unanswered Linguistic Questions,” 171ff.
  72. Otto J. Von Sadvovsky, *The Discovery of California: A Cal-Ugrian Comparative Study* (Budapest: Akadémiai Kiadó; Los Angeles: International Society for Trans-Oceanic Research, 1996).
  73. See, for example, E. D. Merrill, “The Phytogeography of Cultivated Plants in Relation to Assumed Pre-Columbian Eurasian-American Contacts,” *American Anthropologist* 33/3 (July–Sept. 1931): 375–82, which was highly influential.
  74. See John L. Sorenson and Carl L. Johannessen, “Biological Evidence for Pre-Columbian Transoceanic Voyages,” in press in a volume of papers to be published by the University of Hawaii Press from a conference titled “Contact and Exchange in the Ancient World,” held at the University of Pennsylvania, 4–6 May 2001.
  75. Because of their length, full references are omitted from this paper; for details see the primary article when it appears.
  76. See Carl L. Johannessen and Wang Siming, “American Crop Plants in Asia before A.D. 1500,” *Pre-Columbiana: A Journal of Long-Distance Contacts* 1/1–2 (1998): 9–36. For the corn, see Ian C. Glover, “The Late Stone Age in Eastern Indonesia,” *World Archaeology* 9/1 (June 1977): 42–61.
  77. For example, see Gordon R. Willey, “Some Continuing Problems in New World Culture History,” *American Antiquity* 50/2 (April 1985): 351–63.
  78. See Wolfgang Marschall, *Influencias Asiáticas en las Culturas de la América Antigua: Estudios de su Historia* (México: Ediciones Euroamericanas Klaus Theile, 1972), 61.
  79. Julian Granberry, “Amazonian Origins and Affiliations of the Timucua Language,” in *Language Change in South American Indian Languages*, ed. Mary Ritchie Key (Philadelphia: Univ. of Pennsylvania Press, 1991), 195–242.
  80. See Emilio Estrada and Betty J. Meggers, “A Complex of Traits of Probable Transpacific Origin on the Coast of Ecuador,” *American Anthropologist* 63/5 (1961): 913–39.
  81. Clinton R. Edwards says, “From the practical seaman’s point of view Pacific crossings in such craft were entirely feasible.” See “Commentary: Section II,” in *Man across the Sea: Problems of Pre-Columbian Contacts*, ed. C. L. Riley et al. (Austin: Univ. of Texas Press, 1971), 304.
  82. See Clinton R. Edwards, *Aboriginal Watercraft on the Pacific Coast of South America* (Berkeley: Univ. of California Press, 1965); and Edwin Doran Jr., “The Sailing Raft as a Great Tradition,” in *Man across the Sea*, 115–38.
  83. See Norton, “*El señorío de Salangone*.”
  84. Dixon, *Quest for the Origins of the First Americans*, 130–31; for the changing picture, now see Heather Pringle, “Hints of Frequent Pre-Columbian Contacts,” *Science* 288/5467 (2000), 783, about “stunning new traces of the Norse . . . in the Canadian Arctic.”
  85. Swadesh (in *Culture and History*, 896) observes, in parallel, that “new languages probably came into America in the late millennia just before Columbus, but their speakers must have been absorbed . . . without leaving any language that has continued to modern times.”
  86. Joseph Needham, Wang Ling, and Lu Gwei-Djen, *Civil Engineering and Nautics*, pt. 3 of *Physics and Physical Technology*, vol. 4 of *Science and Civilisation in China* (Cambridge: Cambridge Univ. Press, 1971).
  87. Joseph Needham and Lu Gwei-Djen, *Trans-Pacific Echoes and Resonances: Listening Once Again* (Singapore and Philadelphia: World Scientific, 1985).
  88. Quoted in Caleb Bach, “Michael Coe: A Question for Every Answer,” *Américas* 48/1 (1996): 14–21.
  89. See J. Richard Steffy, “The Kyrenia Ship: An Interim Report on Its Hull Construction,” *American Journal of Archaeology* 89/1 (Jan.): 71–101. This finding was confirmed by Steffy in an e-mail message to John L. Sorenson, 18 April 2001.
  90. Ales Hrdlicka, “The Genesis of the American Indian,” *Proceedings, 19th International Congress of Americanists, Washington, 1915* (Washington), 559–68.
  91. See, for example, John L. Sorenson, *Images of Ancient America: Visualizing Book of Mormon Life* (Provo, Utah: Research Press, 2001). A larger selection can be seen in O. L. Gonzalez Calderón, *The Jade Lords* (Coatzacoalcos, Veracruz, México: the author, 1991) and three published books by Alexander von Wuthenau: *Altamerikanische Tonplastik: Das Menschenbild der neuen Welt* (Baden-Baden, Germany: Holle, 1965); *Terres cuites précolombiennes* (Paris: Albin Michel, 1969); and *Unexpected Faces in Ancient America, 1500 B.C.–A.D. 1500: The Historical Testimony of Pre-Columbian Artists* (New York: Crown, 1975). Some scholars believe the topic should not be discussed because Wuthenau and Calderón are not “accepted experts” among orthodox anthropologists. Whatever merit, if any, there might be in such an exclusivist posture, it does not eliminate the fact that the figurines actually exist and in many cases are unquestionably ancient.
  92. See, for example, Matthew W. Stirling, “Great Stone Faces of the Mexican Jungle . . .,” *National Geographic Magazine*, Sept. 1940, 327; John F. Scott, “Post-Olmec Mesoamerica as Recalled in its Art,” *Actas, XLI Congreso Internacional de Americanistas*, 2–7 Sept. 1973 (México, 1975), 2:380–86; and the discussion in Wuthenau, *Unexpected Faces*, 69–70.
  93. This point is confirmed with regard to Maya Late Classic (“Jaina style”) portrait figurines by two prominent scholars. Román Piña Chan said, “They are extraordinary because of their faithfulness to their human models” (quoted in Linda Schele and Jorge Pérez de Lara, *Hidden Faces of the Maya* [Poway, Calif.: ALTI, 1997], 11). Schele and de Lara observed that “the Maya figurines represented individual people who had readable expressions on their faces” (p. 13).
  94. See Kirk Magleby, *A Survey of Mesoamerican Bearded Figures* (Provo, Utah: FARMS, 1979).
  95. See Peter N. Jones, “American Indian Demographic History and Cultural Affiliation: A Discussion of Certain Limitations on the Use of mtDNA and Y Chromosome Testing,” *Anthro-Globe Journal*, Sept. 2002.
  96. Note this observation: “However, with the exceedingly spotty sampling of Native America populations, it may be a long time until we have sampled enough populations truly to tell how localized or widespread any polymorphism really is.” See D. A. Merrifether et al., “Gene Flow and Genetic Variation in the Yanomama as Revealed by Mitochondrial DNA,” in *America Past, America Present: Genes and Languages in the Americas and Beyond*, ed. Colin Renfrew (Cambridge: McDonald Institute for Archaeological Research, Univ. of Cambridge, 2000), 89–124, esp. 117.
  97. Jones, in his study “American Indian Demographic History,” gives a devastating critique of the typical inadequate sampling. For example: “It is evident that the population groups current studies are using to infer American Indian cultural affiliation and demographic history are not acceptable. One cannot use contemporary allele frequencies from a few individuals of a contemporary American Indian reservation to arrive at an unequivocal haplotype for that group, either presently or prehistorically.”
  98. Joseph T. Chang, “Recent Common Ancestors of All Present-Day Individuals,” *Advances in Applied Probability* 31 (1999): 1002–26.
  99. Susanna C. Manrubia, Bernard Derrida, and Damián H. Zanette, “Genealogy in the Era of Genomics,” *American Scientist* 91 (March–April 2003): 165.
  100. Manrubia, Derrida, and Zanette, “Genealogy in the Era of Genomics,” 165.

#### DNA and the Book of Mormon: A Phylogenetic Perspective

Michael F. Whiting

1. The most noted is that of Thomas W. Murphy, “Lamanite Genesis, Genealogy, and Genetics,” in *American Apocrypha*, ed. Dan Vogel and Brent Lee Metcalfe (Salt Lake City: Signature Books, 2002), 47–77; see the “Editors’ Introduction” therein, vii–xvii.
2. See Peter Forster et al., “Origin and Evolution of Native American mtDNA Variation: A Reappraisal,” *American Journal of Human Genetics* 59/4 (1996): 935–45; and Santos et al., “The Central Siberian Origin for Native American Y Chromosomes,” *American Journal of Human Genetics* 64 (1999): 619–28, for reviews of the evidence.
3. For a review of studies, including some from the early 19th century, see John L. Sorenson, *The Geography of Book of Mormon Events: A Source Book* (Provo, Utah: FARMS, 1992), 7–35. Consult also Sorenson’s study *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret, 1985), 91–95, 138–189; and “When Lehí’s Party Arrived in the Land, Did They Find Others There?” *Journal of Book of Mormon Studies* 1/1 (fall 1992): 1–34.
4. The distinction in tracking historical relationships among sexually reproducing populations (phylogeny) versus within sexually reproducing populations (tokogeny) was best elucidated by Willi Hennig in his *Phylogenetic Systematics* (Urbana:

- Univ. of Illinois Press, 1979). For a standard textbook on molecular systematics, see David M. Hillis, Craig Moritz, and Barbara K. Mable, *Molecular Systematics* (Sunderland, Mass.: Sinauer Associates, 1996). For a textbook on molecular evolution, see Wen-Hsiung Li, *Molecular Evolution* (Sunderland, Mass.: Sinauer Associates, 1997). For a textbook on population genetics, see Daniel L. Hartl and Andrew G. Clark, *Principles of Population Genetics* (Sunderland, Mass.: Sinauer Associates, 1997).
- See John E. Clark, "A Key for Evaluating Nephite Geographies," in *Review of Books on the Book of Mormon*, 1 (1989): 20–70; and "Book of Mormon Geography," in *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow (New York: Macmillan, 1992), 176–79.
- Who Are the Children of Lehi?**  
D. Jeffrey Meldrum and Trent D. Stephens
- See John L. Sorenson, "When Lehi's Party Arrived in the Land, Did They Find Others There?" *Journal of Book of Mormon Studies* 1/1 (1992): 1–34.
  - See Sasha Nemecek, "Who Were the First Americans?" *Scientific American*, Sept. 2000, 81.
  - See Michael H. Crawford, *The Origins of Native Americans: Evidence from Anthropological Genetics* (Cambridge: Cambridge Univ. Press, 1998), 3.
  - Crawford, *Native Americans*, 88.
  - Crawford, *Native Americans*, 122.
  - Crawford, *Native Americans*, 3.
  - See Antonio Torroni and Douglas C. Wallace, "mtDNA Haplotypes in Native Americans," *American Journal of Human Genetics* 56/5 (1995): 1234–36.
  - Anne C. Stone and Mark Stoneking, "Analysis of Ancient DNA from a Prehistoric Amerindian Cemetery," in *Philosophical Transactions of the Royal Society of London*, series B, 354/1379 (1999): 153–59.
  - Graciela Bailliet et al., "Founder Mitochondrial Haplotypes in Amerindian Populations," *American Journal of Human Genetics* 55/1 (1994): 27–33.
  - Antonio Torroni et al., "Classification of European mtDNAs from an Analysis of Three European Populations," *Genetics* 144/4 (1996): 1835–50.
  - Peter Forster et al., "Origin and Evolution of Native American mtDNA Variation: A Reappraisal," *American Journal of Human Genetics* 59/4 (1996): 935–38.
  - Michael D. Brown et al., "mtDNA Haplogroup X: An Ancient Link between Europe/Western Asia and North America?" *American Journal of Human Genetics* 63/6 (1998): 1857.
  - Brown, "mtDNA Haplogroup X," 1853.
  - R. S. Malhi and D. G. Smith, "Haplotype X Confirmed in Prehistoric North America," *American Journal of Physical Anthropology* 119/1 (2002): 84–86.
  - Brown, "mtDNA Haplogroup X," 1857.
  - Brown, "mtDNA Haplogroup X," 1859.
  - Miroslavia V. Derenko et al., "The Presence of Mitochondrial Haplogroup X in Altaians from South Siberia," *American Journal of Human Genetics* 69/1 (2001): 237–41.
  - Richard Dawkins, *The Selfish Gene* (1976; reprint Oxford: Oxford Univ. Press, 1989), 191–92.
  - Susan Blackmore, *The Meme Machine*, (Oxford: Oxford Univ. Press, 1999), xix.
  - Blackmore, *Meme Machine*, 4.
  - Boyd K. Packer, "The Stake Patriarch," *Ensign*, Nov. 2002, 44–45.
  - John L. Sorenson, "Was There Hebrew Language in Ancient America? An Interview with Brian Stubbs," *JBMS* 9/2 (2000): 54–63.
  - Albert C. Baugh and Thomas Cable, *A History of the English Language*, 4th ed. (Eaglewood Cliffs, N.J.: Prentice-Hall, 1993), 53.
  - Review of "God as Divine Kinsman: What Covenant Meant in Ancient Israel," by Frank Moore Cross, *Biblical Archaeology Review* (July/August 1999): 32ff.; and Frank Moore Cross, *From Epic to Canon: History and Literature in Ancient Israel* (Baltimore: Johns Hopkins University Press, 1998), 8.
  - Cross, *Epic to Canon*, 3.
  - Tad Szulc, "Abraham: Journey of Faith," *National Geographic*, Dec. 2001, 96.
  - Szulc, "Abraham," 118.
  - Szulc, "Abraham," 129.
- The Word of God**  
Leslie A. Taylor
- For a concise overview of the differing concepts of the Logos in Hellenism, Judaism, and early Christian theology, see J. Lebreton, "The Logos," in *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church*, ed. Charles G. Herbermann (New York: Universal Knowledge Foundation, 1913–14), 9:328–31.
  - Two uses of the metaphor of the Logos-tomeus are found in sections of Isaiah quoted in the Book of Mormon. The first occurs in 1 Nephi 21:2: "He hath made my mouth like a sharp sword" (compare Isaiah 49:2), and the second in 2 Nephi 7:8: "Who is mine adversary? Let him come near me, and I will smite him with the strength of my mouth" (compare Isaiah 50:8, which omits the last clause). This image that associates the word of God with a sword is also prevalent in the book of Revelation (see 1:16; 2:12, 16).
  - See John A. Tvedtnes, "Rod and Sword as the Word of God," *JBMS* 5/2 (1996): 148–55.
  - The verb form to *divide asunder* seems to possess specific meaning in regard to both sacrifice and the power of the word of God. This construction occurs only 13 times in scripture, 7 of which are quoted in this article. Two references in the Old Testament—Leviticus 1:17 and 5:8—state that sacrificial birds should not be "divided asunder." Hebrews 4:12 (quoted earlier) is the only instance of this construction in the New Testament. The Book of Mormon contains the richest uses of this verb form. It is found in Helaman 3:29, 3 Nephi 8:6; Helaman 5:33; 12:8; and 1 Nephi 17:45 (the last two will be discussed later). All five uses of this construction in the Doctrine and Covenants were quoted earlier.
  - Tvedtnes, in "Rod and Sword," also notes that although in the Helaman passage the word of God "seems to be compared to a sword," the common language and imagery of this passage "ties [Helaman 3:29–30] to Lehi's vision, where it is the rod or the word of God that brings people safely past Satan's obstacles" (p. 154). Helaman 3:29–30 would seem to have two intertextual sources: the unidentified Old World source that it shares with Hebrews 4:12 and also Lehi's vision of the tree of life.
  - Philo, *Heres* 130, in *Philo*, trans. F. H. Colson and G. H. Whitaker (1932; reprint, Cambridge: Harvard Univ. Press, 1958).
  - Philo, *Heres* 140, in *Philo*, trans. Colson and Whitaker. For more discussion on Philo's use of the Logos-tomeus metaphor, see David M. Hay, "Philo's Treatise on the Logos-Cutter," *Studia Philonica* 2 (1973): 9–22. For a general background on Philo's life and writings, see David T. Runia, "Philo, Alexandrian and Jew," in *Exegesis and Philosophy: Studies on Philo of Alexandria* (Brookfield, Vt.: Gower, 1990), 1–18.
  - In his decision to lead a mission to the apostate Zoramites, Alma recognizes that the word of God can transmit virtue: "And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God" (Alma 31:5).
  - For a discussion of the striking parallels between the exodus story and Nephi's account of his family's journey in the wilderness, see Terrence L. Szink, "Nephi and the Exodus," in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne (Salt Lake City: Deseret Book and FARMS, 1991), 38–51.
  - Richard D. Rust notes that feasting on the word is "implicitly a sacramental experience" (*Feasting on the Word: The Literary Testimony of the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1997), 245).
  - Paul uses the phrase *past feeling* in Ephesians 4:19, but it appears nowhere else in the Bible or in other LDS scripture besides the Book of Mormon. The verb *to feel* is used to express other unique concepts in scripture. For example, *to feel after* is used to convey the meaning "to seek after Jesus Christ" in Acts 17:27 and D&C 101:8. Jesus Christ uses the expression in D&C 112:13: "Behold, I, the Lord, will feel after them." Interestingly, Exodus 10:21 and 3 Nephi 8:20 both refer to a darkness that can be "felt." Like the concept of the word of God, the verb *to feel* possesses rich and varied meanings in scripture.
  - The words *an hissing* and *hiss* in the KJV translate derivatives of Hebrew *šāraq*, meaning to hiss or whistle as a signal or summons.
  - In 2 Nephi 29 the Lord associates the gathering of his people with the gathering of his word: "And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one" (v. 14).
- Secret Combinations and Flaxen Cords: Anti-Masonic Rhetoric and the Book of Mormon**  
Paul Mouritsen
- Interestingly, William Morgan's widow, Lucinda, joined the church in 1834. Some historians claim she later became a plural wife to Joseph Smith. Regardless, there is no evidence that Joseph Smith knew William Morgan.
  - Fawn M. Brodie, *No Man Knows My History*, 2nd ed. (New York: Knopf, 1945), 65.
  - Brent Lee Metcalfe, "Apologetic and Critical Assumptions about Book of Mormon Historicity," *Dialogue* 26/3 (1993): 171.
  - Dan Vogel, "Mormonism's 'Anti-Masonic Bible,'" *The John Whitmer Historical Association Journal* 9 (1989): 29.
  - Robert N. Hullinger, *Mormon Answer to Skepticism: Why Joseph Smith Wrote the Book of Mormon* (St. Louis: Clayton, 1980), 114, n. 31.
  - My brief electronic search of the Making of America Archives at the University of Michigan (<http://moa.umdl.umich.edu>) and Cornell University (<http://moa.cit.cornell.edu/moa>) turned up over 3,000 occurrences of *secret society* or *secret societies* in 19th-century documents. Only a relative few refer to Freemasonry. (These sources were available online as of April 2003.)
  - "Remarks on Secret Societies,



- Addressed to the Anti-Masonic Convention Held at Dedham, Mass.," in *Opinions on Speculative Masonry, Relative to Its Origin, Nature and Tendency*, comp. James C. Odiorne (Boston: Perkins & Marvin, 1830), 138; emphases in original.
8. Mark D. Thomas, *Digging in Cumorah: Reclaiming Book of Mormon Narratives* (Salt Lake City: Signature, 1999), 201.
  9. Vogel, "Mormonism's 'Anti-Masonick Bible,'" 18.
  10. "Address of the Massachusetts Anti-Masonic Convention to the Citizens of the Commonwealth," in *Opinions on Speculative Masonry*, comp. Odiorne, 239.
  11. Daniel C. Peterson, "'Secret Combinations' Revisited," *JBMS* 1/1 (1992): 185; emphasis in original.
  12. Daniel C. Peterson, "Notes on 'Gadianton Masonry,'" in *Warfare in the Book of Mormon*, ed. Stephen D. Ricks and William J. Hamblin (Salt Lake City: Deseret Book and FARMS, 1990), 191; emphasis in original.
  13. See Peterson, "'Secret Combinations' Revisited," 187.
  14. David Persuitte, *Joseph Smith and the Origins of the Book of Mormon*, 2nd ed. (Jefferson, N.C.: McFarland, 2000), 193.
  15. Thomas, *Digging in Cumorah*, 210.
  16. Thomas mistakenly states that all of Peterson's cases dated to the 1890s. See *Digging in Cumorah*, 210.
  17. Thomas, *Digging in Cumorah*, 210–12.
  18. This information is the result of an online search of the Westlaw legal research database (<http://westlaw.com>) conducted by the author on 3 April 2001.
  19. *Duval v. Burtis* (1819).
  20. *Fellows v. Fellows* (1825).
  21. *Wells v. Gant* (1833).
  22. *Frankfort Bridge Co. v. Williams* (1840).
  23. *State v. Bank of South Carolina* (1843).
  24. Webster v. French (1849).
  25. See note 6 for URLs for the latter collection.
  26. Thomas, *Digging in Cumorah*, 212.
  27. John Strype, *Annals of the Reformation*, II, 243 (published in 1708–9), as cited in Samuel Hopkins, *The Puritans: or, The Church, Court, and Parliament of England, During the Reigns of Edward VI and Queen Elizabeth* (Boston: Gould & Lincoln, 1859–1861), 342 n.
  28. "Michelet's Life of Luther," *North American Review* 63/133 (October 1846): 457.
  29. John S. C. Abbott, *The Empire of Austria: Its Rise and Present Power* (New York: Mason, 1859), 468. See John Motley Lathrop, *The Rise of the Dutch Republic: A History* (New York: Harper & Bros., 1856), 133, 152.
  30. David Hume, *The History of England, from the Invasion of Julius Caesar to the Abdication of James the Second, 1688*, 2nd ed. (Boston: Phillips Sampson & Co., 1856), 9, 418.
  31. Mrs. Harrison Smith, "Constantine: or, The Rejected Throne, Concluded," *Southern Literary Messenger* 3/12 (December 1837): 725.
  32. "Cicero's Letters, with Remarks by William Melmoth," *Southern Quarterly Review* 6/12 (October 1844): 358. For other examples, see William Maxwell Hetherington, *History of the Church of Scotland: From the Introduction of Christianity to the Period of the Disruption in 1843* (New York: R. Carter & Bros., 1856), 68; William Robertson, *The History of Scotland, During the Reign of Queen Mary and King James VI till His Accession to the Crown of England* (New York: Derby & Jackson, 1857), 203; and Evert A. Duyckinck, *History of the World from the Earliest Period to the Present Time* (New York: Johnson, Fry, & Co., 1869–71).
  33. Chauncey A. Goodrich, *Select British Eloquence: Embracing the Best Speeches Entire, of the Most Eminent Orators of Great Britain for the Last Two Centuries* (New York: Harper & Bros., 1852), 429.
  34. Frank Soulé, John H. Gihon, and James Nisbet, *The Annals of San Francisco; Containing a Summary of the History of the First Discovery, Settlement, Progress, and Present Condition of California, and a Complete History of All the Important Events Connected with Its Great City; to Which Are Added, Biographical Memoirs of Some Prominent Citizens* (New York: Appleton, 1854), 564.
  35. Lawrence Neville, "Lilias, Chapters XI–XV," *Southern Literary Messenger* 23/4 (October 1856): 257. For the use of the term *secret combination* to describe a group that operated a gambling and prostitution club in Rochester, New York, see Jacob Knapp, *Autobiography of Elder Jacob Knapp* (New York: Sheldon & Co. 1868), 99.
  36. See "The Power-Loom," *The Living Age* 38/484 (27 August 1853): 544; Frederick Grimké, *Considerations upon the Nature and Tendency of Free Institutions*, 2nd ed. (Cincinnati: Derby & Jackson, 1856), 570; I. Smith Homans, *A Cyclopaedia of Commerce and Commercial Navigation* (New York: Harper & Bros., 1859), 75; Joseph Alden, *Christian Ethics; or, The Science of Duty* (New York: Ivison, Phinney, Blakeman & Co., 1866), 102; Isaac F. Redfield, *The Law of Railways*, 3rd ed. (Boston: Little, Brown, & Co. 1867), 579; *Scientific American*, n.s., 20 (8 May 1869): 298; David H. Wheeler, "Supply and Demand in Food," *Ladies Repository* 7/1 (January 1871): 48; "Combination," *Chamber's Encyclopedia: A Dictionary of Universal Knowledge for the People* (Philadelphia: J. B. Lippincott & Co., 1872–73), 146; Mrs. Lincoln Phelps, *The Educator, or Hours with my Pupils* (New York: A. S. Barnes & Co., 1876), 150; Charles Francis Adams Jr., "The State and the Railroads, III," *Atlantic Monthly* 38/225 (July 1876): 79; "Foreign Carriages," *Manufacturer and Builder* 9/8 (August 1877): 186; I. L. Rice, "A Remedy for Railway Abuses," *North American Review* 134/303 (February 1882): 139; and A. C. Dunham, "The Knights of Labor," *New Englander and Yale Review* 45/195 (June 1886): 492.
  37. Jonathan Elliot, ed., *The Debates in the Several State Conventions on the Adoption of the Federal Constitution, as Recommended by the General Convention at Philadelphia in 1787, Together with the Journal of the Federal Convention, Luther Martin's Letter, Yates's Minutes, Congressional Opinions, Virginia and Kentucky Resolutions of '98–99 and other Illustrations of the Constitution*, 2nd ed., vol. 2 (Philadelphia: J. B. Lippincott, 1861), 318.
  38. See *The Papers of Alexander Hamilton*, ed. Harold C. Syrett and Jacob E. Cooke (New York: Columbia Univ. Press, 1962), 5:337 (June 1788–November 1789).
  39. Alexander Hamilton, John Jay, and James Madison, *The Federalist* (New York: Modern Library, 1937). See particularly paper numbers 25, 51, 55, 68, and 70.
  40. "The Federal Farmer, No. 9," in *The Complete Anti-Federalist*, ed. Herbert J. Storing (Chicago: Univ. of Chicago Press, 1981), 2:125–26.
  41. *Abridgement of the Debates of Congress, from 1789 to 1856* (New York: D. Appleton & Co., 1857–61), 523.
  42. "Early Spirit of the West, No. 1," *Debow's Review* 8/4 (April 1850): 327.
  43. "Usurpation in the Metropolis—The Black Law of New York," *United States Democratic Review* (July 1857): 67.
  44. *The Campaign Text Book. Why the People Want a Change. The Republican Party Reviewed: Its Sins of Commission and Omission* (New York: Democratic Party National Committee, 1876), 39. For similar uses of the term *secret combination*, see William Napier, *The History of the Peninsular War*, vol. 3 (1831), as cited in S. C. Abbott, "Napoleon Bonaparte," *Harper's New Monthly Magazine* 8/44 (January 1854): 159; and R. J. Wright, *Principia or Basics of Social Science, Being a Survey of the Subject from the Moral and Theological, Yet Liberal and Progressive Standpoint*, 2nd ed. (Philadelphia: J. B. Lippincott & Co., 1875), 24.
  45. *The Errors of Anna Braithwaite in Relation to the Doctrines Held and Preached by Elias Hicks . . .* (New York, 1824).
  46. "Experte Council at Reading, Massachusetts," *New Englander and Yale Review* 5/20 (October 1847): 560.
  47. *Encyclopedia Americana*, s.v. "China" (Boston: Mussey, 1851), 148.
  48. *Encyclopedia Americana*, s.v. "Armand Carrel," 162; and A. J. H. Duganne, *The War in Europe: Being a Retrospect of Wars and Treaties, Showing the Remote and Recent Causes and Objects of a Dynastic War, in Connection with the Balance of Power in Europe* (New York: R. M. De Witt, 1859), 67.
  49. *Encyclopedia Americana*, s.v. "Frederic Louis Jahn," 157.
  50. Harriet Martineau, *History of the Peace: Being a History of England from 1816 to 1854* (Boston: Walker, Wise, 1865–66), 186.
  51. *Encyclopedia Americana*, s.v. "Joze da Silva Carvalho," 163–64.
  52. See, for example, "Pius the Ninth and the Revolutions at Rome," *North American Review* 74/104 (January 1852): 30; "Is an Anti-Gallican Panic Justified?" *Living Age* 62/78 (9 July 1859): 117; "Memoirs of Count Pasolini," *Living Age* 166/2151 (12 September 1885): 666; "Scrambles amongst the Alps in the Years 1860–69," *Scientific American* 20/19 (8 May 1869): 493; Patrick Edward Dove, *The Theory of Human Progression and Natural Probability of a Reign of Justice* (Boston: Sanborn, Carter & Bazin, 1856), 156; and Henry T. Tuckerman, *Essays, Biographical and Critical; or, Studies of Character* (Boston: Phillips, Sampson, 1857), 434.
  53. For references to Irish secret combinations, see W. E. H. Lecky, "Why Home Rule Is Undesirable," *North American Review* 152/412 (March 1891): 357; John J. O'Shea, "His Father's Foeman: A Tale of the Battle of Plattsburgh," *Catholic World* 57/340 (July 1893): 547; *Chamber's Encyclopedia: A Dictionary of Universal Knowledge for the People* (Philadelphia: J. B. Lippincott, 1872–73), s.v. "Whiteboy"; William Henry Curran, *The Life of the Right Honorable John Philpot Curran, Late Master of the Rolls in Ireland* (New York: W. J. Widdleton, 1855), 238; and William Edward Hartpole Lecky, *The Leaders of Public Opinion in Ireland: Swift—Flood—Grattan—O'Connell* (New York: D. Appleton, 1876), 126.
  54. Reproduced in Frederick Law Olmsted, *A journey through Texas, or, A saddle-trip on the South-western frontier* (New York: Dix, Edwards & Co., 1857), 504. Another writer uses the term in reference to a slave uprising in Brazil; see Daniel P. Kidder, *Brazil and the Brazilians* (Philadelphia: Childs & Peterson, 1857), 136.
  55. "Congressional Summary," *American Whig Review* 9/15 (March 1849): 315.
  56. For instances of the term *secret combination* in connection with

- the Know-Nothings, see "The Union—The Dangers which Beset it, Number One," *United States Democratic Review* 37/1 (January 1856): 12; "Anti-Catholic Movements in the United States," *Catholic World* 22/132 (March 1876): 820; "Monthly Record of Current Events," *Harper's New Monthly Magazine* 9/51 (August 1854): 400; "Abolition and Sectarian Mobs," *United States Democratic Review* 34/2 (August 1854): 113, 117, 118; Michael W. Cluskey, ed., *The Political Text-Book, or Encyclopedia. Containing Everything Necessary for the Reference of the Politicians and Statesmen of the United States* (Philadelphia: J. B. Smith & Co., 1860), 700–701; and James Pinckney Hambleton, ed., *A Biographical Sketch of Henry A. Wise, with a History of the Political Campaign in Virginia in 1855* (Richmond: J. W. Randolph, 1856), 19.
57. William Woods Holden, *Memoirs of W. W. Holden* (Durham, N.C.: Seeman Printery, 1911), 138. For other instances in which the Klan is called a secret combination, see United States Congress, *Index to the Reports of the Committees of the Senate of the United States, for the Second Session of the Forty-Second Congress, 1871–72*, 4 vols. (Washington: Government Printing Office, 1872), 258, 398, 782, 1636, 1685, 1909.
58. This matter has been reviewed recently by Terryl L. Givens, *By the Hand of Mormon: The American Scripture That Launched a New World Religion* (New York: Oxford Univ. Press, 2002), 163–64.
59. See also 2 Nephi 9:9; Helaman 6:26–30; 3 Nephi 6:28–29; Ether 8:15–16, 25.
60. William Morgan, *Illustrations of Masonry* (Cincinnati: M. Gardner, 1851), 39.
61. Persuitt, *Joseph Smith and the Origins of the Book of Mormon*, 195.
62. Thomas, *Digging in Cumorah*, 203.
63. The term also has classical antecedents. See Henry George Liddell, *A Greek-English Lexicon* (New York: Harper & Bros., 1875), 849; and Charles Anthon, ed., *The First Six Books of Homer's Iliad with English Notes Critical and Explanatory, a Metrical Index, and Homeric Glossary* (New York: Harper & Bros., 1875), 787.
64. William Cullen Bryant, *Poems* (Philadelphia: A. Hart, 1853), 26.
65. Jones Very, *Essays and Poems* (Boston: C. C. Little & J. Brown, 1839), 77.
66. Thomas Guthrie, *The Gospel in Ezekiel, Illustrated in a Series of Discourses* (New York: R. Carter & Bros., 1857), 368. For examples of other sermons in which this metaphor is used, see Joel Moody, *The Science of Evil, or, First Principals [sic] of Human Action . . .* (Topeka, Kansas: Crane & Byron, 1871), 258; W. H. H. Murray, *Music-Hall Sermons* (Boston: Fields, Osgood, & Co., 1870), 89; and Richard S. Storrs, "Man's Duty in Relation to the Lord's Work," in *Christian Pamphlets* (Boston: T. R. Marvin, 1849), 3:22.
67. *Report of the Debates and Proceedings of the Convention for the Revision of the Constitution of the State of Indiana, 1850* (Indianapolis: A. H. Brown, 1850), 581.
68. William B. Reed, *The Diplomatic Year: Being a Review of Mr. Seward's Foreign Correspondence of 1862* (Philadelphia: John Campbell, 1863), 7; emphasis in original. For another example see James Williams, *Letters on Slavery from the Old World: Written During the Canvass for the Presidency of the United States in 1860 . . .* (Nashville: Southern Methodist Publishing House, 1861), 205.
- Flax (sidebar)**  
Paul Mouritsen
1. B. Bower, "Site surrenders fabric of prehistoric life," *Science News* 144/4 (24 July 1993), 54.
  2. Paul A. Stitt, "History of Flax, 9,000 Years Ago to 1986," *Proceedings of the 55th Flax Institute of the United States* (Fargo, N.D.: Flax Institute of the United States, 1994), 152–53.
  3. See Ezekiel 40:3; and Robert G. Hatfield, *The American house-carpenter: a treatise upon architecture, cornices and mouldings, framing, doors, windows, and stairs. Together with the most important principles of practical geometry* (New York: Wiley, 1852), 42.
  4. George Bush, *Notes, critical and practical, on the book of Judges: designed as a general help to Biblical reading and instruction* (New York: Ivison & Phinney, 1857), 201.
  5. John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1985), 232.
- Volcanic Destruction in the Book of Mormon: Possible Evidence from Ice Cores**  
Benjamin R. Jordan
1. See note 14 in Bart J. Kowallis, "In the Thirty and Fourth Year: A Geologist's View of the Great Destruction in 3 Nephi," *BYU Studies* 37/3 (1997–98): 183–84, in which he lists references to, and then comments on, articles in which a volcanic eruption is considered a possible source of this destruction.
  2. Kowallis, "In the Thirty and Fourth Year," 136–90.
  3. Kowallis, "In the Thirty and Fourth Year," 170; see notes 13 and 79 therein.
  4. It should be noted, however, that there have been cases in which a very localized eruption produced violent storms over a very broad area. For example, after the Laki fissure eruption in Iceland in 1783, there were "ferocious" storms that swept through all of Europe in the summer and fall of that year. For an interesting article on this subject, see Mark Brayshay and John Grattan, "Environmental and Social Responses in Europe to the 1783 Eruption of the Laki Fissure Volcano in Iceland: A Consideration of Contemporary Documentary Evidence," in *Volcanoes in the Quaternary*, ed. C. R. Firth and W. J. McGuire (Albuquerque: Univ. of New Mexico Press, 1999), 173–87.
  5. "When Day Turned to Night," *JBMS* 10/2 (2001): 66–67, cites one example of a volcanic deposit from the Tuxtla region in southern Mexico that has been dated to A.D. 100. The article that documents this event is Robert S. Santley et al., "When Day Turned to Night: Volcanism and the Archaeological Record from the Tuxtla Mountains, Southern Veracruz, Mexico," in *Environmental Disaster and the Archaeology of Human Response*, ed. Garth Bawden and Richard Martin Reyecraft (Albuquerque: Univ. of New Mexico Press, 2000), 143–62.
  6. Kowallis, "In the Thirty and Fourth Year," 183, 188–89.
  7. For the purpose of this paper and to avoid confusion, I use the term *Mesoamerica* rather than *Central America*. The difference between the two is that Mesoamerica is generally accepted as being the land extending from central Mexico through Honduras and Nicaragua, whereas Central America extends from the Mexican-Guatemalan border through Panama. My definitions follow those given in *Random House Webster's College Dictionary* (1992). Almost all of the active volcanism in the region extends from northern Costa Rica to central Mexico, so *Mesoamerica* is the appropriate term for use in this paper. For actual locations of the region's active volcanoes, see figure 1 or the inside cover of Haraldur Sigurdsson, ed., *Encyclopedia of Volcanoes* (New York: Academic Press, 2000).
  8. G. J. S. Bluth and W. I. Rose, "Collaborative Studies Target Volcanic Hazards in Central America," *Eos: Transactions, American Geophysical Union*, 83/39 (2002): 429.
  9. "Volcanic and Ice Dating in the New World," *JBMS* 10/1 (2001): 75.
  10. W. Dansgaard, "Ice Cores in Human History," *Science* 276 (16 May 1997): 1013 and references therein.
  11. See note 12 below. Another example is John Gee's article "Another Note on the Three Days of Darkness," *Notes and Communications, JBMS* 6/2 (1997): 235–44, which compares an Egyptian record of a volcanic eruption occurring around 1530 B.C. on the island of modern-day Santorini, in the Aegean Sea, with the account in 3 Nephi. Just about every ice-core timeline that covers the period when this eruption on Santorini is thought to have occurred assigns a volcanic signal to it. For general examples, see Gregory A. Zielinski et al., "Record of Volcanism since 7000 B.C. from the GISP2 Greenland Ice Core and Implications for the Volcano-Climate System," *Science* 264 (13 May 1994): 948–52; and Gregory A. Zielinski, "Stratospheric Loading and Optical Depth Estimates of Explosive Volcanism over the Last 2100 Years Derived from the Greenland Ice Sheet Project 2 Ice Core," *Journal of Geophysical Research* 100 (1995): 20937–55.
  12. Payson D. Sheets, "An Ancient Natural Disaster," *Expedition* 14 (fall 1971): 24–31.
  13. Richardson B. Gill, *The Great Maya Droughts: Water, Life, and Death* (Albuquerque: Univ. of New Mexico Press, 2000), 191–246.
  14. A great book for both the layperson and the scholar on the subject of ice cores is that by Richard B. Alley, *The Two-Mile Time Machine: Ice Cores, Abrupt Climate Change, and Our Future* (Princeton: Princeton Univ. Press, 2000).
  15. For examples, see Kendrick Taylor, "Rapid Climate Change," *American Scientist* 87 (July–August 1999): 320–27; and Lonnie G. Thompson et al., "A 25,000-Year Tropical Climate History from Bolivian Ice Cores," *Science* 282 (1998): 1858–64.
  16. Robert J. Delmas, "Environmental Information from Ice Cores," *Reviews of Geophysics* 30 (1992): 2–4.
  17. W. Dansgaard, "Ice Core Studies: Dating the Past to Find the Future," *Nature* 290 (1981): 360–61.
  18. Delmas, "Environmental Information from Ice Cores," 7–8; and Taylor, "Rapid Climate Change," 320.
  19. Steven N. Carey, "The Injection and Dispersal of Tephra and Gases in the Atmosphere during Major Explosive Eruptions," in *Norman D. Watkins Symposium Abstracts Volume: Environmental Impact of Volcanism*, ed. Julie M. Palais (Graduate School of Oceanography, Univ. of Rhode Island, 12 to 14 March 1986), 21–23; and Gregory A. Zielinski, "Use of Paleo-Records in Determining Variability within the Volcanism-Climate System," *Quaternary Science Reviews* 19 (2000): 417 and references therein.
  20. Claus U. Hammer, "Acidity of Polar Ice Cores in Relation to Absolute Dating, Past Volcanism, and Radio-Echoes," *Journal of Glaciology* 25 (1980): 359.
  21. Hammer, "Acidity of Polar Ice Cores," 359; Robert J. Delmas et al., "1000 Years of Explosive Volcanism Recorded at the South Pole," *Tellus* 44B (1992):



- 335; Jihong Cole-Dai et al., "Annually Resolved Southern Hemisphere Volcanic History from Two Antarctic Ice Cores," *Journal of Geophysical Research* 102 (1997): 16761 and references therein; Mika Kohno, Minoru Kusakabe, and Yoshiyuki Fujii, "Evaluation of SO<sub>2</sub> Emission from the 1982 Eruption of El Chichón by Glaciological and Satellite Methods," *Nankyo Shiryō* (Antarctic record) 42/12 (1998): 121.
22. See Kowallis, "In the Thirty and Fourth Year," 146, for how this effect in the wake of the April 1815 Tambora volcanic eruption in Indonesia influenced Joseph Smith Jr's family to move from New England to New York.
23. Cole-Dai et al., "Southern Hemisphere Volcanic History," 16761 and references therein; Robert J. Delmas et al., "Volcanic Deposits in Antarctic Snow and Ice," *Journal of Geophysical Research* 90 (1985): 12901–20; Zielinski, "Stratospheric Loading and Optical Depth Estimates," 20937–55; Kohno et al., "Evaluation of SO<sub>2</sub> Emission," 121; and Zielinski, "Use of Paleo-Records in Determining Variability," 418–19.
24. Zielinski, "Stratospheric Loading and Optical Depth Estimates," 20938.
25. As mentioned earlier, sulfuric acid is key evidence of a volcanic eruption. This is because concentrations of sulfate ions, which are a direct measure of sulfuric acid, increase independently of sea salt or continental dust, whose chemical spikes also appear in the ice cores; a "spike" of sulfate ions indicates a volcanic source (see n. 11 above, especially the articles coauthored or authored by Gregory Zielinski). Determination of the chemical character of the cores is usually made by the following methods: (1) ion chromatography, which detects the majority of water-soluble ions; (2) laser-light scattering, which detects the concentration of insoluble components; (3) electrical conductivity, which reflects the acidity of the core (see Gregory A. Zielinski et al., "Potential Atmospheric Impact of the Toba Mega-Eruption~71,000 Years Ago," *Geophysical Research Letters* 23 [1996]: 837–40) and can use both direct current and alternating current, the former to detect the total acidity of the ice and the latter to measure both the acidity and the total salt content (see L. Karlof et al., "A 1500-Year Record of Accumulation at Amundsenisen Western Dronning Maud Land, Antarctica, Derived from Electrical and Radioactive Measurements on a 120-m Ice Core," *Journal of Geophysical Research* 105 [2000]: 12471–83); and (4) titration of melt-water from the core.
- For the purposes of this article, the most important of the above methods are electrical conductivity and ion chromatography. Electrical conductivity is used to indicate areas of high acidity (see Claus Hammer's article in n. 20 above and Julie M. Palais, "Glaciochemical Record of Volcanic Aerosols," in *Norman D. Watkins Symposium: Environmental Impact of Volcanism*, 76–78; Gregory A. Zielinski et al., "Volcanic Aerosol Records and Tephrochronology of the Summit, Greenland, Ice Cores," *Journal of Geophysical Research* 102 [1997]: 26625–40; Zielinski, "Uses of Paleo-Records in Determining Variability," 417–38 and references therein). These areas are then sampled and measured, typically using ion chromatography, in order to determine the sulfate content (see references in n. 11 above and Henrik B. Clausen et al., "A Comparison of the Volcanic Records over the Past 4000 Years from the Greenland Ice Core Project and Dye 3 Greenland Ice Cores," *Journal of Geophysical Research* 102 (1997): 26707–23). Titration is no longer a common method.
26. Gill, *Great Maya Droughts*, 194; and Zielinski, "Uses of Paleo-Records in Determining Variability," 418.
27. Mark Brayshay and John Grattan, "Environmental and Social Responses in Europe," 174.
28. Zielinski, "Uses of Paleo-Records in Determining Variability," 418–19.
29. Tom Simkin et al., *Volcanoes of the World: A Regional Directory, Gazetteer, and Chronology of Volcanism during the Last 10,000 Years* (Stroudsburg, Penn.: Hutchinson Ross, 1981).
30. For example, see figure 2 and the respective caption in Jihong Cole-Dai et al., "A 4100-Year Record of Explosive Volcanism from an East Antarctica Ice Core," *Journal of Geophysical Research* 105 (2000): 24433.
31. Palais, "Glaciochemical Record of Volcanic Aerosols," 76–78.
32. Delmas et al., "Volcanic Deposits in Antarctic Snow and Ice," 12901–04; and Zielinski, "Uses of Paleo-Records in Determining Variability," 418–19 and references therein.
33. Zielinski, "Uses of Paleo-Records in Determining Variability," 418–19 and references therein.
34. Zielinski, "Uses of Paleo-Records in Determining Variability," 418–19.
35. Gill, *Great Maya Droughts*, 241 and references therein.
36. Clausen, "A Comparison of the Volcanic Records over the Past 4000 Years," 26707–23.
37. Zielinski, "Uses of Paleo-Records in Determining Variability," 422.
38. Zielinski, "Uses of Paleo-Records in Determining Variability," 425.
39. Zielinski, "Uses of Paleo-Records in Determining Variability," 425; and Jihong Cole-Dai and Ellen Mosley-Thompson, "The Pinatubo Eruption in South Pole Snow and Its Potential Value to Ice Core Paleovolcanic Records," *Annals of Glaciology* 29 (1999): 99–105. In addition, for a great example of the complexity of the ice-core record, see Gill, *Great Maya Droughts*, 227–35.
40. Gill, *Great Maya Droughts*, 227–35; and Alan Robock and Melissa P. Free, "Use of Ice Cores in Construction of a Volcanic Index," *Eos* 74 (1993): 88–89.
41. Zielinski, "Stratospheric Loading and Optical Depth Estimates," 20940; and Alan Robock and Melissa P. Free, "The Volcanic Record in Ice Cores for the Past 2000 Years," in *Climatic Variations and Forcing Mechanisms of the Last 2000 Years*, ed. Philip D. Jones, Raymond S. Bradley, and Jean Jouzel (Berlin: Springer, 1996), 541.
42. Christopher G. Newhall and Stephen Self, "The Volcanic Explosivity Index (VEI): An Estimate of Explosive Magnitude for Historical Volcanism," *Journal of Geophysical Research* 87 (1982): 1232–33; and Robock and Free, "Volcanic Record in Ice Cores," 534.
43. Gill, *Great Maya Droughts*, 235. In addition, the VEI does not tell how much sulfur dioxide was released during an eruption. Thus the strength of the corresponding acid spike in an ice core does not exactly indicate the size of an eruption. See Robock and Free, "Volcanic Record in Ice Cores," 534.
44. Newhall and Self, "Volcanic Explosivity Index," 1232.
45. Zielinski, "Uses of Paleo-Records in Determining Variability," 423.
46. Cole-Dai et al., "A 4100-Year Record of Explosive Volcanism," 24434. This is also extensively explained and discussed in Gill, *Great Maya Droughts*.
47. Roberto Scandone, Lisetta Giacomelli, and Paolo Gasparini, "Mount Vesuvius: 2000 Years of Volcanological Observations," *Journal of Volcanology and Geothermal Research* 58 (1993): 5–25; and Cole-Dai et al., "A 4100-Year Record of Explosive Volcanism," 24433.
48. Zielinski, "Uses of Paleo-Records in Determining Variability," 424.
49. Zielinski, "Stratospheric Loading and Optical Depth Estimates," 20940; emphasis added.
50. Simkin et al., *Volcanoes of the World*, 112.
51. It should also be mentioned, because of the number of ambiguities involved, that the lack of evidence would not necessarily mean that a volcanic eruption was *not* the cause of the destruction. Typically, as discussed above, through the course of a single year multiple eruptions occur whose explosions are not recorded in the ice-core records of Greenland and Antarctica.
52. Claus U. Hammer, H. B. Clausen, and W. Dansgaard, "Greenland Ice Sheet Evidence of Post-Glacial Volcanism and Its Climatic Impact," *Nature* 288 (1980): 234.
53. Cole-Dai et al., "A 4100-Year Record of Explosive Volcanism," 24434.
54. Claus U. Hammer et al., "Greenland Ice Sheet Evidence," 233.
55. J. L. Macías et al., "Late Holocene Peléan-style Eruption at Tacaná Volcano, Mexico and Guatemala: Past, Present, and Future Hazards," *GSA Bulletin* 112/8 (2000): 1237–38.

#### Moroni: The Final Voice

Mark D. Thomas

- Quoted in Sam Keen, *To a Dancing God* (New York: Harper & Row, 1970), 82–83.
- There are variations on this ending formula throughout the Book of Mormon. For example, see Alma 54:14; 54:23–24; 58:41; 60:36; 3 Nephi 3:10; 5:19–26.
- See 2 Nephi 33:13–15; Jacob 7:27; Enos 1:26–27; Mormon 7. Jacob 7:27 does not explicitly discuss the judgment but alludes to it with the words *farewell* and *adieu* (literally, "until God"). Although they do not strictly use an ending formula, 1 Nephi 22:29–31 and Mormon 3:17–22 each end a section of narrator commentary with comments similar to a farewell ending—a kind of minifarewell. In addition to Moroni's farewell and signature endings, there are other, prosaic endings that simply state the facts of transition of narrators and narration. The ending to the Words of Mormon is such an example.
- In these letters, Mormon frequently uses the phrase "and now . . ." which is typical for ancient Hebrew letters. This feature can be found in the earliest known texts of Hebrew letters as well as in the Hebrew Bible itself. See David Noel Freedman et al., eds., *The Anchor Bible Dictionary* (New York: Doubleday, 1992), s.v. "Letters." Aside from that feature, the formal features of Mormon's letters seem to be roughly patterned after the Greek letter form used by the apostle Paul. Stowers has identified five ancient Hebrew greetings. Four of the five refer to Yahweh, and the fifth is a greeting to the recipient and his or her household. None of these formal elements are found in the greetings in Mormon's letters. His letters do, however, mention "grace" as a greeting, as the prayers for the recipient, and as subject matter (compare 1 Corinthians 13:1–13 to Moroni 7:21–48), thereby resembling the Pauline letters and the Greek form that Paul followed. Also see John L. White, *Light from Ancient Letters* (Philadelphia: Fortress, 1986); William G. Doty, *Letters in Primitive Christianity* (Philadelphia: Fortress, 1973); and Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity* (Philadelphia: Westminster, 1986).
- For a discussion of presence in the Greek letter writing form,

- see Robert W. Funk, *Parables and Presence* (Philadelphia: Fortress, 1982), 81–110.
- See Ether 12:1–41; Moroni 7:1–48; 8:14–17; 10:18–29. In Moroni 8:14–17 the clear reference to faith, hope, and charity is to prove the impropriety of infant baptism. In the other passages cited above, the three virtues are cited in part to defend the Book of Mormon.
  - See Mormon 9:21; Ether 4:7–16; Moroni 10:4–5. In Ether 4 the reader's ability to obtain revelation is compared to the revelations of the brother of Jared in preceding passages. The entire journey of the brother of Jared in those passages is based on a series of six prayers that are answered by revelation. It is clearly an exemplary tale demonstrating the correlation of prayer and revelation.
  - For the Nephite interpretation of Isaiah 52:1–2 and 54:2, see the reading and interpretation by Jacob in 2 Nephi 6–11 and by Jesus in 3 Nephi 20–23. These passages from Isaiah are interpreted to refer first and literally to the gathering of Israel; second, literally to the gathering of all nations to their land of inheritance; and finally, spiritually to the restoration of the lost gospel of Jesus Christ in the latter days. The context of the passage from Moroni 10 suggests that Moroni interpreted the restoration in the spiritual sense of coming unto Christ and accepting the Book of Mormon. This is the restoration that Moroni is suggesting as the final message of hope.
- [With Real Intent]  
**A Priceless Gem**  
 Andrew E. Dadson
- Ezra Taft Benson, *Teachings of Ezra Taft Benson* (Salt Lake City: Bookcraft, 1988), 54; see *Ensign*, Nov. 1986, 7.
- [What's in a Word?]  
**What's in a Word? Etymology!**  
 Cynthia L. Hallen
- Thomas Pyles and John Algeo, *The Origins and Development of the English Language*, 4th ed. (Boston: Harcourt Brace, 1993), 240.
  - Adapted from Jeanne P. Lawler, "Family History—I Am Doing It," *Children's Songbook of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995), 94.
  - The American Heritage Dictionary of the English Language*, 3rd ed., 2087–134.
  - James Strong, ed., *New Strong's Exhaustive Concordance of the Bible*, in *The Scriptures: CD-ROM Resource Edition 1.0*.
  - The Oxford English Dictionary*, 2nd ed., s.v. "heart."
- Ralph Waldo Emerson, "The Poet," cited in Stephen E. Whicher, ed., *Selections from Ralph Waldo Emerson* (Boston: Houghton Mifflin, 1957), 229.
- [A Reader's Library]  
**Hugh Nibley: A Legend in His Own Time**  
 Mary Lythgoe Bradford
- One of Bennion's definitions of religion was paraphrased from the philosopher W. P. Montague through his student Sterling McMurrin: "Religion is the faith that the things that matter most will not ultimately be at the mercy of the things that matter least." Petersen publishes a request from McMurrin for philosophical ideas about religion. Characteristically, Nibley bears his forceful testimony of the gospel in capital letters: "I KNOW THE GOSPEL IS TRUE" (p. 430).
  - See S. Kent Brown, "'The Place Which Was Called Nahom': New Light from Ancient Yemen," *JBMS* 8/1 (1999): 66–68; and Warren P. Aston, "Newly Found Altars from Nahom," *JBMS* 10/2 (2001): 56–61.
  - See Burkhard Vogt, "Les temples de Ma'rib," in *Yémen: au pays de la reine de Saba* (Paris: Flammarion, 1997), 144; see also the preliminary report by Burkhard Vogt et al., "Arsh Bilqis"—*Der Temple des Almaqah von Bar'an in Marib* (Sana'a, Yemen, 2000).
  - Terryl L. Givens, *By the Hand of Mormon: The American Scripture That Launched a New World Religion* (New York: Oxford Univ. Press, 2002), 120.
  - On these ancient laws, see Nigel Groom, *Frankincense and Myrrh: A Study of the Arabian Incense Trade* (London: Longman Group Ltd., 1981), 169–70, 181, 183–84. Concerning the taxation of incense and the gifts to the temples, see Pliny the Elder, *Natural History*, 12.32 (§63).
- [New Light]  
**Nahom and the "Eastward" Turn**
- Consult George D. Potter, "A New Candidate in Arabia for the Valley of Lemuel," *Journal of Mormon Studies* 8/1 (1999): 54–63. On a possible location for Shazer, see Lynn M. Hilton and Hope Hilton, *In Search of Lehi's Trail* (Salt Lake City: Deseret Book, 1976), 77. Concerning the naming of places by travelers, see Hugh W.