

FERGUSON'S MANUSCRIPT UNVEILED



A revealing manuscript by the well-known
Book of Mormon Scholar, Thomas Stuart Ferguson,
demonstrating that archaeology offers
no support for the Book of Mormon.

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Introduction by Jerald and Sandra Tanner

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Utah Lighthouse Ministry
www.utlm.org

INTRODUCTION

Thomas Stuart Ferguson was born in “Pocatello, Idaho, on 21 May 1915” (*The Messiah in Ancient America*, 1987, p. 248). He “received degrees in political science and law from the University of California and practiced law in Orinda, California” (Ibid.). Mr. Ferguson also worked with the F.B.I., but his first love seemed to be trying to prove the Book of Mormon through the study of Mesoamerican archaeology. In 1983, J. Willard Marriot wrote a letter in which he commented concerning Ferguson’s dedication to establishing an archaeological base for the Book of Mormon:

We spent several months together in Mexico looking at the ruins and studying the Book of Mormon archaeology. I have never known anyone who was more devoted to that kind of research than was Tom. I remember when he was with the F.B.I., he would arise at 4:30 or 5:00 AM and read the Book of Mormon and information he could find pertaining to it. (Ibid., p. 250)

His wife, Ester, recalled that “during their courtship that she was sometimes piqued by his passion for the Book of Mormon and once complained to her mother, ‘I think I’m going out with the Book of Mormon.’ . . . Throughout their married life she staunchly supported her husband’s efforts” (p. 250).

On pages 251–52 of *The Messiah in Ancient America*, we read that

Tom Ferguson first approached the President of Brigham Young University, Howard S. McDonald, about establishing a Department of Archaeology. . . . Tom Ferguson was able to convince officials of BYU of the benefit to the University of having such a department. . . .

The new Department of Archaeology (now Anthropology) sponsored its first field trip in 1948 to western Campeche, a state in southeastern Mexico . . . Tom Ferguson, . . . participated in that first of many expeditions . . .

Mr. Ferguson devoted a great deal of his life trying to prove the Book of Mormon by archaeology and was

considered by the Mormon people as a great defender of the faith. He wrote at least three books on the subject. His book, *One Fold and One Shepherd*, was recommended to one of the authors of this work (Jerald) as containing the ultimate case for the authenticity of the Book of Mormon. On the jacket of that book, we find this information about Ferguson:

Thomas Stuart Ferguson, 47, President of the New World Archaeological Foundation, is a distinguished student of the earliest high civilizations of the New World. He, with Dr. A. V. Kidder, dean of Central American archaeologists, first planned the New World Archaeological Foundation in 1952. . . . He raised \$225,000 for the field work, incorporated the Foundation (being an attorney), assisted in the initial explorations in Central America and Mexico and has actively directed the affairs of the Foundation since its inception.

Thomas Ferguson worked hard to get the Mormon Church interested in helping with the organization he envisioned. In a letter to Mormon President David O. McKay, dated December 14, 1951, Ferguson wrote:

If the anticipated evidences confirming the Book of Mormon are found, world-wide notice will be given to the restored gospel through the Book of Mormon. The artifacts will speak eloquently from the dust. (*The Messiah in Ancient America*, p. 257)

Although church leaders claimed that they were interested in archaeological studies with regard to the Book of Mormon, they declined to provide any financial help. On January 12, 1952, Ferguson wrote again and promised the First Presidency that he would “take an active part in the Foundation to the end that the Church receives the full benefit of any discovered evidences relating to the Book of Mormon. I anticipate that many important artifacts will be discovered confirming the Book of Mormon” (Ibid., p. 259). Joseph Anderson, secretary to the First Presidency, responded:

Ferguson's Manuscript Unveiled

The Brethren feel that it may be that no discovery will be made which shall establish the historical value of the Book of Mormon. They incline to feel that the faith now required to accept the book is a very considerable factor in the faith of the Restored Gospel, belief in which is the result of faith therein.

On April 9, 1953, Ferguson wrote a letter in which he again urged the Brethren to financially support the organization:

The source of our income and support for the work can be kept strictly confidential if it is desired. . . . the Church cannot afford to let all of the priceless artifacts of Book of Mormon people fall into other hands. We can make wonderful use of them in missionary work and in letting all the world know of the Book of Mormon. (Ibid., p. 263)

On pages 263–66 of the same book we find the following:

. . . Ferguson's persistence and persuasiveness paid off, . . . Ferguson appealed to his good friend J. Willard Marriott for assistance. The following day Ferguson had an appointment with President McKay which Marriott had arranged. . . . President David O. McKay listened to Tom Ferguson's proposal and asked the specific amount he was requesting. Ferguson replied, "Only about the amount that it would take to build a chapel."

President McKay gave him a penetrating glance. "We build \$50,000 chapels and \$250,000 chapels. Which did you have in mind?" Tom Ferguson promptly replied, "A \$250,000 chapel." That was the amount granted, sufficient to underwrite five years' work in a generous way (1955–1959). . . . It was during this period that Ferguson spent approximately half of his working time away from law, devoting this time to administering the affairs of the NWAf, giving speeches, studying and writing about the archaeology and history of ancient America and their relationship to the Book of Mormon.

It was agreed that the New World Archaeology Foundation would not "discuss direct connections with the Book of Mormon, but rather to allow the work to stand exclusively on its scholarly merits" (Ibid., p. 276). The church provided financial support for this organization for many years. It was eventually "attached to and administered through BYU."

In a paper entitled, "Thomas Stuart Ferguson, 1915–83," Fred W. Nelson wrote the following:

Thomas Ferguson has either directly or indirectly influenced thousands of people's thinking on archaeology. . . . He has had a great influence on professional archaeology through the Department of Archaeology at Brigham Young University, the Gates Collection, and the New World Archaeological Foundation. . . . Ferguson's legacy in the founding of the Archaeology Department

at Brigham Young University, the obtaining of the Gates Collection, and as founder of the New World Archaeology Foundation stands as a shining example to us all. (As cited in *The Messiah in Ancient America*, pp. 282–83)

From all that we can learn, Thomas Stuart Ferguson was a dedicated believer in the authenticity of the Book of Mormon at the time he founded the New World Archaeology Foundation. He really believed that archaeology would prove the Book of Mormon. In a letter dated April 23, 1952, Mr. Ferguson said the "the archeological data now available is entirely inadequate" for testing the Book of Mormon. He predicted, however, that the "next ten years of excavations in Mexico and Guatemala should enable us to make the archeological tests." For a number of years he was very excited about the progress of the work and seemed certain that the Book of Mormon would be vindicated soon. In his book, *One Fold and One Shepherd*, page 263, he stated:

The important thing now is to continue the digging at an accelerated pace in order to find more inscriptions dating to Book-of-Mormon times. Eventually we should find decipherable inscriptions . . . referring to some unique person, place or event in the Book of Mormon.

In 1962 Mr. Ferguson said that "Powerful evidences sustaining the book are accumulating."

Although many important archaeological discoveries were made, the evidence he had desired to find to support the Book of Mormon did not turn up. In response to a letter Hal Hougey wrote in 1972 which reminded him that he had predicted in 1961 that Book of Mormon cities would be found within 10 years, Mr. Ferguson sadly wrote:

Ten years have passed . . . I sincerely anticipated that Book-of-Mormon cities would be positively identified within 10 years — and time has proved me wrong in my anticipation. (Letter dated June 5, 1972)

At first it had all seemed so simple; since the Book of Mormon told when the Nephites were in Mesoamerica, all one had to do was find archaeological sites that dated to the period and the Book of Mormon would be established by the evidence. The fact that archaeological research failed to provide the confirmation which Mr. Ferguson expected to find must have weighed very heavily on his mind. The most serious blow to Ferguson's faith, however, came just after Joseph Smith's Egyptian Papyri were rediscovered in the Metropolitan Museum of Art. This collection, which had been lost for many years, contained the very papyrus from which Joseph Smith "translated" the Book of Abraham. The Book of Abraham is published in the *Pearl of Great Price*, one of the four standard works of the Mormon Church.

Ferguson's Manuscript Unveiled

After Mr. Ferguson obtained photographs of the papyrus fragments, he consulted Professors Lutz and Lesko of the University of California. Both these Egyptologists agreed that the papyrus Joseph Smith claimed was the Book of Abraham was in reality the Book of Breathing, an Egyptian funerary text made for a man by the name of Hor (Horus). Ferguson learned that this papyrus had nothing at all to do with the patriarch Abraham or his religion. It was in its entirety a pagan text filled with the names of Egyptian gods and goddesses.

Thomas Stuart Ferguson was shaken to the core by this discovery. When the church's noted apologist, Dr. Hugh Nibley, began defending the Book of Abraham, he wrote a letter to another member of the church in which he stated:

Nibley's articles on the Book of Abraham aren't worth a tinker — first, because he is not impartial, being the commissioned and paid defender of the faith. Second, because he could not, he dared not, he did not, face the true issue: "Could Joseph Smith translate Egyptian?" . . . By study of the GRAMMAR [Joseph Smith's Egyptian Alphabet and Grammar], the recovered papyrus, and the illustrations, it is perfectly obvious that we now have the original [*sic*] manuscript material used by Jos. Smith in working up the Book of Abraham. Prof. Klaus Baer of Univ. of Chicago, Prof. Lutz of U.C. (Berkeley), Prof. Lesko (U.C. Berkeley) and Egyptologist Dee Jay Nelson, all agree that the original manuscript Egyptian text translates into the *Breathing Permit of Hor* (Egyptian God). . . . The work of the two UC professors was done at my request and is unpublished. All 4 agree with each other, and without having conferred or collaborated. (My UC men did not, and still do not, know that there is any relationship of the manuscript material to the Mormon Church, Joseph Smith, Book of Abraham — or whatever. . . .

Joseph Smith announced, in print (*History of the Church*, Vol. II, page 236), that "one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt . . ." Since 4 scholars, who have established that they can read Egyptian, say that the manuscripts deal with neither Abraham nor Joseph — and since the 4 reputable men tell us exactly what the manuscripts do say — I must conclude that Joseph Smith had not the remotest skill in things Egyptian-hieroglyphics. To my surprise, one of the highest officials in the Mormon Church agreed with that conclusion when I made that very statement to him on Dec. 4, 1970 — privately in one-to-one [c]onversation. . . .

The attempts, including Nibley's, to explain away and dodge the trap into which Joseph Smith fell when he had the audacity to translate the Chandler texts, and keep the original Egyptian texts around, are absurd, in my view. . . .

My views are not for publication or spreading abroad. I am like you — maintaining membership because of the many fine things the Church offers. But facts speak for themselves. I offered the data available to my Stake Pres. recently and he walked away without it — saying he didn't want to read it. They can hardly excommunicate [*sic*] us when they won't look at the evidence.

Of course the dodge as to the Book of Abraham must be: "We don't have the original manuscript from which the Book of Abraham translated." I conclude that we do have it and have translations of it. (Letter by Thomas Stuart Ferguson, dated March 13, 1971)

The first indication we had that Mr. Ferguson was losing his faith in Mormonism was just after Joseph Smith's Egyptian Papyri were rediscovered. In 1968 he wrote us a letter saying that we were "doing a great thing — getting out some truth on the Book of Abraham." This was a significant statement since we were presenting evidence that the Book of Abraham was not a correct translation of the papyri. Later we heard a rumor that he had given up Joseph Smith's Book of Abraham, but this hardly prepared us for his visit on December 2, 1970. At that time, Mr. Ferguson told us frankly that he had not only given up the Book of Abraham, but that he had come to the conclusion that Joseph Smith was not a prophet and that Mormonism was not true. Ferguson felt that our work was important and that it should be subsidized. He told us that he had spent twenty-five years trying to prove Mormonism, but had finally come to the conclusion that all his work in this regard had been in vain. He said that his training in law had taught him how to weigh evidence and that the case against Joseph Smith was absolutely devastating and could not be explained away.

Speaking of Joseph Smith's First Vision, Ferguson commented that when Cheesman and *Brigham Young University Studies* published the strange accounts of the vision they completely destroyed his faith in it. He felt that instead of helping the cause, the Mormon scholars had shot the bird, plucked out all its feathers and left it "dead and naked on the ground." He referred to Dr. Hugh Nibley's defense of the Book of Abraham as "nonsense," and told us that just before coming to visit us he had discussed the Book of Abraham with Hugh B. Brown (Brown served as a member of the First Presidency under President David O. McKay). According to Mr. Ferguson, Apostle Brown had also come to the conclusion that the Book of Abraham was false and was in favor of the church giving it up. A few years later Hugh B. Brown said he could "not recall" making the statements Thomas

If you haven't done so, I suggest you read, analyse, and even chart the very important data published by Brigham Young University in :

BYU STUDIES

(A Voice of the Community of LDS Scholars)

Spring, 1969 number (Vol. IX, Number 3)

PP. 275-300

Article: Dean C. Jessee (Member of the staff at the LDS Church Historian,s Office, SLC, Utah), THE EARLY ACCOUNTS OF JOSEPH SMITH'S FIRST VISION.

Going back to ABRAHAM, for a moment, the Klaus Baer translation is in the Autumn, 1968 issue of DIALOGUE.

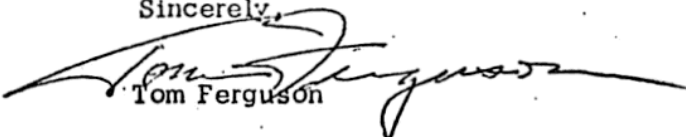
The attempts, including Nibley's, to explain away and dodge the trap into which Joseph Smith fell when he had the audacity to translate the Chandler texts, and keep the original Egyptian texts around, are absurd, in my view.

I have been trying to find a photostatic copy of a recently-discovered newspaper article published about 1830, I think in Palmyra, giving almost every detail of the 1826 trial and conviction of Joseph Smith -- on a charge of defrauding Josiah Stool. It has been misplaced -- here in my office. In 1826 Joseph Smith was 21 and at this point was midway between the FIRST VISION and 1830. What a strange time to be convicted of fraud -- fraudulently getting money after convincing the victim that he could detect the whereabouts of hidden treasure on the victim's land. Wow. (Modern Microfilm furnished me this recently discovered data. It is as genuine and sound as can be -- published right in Joseph Smith's own camp.

My views are not for publication or spreading abroad. I am like you -- maintaining membership because of the many fine things the Church offers. But facts speak for themselves. I offered the data available to my Stake Pres. recently and he walked away without it -- saying he didn't want to read it. They can hardly excommunicate us when they won't look at the evidence.

Of course the dodge as to the Book of Abraham must be: "WE DON'T HAVE THE ORIGINAL MANUSCRIPT FROM ~~XXXXXX~~ WHICH THE BOOK OF ABRAHAM WAS TRANSLATED." I conclude that we do have it and have translations of it.

Sincerely,


Tom Ferguson

The second page of a letter written by Thomas Stuart Ferguson on March 13, 1971. Mr. Ferguson made it clear in this letter that he no longer believed the Book of Abraham.

Ferguson's Manuscript Unveiled

Stuart Ferguson attributed to him. Ferguson, however, was apparently referring to the same incident in the letter of March 13, 1971, when he stated:

I must conclude that Joseph Smith had not the remotest skill in things Egyptian-hieroglyphics. To my surprise one of the highest officials in the Mormon Church agreed with that conclusion . . . privately in one-to-one [c]onversation.

That Ferguson would have discussed the matter with Apostle Brown seems very likely since earlier in the letter Ferguson noted that he had received “enlarged photos” of the Joseph Smith Papyri “directly from Hugh B. Brown.” While there is always the possibility that Mr. Ferguson misunderstood Apostle Brown, we seriously doubt that this could have been the case. At any rate, when Ferguson visited with us he seemed to be absolutely convinced that Brown did not believe the Book of Abraham. He was very stirred up over this matter, and we felt that the conversation he had with Apostle Brown probably disturbed him to the point that he decided to make contact with us.

From what we know from other sources, Hugh B. Brown had a very difficult time accepting the anti-Black doctrine — i.e., the teaching that Blacks could not hold the Mormon priesthood. Since this doctrine was chiefly derived from Joseph Smith's Book of Abraham, it is very possible that Brown acquired serious doubts about the book even before the papyri were rediscovered. Many people believe that when Brown was serving in the First Presidency he tried very hard to convince President David O. McKay to have a revelation which would allow Blacks to receive the priesthood. When Joseph Fielding Smith became president of the church in 1970, Hugh B. Brown no longer found himself in the First Presidency. It was not until 1978 that President Spencer W. Kimball gave the revelation which removed the curse off the blacks. At any rate, we have evidence to show that Thomas Stuart Ferguson continued to tell the story concerning his conversation with Hugh B. Brown up until the time of his death.

Ferguson found himself faced with a dilemma, for the Mormon Church had just given him a large grant (\$100,000 or more) to carry on the archaeological research of the New World Archaeological Foundation. He felt, however, that this foundation was doing legitimate archaeological work, and therefore he intended to continue the work. He realized that the organization he had founded to establish the authenticity of the Book of Mormon was now actually disproving the Book of Mormon by its failure to turn up anything concerning a Christian culture existing in Mesoamerica prior to the time of Columbus.

One matter which we discussed with Mr. Ferguson was concerning what he should do in the future. He was deeply grieved by the fact that he had wasted twenty-five years of his life trying to prove the Book of Mormon. We indicated to him, however, that this time would not be wasted if he would go public with what he had found. He could, in fact, prevent many others from wasting twenty-five years of their lives trying to prove the Book of Mormon. He informed us that he had been thinking of writing a book about the matter and that it would be a real “bombshell.”

A few months after Thomas Stuart Ferguson revealed to us that he had come to the conclusion that the Book of Mormon was a spurious production, he wrote us a letter in which he said: “I think I will be in SLC in June — and if so, I'll call on you again. I enjoyed my visit with you. . . . I certainly admire you for the battle you are waging — virtually single handed” (Letter dated March 13, 1971). On a number of occasions when people wrote to him, Mr. Ferguson recommended that they read our publications on Mormonism.

Unfortunately, Thomas Stewart Ferguson seems to have had a very difficult time communicating his loss of faith to those he was close to. He told us, for instance, that he did not dare tell one of his sons the truth about the Book of Mormon because the shock would cause him too much emotional trauma. He felt that he may have to put the matter off until the situation changed. While he no longer believed in the divine authenticity of the Book of Mormon, he continued to attend the Mormon Church.

Joseph Smith claimed that Jesus Himself told him that he should “join none” of the churches which were in existence in his day, for “all their creeds were an abomination in his sight; that those professors were all corrupt; . . .” (*Pearl of Great Price*, Joseph Smith 2:19). This false concept has led many Mormons to believe that if the Mormon Church is not true, there is nowhere else to turn. Consequently, when they lose faith in Mormonism they are likely to completely lose faith in the idea of a personal God. Unfortunately, this is what happened to Thomas Stuart Ferguson. In a letter to James Still, dated December 3, 1979, Mr. Ferguson frankly stated: “I lost faith in Joseph Smith as one having a pipeline to deity — and have decided that there has never been a pipeline to deity — with any man.” Since he had many friends and members of his family in Mormonism and apparently felt comfortable there, he decided to remain in the church. In the same letter Ferguson stated that he still attended Mormon meetings, “sing in the choir and enjoy my friendships in the Church. In my opinion it is the best fraternity that has come to my attention . . .” With regard to the origin of the Book of Mormon, Mr. Ferguson wrote:

THOMAS STUART FERGUSON
ROBERT T. BAER
ATTORNEYS AT LAW
23 ORINDA WAY
ORINDA, CALIFORNIA 94563
254-3930

11-12-68

Modern Microfilm Co.
Box 1884
Salt Lake City, Utah ~~84108~~ 84110

Gentlemen:

Kindly send me a copy of THE JOSEPH SMITH PAPYRI -- thank you.

You are doing a great thing--getting out some truth on the Book of Abraham.

Thank you.

Sincerely,


Thomas Stuart Ferguson

THOMAS STUART FERGUSON
ROBERT R. HALL
ATTORNEYS AT LAW
23 ORINDA WAY
ORINDA, CALIFORNIA 94563
254-3930

3-13-71

Dear Jerald and Sandra:

I think I will be in SLC in June -- and if so, I'll call on you again. I enjoyed my visit with you. Send your list of publications and prices to :

JAMES BOYACK
77 Follen Road
Lexington, Mass. 02173

I have just written and recommended to him that he purchase some of your pubs. I certainly admire you for the battle you are waging -- virtually single handed.

In writing to Boyack, I want to send him a photo copy of the newspaper article (1830 -- I think) which was published in the Palmyra area, giving a detailed report on the Josiah Stool charges and trial of JS in connection with those charges. You provided me with a copy of that news article -- which is one of the most damning things turned up yet. I can't find it -- someone probably ran off with it. Please send me another. Thank you greatly.

Sincerely,


Tom Ferguson

Two letters written by Thomas Stuart Ferguson to Jerald and Sandra Tanner. Notice that Mr. Ferguson encourages the Tanners in "the battle you are waging—virtually single handed."

Ferguson's Manuscript Unveiled

. . . I give Joseph Smith credit as an innovator and as a smart fellow. . . . I think that Joseph Smith may have had Ixtlilxochitl and View of the Hebrews from which to work.

Even before our meeting with Mr. Ferguson in 1970, some Mormon scholars were beginning to face the truth with regard to Book of Mormon archaeology. Dee F. Green, who had worked with Ferguson's New World Archaeological Foundation, was one of the first to openly criticize "Book of Mormon archaeology." His criticism is very significant because he was at one time deeply involved in archaeological work at the Mormon Church's Brigham Young University. In 1958–61 he served as editor of the *University Archaeological Society Newsletter*. In his article, published in *Dialogue: A Journal of Mormon Thought*, Dee Green made it plain that archaeological evidence did not prove the Book of Mormon:

Having spent a considerable portion of the past ten years functioning as a scientist dealing with New World archaeology, I find that nothing in so-called Book of Mormon archaeology materially affects my religious commitment one way or the other, and I do not see that the archaeological myths so common in our proselytizing program enhance the process of true conversion. . . .

The first myth we need to eliminate is that Book of Mormon archaeology exists. Titles on books full of archaeological half-truths, dilettanti on the peripheries of American archaeology calling themselves Book of Mormon archaeologists regardless of their education, and a Department of Archaeology at BYU devoted to the production of Book of Mormon archaeologists do not insure that Book of Mormon archaeology really exists. If one is to study Book of Mormon archaeology, then one must have a corpus of data with which to deal. We do not. The Book of Mormon is really there so one can have Book of Mormon studies, and archaeology is really there so one can study archaeology, but the two are not wed. At least they are not wed in reality since no Book of Mormon location is known with reference to modern topography. Biblical archaeology can be studied because we do know where Jerusalem and Jericho were and are, but we do not know where Zarahemla and Bountiful (nor any other location for that matter) were or are. It would seem then that a concentration on geography should be the first order of business, but we have already seen that twenty years of such an approach has left us empty-handed. (*Dialogue: A Journal of Mormon Thought*, Summer 1969, pp. 76–78)

In 1975 Thomas Stuart Ferguson finally mustered up his courage and prepared the paper we are reproducing in this publication. It is a 29-page paper written in response to papers prepared by Mormon apologetists John Sorenson

and Garth Norman. It was entitled, *Written Symposium on Book-of-Mormon Geography: Response of Thomas S. Ferguson to the Norman & Sorenson Papers*. In this response, page 4, Mr. Ferguson wrote:

With all of these great efforts, it cannot be established factually that anyone, from Joseph Smith to the present day, has put his finger on a single point of terrain that was a Book-of-Mormon geographical place. And the hemisphere has been pretty well checked out by competent people. Thousands of sites have been excavated.

Ferguson pointed out in his paper that the text of the Book of Mormon makes it very clear that certain items should be found in archaeological excavations and that these items are not present in the sites proposed. He noted, for instance, that "Thousands of archeological holes in the area proposed have given us not a fragment of evidence of the presence of the plants mentioned in the Book of Mormon. . . ." (p. 7). On page 29 he concluded by saying:

I'm afraid that up to this point, I must agree with Dee Green, who has told us that to date there is no Book-of-Mormon geography. I, for one, would be happy if Dee were wrong.

In a letter to Mr. & Mrs. H. W. Lawrence, dated February 20, 1976, Thomas Stuart Ferguson made very plain the reason why there is "no Book-of-Mormon geography":

Herewith is a copy of my recent (1975) paper on Book of Mormon matters. . . . It was one of several presented in a written symposium on Book of Mormon geography [*sic*]. (My thesis is that Book of Mormon geography involves a lot more than playing with topography and terrain.) The real implication of the paper is that you can't set Book of Mormon geography down anywhere — because it is fictional and will never meet the requirements of the dirt-archeology. I should say — what is in the ground will never conform to what is in the book.

Although he had written the paper criticizing Book of Mormon archaeology, Thomas Stuart Ferguson felt that it was generally best for those who doubted the faith to keep their "mouth shut." In a letter written February 9, 1976, he gave this advice:

Mormonism is probably the best conceived myth-fraternity to which one can belong. . . . Joseph Smith tried so hard he put himself out on a limb with the Book of Abraham, and also with the Book of Mormon. He can be refuted — but why bother. . . . It would be like wiping out placebos in medicine, and that would make no sense when they do lots of good. . . .

Why not say the right things and keep your membership in the great fraternity, enjoying the good things you like and discarding the ones you can't swallow

Ferguson's Manuscript Unveiled

(and keeping your mouth shut)? Hypocritical? Maybe . . . thousands of members have done, and are doing, what I suggest you consider doing. Silence is golden — etc. . . . So why try to be heroic and fight the myths — the Mormon one or any other that does more good than ill?

Perhaps you and I have been spoofed by Joseph Smith. Now that we have the inside dope — why not spoof a little back and stay aboard? Please consider this letter confidential — for obvious reasons. I want to stay aboard the good ship, Mormonism — for various reasons that I think valid. First, several of my dearly loved family members want desperately to believe and do believe it and they each need it. It does them far more good than harm. Belonging, with my eyes wide open is actually fun, less expensive than formerly, and no strain at all. . . . I never get up and bear testimony . . . You might give my suggestions a trial run — and if you find you have to burn all the bridges between yourselves and the Church, then go ahead and ask for excommunication. (The day will probably come — but it is far off — when the leadership of the Church will change the excommunication rules and delete as grounds non-belief in the 2 books mentioned and in Joseph Smith as a prophet etc. . . . but if you wait for that day, you probably will have died. It is a long way off — tithing would drop too much for one thing. . . .

I recently wrote a paper concerning the big weak spots in the Book of Mormon, from the archeological point of view and for \$5 will make a photocopy of it for you if you wish to read it.

Kindly do not quote this letter and please do not cite me.

If Mr. Ferguson could have seen the results of the “spoof” he played on his family, he might have had second thoughts about the wisdom of such a course. As it turned out, after his death his son, Larry S. Ferguson, was convinced that his father wanted his book *One Fold and One Shepherd* revised and republished to the world. He talked Bruce W. Warren, of Brigham Young University, into working on the revision, and in 1987 it was published under the title, *The Messiah in Ancient America*. In the Preface, page xiii, Dr. Warren wrote the following: “The Ferguson family wanted the new book to be a tribute to Thomas Stuart Ferguson and his abiding testimony of the Book of Mormon and the divinity of the Messiah, Jesus the Christ.” On page xv, Dr. Warren commented: “Finally, the driving force behind the book was Larry Ferguson, with the initial financing for the project coming from his brother, Thomas A. Ferguson.” In the Forward, page xii, Professor Paul R. Cheesman stated: “With the recent additions by Dr. Bruce W. Warren, this book should reinstate Thomas Stuart Ferguson as a source of enrichment in the fields of study concerning Mesoamerica and the *Book of Mormon*.”

Larry Ferguson maintains that his father discussed the revision of his book before his death. Although we do not really know what Thomas Stuart Ferguson told his son before his death, it seems impossible to believe that he would have wanted it reprinted. While it is only a matter of speculation, it is possible that his son might have asked him why it was not reprinted and that he might have responded by saying it needed to be revised. If Thomas Stuart Ferguson had never leveled with his son concerning his true beliefs about the Book of Mormon, Larry Ferguson would naturally understand his father's statement to mean that it needed some changes made to reflect archaeological studies that were made since it went out of print. The real meaning of such a statement, of course, would be that it needed to be revised to show that the Book of Mormon “is fictional . . . what is in the ground will never conform to what is in the book” (Letter dated February 2, 1976).

In any case, the new book is seriously flawed because there is no mention of the fact that Ferguson was a complete unbeliever in the Book of Mormon during the last 12 or 13 years of his life. Bruce Warren was undoubtedly aware of Ferguson's 29-page paper criticizing the Sorenson and Norman papers, but he did not even refer to this important research in the revised publication. If Ferguson were alive today, he would undoubtedly be shocked to find his name attached to a book which contains a map showing “Possible Book of Mormon Locations.” The reader will remember that Ferguson wrote that “there is no Book-of-Mormon geography.”

Thomas Stuart Ferguson's *One Fold and One Shepherd*, contained a long list of “Cultural elements common to both Bible lands and Mesoamerica” (pp. 57–72). Mormon archaeologist Dee Green felt that Ferguson's “list of 298 traits . . . are at times so generalized that the list could just as well prove that Book of Mormon people wound up in Southeast Asia” (*Dialogue: A Journal of Mormon Thought*, Summer 1969, p. 74). Ferguson, of course, later came to conclude that the items that were mentioned in the Book of Mormon which were not found by archaeologists far outweighed the cultural parallels. Bruce Warren and Larry Ferguson seem to have been completely oblivious to Ferguson's change of mind and have included his long list of cultural parallels in *The Messiah in Ancient America*, pages 214–228.

The fact that Thomas Stuart Ferguson was not forthright with members of his family with regard to the Book of Mormon has placed them in a very embarrassing

Please consider this letter confidential -- for obvious reasons. I want to stay aboard the good ship, Mormonism -- for various reasons that I think valid. First, several of my dearly loved family members want desperately to believe it and do believe it and they each need it. It does them far more good than harm. Belonging, with my eyes wide open is actually fun, less expensive than formerly, and no strain at all. I am now very selective in the meetings I attend, the functions I attend, the amounts I contribute etc. etc. and I have a perfectly happy time. I never get up and bear testimony -- but I don't mind listening to others who do. I am much more tolerant of other religions and other thinking and feel fine about things in general. You might give my suggestions a trial run -- and if you find you have to burn all the bridges between yourselves and the Church, then go ahead and ask for excommunication. (The day will probably come--but it is far off--when the leadership of the Church will change the excommunication rules and delete as grounds non-belief in the 2 books mentioned and in Joseph Smith as a prophet etc... but if you wait for that day, you probably will have died. It is a long way off--tithing would drop too much for one thing. (And I wouldn't worry about the tithing people pay -- almost all of it comes back to the people. The Church is as free of graft and corruption regarding money as any organization in the world.)

Reading:

Mormonism, Shadow or Reality?
Jerald & Sandra Tanner (1972)

The True Believer
Eric Hoffer (Non-LDS, found in good bookstores as paperback at cost of about 95 cents.)

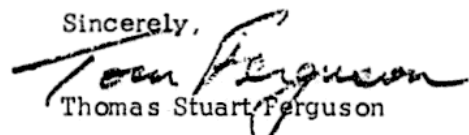
No Man Knows My History (1975 edition)
Fawn Brodie

The Early Accounts of Joseph Smith's First Vision
by Dean C. Jesse (He is on the staff of the LDS Church Historian's Office, SLC.)
Article appears in BRIGHAM YOUNG UNIVERSITY STUDIES,
Vol. IX, Number 5 (Spring, 1969), pp. 275 ff.

I recently wrote a paper concerning the big weak spots in the Book of Mormon, from the archeological point of view and for \$5 will make a photocopy of it for you if you wish to read it.

Kindly do not quote this letter and please do not cite me. Your confidence will be appreciated. I have tried to help you as best I can. If you are out this way, come and see me. Kind regards.

Sincerely,


Thomas Stuart Ferguson

The second page of a letter written by Thomas Stuart Ferguson on February 9, 1976. Notice that he recommends books critical of the Mormon Church as well as his own study on "the big weak spots in the Book of Mormon."

Ferguson's Manuscript Unveiled

position. They have published a book which will lead people to the conclusion that he was a true believer. The truth, of course, is that Ferguson believed that archaeology disproved the Book of Mormon. The appearance of the revised book with Ferguson's name on it, has caused scholars to probe into the last years of his life. A great deal of documentary evidence has been discovered to show that from 1970 until his death in 1983 Mr. Ferguson was secretly undercutting the Book

of Mormon. In fact, just two months before his death he was working on a project which he felt would show that the Book of Mormon was in reality a 19th century production. The evidence concerning this matter will appear in a forthcoming publication.

Jerald and Sandra Tanner
Utah Lighthouse Ministry
August 22, 1988



WRITTEN SYMPOSIUM ON BOOK-OF-MORMON GEOGRAPHY

Response of Thomas S. Ferguson to the Norman & Sorenson Papers

David a. Palmer tells us to "correct our errors . . . give constructive criticism . . . apply our knowledge of American cultures, archaeology, mythology, languages, ethnohistory etc. . . . indicate how your knowledge or analysis supports or challenges the Norman and Sorenson papers . . . show how they fail to satisfy the requirements of the text."

Thus, it is clear to all of us that we should be forthright in this discussion. Certainly it is no time for turning off the mind.

Garth Norman emphasizes "unbiased scholarly inquiry" (at page 7 of his first paper). John Sorenson says we must be "reality based" (Appendix, p. 29). "No correlation is acceptable which exhibits major flaws . . . (Appendix, p. 1). Sorenson lays down some factual requirements that the correlation of Jaredite-Nephite places must meet to be valid and acceptable: (1) configuration (2) dimensions (3) directions (4) topography (5) plant life (6) animal life (7) climate. (page 1.) These are objective tests.

To Sorenson's list of requirements -- his "test" list - I think there should be added two additional items, (1) metals and (2) scripts, bringing the list of requirements to nine. He gives but one paragraph to his 1st test, "configuration." (Page 1.) He gives 7 full pages to item 2, "dimensions". (Pages 1-8.) Four and a half pages are devoted to his

test 3, "directions." Sorenson's discussion of test 4, "topography", encompasses 7 pages. He quits after covering his first four items.

In my opinion, the most demanding and exacting tests (and therefore the most substantial) are "plant life", "animal life", "metals", and "scripts". Neither Norman or Sorenson applies any of these more significant and truth-testing factors to their hypotheses. This is my main criticism of each of the papers.

Hundreds of pages have been written heretofore of material similar to the Norman-Sorenson papers. Those discussions begin with Col. Willard Young -- the grandfather of the "Central American Theory." He carefully studied for years configuration, dimensions, directions and topography, trying to hit upon the location of Book-of-Mormon places. He had the Jaredites cross the Atlantic and land in the Bay of Honduras. To him, the Jaredites lived out their existence in Honduras and Guatemala ("land northward"). Lehi landed, according to Colonel Young's views, in El Salvador. The land of Nephi he placed in the upper valley of the Humaya River in Honduras. The land of Zarahemla was put on the west side of the Ulua River in Honduras. The "land southward" was to Col. Willard Young, Honduras, El Salvador and Guatemala. Cumorah-Ramah was in Guatemala (near Chigumula). Mulek crossed the Atlantic and landed on the coast of Honduras near the mouth of the Ulua River.

Norman C. Pierce, in the little book entitled "Another Cumorah, Another Joseph," published in 1954, placed Nephi near Tegucigalpa, Honduras, and Zarahemla on the westerly side of the Ulua River (which is his "Sidon" -- as it was to Colonel Young long before 1954). Pierce places

Cumorah in southeastern Guatemala. Although Pierce published his book in 1954, he had it all figured out and on a relief map in 1923. (His map was drawn for him by Jean R. Driggs in 1923, who acknowledged receiving help from Col. Willard Young.)

In 1927, J. M. Sjodahl published his very scholarly and comprehensive book, An Introduction to the Study of the Book-of-Mormon, with wonderfully detailed things having to do with configuration, dimensions, directions, and topography. He includes the data from all the very early Book-of-Mormon geography experts, including Joel Ricks of Logan, Utah; Col. Willard Young; Stuart Bagley and Sjodahl himself. All had done extensive work more than 50 years ago. Bagley landed the Jaredites on the coast of Yucatan. His Zarahemla was on a fork of the Usumacinta River, which was his Sidon River -- as it is Norman's (2nd Paper, p. 2). He put Bountiful in Chiapas, the City Bountiful being at the site we know today as Palenque. His Desolation was the area north of Tehuantepec. Others have already pushed for Costa Rica and Nicaragua.

An acquaintance of mine who lives in Nevada is certain it all happened in Costa Rica and Nicaragua.

Sjodahl, incidentally, in his 1927 book, locates the "narrow pass" exactly where Norman now locates it, on the Pacific side of the Isthmus of Tehuantepec. (See his map at page 420.)

Brother Washburn, do not feel bad or sad because your 1939 book has not been mentioned or cited by the principal panelists in this discussion -- my books aren't referred to either -- and it matters not. In his 1959 Geography of the Book-of-Mormon, Fletcher B. Hammond did an out-

standing job and he is not mentioned. M. Wells Jakeman has labored prodigiously for a lifetime on the subject. We have come late to the "configuration-dimension-direction-topography" struggle. With all of these great efforts, it cannot be established factually that anyone, from Joseph Smith to the present day, has put his finger on a single point of terrain that was a Book-of-Mormon geographical place. And the hemisphere has been pretty well checked out by competent people. Thousands of sites have been excavated. This panel can now point to little that is new in Book-of-Mormon geography. Even the proposal that the "narrow pass" was on the Pacific side of Tehuantepec is old.

To the numerous writers already mentioned, can be added other late comers who have had the fun of making an effort with the configuration-dimension-direction-topography data: Riley L. Dixon, Just One Cumorah (1958) and E Cecil McGavin & Willard Bean, Book-of-Mormon Geography (1948), are two more examples of those who have tried and failed.

In failing to apply the more severe and demanding tests -- plant life, animal life, metals and scripts, Norman and Sorenson just add their names and papers to the long list of those who have gotten nowhere. Each has used sophisticated, up-to-date archaeological terminology -- "Preclassic", "Early Classic", etc., but this doesn't do the job of establishing Book-of-Mormon locations. The "digging" must go deeper.

What are the demands of the text of the Book-of-Mormon for the dirt, soil, earth, and ground of Book-of-Mormon places. Let's turn to

the text of the Book-of-Mormon for some of the specific things that must be found in the ground occupied for 2500 years by people from Iraq and for 1000 years by people from Israel.

PLANT-LIFE TEST

THE TEXT OF THE BOOK OF MORMON REQUIRES THE FINDING OF EVIDENCE OF SOME OR ALL OF THE FOLLOWING PLANTS IN REGIONS PROPOSED AS NEPHITE-LAMANITE COUNTRY:

BARLEY.

Mos 7 22 One half of our corn, and our b.
9 4 With seeds of corn, and of b.
Alma 11 7 And either for a measure of b
10. A shiblon for half a measure of b

FIGS.

3 Nep 14 16 Gather grapes of thorns, or f. of thorn

GRAPES.

2 Nep 15 2 He looked that it should bring forth g.
2 And it brought forth wild g.
4 I looked that it should bring forth g.
4 It brought forth wild g.
3 Nep 14 16 Do men gather g. of thorns, or figs of

WHEAT.

Mos 9 9 With seeds of corn, and of w.
3 Nep 18 18 To have you; that he may sift you as w

EVIDENCE SUPPORTING THE EXISTENCE OF THESE FORMS OF PLANT LIFE IN THE REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME AS FOLLOWS:

Barley:	None
Figs:	None
Grapes:	None
Wheat:	None

This negative score on the plant-life test should not be treated too lightly. An abundance of evidence supporting the existence of these plants has been found in other parts of the world of antiquity. The existence of numerous non-Book-of-Mormon plants (maize, lima beans, tomatoes-squash etc.) has been supported by abundant archeological findings. I participated in excavating a trench at the edge of the Grijalva river, with Edwin Shook, in which we found a ceramic vessel in a stratum dating to about 200 B.C. The vessel contained lima

beans that had been burned anciently and discarded--pot and beans--as too badly burned to be edible. And yet they were still in their pristine and perfect form. The beans were carbon-14 dated--helping to place the whole stratum on the true time scale. Art portrayals in ceramics, murals and sculptured works--of ancient plant life--are fairly commonplace. Thousands of archeological holes in the area proposed have given us not a fragment of evidence of the presence of the plants mentioned in the Book of Mormon -- the holes include the great one dug by Edwin Shook at Tehuacan, Puebla, Mexico. He excavated a cave -- going down and back to 5,000 B.C., finding most of the major plants of the area. But no wheat, barley, figs or grapes.

ANIMAL-LIFE TEST

THE TEXT OF THE BOOK OF MORMON REQUIRES THE FINDING OF EVIDENCE OF SOME OR ALL OF THE FOLLOWING ANIMALS IN THE REGIONS PROPOSED AS JAREDITE-NEPHITE-LAMANITE COUNTRY:

ASS.

1 Nep 18 25 The ox, and the a. and the horse
Mos 5 14 Doth a man take an a. which belongeth?
12 5 They shall be driven before like a dumb
a.
1st 24 His maid servant, nor his ox, nor his a.
21 3 And drive them as they would a dumb a.

ASSES.

Eth 9 10 They also had horses, and a.

BULL.

2 Nep 8 20 As a wild b. in a net

CALF.

2 Nep 21 6 The c. and the young lion and felling
30 12 The c., and the young lion, and the fall :

CALVES.

1 Nep 22 24 The righteous must be led up as c. of
3 Nep 25 2 Go forth and grow up as c. in the stall

CATTLE.

2 Nep 17 25 And the treading of lesser c.
Enos 1 21 Flocks of all manner of c. of every kin
Mos 13 18 Nor thy maid-servant, nor thy c., nor
3 Nep 8 22 Their horses, and their chariots, and
their c.
4 4 Provisiona, and horses, and c., and floc
6 1 Flocks and his herds, his horses and
his c.
Eth 9 18 Also all manner of c., of oxen, and cows

COW.

1 Nep 18 25 Both the c. and the ox, and the ass
2 Nep 17 21 A man shall nourish a young c. and two
21 7 And the c. and the bear shall feed
30 18 And the c. and the bear shall feed

COWS.

Eth 9 18 All manner of cattle, of oxen, and a

BUTTER.

2 Nep 17 15 B. and honey shall he eat
22 He shall eat b.
22 For b. and honey shall every one eat

MILK.

2 Nep 9 30 Come buy wine and m. without money
17 22 For the abundance of m. they shall gi
26 25 Buy m. and honey, without money and

FATLING.

2 Nep 21 6 And the young lion and the f. together
30 12 And the young lion, and the f.. together

FATLINGS.

Mos 11 3 And a fifth part of their f.
Alma 1 29 Flocks and herds, and f. of every kind
Hela 6 12 Raise many flocks and herds, yea, many
fatlings

FIRSTLINGS.

Mos 2 3 Also took of the f. of their flocks

FLOCKS.

HIS FLOCKS—

Mos 5 14 Suffer that he shall feed among his f.
Alma 18 2 Faithfulness of Ammon in preserving
his f.
3 Nep 6 1 Every man, with his family, his f.

OUR FLOCKS—

Mos 7 22 One-half of the increase of our f.
22 8 We will depart with our women, our f.
Alma 17 28 Behold our f. are scattered already
33 With these men who do scatter our f.

THEIR FLOCKS—

Mos 2 3 Also took of the firstlings of their f.
9 14 Were watering and feeding their f.
14 Began to slay them, and to take off
their f.
10 21 My people began to tend their f.
11 16 And while they were tending their f.
17 Brove many of their f. out of the land
21 18 And secured their grain and their f.
22 2 To take their women, and their f.
6 They gather together their f. and herds
10 His people should gather their f. togeth
11 Depart, into the wilderness with their f
23 1 They gathered together their f., and too
24 18 In the night time, gathered their f. toge
18 Night time were they gathering their f.
Alma 2 25 Are fleeing before them with their f.,
3 2 Also many of their f. and their herds
4 2 Also for the loss of their f. and herds
17 26 Going forth with their f. to the place
26 (And all the L. drive their f. thither
27 Were driving forth their f. to this place
27 The L. who had been with their f.

Alma 17 28 Because their f. were scattered by
 34 Those men again stood to scatter their f.
 30 They watered their f. and returned them
 18 6 Because their brethren had scattered
 their f.
 6 Because they had had their f. scattered
 10 20 Their f. scattered at the waters of Sebu
 27 14 Did gather together all their f.
 Heh 12 2 In the increase of their fields, their f.
 3 Nep 3 13 They should gather their f. and their
 22 They had taken all their f., and their
 4 3 Lands desolate, and had gathered their f.
 Eth 2 1 With their f. which they had gathered
 6 4 Also food for their f. and herds
 9 31 Their f. began to flee before the poison

FLOCKS—

Enos 1 21 F. of herds and f. of all manner
 Mos 9 12 Feast themselves upon the f. of our field
 10 2 Thus I did guard my people and my f.
 21 18 Raise grain more abundantly, and f.
 Alma 1 20 And abundance of f. and herds
 4 6 Because of their many f. and herds
 7 27 Peace of God rest upon you, upon your
 flocks
 17 25 He was set to watch the f. of Lamoni
 27 Stood and scattered the f. of Ammon
 29 In restoring these f. unto the king
 31 And let us go in search of the f.
 31 We will preserve the f. unto the king
 32 That they went in search of the f.
 32 And did head the f. of the king
 33 Encircle the f. round about that they
 35 They stood to scatter the f. of the king
 18 8 Neither can they scatter the king's f.
 7 Waters of Sebus, to scatter the f.
 10 And I defended thy servants and thy f.
 16 In order to defend thy f. and thy servant
 20 Arms of my brethren that scattered
 my f.
 19 21 At the waters of Sebus, and scattered
 the f.
 21 While defending the f. of the king
 24 20 Cry unto him, over all your f.
 25 Cry over the f. of your fields
 32 20 Raising all manner of grain, and f.
 Heh 6 12 And they did raise many f. and herds
 3 Nep 4 4 Reserved cattle, and f. of every kind
 20 16 A young lion among the f. of sheep
 21 12 A young lion among the f. of sheep
 Eth 1 41 Go to and gather together thy f.
 10 12 Because exceeding rich in f. and herds

GOAT.

1 Nep 18 25 The horse, and the g. and the wild g.
 Alma 14 29 As a g. fleeth with her young from two

GOATS

Enos 1 21 G., and wild g., and also many horses
 Eth 9 18 Also all manner of cattle, of swine, and
 of g.

HERDS.

2 Nep 5 11 And we began to raise flocks, and h.

Enos 1 21 Flocks of h., and flocks of all manner
 Mos 7 22 One half of the increase of our h.
 21 18 Grain more abundantly, and flocks, and
 herds
 22 2 Children, and their flocks, and their h.
 6 Gather together their flocks and h.
 8 Our flocks, and our h. into the wildern
 11 Wilderness with their flocks and their
 herds
 Alma 1 20 And abundance of flocks and h.
 3 2 Also many of their flocks and their h.
 4 2 Also for the loss of their flocks and h.
 6 Because of their many flocks and h.
 7 27 Peace rest upon your flocks and h.
 27 14 Gather together all their flocks and h.
 32 20 Grain, and flocks, and h. of every kind
 Heh 6 12 They did raise many flocks and h.
 9 20 Thy fault, saying, Behold h. is money
 12 2 Increase of their flocks and their h.
 3 Nep 3 13 They should gather their flocks and
 their h.
 22 All their flocks, and their h., and their
 4 3 And had gathered their flocks, and their
 herds
 6 1 Every man, with his family, and his h.
 Eth 6 4 Also food for their flocks and h.
 10 12 In raising grain, and in flocks and h.

HORSE.

1 Nep 18 25 Cows and the ox, and the ass and the h.

HORSES.

2 Nep 12 7 Their land is also full of h.
 15 28 Their h's hoofs shall be counted like fl
 Eros 1 21 And wild goats, and also many h.
 Alma 18 9 Behold, he is feeding thy h.
 9 9 They should prepare his h, and chariots
 10 Heard that Ammon was preparing his h
 12 When Ammon had made ready the h.
 20 6 His servants should make ready his h
 3 Nep 3 22 Taken their h, and their chariots, and
 4 4 Reserved for themselves provisions, and
 horses
 6 1 His h and his cattle, and all things wha
 21 14 I will cut of thy h, out of the midst of
 Eth 9 19 And they also had h, and asses

OX.

1 Nep 18 25 Both the cow and the o., and the ass
 2 Nep 21 7 And the lion shall eat straw like the o.
 30 13 And the lion shall eat straw like the o
 Mos 13 24 Nor his moul-servant, nor his o., nor his

OXEN

2 Nep 17 25 But it shall be for the sending forth of
 oxen
 Eth 9 18 All manner of cattle, of o., and cows

SHEEP.**MY SHEEP-**

Mos 26 20 And shalt gather together my s.
 21 He that will hear my voice shall be my
 sheep
 3 Nep 15 24 And ye are my s. and ye are numbered
 16 3 And shall be numbered among my s.
 18 31 I know my s., and they are numbered

SHEEP--

1 Nep 22 25 He numbereth his s., and they know hi
 25 He shall feed his s. and in him they
 2 Nep 17 21 A man shall nourish a young cow and
 two s.
 23 14 And as a s. that no man taketh up
 Mos 14 6 All we, like s. have gone astray
 7 And as a s. before her shearers is dumb
 15 6 As a s. before the shearer is dumb
 Alma 5 37 Gone astray, as s. having no shepherd
 38 Ye are not the s. of the good shepherd!

Alma 5 39 If ye are not the s. of the good shepher
 40 Is there among you having many s.?
 40 Bring you into his fold, and ye are his s
 25 12 Even as a s. having no shepherd is del
 Hela 15 13 True Shepherd, and be numbered among
 his s.
 3 Nep 14 15 False prophets, who come unto you in s.
 15 17 Other s. I have, which are not of this
 21 Other s. I have, which are not of this
 16 1 I have other s., which are not of this
 20 16 As a young lion among the flocks of s.
 21 12 As a young lion among the flocks of s.
 Eth 9 18 Also all manner of cattle, and of s.

SHEPHERD.

Mos 15 6 As a sheep before the s. is dumb

SOW (Swine).
3 Nep 7 8 Or like the s. to her wallowing in the ml

SWINE.
3 Nep 14 6 Neither cast ye your pearls before s.
1th 9 18 Cows, and of sheep, and of s., and of

ELEPHANTS.
Eth 9 19 And there were e. and eueleoms
10 More especially the e., and eueleoms

EVIDENCE SUPPORTING THE EXISTENCE OF THESE FORMS OF ANIMAL LIFE IN THE
REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME AS FOLLOWS:

Ass:	None
Bull:	None
Calf:	None
Cattle:	None
Cow:	None
Goat:	None
Horse:	None
Ox:	None
Sheep:	None
Sow:	None
Elephants:	None (contemporary with Book of Mormon)

Evidence of the foregoing animals has not appeared in any form -- ceramic representations, bones or skeletal remains, mural art, sculptured art or any other form. However, in the regions proposed by Norman and Sorenson, evidence has been found in several forms of the presence in Book-of-Mormon times of other animals--deer, jaguars, dogs, turkeys etc.

The zero score presents a problem that will not go away with the ignoring of it. Non-LDS scholars of first magnitude, some who want to be our friends, think we have real trouble here. That evidence of the ancient existence of these animals is not elusive is found in the fact that proof of their existence in the ancient old-world is abundant. The absence of such evidence in the area proposed for our consideration in this symposium is distressing and significant, in my view.

METALLURGY TEST

THE TEXT OF THE BOOK OF MORMON REQUIRES THE FINDING OF EVIDENCE OF SOME OR ALL OF THE FOLLOWING METALS AND METALURGICAL SKILLS & PRODUCTS IN THE REGIONS PROPOSED AS NEPHITE-LAMANITE-JAREDITE-MULEKITE COUNTRY:

BELLOWS.

1 Nep 17 11 I, Nephi, did make a b.

1 Nep 17 11 And after I had made a b.

BRASS.

ENGRAVEN ON (OR UPON) THE PLATES OF BRASS—

1 Nephi 3:3, 12, 24; 4:16; 5:10; 19:22; 22:1; 2 Nephi 4:15; 5:12; Mosiah, 1:8, 10; 10:16; 28:11.

PLATES OF BRASS—

1 Nep 4 24 The engravings which were upon the plates of b.

38 We took the plates of b...into the wild

6 14 Lehi, also found upon the plates of b., a

18 These plates of b. should go forth

19 These plates of b. should never perish

13 28 Engravings which are upon the plates of b.

19 21 They are written upon the plates of b.

22 30 Which have been written upon the

plates of b.

2 Nep 4 2 And they are written upon the plates of b.

Omni 1 14 Bent the people of Mosiah, with the plates of b.

Mos 28 20 He took the plates of b., and all the th

Alma 37 3 These plates of b. which contain these

3 Nep 1 2 Concerning the plates of b.

10 17 Are they not written upon the plates of b.?

BRASS—

1 Nep 16 10 And it [the ball] was of fine b.

20 4 Thy neck was an iron aneaw, and thy brow b.

2 Nep 5 15 To work in all manner of...b., and of at

Jar 1 8 Also in iron and copper, and b. and ste

Mos 8 10 They are of b. and of copper

11 3 And of their b. and their iron

8 Of silver, and of iron, and of b.

10 Of fine wood, and of copper, and of b.

8 Nep 20 19 And I will make thy hoofs b.

Eth 10 23 Make gold, and silver, and iron, and b.

BREAST-PLATES.

Mos 8 10 They have brought b. which are large

Alma 43 19 Moroni had prepared his people with b.

21 They were not armed with b.

38 Shielded from the strokes of the L. by their b.

44 They did pierce many of their b.

44 9 It is your b...that has preserved you

46 13 Fastened on his head-plate and his b.

49 6 With shields, and with b.

Hela 1 14 Armed them with...head-plates, and with breast-plates

Eth 15 15 Having shields, and b., and head-plates

CHAINS.

2 Nep 1 13 Shake off the awful c. by which ye are

13 Which are the c. which bind the child

23 Shake off the c. with which ye are bou

9 46 Shake off the c. of him that would bind

13 19 The c. and the bracelets, and the muff

28 19 Will grasp them with his everlasting c.

22 Until he grasps them with his awful c.

Alma 5 7 Bands of death, and the c. of hell

9 The c. of hell which encircled them

10 Yea, and also the c. of hell?

12 6 Might encircle you about with his c.

11 This is what is meant by the c. of hell

13 30 Ye may not be bound down by the c.

26 14 Loosed out brethren from the c. of hell

36 18 Encircled about by the everlasting c.

COPPER.

- 1 Nep 18 25 Both of gold, and of silver, and of c.
 2 Nep 5 15 To work in all manner of wood, and of c.
 Jar 1 8 Also in iron and c., and brass and steel
 Mos 8 10 Breast-plates.. they are of brass and of c.
 11 3 A fifth part of their silf, and of their c.
 8 Of brass, and of silf, and of c.
 10 The temple, of fine wood, and of c.
 Eth 10 23 Mighty heaps of earth of get ore, of gold, and of c.

GOLD.

- 1 Nep 2 4 He left his house, and his g., and his
 11 To leave, their inheritance, and their g.
 3 16 He left g., and silver, and all manner of
 22 We did gather together our g., and our
 24 For which we would give unto him our gold
 4 9 And the hill thereof was of pure g.
 13 7 I also saw g., and silver, and silks, and
 8 Behold the g., and the silver, and the sil
 18 25 We did find all manner of ore, both of g.
 2 Nep 5 15 To work in all manner of wood, and of gold
 12 7 Their land is also full of silver and g.
 20 His idols of g., which he hath made
 23 12 Make a man more precious than fine g.
 17 Which shall not regard silver and g.
 Jac 1 10 And they also began to search much g.
 2 12 Many of you have begun to search for g.
 Jar 1 8 Became exceeding rich in g., and in all
 Mos 2 12 And have not sought g. nor silver
 4 19 Admunt, and for g., and for silver
 8 9 Brought 24 plates, and they are of pure g.
 11 3 A fifth part of their g., and of their sil
 8 All manner of precious things, of g.
 9 And was ornamented with g. and silver
 11 Seats, he did ornament with pure g.
 19 15 One half of their g. and their silver
 22 12 They had taken all their g., and silver
 28 11 Records which were on the plates of g.
 Alma 1 29 Also abundance of grain, and of g.
 4 6 Their g. and their silver, and all manner
 11 3 The Judge received a senine of g. for a
 3 Senim of silver, which is equal to a senine of g.
 4 Names of the different pieces of their g.
 5 Thus: a senine of g., a seon of g.
 5 A shum of g., a humsh of g.
 7 A senim of silver was equal to a senine of g.
 8 A seon of g. was twice the value of a
 9 A shum of g. was twice the value of a
 10 A humsh of g. was the value of them
 19 An anlon of g. is equal to three shum
 15 16 Amulek having forsaken all his g.
 17 14 Their hearts were set upon, g. and silv
 31 24 He saw that their hearts were set upon gold
 28 Their bracelets, and their ornaments of gold
 Helo 6 9 They did have an exceeding plenty of g.
 11 There was all manner of g. in both these
 31 Build up unto themselves idols of their gold
 7 21 And that ye might get g. and silver
 12 2 In the increase of their fields, and in g.
 13 28 Ye will give unto him of your g.
 3 Nep 6 2 Their grain of every kind, and their g.
 24 3 Sons of Lehi, and purge them as g.
 27 32 They will sell me for silver, and for g.
 4 Nep 1 46 G. and silver did they lay up in store
 Eth 9 17 Of g., and of silver, and of precious things
 10 7 His fine g. he did cause to be refined
 Eth 10 12 Became exceeding rich, in g., and silver
 21 They did make g., and silver, and iron
 23 Mighty heaps of earth to get ore, of g.

IRON.

ROD OF IRON—

- 1 Nep 8 19 And I beheld a rod of i.
20 Path, which came along by the rod of i.
24 Caught hold of the end of the rod of i.
24 Mist of darkness, clinging to the rod of i.
30 Caught hold of the end of the rod of i.
30 Continually holding fast to the rod of i.
11 25 I beheld that the rod of i. which my fa
15 23 What meaneth the rod of i. which our f

IRON

- 1 Nep 13 5 Yoketh them with a yoke of i.
20 4 And thy neck was an i. anew
2 Nep 5 15 Work in all manner of wood, and of i.
20 34 Cut down the thickets of the forests
with i.
Jarr 1 8 In i. and copper, and brass and steel
Mos 11 3 A fifth part of their brass and their i.
8 All manner of precious things, of i.
3 Nep 20 19 Yea, I will make thy horn i.
Eth 10 23 They did make gold, and silver, and i.
23 Get ore of gold, and of silver, and of i.

MOULTEN.

- Eth 3 1 Did m. out of a rock 10 small stones
3 Things which I have m. out of the r
7 0 He did m. out of the bill, and made sw

ORE.

- 1 Nep 17 9 Whither shall I go that I may find o?
10 Told me whether I should go to find o.
10 I did make tools of the o. which I did
18 25 We did find all manner of o., both of
19 1 Wherefore I did make plates of o.
Mos 21 27 And they were engraven on plates of o.
Hela 6 11 Of silver, and of precious o. of every
11 Workmen, who did work all kinds of o.
Mor 8 5 And o. I have none, for I am alone
Eth 10 27 And they did work in all manner of o.
27 Did cast up mighty heaps of earth to
get o.

ORES

- 2 Nep 5 15 Of gold and of silver, and of precious o
Jae 2 12 For silver and all manner of precious o

PLOW.

- Eth 10 25 Both to p. and to sow, to reap and to

PLOW-SHARES.

- 2 Nep 12 4 They shall beat their swords into p.

STEEL

- 1 Nep 4 9 Blade thereof was of the most precious *s*
 10 18 My bow, which was made of fine *s*.
 2 Nep 5 16 To work in all manner of wood, and of
 steel.
 Jas 1 8 Also to iron, and copper, and brass and *s*.
 Etb 7 9 And made swords out of *s*, for those

SILVER.

- 1 Nep 2 4 Gold, and his *s*, and his precious thing
 11 Their gold, and their *s*, and their precious
 3 18 He left gold and *s*, and all manner of
 22 Gather together our gold, and our *s*
 24 Would give unto him our gold and our *s*
 13 7 I also saw gold, and *s*, and silks and *s*
 8 Behold the gold, and the *s*, and the *s*
 18 25 Ore, both of gold, and of *s*, and of *s*
 2 Nep 5 15 Gold, and of *s*, and of precious ore
 12 7 Their land also is full of *s* and gold
 20 In that day a man shall cast his idols
 of *s*
 23 17 Against them, which shall not regard *s*
 Jac 1 10 Also began to search much gold and *s*.
 2 12 Began to search for gold, and for *s*.
 Jac 1 8 Exceeding rich in gold, and in *s*.
 Mos 2 12 And have not sought gold nor *s*.
 4 19 Do we not all depend for *s*, and for
 11 3 A fifth part of their gold and of their *s*
 8 He ornamented them with *s*
 9 Was ornamented with gold and *s*.
 19 15 One half of their gold, and their *s*.
 22 12 They had taken all of their gold and *s*.
 Alma 1 20 Abundance of grain, and of gold, and
 of *s*.
 4 0 Their *s*, and all manner of precious tid
 11 3 A sennin of *s*, which is equal to a senn
 4 Different pieces of their gold, and of
 their *s*.
 6 A sennin of *s*, an annor of *s*
 6 An ezrom of *s*, and an out of *s*.
 7 A sennin of *s* was equal to a sennin
 11 An annor of *s* was as great as two senn
 12 An ezrom of *s* was as great as 4 senn
 22 Here is six outles of *s*, and all these
 15 10 Having forsaken all his gold, and *s*
 17 14 Their hearts were set upon gold and *s*
 31 24 Hearts were set upon gold, and upon *s*.
 Helo 6 9 An exceeding plenty of gold, and of *s*
 11 Of *s*, and of precious ore of every kind
 31 Idols of their gold and their *s*.
 7 21 And that ye might get gold and *s*
 12 2 In gold, and in *s*, and in all manner
 13 28 Ye will give unto him of your *s*
 3 Nep 6 2 Their *s*, and all their precious things
 24 7 He shall sit as a refiner and purifier of *s*
 3 Sons of Levi, and purge them as gold
 and *s*.
 27 32 For they will sell me for *s* and for gold
 4 Nep 1 16 Gold and *s* did they lay up in store
 Etb 9 17 Having all manner of gold, and of *s*
 Etb 10 12 People became exceeding rich in gold,
 and *s*.
 23 And they did make gold, and *s*, and iron
 23 Mighty heaps of earth to get ore of *s*

SWORDS.

OUR SWORDS—

- Alma 24 12 And our *s* have become bright
 12 Then let us stain our *s* no more
 13 I say unto you, nay, let us retain our *s*.
 13 If we should stain our *s* again
 15 And our *s* are made bright
 15 We have not stained our *s* in the blood
 16 We will hide away our *s*, yea
 44 8 Otherwise we will retain our *s*.
 9 Cunning that has preserved you from
 our *s*.
 57 9 But we did sleep upon our *s*.
 33 We did cause that our *s* should come
 33 They did in a body run upon our *s*.
 61 14 Let us resist them with our *s*.
 Helo 13 34 Our *s* are taken from us in the day

THEIR SWORDS—

- 2 Nep 12 4 They shall beat their *s* into plough
 Alma 17 7 Zarahemla, and took their *s*, and their
 24 17 They took their *s*, and all the weapons
 43 20 They had only their *s*, and their darts
 37 Heavy blows of the N. with their *s*
 38 Then a man fell among the N. by their *s*
 44 17 The L. did contend with their *s*.
 49 20 Their most strong men, with their *s*.
 52 39 Those who would not deliver up their *s*
 60 16 Instead of taking up their *s* against us
 62 5 Did take up their *s* in the defense
 Helo 15 8 And will not lift their *s* against them
 Etb 15 20 When the night came they slept upon
 their *s*.
 22 And they slept again upon their *s*.
 24 They slept upon their *s* that night
 24 Contended in their mights with their *s*.

Alma 1 9 Therefore he was slain by the s.
 12 Hast endeavored to enforce it by the s.
 2 1 The man that slew Gideon by the s.
 10 23 Famine, and by pestilence, and by the s.
 17 39 Had been smote off by the s. of Ammon
 50 22 Consigned to bondage, or to perish by
 the s.
 26 They were determined by the s. to slay
 51 10 Dissenters who were hewn down by the
 sword
 20 To be smote down to the earth by the s.
 50 51 For Antipus had fallen by the s.
 57 23 And were not all destroyed by the s.
 58 39 And kept them from falling by the s.
 60 5 Yea, thousands have fallen by the s.
 8 Saved thousands of them from falling
 by the s.
 12 There are many who have fallen by the
 sword
 22 Borders of the land, who are falling by
 the s.
 35 Of your food, even if it must be by the
 sword
 Helo 11 4 This people shall be destroyed by the s.
 5 Work of destruction did cease by the s.
 Mor 6 15 Did fall by the s., with their 10,000 each
 Eth 13 18 Many people who were slain by the s.
 14 4 And many thousands fell by the s.
 24 That Coriantumr should not fall by the
 sword
 15 2 He saw that there had been slain by the
 sword
 23 When the night came they had all fall-
 en by the s.
 28 Coriantumr, or he would perish by the s.
 29 When they had all fallen by the s.

Moro 9 2 And Archontus has fallen by the s.

WITH THE SWORD

1 Nep 12 2 Great slaughters with the s. among my
 Omni 1 2 I fought much with the s. to preserve
 W&M 1 13 Strength of his own arm, with the s. of
 Alma 2 29 Slain by the hand of Nehor with the s.
 29 Alu fought with Amal with the s.
 31 Inasmuch that he slew Amal with the s.
 3 2 And children had been slain with the s.
 6 7 Slain by the hand of Nehor with the s.
 18 16 Brethren with the sling and with the s.
 19 22 Brother had been slain with the s. of
 20 11 That he should slay Ammon with the s.
 24 21 And began to slay Ammon with the s.
 58 14 Were about to fall upon us with the s.
 60 17 They are murdering our people with the
 sword
 30 Zarahemla, and smite you with the s.
 Helo 1 23 And cut his way through with the s.
 10 18 And began to slay one another with the
 sword
 13 9 Yea, I will visit them with the s.
 3 Nep 3 6 That they should visit you with the s.
 Mor 2 14 Would struggle with the s. for their liv-
 6 9 They did fall upon my people with the s.
 Eth 15 29 And they fought again with the s.

HIS SWORD—

1 Nep 4 9 I beheld his s., and I drew it forth
 18 I smote off his head with his own s.
 19 Smitten off his head with his own s.
 Mos 19 4 He drew his s., and swore in his wrath
 Alma 1 9 He was wroth with Gideon and drew
 his s.
 17 37 He smote off their arms with his s.
 37 Smiting their arms with the edge of his
 sword
 38 Save it were their leader, with his s.
 10 22 Angry with Ammon, drew his s., and
 20 10 He drew his s. that he might smite him
 22 But Ammon raised his s., and said
 44 8 He came forth and delivered up his s.
 12 Zarahemlah retained his s., and he was
 12 Slay Moroni, but as he raised his s.
 13 And laid it upon the point of his s.
 Eth 9 27 Father; for he slew him with his own s.
 14 1 If a man should lay his foot or his s.
 2 Every man kept the hilt of his s. there
 15 5 That he might slay him with his own s.
 30 When Coriantumr had leaned upon his s.

BY THE SWORD—

1 Nep 1 13 Many should perish by the s.
 2 Nep 13 25 Thy men shall fall by the s.
 23 15 He joined to the wicked, shall fall by
 the s.
 Omni 1 17 Had fallen by the s. from time to time
 Mos 22 2 Deliver themselves out of bondage by
 the s.

SWORDS—

- 2 Nep 5 14 After the manner of it did make many a
 Mos 8 11 They have brought s., the hilts thereof
 9 16 I did arm them with bows, with s.
 10 8 Men armed with bows, and with s.
 Alma 2 12 They did arm themselves with s., and
 43 18 And his people were armed with s.
 44 18 Were exposed to the sharp s. of the N
 Alma 41 18 Fall exceeding fast before the s. of the
 61 2 Arm them with s., and with cinetere
 Hela 1 14 Armed them with s., and with cinetere
 Eth 7 9 Made s. out of steel for those whom he
 9 And after he had armed them with s.

HILT.

- 1 Nep 4 9 And the h. thereof was of pure gold
 Alma 44 12 Soldiers smote it, and it broke by the h
 Eth 14 2 Every man kept the h. of his sword

HILTS.

- Mos 8 11 Swords, the h. thereof have perished

TOOL.

- Hela 13 34 We lay a t. here, and on the morrow
 Eth 14 1 If a man should lay his t. or his sword

TOOLS.

- 1 Nep 17 9 That I may make t. to construct the
 10 I should go to find ore, that I might
 make t.
 16 I did make t. of the ore which I did
 Jar 1 8 T of every kind to till the ground
 Eth 10 23 All manner of t. to till the earth
 26 All manner of t. with which they did

ENGRAVE.

- Mor 1 4 Ye shall e. on the plates of N., all

ENGRAVED.

- 2 Nep 5 32 I have e. that which is pleasing

ENGRAVEN.**ENGRAVEN ON OR UPON THE PLATES OF BRASS—**

- 1 Nep 4:3, 12, 24; 4:16; 5:10; 10:22; 22:1; 2 Nep 4:15;
 5:12; Mos 1:3, 16; 10:16; 28:11.

ENGRAVEN—

- 1 Nep 9 3 An account e. of the ministry of my peo
 4 Upon the other plates should be e. an
 19 1 I might e. upon them the record of my
 1 I did e. the record of my father
 1 Mine own prophesies have I e. upon
 2 Proceedings in the wilderness are e.
 2 Nep 5 30 Thou shalt e. many things upon them
 31 Upon which I have e. these things
 Jar 1 1 Plates, upon which these things are e.
 3 Should be e. upon his other plates
 4 E. the hearts of them upon these plates
 4 3 We labor diligently to e. these words
 Jar 1 14 Upon them the record of our wars are e
 Onni 1 11 The record of this people is e. upon
 Mos 21 27 And they were e. on plates of ore
 Alma 5 19 Having the image of God e. upon your
 3 Nep 5 10 Record of N., which was e. on the plate
 20 11 All which were e. on the plates of N.

ENGRAVING

- Jac 4 1 Because of the difficulty of e. our words

ENGRAVINGS.

- 1 Nep 4 24 That I should carry the e.
 13 23 A record like unto the e. which are
 2 Nep 5 32 They will be pleased with mine e.
 Onni 1 29 Large stone brought unto him with e.
 20 He did interpret the e. by the gift
 Mos 1 4 Therefore he could read these e.
 8 0 Brought 24 plates which were filled with
 engravings
 11 Or the e. that are on the plates.
 21 28 Whereby he could interpret such e.
 Alma 27 3 Plates of brass which contain these e.
 63 12 E. which were in the possession of Hela
 Mor 1 3 Deposited unto the Lord all the sacred e

EVIDENCE SUPPORTING THE EXISTENCE OF THESE METALS, SKILLS AND PRODUCTS
IN THE REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME
AS FOLLOWS:

Bellows:	None
Brass:	None
Breast plates:	None
Chains:	None
Copper:	None
Gold:	None
Iron:	None
Ore (mining):	None
Plow-shares:	None
Silver:	None
Swords (metal)	None
Hilts (metal)	None
Engraving:	None
Steel:	None

Metallurgy does not appear in the region under discussion until about the 9th century A.D. None of the foregoing technical demands are met by the archeology of the region proposed as Book-of-Mormon lands and places. I regard this as a major weakness in the armor of our proponents and friends. (It is just as troublesome to the authors of the other correlations--those have gone before--including Tom Ferguson.)

I doubt that the proponents will be very convincing if they contend that evidence of metallurgy is difficult to find and a rarity in archeology. Where mining was practiced -- as in the Old Testament world, mountains of ore and tailings have been found. Artifacts of metal have been found. Art portrays the existence of metallurgical products. Again,

the score is zero. In view of the magnitude of metallurgical skills and usage in The Book of Mormon, as indicated in the citations, plenty of evidence should have turned up by now in the regions pointed to in the primary papers of this symposium, if our friends have things pin-pointed.

In his newsletter, THE INTERAMERICAN, dated January-February, 1975, Carl D. Compton reports this interesting information:

"A British-backed archaeological expedition has found and excavated in the Negev Desert of Israel the oldest known underground mines. These were copper mines so enormous and sophisticated that a team of 3 mining engineers had to be recruited to aid the excavations. The mines comprise a network of 200 shafts and galleries penetrating the white sandstone for hundreds of yards in all directions and on several levels. Each shaft has its own air shafts, permitting the use of miner's lanterns. They date from c. 1400 B.C. The site is located near Eilat in the Timna Valley. (London Times 12-8-74)."

SCRIPT TEST

THE TEXT OF THE BOOK OF MORMON REQUIRES THE FINDING OF SOME OR ALL OF THE FOLLOWING SCRIPTS IN THE REGIONS PROPOSED AS JAREDITE-NEPHITE COUNTRY: CUNEIFORM (only script used in Tower of Babel times and land--oldest and first script in the world--only one in use in Tigris-Euphrates Valley from its invention about 3500 B.C. down to 600 B.C.) for the Jaredites; HEBREW and EGYPTIAN for the Nephites.

EGYPTIAN--Reformed.

The name given to the style of characters in use in the days of Mormon, in which the records were engraved on the sacred plates. These characters were greatly modified from those used by Nephi and the other earlier recorders.

Mor 9 32 ~~Which are called among us the reformed Egyptian~~

EGYPTIANS.

The people of Egypt.

1 Nep 1 2 Learning of the Jews, and the language of the E.

4 3 And to destroy Laban, even as the E.

17 24 Led away out of the hands of the E.

27 We know that the E. were drowned by

Mos 1 4 He having been taught in the language of the E.

Alma 20 12 Who delivered them out of the hands of the E.

30 28 He has swallowed up the E. in the Red

Sea 8 11 The waters closed upon the armies of the E.?

HEBREW--The Language of the People of Israel.

Mor 9 33 We should have written in H
33 But the H. hath been altered by us and
33 And if we could have written in H.

WRITING.

1 Nep 6 1 Upon these plates which I am w.

8 30 But to be short in w., behold, he saw

16 29 Was also written upon them a new w.

2 Nep 3 17 I will give judgment unto him in w.

18 He shall write the w. of the fruit of

33 1 Neither am I mighty in w.

Jac 7 27 And I make an end of my w.

27 Which w. has been small

Alma 10 2 W. which was upon the wall of the tem

46 19 That all might see the w. which he had

3 Nep 12 31 Let him give her a w. of divorcement

Eth 12 23 Because of our weakness in w.

23 Thou hast not made us mighty in w.

24 Thou hast not made us mighty in w.

40 Because of my weakness in w.

13 1 The people of whom I have been w.

WRITINGS.

Jar 1 14 According to the w. of the kings

WRITE.

I write--see I write.

Write them, etc.--see Write them--unto you.

CANNOT WRITE--

1 Nep 17 6 So much that we cannot w. them all

2 Nep 31 1 And I cannot w. but a few things

33 1 I, N., cannot w. all the things which

Jac 4 1 (And I cannot w. but a little of my wo

W&M 1 5 I cannot w. the hundredth part of the

Mor 8 23 Prophecies of Isaiah, Behold I cannot w. them

Eth 12 25 Great, even that we cannot w. them

NOT WRITE--

1 Nep 6 1 Wherefore I do not w. it in this work

5 Pleasing unto the world, I do not w.

2 Nep 30 3 Come forth, and be w. unto the Gentiles
 Jar 1 11 Of those which they caused to be w.
 Mos 2 8 The words which he spake, should be w.
 9 Which he spake and caused to be w.
 28 11 And caused to be w. the records which
 2 Nep 17 17 Neither can there be w. by any man
 19 12 Neither can be w. by man the words
 23 13 Jesus commanded that it should be w.
 26 18 Things which are not lawful to be w.
 109 4 16 Cause to be w. by my servant John
 Moro 9 19 Tongue cannot tell, neither can it be w.

BLEN WRITTEN

1 Nep 22 20 Have been w. upon the plates of brass
 Omni 1 11 No revelation, save that which has been
 w. upon

Alma 23 12 Scriptures which have been w. by them
 2 Nep 12 4 10 And he that w. that whosoever shall
 23 12 Remembered that this thing had not
 been w.
 27 24 Who shall be, even as hath been w.
 28 Out of the books which have been w.

I HAVE WRITTEN

1 Nep 19 15 For I have w. as many of them as
 14 28 Things which I have w. sufficeth me
 20 The things which I have w. are true
 19 18 I, N., have w. these things unto my peo
 2 Nep 8 7 In whose heart I have w. my law
 11 1 Things which I have w. sufficeth me
 25 1 Concerning the words which I have w.
 31 2 Wherefore, the things which I have w.
 33 3 But I, N., have written what I have w.
 4 The words which I have w. in weakness
 5 Be angry at the words which I have w.
 Jar 7 26 Declare 2 that I have w. according to
 WdM 1 3 Concerning that which I have w.
 Alma 11 46 Or this is all that I have w.
 51 5 Ammon, I have w. unto you somewhat
 Hela 2 14 All the account which I have w.
 3 Nep 26 8 I have w. them to the intent that they
 Eth 4 4 I have w. upon these plates the very th
 5 And I have w. them
 5 1 I, Mormon, have w. the words which we
 Moro 8 9 For this intent I have w. this epistle
 9 25 The things which I have w. grieve thee
 19 29 That which I have w. is true

HAVE WRITTEN

1 Nep 14 26 Shown all things, and they have w. the
 Jar 7 11 That none of the prophets have w.
 Jar 1 2 Write more than my fathers have w.?
 Mor 9 31 Neither them who have w. before him
 32 We have w. this record according to
 33 Large, we should have w. in Hebrew
 33 And if we could have w. in Hebrew
 34 Lord knoweth the things which we have
 written
 Eth 2 12 Manifested by the things which we have
 written
 12 41 Jesus of whom the prophets have w.
 Moro 1 1 1 I had supposed not to have w. more
 4 I had supposed not to have w. any

IS WRITTEN

2 Nep 2 17 An angel, according to that which is w.
 5 12 According to that which is w.
 19 3 Every one that is w. among the living
 29 11 Their works, according to that which is
 written
 Omni 1 11 That which is sufficient is w.
 WdM 1 11 According to the word of God which is
 written
 Alma 6 8 And thus it is w. Amen.
 3 Nep 12 21 It is also w. before you, that thou shalt
 27 It is w. by them of old time, that thou
 33 It is w., thou shalt not forswear thyself
 38 It is w., an eye for an eye, and a tooth
 43 It is w. also, that thou shalt love
 20 20 Be brought to pass that which is w.
 22 1 Then shall that which is w. come to pass

NOT WRITTEN

1 Nep 14 28 I have not w. but a small part of the
 29 If all the things which I saw are not w.
 Mos 1 8 More things, which are not w. in this
 12 11 I perceive they are not w. in your heart
 Alma 13 31 More words, which are not w. in this
 33 15 It is not w. that Zenos alone spake
 Hela 5 13 Many things which are not w.
 3 Nep 7 17 Therefore they are not w. in this book
 10 17 Are they not w. upon the plates of brass
 23 11 How be it that ye have not w. this thing
 Eth 15 37 (And the hundredth part I have not w.)

WHICH WERE WRITTEN

1 Nep 14 23 The things which were w., were plain
 16 27 The things which were w. upon the ball
 19 3 The things which were w. should be ke
 21 Which were w. in the book of Moses
 21 Which were w. unto all the house of Isr
 Jar 2 23 Because of the things which were w. co
 3 Nep 3 1 And these were the words which were w.
 Moro 10 27 Words, which were w. by this man?

WERE WRITTEN

Mos 29 4 These were the words that were w.
 Alma 63 12 All these engravings were w.
 3 Nep 24 1 After they were w. he expounded them

WRITTEN

1 Nep 1 10 Of the things which my father hath w.
 16 For he hath w. many things which he
 16 He also hath w. many things which he
 10 29 There was also w. upon them, a new
 29 It was w. and changed from time to time
 19 23 Which was w. by the prophet Balah
 24 For after this manner has the prophet w.
 2 Nep 6 12 Gentiles, they of whom the prophet has
 written
 12 For this cause the prophet has w. these
 25 8 Wherefore, for their good have I w. the
 Jar 4 4 For this intent have we w. these things
 WdM 1 11 For there are great things w. upon them
 Mos 6 12 Retain the name always w. in your heart
 8 1 Only a few of them have I w. in this
 20 4 Even a w. word sent he among the peop
 Alma 9 34 The words of Amulek are not all w.
 10 2 Which was w. by the finger of God
 44 24 Record of Alma, which was w. upon the
 61 8 He hath w. unto the king of the L.
 Hela 5 6 It is said, and also w., that they were
 7 That it may be said of you, and also w.
 7 Even as it has been said and w. of them
 3 Nep 11 15 It was he of whom it was w. by the pro
 23 13 Therefore it was w. according as he com
 14 All the scriptures in one, which they had
 written
 24 10 A book of remembrance was w. before
 26 8 These things have I w., which are a less
 4 Nep 1 21 And it was also w. in the book of N.
 Mor 7 9 This is w. for the intent that ye may
 8 5 And he hath w. the intent thereof
 Eth 12 49 Only a few have I w., because of my we
 Moro 8 1 Epistle of my father Mormon, written
 1 It was w. unto me soon after my calling

WROTE

1 Nep 1 10 Or in other words, I, N., w. this record
 2 Nep 4 2 The prophecies which he w., there are
 Omni 1 9 I saw the last which he w.
 9 That he w. it with his own hand
 9 He w. it in the day that he delivered
 Mos 26 33 He w. them down that he might have th
 Alma 30 51 Put forth his hand and w. unto Korihor
 52 Korihor put forth his hand and w.
 46 12 W. upon it, in memory of our God
 19 Might see the writing which he had w.
 54 4 Therefore he w. an epistle, and sent it
 4 These are the words which he w. unto

EVIDENCE SUPPORTING THE EXISTENCE OF THESE FORMS OF WRITING--THESE SCRIPTS-- IN THE REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME AS FOLLOWS:

Cuneiform: None

Hebrew: For very exciting, but meagre, script data just now (March 6, 1975) received, see the letter (next page) from Professor George F. Carter, formerly of Johns Hopkins University and now of Texas A&M University. A seal found at Tlatilco (suburb of Mexico City) bears the Hebrew name, Hiram, apparently in Egyptian script! Carter's reference to other Old-World scripts--Iberic, Carthaginian and Libyan--found on the Atlantic coast of North America--are exciting. However, they don't help the Book of Mormon script test, which deals exclusively with Cuneiform, Hebrew and Egyptian, to be found in the Norman-Sorenson-designated territory. Proof of a voyage from Libya doesn't prove the Lehi voyage from Arabia--but it could relate to or even be the Mulek voyage! A cylinder seal found at Tlatilco, Mexico, bearing a Hebrew name, Hiram! Wow!

Egyptian: 3 glyphs on a 3-inch cylinder seal, found at Chiapa de Corzo, State of Chiapas, Mexico, by the New World Archeological Foundation. Identified as Egyptian by only one great scholar, William Foxwell Albright (now deceased). Identification seriously questioned by other great scholars -- because of the limited number of glyphs in the find. (Probably the biggest strike so far in support of our proponents -- and the only one in these technical and demanding testing of their hypotheses.) When both proponents call upon the findings of archeology for support--with frequent references to cultures falling within the time-span of the Book of Mormon -- "Preclassic", "Early-classic"-- it seems strange that they each failed to mention the glyphs found at Chiapa de Corzo. Perhaps each is himself not convinced that the glyphs are truly Egyptian--because of the limited number found.

TEXAS A&M UNIVERSITY

DEPARTMENT OF GEOGRAPHY

COLLEGE STATION, TEXAS 77843

March 6, 1975

Mr. Thomas Stuart Ferguson
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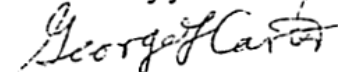
Dear Mr. Ferguson,

Some years ago you sent me One Fold and One Shepherd. And then I moved and lost your address, etc. But now, new findings, and I have your address courtesy of Carl Compton. We have some massive breakthroughs in deciphering writing in America. Perhaps you have seen Cyrus Gordon on The Metcalf Stone, the Semitic writing in Tennessee and the Caananite writing in Brazil. You may not know of H.B. Fell's work at Harvard. See: Occasional Papers, The Epigraphic Society, 6 Woodland St., Arlington, Mass., 02174.

He has deciphered Libyan. It proves to be Egyptian written alphabetically. He has traced a Libyan fleet sailing for Egypt across the Pacific to America. I supplied the American materials. I also sent him the cylinder seal from Tlatilco. It reads: "Seal of King Shishak Hiram. Forgers will be decapitated." I assume that we will have other readable seals, especially from Chiapas de Corzo.

On the Atlantic coast we have (but not published yet) Iberic, Carthaginian, and Libyan texts---from Canada to Yucatan. Fun, huh?

Sincerely,



George F. Carter
Distinguished Professor
of Geography

It is my opinion that the script test is the most exacting and definitive and precise of all. It is good that we have the two little pieces of baked clay --on this test--the seal from Chiapa de Corzo and the seal from Tlatilco. In my opinion, they lend more support to Sorenson and Norman than all of the configuration-dimension-direction-topography writing done by these two good men and all of the rest of us put together.

The references from the text of the Book of Mormon (and I have only included a portion of the many having to do with the literacy of the Jaredites and Nephites) tells us that both peoples were highly literate and on a par with the ancient Sumerians of the Babel region and the Hebrews of ancient Israel. The Sumerians left literally tons of written clay tablets. In Israel have been found the wonderful Lachish letters in early Hebrew, dating to 600 B.C., written in a fortress about 30 miles from Jerusalem--while the conquering Babylonian army was approaching the fortress. If our good friend, Garth Norman, had something like the Lachish letters to identify the Tower of Sherrizah with the Oaxaca site, Giengola, we'd be thrilled for two reasons -- the tough script test would have been passed with flying colors by the hypotheses of the proponents, but we would all have our very first Book-of-Mormon place identified. And what a starting point that would be.

My friend, Howard Leigh, at the Mitla Museum in Oaxaca told me that Giengola is a very late site and that it does not fall within several hundred years of our Book of Mormon time span. He probably knows as much about the site as anyone alive. There are many hill-top fortresses dating to ancient times in Mexico. It takes a lot more than configuration-dimesnions-directions-topography to prove and establish factually the identity of a particular point of terrain or topography as Sherrizah or as any other specific Book-of-Mormon place. The real and honest-to-goodness ground rules are pretty well laid down by the citations being set forth from the Book of Mormon itself--right here in this simple paper. (Certainly before Bible-world scholars make positive identifications of Biblical places, they are careful to meet exacting requirements such as I am proposing here. No less is required of Book-of-Mormon-world students.)

ADDITIONAL TESTS -- WHEELS, CARRIAGES, CARTS, CHARIOTS
AND GLASS

THE TEXT OF THE BOOK OF MORMON REQUIRES THE FINDING OF THE FOLLOWING :

WHEELS.

2 Nep 15 28 And their w. like a whirlwind

CARRIAGES.

2 Nep 20 28 At Michmash he hath laid up his c.

CART.

2 Nep 15 18 And sin as it were with a c. rope

CHARIOTS.

2 Nep 12 7 Neither is there any end of their c.
Alma 18 9 They should prepare his horses and c.

Alma 18 10 Was preparing his horses and his c.
12 Had made ready the horses and the c.
20 6 Make ready his horses, and his c
3 Nep 3 22 Taken their horses, and their c.
21 14 And I will destroy thy c.

GLASS

Eth 3 1 White and clear, even as transparent g

GLASSES

2 Nep 13 23 The g., and the fine linen, and hoods

EVIDENCE SUPPORTING THE EXISTENCE OF THESE CULTURAL ELEMENTS IN THE REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME AS FOLLOWS:

Wheels:	Toys with wheels, in ceramic form, are found.
Carriages:	None
Carts:	None
Chariots:	None
Glass:	None

The ceramic toys constitute the only evidence of the wheel in ancient times for the areas designated by the proponents. The great murals of Bonampak and of Teotihuacan contain no pictures of carts or chariots. The innumerable stone sculptured monuments, portraying much of the ancient way of life -- including sedan chairs--give us no representation of carts or chariots. None have been found portrayed in ceramics. A visit to the Cairo Museum, to the University of Pennsylvania Museum, to the Oriental Institute of the University of Chicago, to the Field Museum in Chicago reveals to visitors undisputed and powerful evidence supporting the existence of wheels (utilitarian), carts, chariot and works in glass (great numbers of glass vases and dishes survive, for example from ancient Egypt) from areas referenced in the Bible. Complete chariots of wood and iron have turned up in tombs at various points in the ancient Middle East.

To my knowledge no pre-Columbian glass has been found in the regions pointed to by Norman and Sorenson. The wheeled toys and the 3 glyphs from Chiapa de Corzo don't give our friends much of a total score for their geographical selections.

Conclusion

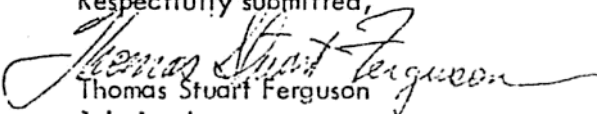
The evidence supporting the geographical views of Norman and Sorenson, under the exacting tests laid down by the text of the Book of Mormon, is indeed very meagre. We have the cylinder seal from Chiapa de Corzo, the cylinder seal from Tlatilco and the toys with wheels. That's about all. This paucity of specific support presents, at least to me, a dilemma. One way out of the dilemma is to say that everything was scrambled and lost because of the upheavals described in III Nephi for the time of the crucifixion. In my personal opinion, this is not a satisfactory escape hatch. Virtually all of the data in the Book of Mormon must be credited to Mormon and his abridgment of the "larger plates." He and Moroni, writing in the 4th century (over 300 years after the crucifixion), were responsible for the last 400 pages of the text. And it is in those 400 pages that most of the geographical data appear. Mormon doesn't say that his references to geography are ^{useless and} hopeless.

Further, innumerable excavations made in the area we are dealing with, and in the time span (3000 B.C.-- 400 A.D.) with which we are involved, reveal great undisturbed architectural structures, extensive relatively undisturbed ancient strata etc., etc.... right through the time of the crucifixion.

I don't have the answer to the dilemma. I just call it up.

I'm afraid that up to this point, I must agree with Dee Green, who has told us that to date there is no Book-of-Mormon geography. I, for one, would be happy if Dee were wrong.

Respectfully submitted,


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3-12-75