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.
FERGUSON’S
MANUSCRIPT UNVEILED

Introduction by Jerald and Sandra Tanner

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(Digital Version 2023)

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:
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 that it would take to build a chapel.

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 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. That 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 Breathings, 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 conversation... .

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...
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 Stot. 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 XXX, 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.
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 conversation.

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:
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 apologists 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.
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-IDS, 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.)

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,

[Signature]

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."
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 Huma 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 Chiguimula). 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 Noman'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 Noman 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

1 Nep 14 13 One half of one corn, and not h.
18 5 With seeds of corn, not of h.
Ams 11 7 And either for a measure of h.
18 A shiblon for half a measure of h.

FIGS

2 Nep 18 17 Gather grapes of thorns, or f. of thistles.

GRAPES

2 Nep 18 2 He looked that it should bring forth u.
2 6 And it brought forth wild v.
4 4 He looked that it should bring forth z.
4 It brought forth wild w.
3 Nep 14 18 Be now gather x of thorns, or fgs. of

WHEAT

2 Nep 18 2 With seeds of corn, and of w.
2 Nep 18 14 To have fruit 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:

<table>
<thead>
<tr>
<th>Plant</th>
<th>Evidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barley</td>
<td>None</td>
</tr>
<tr>
<td>Figs</td>
<td>None</td>
</tr>
<tr>
<td>Grapes</td>
<td>None</td>
</tr>
<tr>
<td>Wheat</td>
<td>None</td>
</tr>
</tbody>
</table>

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 archaeological 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—e.g. 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 3:14 Though a man take an a which belongeth to him,
12:5 They shall be driven before like a dumb a.
17:24 His maid servant, nor his a, nor his a.
21:3 And drive them as they would a dumb a.

ASSES.
Keth 9:10 They also had horses, and a.

BULL.
2 Nep 8:30 As a wild b, in a set.

CALF.
3 Nep 21:6 The c. and the young lion and fawning
30 12 The c. and the young lion, and the fawn.

CALVES.
1 Nep 17:24 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 feeding of lesser c.
Ezra 9:17 Flocks of all manner of c. of every hin
Mon 3:18 Nor thy maid-servant, nor thy c., nor
1 Nep 8:22 Their horses, and their chariots, and
their c.
4 4 Provisions, and horses, and c., and doe.
6 1 Flocks and his herds, his horses and
his c.
Keth 9:18 Also all manner of c., of oxen, and cows.
COWS.
1 Nep. 18: 25 Both the e. and the ox, and the ass
2 Nep. 19: 21 A man shall not eat a young e. and two
21 And the e. and the ox shall feed
20 And the e. and the ox shall feed

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

MILK.
2 Nep. 9: 50 Come buy wine and m. without money
17 22 For the abundance of m. they shall get
20 25 Buy m. and honey, without money and

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

FATTENINGS.
Mos. 11: 2 And a fifth part of their f.
Alma 1: 25 Flocks and herds, and f. of every kind
Hel. 6: 12 Raise many flocks and herds, ye, many

FIRSTLING.
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: 4 Faithfulness of Ammon in preserving
his f.
3 Nep. 6: 1 Every man, with his family, his f.

OUR FLOCKS—
Mos. 1: 22 One-half of the increase of our f.
22 We will depart with our women...our f.
Alma 17: 29 Behold our f. are scattered already
30 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 lend their f.
11: 16 And while they were lending their f.
17 Tore many of their f. out of the land
21: 15 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. together
11 Depart...into the wilderness with their f.
23 1 They gathered together their f. and herds.
34 In the night they gathered their f. tog.
18 Night time were they gathering their f.

Alma 2: 25 Are being before them with their f.,
3 2 Also many of their f. and their herds
4 2 Also for the laws of their f. and herds
17: 26 Going forth with their f. to the place
26 (And all the f. drive their f. bither
27 Were driving forth their f. to this place
27 The f. who had been with their f.,
Alma 17 28 Because their f. were scattered by
30 These herd amin stood to scatter their f
30 They watered their f, and returned there
18 9 Because their brethren had scattered
their f.
6 Because they had had their f. scattered
20 20 Their f. scattered at the waters of Helon
21 14 They gather together all their f.
Hela 12 2 In the increase of their flocks, their f.
3 Nep 3 13 They should gather their f., and their
22 They had taken all their f., and their
4 3 And did gather and had watered their f
Etb 2 1 With their f., which they had gathered
4 4 Also food for their f. and herds
10 31 Their f. began to die before the poison

ACAMUS

E Isa 1 21 F. of herbs and f. of all manner
Hos 9 12 Feast thorns upon the f. of our field.
11 2 Thus I did guard my people and my f.
21 10 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
socks
11 25 He was set...to watch the f. of Lamoni
27 And scattered the f. of Ammon
20 In restoring their 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 feed the f. of the king
33 Erratic the f. round about that they
25 They stood to scatter the f. of the king
18 3 Neither can they scatter the king's f.
7 Waters of Nebus, to scatter the f.
10 And I decreed thy servants and thy f.
16 In order to defend thy f. and the seruan
20 Arms of my brethren that scattered
my f.
9 10 21 At the waters of Nebus, and scattered
the f.
21 While defending the f. of the king
24 20 Try unto him, over all your f.
25 Try over the f. of your fields.
26 20 Raising all manner of grain, and f.
Hela 6 12 And they did raise many f. and herds
3 Nep 4 4 Reserved...f. and f. of every kind
21 34 A young lion among the f. of sheep
21 22 A young lion among the f. of sheep
Etb 4 11 The to and gather together thy f.
10 12 Because exceeding rich, in f., and herds

GOATS

1 Nep 18 25 The horn., and the g., and the wild g.
Alma 14 30 As a g. beats with her young from two

GOATS

E Isa 1 21 F., and wild g., and also many horses
Etb 9 10 Also all manner of cattle, of oxen, and
of g.

HERDS

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

Knos 1 21 Flocks of h., and flocks of all manner
Mos 7 22 Two 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.
8 Gather together their flocks and h.
9 Bar docket, and our h. into the wilderness.
11 Wilderness with their flocks and their
herds
Alma 1 20 And abundance of flocks and h.
3 2 Also of their flocks and their h.
4 2 Also of the best of their flocks and h.
9 Because of their many flocks and h.
7 27 Peace, rest...upon your flocks and h.
33 Cluster together all their flocks and h.
23 20 Grain, and flocks and h. of every kind
Hela 6 12 They did raise many flocks and h.
20 The guilt, sexting, behind be is money
2 12 Increase of...their flocks and their h.
3 Nep 4 33 They should gather...their flocks and
h.
22 All their flocks, and their h., and their
1 4 And did huddle their flocks, and their
horns.
3 6 1 Every man, with his family, and his h.
Etb 5 8 Also food for their flocks and h.
10 12 In raising grain, and in flocks and h.
HORSES.
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 all
Ezra 2:41 And wild goats, and also many h.
Alma 18:9 Be hold, he is feeding the b.
9:4 They should prepare his h, and chariots
17:2 And that Ammon was preparing his h
12:12 When Ammon had made ready the h.
20:6 His servants should make ready his h.
3 Nep 4:22 I saw their h, and their chariots, and
4:4 Re served for themselves provisions, and
5:2 His h and his cattle, and all things was
21:14 I will cut off the h, out of the midst of
Ezr 9:19 And they also had b, and oxen

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

OXEN.
2 Nep 17:23 But it shall be for the service forth of
Eth 9:18 All manner of cattle, of o., and cows

SHEEP.
MY SHEEP.
Mos 26:20 And shall gather together my s.
21 He that will hear my voice shall be my
3 Nep 15:24 And ye are my s and ye are numbered
16:31 And shall be numbered among my s.
18:31 I know my s, and they are numbered
SHEEP.
1 Nep 22:25 He numbered his s, and they know his
25:27 He shall feed his s, and in him they
2 Nep 17:21 A man shall nourish a young cow and
23:14 And as a s, that no man taketh up
24:8 All we, like s, have gone astray
7 And as a s, before her shearsers is dumb
15:8 As a s, before the shearsers is dumb
Alma 5:37 Gone astray, as s, having no shepherd
39 Ye are not the s, of the good shepherd
Alma 5:39 If ye are not the s of the good shepherd
26 Is there among you having many s .
60 Bring you into his fold, and ye are his s
25:12 Even as a s, having no shepherd is dre
Hel 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
21:2 Other s, I have, which are not of this
10:1 I have other s, which are not of this
29:10 As a young lion among the flocks of s.
21:12 As a young lion among the flocks of s.
Ezr 9:18 Also all manner of cattle, and of s.

SHEARER.
Mos 15:6 As a sheep before the s, is dumb
EVIDENCE SUPPORTING THE EXISTENCE OF THESE FORMS OF ANIMAL LIFE IN THE REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME AS FOLLOWS:

<table>
<thead>
<tr>
<th>Animal</th>
<th>Evidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ass</td>
<td>None</td>
</tr>
<tr>
<td>Bull</td>
<td>None</td>
</tr>
<tr>
<td>Calf</td>
<td>None</td>
</tr>
<tr>
<td>Cattle</td>
<td>None</td>
</tr>
<tr>
<td>Cow</td>
<td>None</td>
</tr>
<tr>
<td>Goat</td>
<td>None</td>
</tr>
<tr>
<td>Horse</td>
<td>None</td>
</tr>
<tr>
<td>Ox</td>
<td>None</td>
</tr>
<tr>
<td>Sheep</td>
<td>None</td>
</tr>
<tr>
<td>Sow</td>
<td>None</td>
</tr>
<tr>
<td>Elephants</td>
<td>None (contemporary with Book of Mormon)</td>
</tr>
</tbody>
</table>

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:

BELOWS
1 Neph 17 11 l, Nephi, did make a b.
1 Neph 17 11 And after I had made a b.

BRASS
ENGRAVEN ON (OR UPON) THE PLATES OF BRASS
PLATES OF BRASS
1 Neph 4:24 The engravings which were upon the plates of b.
2 Neph 4:24 We took the plates of b...into the wild
5:14 Lehi, also found upon the plates of b. a
16 Those plates of b. should go forth.
10 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.
22:29 Which have been written upon the plates of b.
2 Neph 4:2 And they are written upon the plates of b.
Omni 14 Sent the people of Mosiah, with the plates of b.
Moses 29:20 He took the plates of b. and all the th
Alma 37:3 Three plates of b. which contain these
3 Neph 1:2 Concerning the plates of b.
10:17 Are they not written upon the plates of b.

BRASS
1 Neph 19:10 And it (the ball) was of doe b.
20 4 This neck was an iron shew, and thy bronze b.
2 Neph 5:15 To work in all manner of b. and of at
1:18 Also in iron and copper, and b. and ate
Moses 8:10 They are of b. and of copper.
11:3 And of their b. and their iron.
8:10 Silver, and of iron, and of b.
10:10 iron and wood, and of copper, and of b.
3 Neph 20:19 And I will make thy houses b.
Eth 10:23 Make gold, and silver, and iron, and b.

BREAST-PLATES
Moses 8:10 They have brought b. which are large.
Alma 43:10 Moroni had prepared his people with b.
21 They were not armed with b.
50 Shielded from the strokes of the L. by their b.
44 They did pierce many of their b.
45:12 Studded on his head plate and his b.
46:6 With shields, and with b.
24:42 Studded by their shields, and their b.
Helaman 14:14 Armed them with...head plates, and with
b. breast plates
Eth 15:15 Breast shields, and b. and head plates

CHAINS
2 Neph 1:12 Shake off the awful c. by which ye are
13 Which are the c. which bind the child.
21 Shake off the c. with which ye are bound.
45 Shake off the c. of him that would bind
13:19 The c. and the bracelets, and the muffles.
19 Will grasp them with his everlasting c.
22 Until he grasp them with his awful c.
Alma 5:7 Hands of death, and the c. of hell.
9 The c. of hell which embitter them
20 Yea, and also the c. of hell.
12:6 Might entice you about with his c.
11:1 This is what is meant by the c. of hell.
13:30 Ye must not be bound down by the c.
28:16 Loosed our brethren from the c. of hell.
30:16 Exalted above by the everlasting c.
GOLD.

1 Nep 2 4 He left his house, and his g., and his g.
11 He left g., and silver, and all manner of gold.
14 We did gather together our g., and our gold.
15 For which we would give unto him our gold.

2 Nep 5 15 To work in all manner of g., and of gold.

12 Their land is also full of silver and g.
20 His huts of g., which he hath made.
21 Make a man more precious than fine g.
17 Which shall not regard silver and g.

Jas 1 8 It is the exceeding riches of g., and in all things of g.

24 And they were pure g.
11 A fifth part of their g. and of their g.
8 All manner of precious things, of g.
9 And was ornamented with g. and silver.

19 One half of their g. and their silver.
22 They had taken all their g. and silver.
28 Records which were on the plates of g.

Alma 1 29 Also abundance of g., and of g.
11 Their g. and their silver, and all manner of g.
12 The sum of silver, which is equal to a silver of g.
13 The Judge received a sum of g. for a.
14 A sum of silver, which is equal to a silver.
5 Times: a silver of g., a sum of g.
6 A sum of g. a hunneth of g.
7 A sum of silver was equal to a silver.

A sum of g., was taken the value of a.
9 A sum of g. was twice the value of a.
10 A hunneth of g. was the value of them.
16 An action of g. is equal to three shillings.
17 Amongst having forsaken all his g.
18 Their hearts were set upon g. and sil.
31 He saw that their hearts were set upon gold.
26 Their bracelets, and their ornaments of gold.

Helc 6 9 They did have an exceeding plenty of g.
11 There was all manner of g. in both the g.
21 Build up unto themselves huts of their gold.

7 21 And that ye might get g. and silver.

2 Nep 6 2 Their grain of every kind and their g.
24 Sore of Levi and purse them as g.
28 They will sell me for silver, and for g.

3 Nep 1 1 They did make g. and silver, and iron.
23 Mighty heaps of earth to get ore, of g.
IRON.

1 Nep. 8:19 And I beheld a rod of I.
20 Path, which came along by the rod of I.
21 Caught hold of the end of the rod of I.
22 Mist of darkness, clinging to the rod of I.
23 Caught hold of the end of the rod of I.
24 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 Yoke them with a yoke of I.
20:4 And thy neck was an I. A show
2 Nep. 5:15 Work in all manner of wood, and of I.
20:34 Cut down the thicketts of the foresta 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 Ye shall I will make the horn I.
Eph 10:23 They did make gold, and silver, and I.
23 Get one of gold, and of silver, and of I.

MOULVEN.

Eph 3:1 Did m. out of a rock 10 small stones.
3 Things which I have m. out of the ro
7:0 He did m. out of the hill, and made sw

ORE.

1 Nep. 17:9 Whither shall I go that I may find o?
10 Told me whither I should go to find o.
11 I did make tools of the o, which I did
18:25 We did find all manner of o, both of
19:1 Whereto I did make plates of o.

Mos. 21:25 And they were engraved on plates of o.
Hel. 2:11 Off silver, and of precious o.
12 Workmen, who did work all kinds of o.

Mos. 8:7 And o. I have none, for I am alone.
Eph 10:23 And they did work in all manner of o.
2:7 But 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.

FLOW.

Eph. 10:25 Both to p. and to sow, to reap and to
FLOW-SHARES.

2 Nep. 12:4 They shall beat their swords into p.
STEEL
1 Nep. 6:5 Made the iron out of the most precious 
4 In my bow, which was made of iron. 
2 Nep. 2:15 To work in all manner of wood, and at 
3 Nep. 1:6 Also to be strong, and powerful, and wise, and 
3 Nep. 7:19 And made swords out of a, for these

SILVER
1 Nep. 2:4 Gold, and his a, and his precious thing 
10 Their gold, and their a, and their grue 
20 He left gold and a, and all manner of 
22 Gather together our gold, and our a 
23 We would give unto him our gold and our a 
10 I also gave gold, and a, and alikes and a 
10 Behind the gold, and the a, and the 
20 Top, both of gold, and of a, and of top 
2 Nep. 5:13 Gold, and of a, and of precious stone 
12 Their head also is full of a and gold 
20 In that day a man shall cast his shield of a
21 He shall not regard a
25 Also began to search much gold and a 
12 Begin to search for gold, and for a 
2 Nep. 1:8 Exceeding rich in gold, and in a 
10 I have not sought gold nor a
10 In all their gold, and for a 
11 A fifth part of their gold end of their a 
11 He armed them with a 
9 He was decorated with gold and a 
10 True half of their gold, and their a 
22 They had taken all of their gold and a
Alma 3:12 Abundance of gold, and of gold, and a 
8 Their a, and all manner of precious lid 
11 A sparrow of a, which is equal to a 
4 All manner of their gold, and of their a 
5 A sparrow of a, an a, and an a 
7 A sparrow of a, a song to a scale 
10 An a, was as great as an a 
12 An a, was as great as a song 
22 And in all their songs of a, and all their 
10 Having broken all his gold, and a 
14 Their hearts were set upon gold and a 
24 He wasfair or upon gold, and upon a
Hebr. 1:14 An exceeding rich gold, and of a 
14 All manner of gold, and of every 
11 A sparrow of a, and of precious stone of every kind 
31 A sparrow of their gold and their a 
21 And that ye might get gold and a 
22 In gold, and in a, and in all manner 
2 Nep. 6:2 Their a, and all their precious things 
11 They shall sit as a ruler and ruler of a 
2 Nep. 7:8 Sons of Levi, and purge them as gold and a
27 For they shall take me for a and for gold 
4 Nep. 1:17 Gold and a did they lay up in store
Pics 9:17 Having all manner of a, and of a

SWORDS
OUR SWORDS-
Alma 24:12 And our a, have become bright 
12 Then let me claim our a, no more 
13 I say unto you, now, let us retain our a 
15 If we should claim our a, again 
15 And our a, are made bright 
15 We have not stained our a, in the blood 
10 We will hide away our a, yes 
44 Otherwise we will retain our a 
9 Cunning that has preserved you from our a
67 Or we did sleep upon our a 
23 We did cause that our a should come 
23 They did in a body run upon our a
61 And let us resist them with our a
Tehila 13:34 Our a, are taken from us in the day
THEIR SWORDS-
2 Nep. 12:4 They shall beath their a, into plough 
17 They shook their a, and their 
24 They took their a, and all the weapons 
30 They had only their a, and their 
37 Heavy chains of the N. with their a 
36 They saw a man fell among the N. by their a
44 The L. did contend with their a 
49 Their most strong men, with their a 
60 Those who would not deliver up their a 
68 Instead of taking up their a, against us 
62 They did take upon their a, in the defense 
Tehila 15:6 And we will lift our a against them 
15:20 When the night came they slept upon their a
22 And they slept upon their a, that night 
24 Contended in their might with their a

27
Alma 1 9 Therefore he was slain by the a.
12 Half embowed to his feet by the a.
13 The man that slew Ammon by the a.
15 Fallen, and by slayings, and by the a.
17 30 Had been smote off by the a. of Ammon.
22 Conquered in battle, or in perils by the a.
26 They were determined by the a. to stay
41 10 Hither were they brought down by the sword.
20 To be smote down to the earth by the a.
30 51 For Ammon had fallen by the a.
32 24 And were not all destroyed by the a.
35 And kept them from falling by the a.
40 5 Yes, thousands have fallen by the a.
8 Saved thousands from falling by the a.
12 There are many who have fallen by the sword.
22 Hither of the land, who are falling by the a.
35 Off your food, even if it must be by the sword.
Hel 11 14 This people shall be destroyed by the a.
2 A work of destruction did cease by the a.
Mor 15 15 Had fall by the a., with their thousands each
Eph 13 14 Many people who were slain by the a.
14 4 And many thousands fell by the a.
24 That Omantum should not fall by the sword.
15 2 He saw that there had been slain by the sword.
26 When the night came they had all fallen by the a.
26 Omantum, or he would perish by the a.
29 When they had all fallen by the a.
Nep 9 2 And Archamias has fallen by the a.

WITH THE SWORD
Nep 12 2 Great slaughter with the a. among my people.
1 I fought much with the a. to preserve.
Wol 2 13 Strength of his own arm, with the a.
Alma 20 20 slain in the hand of Nahom by the a.
20 Alas! fought with Amul, with the a.
31 In much that he slew Amul, with the a.
2 2 And children had been slain in the a.
6 7 Slain by the land of Nahom with the a.
13 9 He struck with the sling and with the a.
19 22 Gathered had been slain with the a.
21 10 That he should say Ammon with the a.
24 21 And began to say Ammon with the a.
26 18 Were about to fall upon us with the a.
29 17 They are murdering our people with the sword.
30 Zarahemla, and smite you with the a.
Hel 1 23 And cut his way through with the a.
10 And began to say one another with the sword.
13 9 Yes, I will visit them with the a.
Nep 3 8 That they should visit you with the a.
Mor 2 14 Would struggle with the a. for their lives.
6 6 Thou didst fall upon my people with the a.
Eph 26 20 And they fought again with the a.

HIS SWORD
1 Nep 4 9 1 I behead his a., and drew it forth.
18 I smote off his head with his own a.
19 Smitten off his head with his own a.
Mos 10 4 He drew his a., and smote in his wrath.
Alma 1 9 He was with Gideon and drew his a.
17 27 He smote off their arms with his a.
27 Smiting their arms with the edge of his sword.
30 Say if it were their leader, with his a.
22 12 Angry with Ammon, drew his a., and
20 He drew his a. that he might pull him up a.
22 But Ammon raised his a., and said
44 He came forth and delivered up his a.
22 Zarahemnah joined his a., and he was
12 Say Moron, but as he raised his a.
14 And laid it upon the point of his a.
Eph 9 27 Father, for he slain him with his own a.
14 1 If a man should try his need or his a.
2 Every man kind the folk of his a. there.
5 That he might slay him with his own a.
30 When Omantum has leaned upon his a.

BY THE SWORD
1 Nep 1 13 Many should perish by the a.
2 Nep 13 25 The men shall fall by the a.
23 15 Is joined to the wicked, shall fall by the a.
Omri 4 17 Had fallen by the a. from time to time.
Mos 22 2 Deliver yourselves out of bondage by the a.
SWORDS—
2 Nep 6:14 After the manner of it did make many s
Mos 8:11 They have brought s. the hilt thereof
10:16 I did arm them with bows. with s.
10:8 Men armed with bows. and with s.
Alma 2:11 They did arm themselves with s. and
1:13 And his people were armed with s.
41:18 Were exposed to the sharp s. of the N
Alma 41:18 Fall exceeding fast before the s. of the
60:2 Arm them with s. and with cimelers
Hel 1:14 Armed them with s. and with cimelers
Ether 7:8 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 brake by the h
Ether 14:2 Every man kept the h. of his sword

HILTS.
Mos 8:11 Swords, the h. thereof have perished

TOOL.
Hel 13:34 We lay a t. here. and on the morrow
Ether 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.
 Ether 16:7 Of every kind to fill the ground
Ether 16:21 All manner of t. to fill the earth
20 All manner of t. with which they did

ENGRAVE.
Morm 1:4 Ye shall e. on the plates of N. all

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

ENGRAVEN ON OR UPON THE PLATES OF BRASS—

ENGRAVEN—
1 Nep 9:3 An account e. of the ministry of my pro
4 I am a priest to 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 prophecies have I e. upon
2. Proceedings in the wilderness are e.

2 Nep 5:30 Thou shalt e. upon them things
31:6. Upon which I have e. these things

Ether 1:1 Plates. upon which these things are e.
3 Should be e. upon his other plates
4 E. the heads of them upon these plates
4. 3 We labor diligently for these words

Ether 1:14 Upon them the record of all wars are e
3:31 The record of this people is e. upon
Mos 21:27 And they were e. on plates of ore
Alma 5:10 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.
1 Nep 4:24 That I should carry the e.
13:23 A record like unto the e. which are
2 Nep 5:9 They will be pleased with mine e.
Omni 1:20 Large stone brought unto him with e.
20. He did interpret the e. by the gift
Mos 1:4 Therefore he could read those e.
8:9 Brought 24 plates which were filled with

ENGRAVINGS.
1 Nep 4:24 That I should carry the e.
13:23 A record like unto the e. which are
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ENGRAVING.
1 Nep 4:24 That I should carry the e.
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Mos 1:4 Therefore he could read those e.
8:9 Brought 24 plates which were filled with
e.

ENGRAVINGS.
1 Nep 4:24 That I should carry the e.

ENGRAVING.
1 Nep 4:24 That I should carry the 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:

<table>
<thead>
<tr>
<th>Item</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bellows:</td>
<td>None</td>
</tr>
<tr>
<td>Brass:</td>
<td>None</td>
</tr>
<tr>
<td>Breast plates:</td>
<td>None</td>
</tr>
<tr>
<td>Chains:</td>
<td>None</td>
</tr>
<tr>
<td>Copper:</td>
<td>None</td>
</tr>
<tr>
<td>Gold:</td>
<td>None</td>
</tr>
<tr>
<td>Iron:</td>
<td>None</td>
</tr>
<tr>
<td>Ore (mining):</td>
<td>None</td>
</tr>
<tr>
<td>Plow-shares:</td>
<td>None</td>
</tr>
<tr>
<td>Silver:</td>
<td>None</td>
</tr>
<tr>
<td>Swords (metal)</td>
<td>None</td>
</tr>
<tr>
<td>Hilt (metal)</td>
<td>None</td>
</tr>
<tr>
<td>Engraving:</td>
<td>None</td>
</tr>
<tr>
<td>Steel:</td>
<td>None</td>
</tr>
</tbody>
</table>

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 JAREDI-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.
WHICH WERE WRITTEN

1 Nep 14 23 The things which were w. were plain 27 The things which were w. upon the hill
10 3 The things which were w. should be ke 27 Which were w. in the book of Moses
21 Which were w. unto all the house of Isra
Jas 22 Because of the things which were w. co
3 Nep 3 1 And these were the words which were
Mor 10 27 Words, which were w. by this man
WHERE WRITTEN

Mon 28 4 Those were the words that were w
Alma 63 12 All these engravings were w
3 Nep 24 1 After they were w. he expanded them

3 Nep 29 1 There has been w. upon the plates of brass
2 14 No more sense, save that which has been w

Alma 23 13 Say, which have been w. by them
5 Nep 12 21 He shall be, even as hath been w.
11 2 The things which have been w.

1 Nep 10 3 I have w. as many of them as
25 10 Things which I have w. sufficeth me
39 3 I, N., have w. these things unto my prop
7 9 I have w. these things upon my prop
11 Things which I have w. sufficeth me
25 3 Conceiving the words which I have w.
32 1 What have the words which I have w.
33 3 And I, N., have written what I have w.
5 Because the words which I have w.
20 Nep. 27 2 Speaking, that I have w. according to
WdM 1 3 Concerning that which I have w.
Alma 46 46 I have w. as many of them as
3 Nep 6 1 I have w. upon you somewhat
24 6 I have w. upon you somewhat
3 Nep 26 8 I have w. them in the intent that they
5 I have w. them in the intent that they
3 Nep 9 4 I have w. upon those plates the very
5 And I have w. them
3 Nep 9 4 In this intent I have w. this epistle
2 Nep 17 37 The things which I have w. suffice thee
29 That which I have w. is true

HIS WRITTEN

1 Nep 14 23 Shown all things, and they have w. the
Jas 1 2 Write more than my fathers have w.
Mor 9 24 Never them who have w. before him
21 We have w. this record according to
31 Large, we should have w. in Hebrew
31 And if we could have w. in Hebrew
31 Lord knew the things which we have w.
3 Nep 12 21 It is also w. before you, that thou shalt
23 It is w. by them of old time, that thou
33 It is w., thou shalt not forsake thyself
30 It is w., an eye for an eye, and a tooth
43 It is w., an eye for an eye, and a tooth
21 Then shall that which is w. come to pass

NOT WRITTEN

1 Nep 14 23 I have not w., but a small part of the
30 If all the things which I saw are not w.
Mos 8 4 More things, which are not w. in this
14 11 Therefore they are not w. in your heart
Alma 14 31 More words, which are not w. in this
2 Nep 17 37 Therefore they are not w. in this book
19 Are they not w. upon the plates of brass?
23 11 How is it that ye have not w. this thin
Eph 15 33 (And the hundredth part I have not w.)
EVIDENCE SUPPORTING THE EXISTENCE OF THESE FORMS OF WRITING—THESSCRIPTS—IN THE REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME AS FOLLOWS:

<table>
<thead>
<tr>
<th>Cuneiform:</th>
<th>None</th>
</tr>
</thead>
</table>

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
1 Irving Lane
Orinda, California  94563

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,

[Signature]

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 Sorensen 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 Mephresh he hath laid up his c.

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

CHARIOTS
2 Nep 13:7 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 Th. g., and the fine lines, and hoods
EVIDENCE SUPPORTING THE EXISTENCE OF THESE CULTURAL ELEMENTS IN THE
REGIONS PROPOSED BY NORMAN AND SORENSON STANDS AT THIS TIME AS FOLLOWS:

<table>
<thead>
<tr>
<th>Wheels:</th>
<th>Toys with wheels, in ceramic form, are found.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carriages:</td>
<td>None</td>
</tr>
<tr>
<td>Carts:</td>
<td>None</td>
</tr>
<tr>
<td>Chariots:</td>
<td>None</td>
</tr>
<tr>
<td>Glass:</td>
<td>None</td>
</tr>
</tbody>
</table>

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,

Thomas Stuart Ferguson
1 Irving Lane
Orinda, California 94563

3-12-75