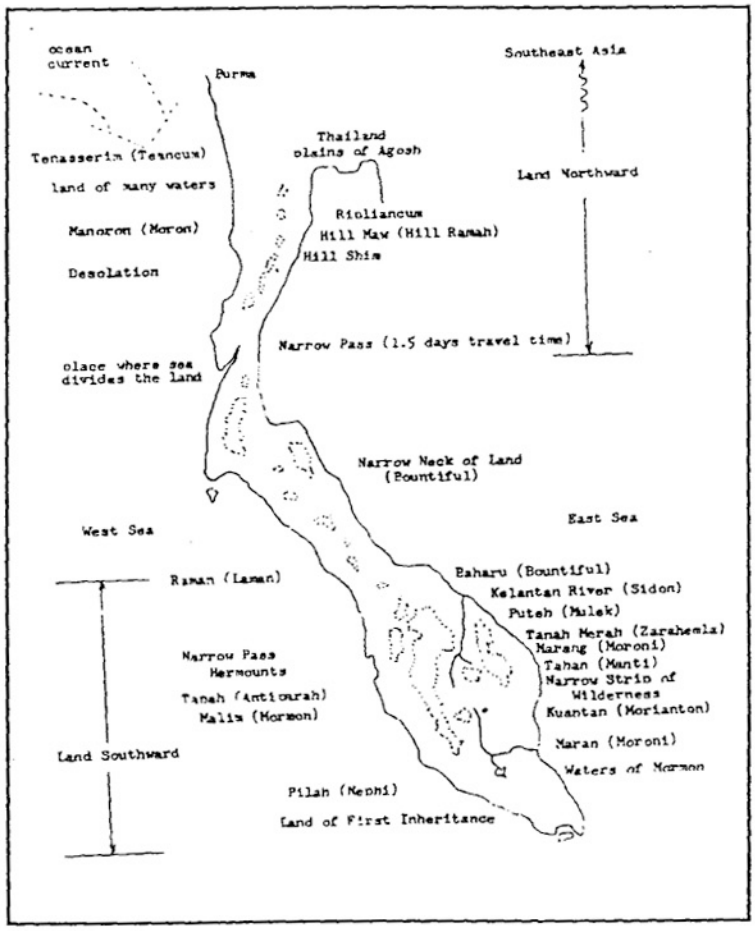
THE MALAY PENINSULA



as the setting

For the Book of Mormon



Behold, the turtle,

He must stick his neck out

if he's ever to go anywhere.

So it looks home made.
So did my Mom's home made bread.
But nothing ever felt or tasted better!
So relax and enjoy!

R. A. Olsen
Copyright 1997

†††††

**Dedicated to Greg, our little angel in heaven,
and to humble truth-seeking little open-minded
Brothers and Sisters everywhere on earth.**

†††††

Four year old Frankie was drawing a picture. "What are you drawing?" asked his Mom. "I'm drawing a picture of God," replied Frankie. "But no one knows what God looks like," sighed his Mom. Frankie excitedly exclaimed, "But when I've finished my picture they will know!"

Frankie's Grandpa was drawing a map. "What are you drawing?" asked Paulette "I'm drawing a map of the lands of the Book of Mormon," replied Grandpa. "But no one knows where they are," sighed Paulette (Frankie's mom). Grandpa excitedly exclaimed, "But when I've finished my map they will know!"



'God imparteth his word by angels unto men, Yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned (Alma 32:23).

If ANY OF YOU lack wisdom, let him ask of God, that giveth to ALL MEN liberally and upbraideth not; and it shall be given him (James 1:5). Each of us is clearly invited to join in the unending quest for truth.

In the last days God will pour out His spirit upon ALL FLESH. Sons and daughters shall prophecy. Old men shall dream dreams. Young men shall see visions (Joel 2:28).

Acknowledgments

In the opinions of early church leaders, the land of promise occupied both American continents. Panama served as the narrow neck of land. In recent years, scholars have used internal evidence in the Book of Mormon to convincingly show that the land was much smaller. This contribution was very important; it opened up the matter for honest inquiry.

At present, the most popular site for the land of promise is Meso-America. Thomas Ferguson and others have devoted much time, effort and funds there in the quest for tangible evidence for the Book of Mormon. Ferguson felt certain that he could thereby confirm the authenticity of Joseph Smith as a Prophet and of the restored gospel as the best means for attaining exhaltation in the eternities. After a lifetime of searching, he found no convincing evidence. In disappointment, he abandoned his quest as hopeless. However, his efforts and the efforts of others helped persuade me to look elsewhere.

The writings of B.H. Roberts and John A. Widtsoe provided encouragement. As scholars and church leaders, they promoted genuine inquiry regarding the land of promise and related matters. They considered genuine search for additional truths as being not only tolerable but highly desirable. James 1:5 provides additional encouragement for all of us. New truths are not a threat to an organization based upon truth and committed to continuous revelations.

Colleagues with different perspectives helped by asking legitimate questions about the suitability of MesoAmerica as a reasonable setting. We err by ignoring insightful questions about inherent problems.

My investigation was very time-consuming and, at times, frustrating. Much to my disappointment, opposition to new hypotheses was very prevalent and persistent. The never-failing patience and kindly support of family members were sincerely appreciated. The book is dedicated to them. Hopefully it will contribute to their confidence and peace of mind and faith in Jesus as our Savior. Contributions of Karen and Ravona and my lovely wife, Vanona, are especially acknowledged with appreciation. Having a land in mind where I can visualize Book of Mormon events occurring has increased my convictions immensely.

Good natured support from a scientist friend, Dr. Richard Keeler, was appreciated. He provided valued insights and guidance. He encouraged me to try to find a land of promise which is not on such shaky ground. The staunch support of a very dear historian friend, Dr. A.B. Oviatt, is gratefully acknowledged. His staunch devotion to the quest for truth whether or not the quest complies with the ingrained notions of others will long be appreciated and treasured.

Lastly, I express appreciation for our cherished freedoms which allow us to consider unpopular hypotheses without fear or intimidation. Without imaginations operating in a free environment, very little progress is ever made.

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Foreword

Most Biblical events occurred in, or enroute to, Palestine as a land of promise. If Palestine had never been found, millions of skeptics on the planet would have difficulty believing there actually was a Bethlehem or a Sea of Galilee or a Garden of Gethsemanee or a Mount Sinai or a Jordan River or a land for the ministry of a Savior or even a Savior. The Biblical accounts are inextricably entwined in the geographical setting. A suitable setting is required to augment the brilliance of a precious gem.

Most Book of Mormon events similarly occurred enroute to or in a Land of Promise. Unfortunately, unlike Palestine, a suitable setting for the Book of Mormon events has never been convincingly identified. To date, we have sought in vain for a setting in the Americas. Where is the peninsula extending southward into the sea? Where is the "quarter" which was uninhabited at the time? Where is the narrow neck which a Nephite could cross in 1.5 days? Where is the evidence of animals mentioned in the Book of Mormon? Or the script? Or the languages? Or the plants? etc.

In this book, in the spirit of honest inquiry, a completely novel and promising proposal is made in the quest for a suitable land, of promise. The Malay Peninsula appears to provide a far better match with Book of Mormon accounts than do proposed lands in the Americas.

Thomas Ferguson made a profound observation: "To find the city of Jericho is merely to confirm a point of history. To find the city of Zarahemla is to confirm a point of history but it is also to confirm, through tangible physical evidence, divine revelation to the modern world through Joseph Smith, Moroni, and the Urim and Thummim (22, p. 50)." Finding Book of Mormon sites would similarly provide supporting evidence for:

[a] the authenticity of the Book of Mormon.
[b] the genuineness of Joseph Smith as a Prophet.
[c] the existence of resurrected beings and hope for eternal life.
[d] the restoration of the Gospel Plan which had been partially lost through apostasy.
[e] the role of Jesus as our Savior and Redeemer.
[f] the existence of a kind and loving Heavenly Father and Mother.

Unfortunately no BofM city has ever been convincingly located.

Others are not being asked to BELIEVE the Malay Hypothesis and no claim is made that comments made represent church teachings. It provides a POSSIBLE setting for events of the Book of Mormon. Others are simply asked to consider the Malay Hypothesis and each is expected to study it out in his own mind (Doctrine and Covenants 9:8). Like all hypotheses, it needs to be carefully weighed against existing hypotheses.

Kunich (21, p. 265) has similarly encouraged inquiry into the matter. "Our study (of the Book of Mormon) must be honest, open and diligent and not limited by preconceived conclusions. If we do not bring to our study of the scriptures all of our abilities, we acknowledge that the scriptures cannot withstand the attention we routinely bring to our occupations and avocations. Such superficiality is more akin to idolatry than to reverence."

Keep in mind that existing hypotheses are seriously flawed. Hutchinson (19, p. 10), for example, refers to "incongruities between the Book of Mormon's picture of ancient American life

and the life of MesoAmerica as known from its artifacts and texts."

Those who are reluctant to consider new hypotheses might be reminded of a comment from Joseph Smith: "I have tried for a number of years to get the minds of the saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions." (Smith, J.F. (1938) Teachings of the 'Prophet Joseph Smith. Desert News Press. p. 331). Human nature apparently hasn't changed much.

If the Malay Hypothesis should prove to be correct it could be instrumental in bringing faith, hope, love and happiness into the lives of everyone.

Many Lands of Promise.

When early European explorers went ashore in a new land they performed a ritual. After planting and unfurling their flag, they claimed the land by the authority of their sovereign king (Compton's Encyclopedia (1966) Vol 3, p. 478). Indigenous peoples were not asked if they approved of the affront or of the ensuing violence. When Israelites went from Egypt to Canaan, for example, they claimed it as their promised land to the consternation of the inhabitants (Joshua 21:43). Similarly the seaborne Lehites went ashore (on the Malay Peninsula?) and they 'did call it the promised land' (1 Ne 18:23). And in latter days, the Mormons went to Missouri and declared it to be THE land of promise for them (D & C 57:1-2). Other scriptures refer to LANDS of promise or inheritance (1 Ne 22:12; 2 Ne 6:11). Jews are to be established in ALL THEIR LANDS OF PROMISE (2 Ne 9:2), for illustration. And the House of Jacob shall return to their LANDS OF PROMISE (2 Ne 24:2). The multiple lands concept is obviously comparable to our latter day concept of each land where saints dwell being called a 'Zion'. One accordingly ought not feel reluctant toward accepting the Malay Peninsula and MesoAmerica as two of many lands of promise.

Symbolism of the Rainbow.

All colors of the rainbow are in perfect agreement if kept in the dark.

Introduction

"All great truths begin as blasphemies." George Bernard Shaw

No matter where Grampaw swears he planted the spuds, change locations if you discover you're digging in the string bean patch. [Sanpete Proverb]

The Book of Mormon [BM] is a precious gem with many facets. Many are facets of spiritual significance. They light up our lives with sparkling rays which promote love and happiness and charity and hope and faith. The intent of the present manuscript is not to diminish from the spiritual radiance of the gem but, rather, to add an appropriate setting to augment its brilliance.

The peoples of the BM left the Middle East and, after travels involving ocean voyages, arrived at an unidentified land of promise. The land of promise served as the setting for the precious gem. However, the location of the land has, as yet, not been convincingly determined.

The traditional opinion in the Mormon Church was that the BM peoples occupied, at one time or another, essentially all of North and South America. As impressive ruins were found throughout the Americas, they were eagerly accepted as supporting evidences for BM accounts. Both the BM and Joseph Smith were being exposed to intense persecution and criticism and ridicule in the early days of the church and supporting evidence was most welcome. With benefit of hindsight, it now appears that they may have been too eager to embrace any and all evidence as if it were supporting evidence.

In recent decades, Mormon scholars have narrowed down the search for the land of promise. Some of the most popular hypotheses propose that BM events occurred in MesoAmerica [23, 41]. Internal evidence in the BM, based mostly upon times required to travel from site to site, clearly supports the concept of a restricted area... possibly a few hundred miles in length and less than that in width. In recent years, a significant amount of 'digging around' has accordingly been undertaken by well qualified experts in archaeology and anthropology. Clearly a driving force in the efforts has been the desire to prove that the BM is a genuine scripture and that Joseph Smith was an authentic Prophet of God.

Unfortunately, archaeological evidence in support of the BM has been less than convincing: Coe [23, p. 69] has stated, "Nothing, absolutely nothing, has ever shown up in any New World excavation which would suggest to a dispassionate observer that the BM was a genuine historical document providing information about early peoples of America." Although Coe's own statement seems overly passionate, even dedicated Mormon, T.S. Ferguson, after a lifetime of digging and searching for convincing evidence in Central America, decided it was a hopeless quest [23, p. 211].

Hugh Nibley, a Mormon scholar, has similarly admitted, "Everything written so far by anthropologists or archaeologists about the Book of Mormon [geography] must be discounted... not because it did not exist, but because it has not yet been found." [emphasis added] [27, p. 244].

Sorenson (36, p. x) admits: "The Book of Mormon remains a sealed book because we have failed to do the work necessary to place it in its setting."

Ashment has likewise concluded: "Unfortunately there is no direct evidence to support the historical claims of the Book of Mormon... nothing archaeological, nothing philological."

[Ashment, E.H. [1993]. A Record in the Language of My Father. Chapter Paper [26, p. 329]].

With regard to a matter as sensitive as the geography of the BM, Mormons typically ask for authoritative statements from church officials. It may come as a surprise, therefore, to learn what Sorenson [36, p. 4] concludes from his thorough investigation, viz. "It becomes clear that Church authorities from the time of Joseph Smith to the present have come to no consensus, made no authoritative statement, and reported no definitive solution to the question of Book of Mormon geography. Yet the problem has never seemed insoluble to them, only difficult. Elder Widtsoe felt that 'out of diligent, prayerful study, we may be led to a better understanding of times and places in the history of the people who move across the pages of the divinely given Book of Mormon'."

President Joseph F. Smith, Seventies President Anthony W. Ivins, and Apostle John A. Widtsoe were among church authorities, according to Sorenson [ibid.] who affirmed that the Church took no position on specific BM locations. President Smith, for instance, when asked to approve a map 'showing the exact landing place of Lehi and his company,' declined, saying that the 'Lord had not yet revealed it'. Elder Ivins cautioned in 1929, "There has never been anything yet set forth that definitely settles the question [of Book of Mormon geography]. So the Church says, yes, we are just waiting until we discover the truth. This caution has been the consistent course followed ever since, leaving individuals free to examine and study the topic. . ."

Apostle Widtsoe, in fact, has encouraged honest inquiry: "There can be no objection to the careful and critical study of the scriptures ancient or modern, provided only that it be an honest study... a search for truth." [Metcalfe, B.L. [1993] New Approaches to the Book of Mormon, p. x]. From careful consideration of the matter, I became convinced that we might have been digging for spuds in a string bean patch. Maybe the setting for the BM is not in the New World at all; maybe it's in the Old World! Intriguing comments by recognized authorities are provided in a recent publication [23]:

Coe [p. 69]: No supporting evidence [for the BM] has been found in any New World excavation.

Price [p. 69]: There are no gaps for Near Eastern societies in the New World.

Matheny [24, p. 214] has similarly stated: The BM has no place in the New World whatsoever. It seems like the items are out of time and place, in trying to put them into the New World.

Hutchinson has added: Members of the Church [Mormon] should "abandon claims that it [the BM] is a historical record of the ancient peoples of the Americas". [Hutchinson, A.A. (1993) The Word of God is Enough. [26, p. 1].

Coe has declared: "Let me now state uncategorically that as far as I know there is not one professionally trained archaeologist, who is *not* a Mormon, who sees any scientific justification for believing the foregoing to be true [i.e., that the BM is an authentic document describing a NEW WORLD civilization] and I would like to state that there are quite a few Mormon archaeologists who join this group. . ." [23, p. 69].

With her common sense, my Grandma might say, "Well, for Pete's sake, try digging around in the OLD WORLD, then. I need some spuds!"

In science, if a hypothesis seems faulty we at least try to concoct a better one. I accordingly postulate that BM peoples left their homelands in the Middle East and found lands of promise on the Malay Peninsula [in the OLD WORLD]! BM events are postulated to have

occurred there. The peninsula also served as a dispersal site from which some of their descendants proceeded on to inhabit many of the lands touched by the Pacific Ocean and elsewhere including America. Hutchinson [19, p. 2] has made a very insightful and supportive comment:

"The BM should not be seen as the real history of the ancient Americas but as an account of the *origins* of the American Indians" [or some of them?] [emphasis added].

My hope is that, as an uninvited intruder in a sacred domain, I will be permitted to present the Malay Hypothesis as a tentative guess. [Remember, it took an uninformed and naive and uninhibited child to note that the emperor had nothing on!]. Qualified experts are encouraged to make the needed adjustments and to do the requisite digging to check its validity.

The presentation is divided into sections. In each section an attempt is made to show how well the accounts in the BM and the archaeological evidence 'fit' the Old World Hypothesis [and more specifically, the Malay Hypothesis]. Each section is reasonably independent of other sections; accordingly, there is some repetition. Comparisons are made, where appropriate, to traditional New World Hypotheses [and, more specifically, the currently popular MesoAmerican Hypotheses]. In no way is skeptical reference to Sorenson's MesoAmerican Hypothesis intended to adversely refer to Sorenson. Hypotheses are under consideration, not personalities. Sorenson has obviously made extremely important contributions to the matter under consideration. He has helped to show, for example, that early church leaders apparently erred in concluding that BM lands extended throughout the entire American continents. In this document an additional step into the unknown is taken by proposing that the restricted area fits better on the Malay Peninsula than in MesoAmerica.

Nibley has written: "No fruitful work of science or scholarship was ever written that did not attempt to prove one thing and, in so doing, disprove another. It is impossible to impart new information or explore new areas without treading on controversial ground since by that very act one is passing beyond accepted bounds" (Nibley, H. (1988) An Approach to the Book of Mormon. Deseret Book Co., p. 11).

Each to strive for inspirations.

Ye need not suppose that the Bible contains all my words; neither need ye suppose that I have not caused more to be written (2 Ne 29:10). In the quest for truth, each of us can be inspired and to write in accord with the inspiration. I command ALL MEN to write the words which I speak unto them (2 Ne 29:11).

Section 1. The Jaredites

"If thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, convince them of the error of their ways." Doctrine and Covenants 6:11

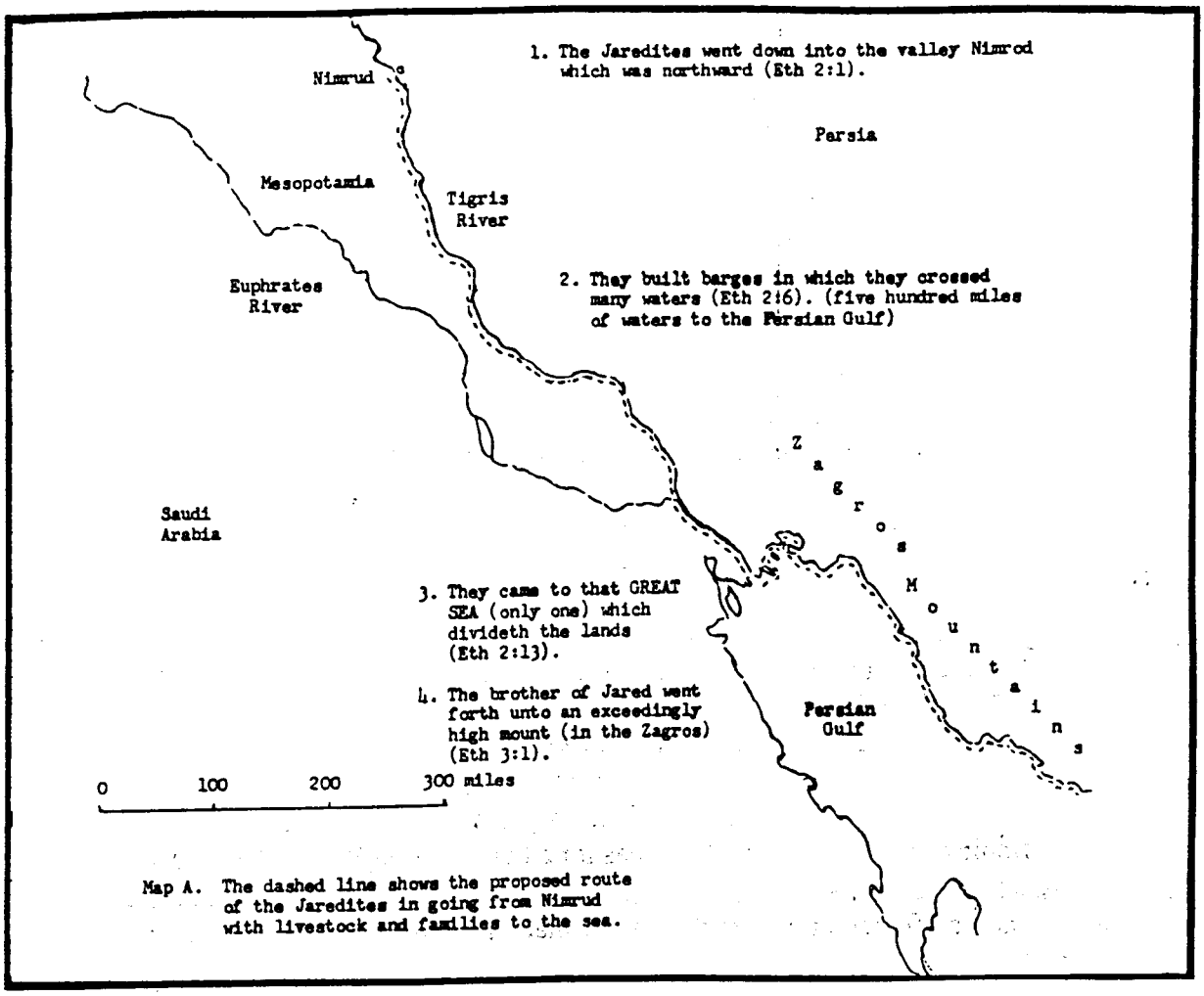
The Tower of Babel, in Babylon, was built about 3,000 B.C [36, p. 118]. At the tower the Lord vowed "that they should be *scattered* upon all the face of the earth" [Eth 1:33], not just to a particular land of promise. There is no indication in the scripture that the Jaredites were to be excluded from the directive.

One small group, including Jared, accordingly went northward [a few miles?] into a valley [Eth 2:1-3]. Advocates of some American Hypotheses assume that the Jaredites walked across the vastness of Asia to the shores of the Pacific Ocean. This assumption is not supported by the BM account. The fact that they knew the name of the valley [Nimrod] indicates that it was nearby. The fact that they were carrying cumbersome fowls [fowls are not conducive to being driven], fish [in heavy tanks of water?] and bees [in enclosed hives?] does not seem compatible with an overland journey of several thousand miles through some of the worst terrain on earth. I conversely assume they trudged a few miles to a valley by the Tigris River. The river offered a far more appealing and feasible way to proceed with the migration.

The Lord commanded them to go forth "into that *quarter* where there *never had man been*" [Eth 2:5]. Clearly then, their initial objective was not America. According to archaeological findings man was in the Americas long before 3,000 B.C. In fact, a Mormon belief is that the Garden of Eden had been located in America. A more likely 'quarter' was the uninhabited land of the Pacific region where there were many islands of geologically recent volcanic or coral origin. Gladwin reports that the islands of Polynesia were still uninhabited in 336 B.C. [Gladwin, H.S. {1947} Men Out of Asia. McGraw Hill Book Co., N.Y., p. 214]. If this Pacific 'quarter' of the planet included their land of promise, then the BM accounts can be fitted into the 'quarter' quite nicely. America doesn't provide a suitable fit at all.

In the nearby wilderness along the river, the Jaredites were prompted to build barges [Eth 2:6]. (Barge: a flat bottomed vessel [made of logs?]). The emphasis upon barges makes it highly unlikely that they were preparing to cross the frightful deserts and plains and mountains of Asia. During my raft-building days in Sanpete, we never carried a raft more than a few feet. On the barges they loaded their cumbersome baggage and uncooperative livestock and floated down the river [Tigris?]. They crossed many waters, presumably the tributaries, lagoons, etc. comprising the huge river system [Map A]. For landlubbers who had never transported livestock before, it undoubtedly seemed like they crossed many waters. A person crossing the huge land mass of Asia is not likely to describe it as a crossing of many waters.

In order to make the Ether account more compatible with a west-east crossing of the vast Asian continent, the suggestion has been made that "as they came to rivers and lakes they built barges" over and over again (Living Truths from the Book of Mormon Sunday Study Manual, L.D.S. Church, 1972). Unfortunately for this conjecture, the BM account refers to only one set of barges on which they travelled to the sea (Eth 2:6-13).



Map A. The dashed line shows the proposed route of the Jaredites in going from Nimrud with livestock and families to the sea.

They came to that great sea which divideth the lands [Eth 2:13]. This is an apt description for the Persian Gulf [remember they had never seen a sea before]. From their vantage point at the mouth of the river, they would have been able to see that the sea divided the lands. And to landlubbers it would have definitely appeared to be a great sea.

They dwelt there in tents upon the seashore for four years [Eth 2:13]. If a period of four years was note-worthy, then the many years which would have been required had they crossed Asia would have been even more note-worthy. There is no mention of such an extended time period in the account.

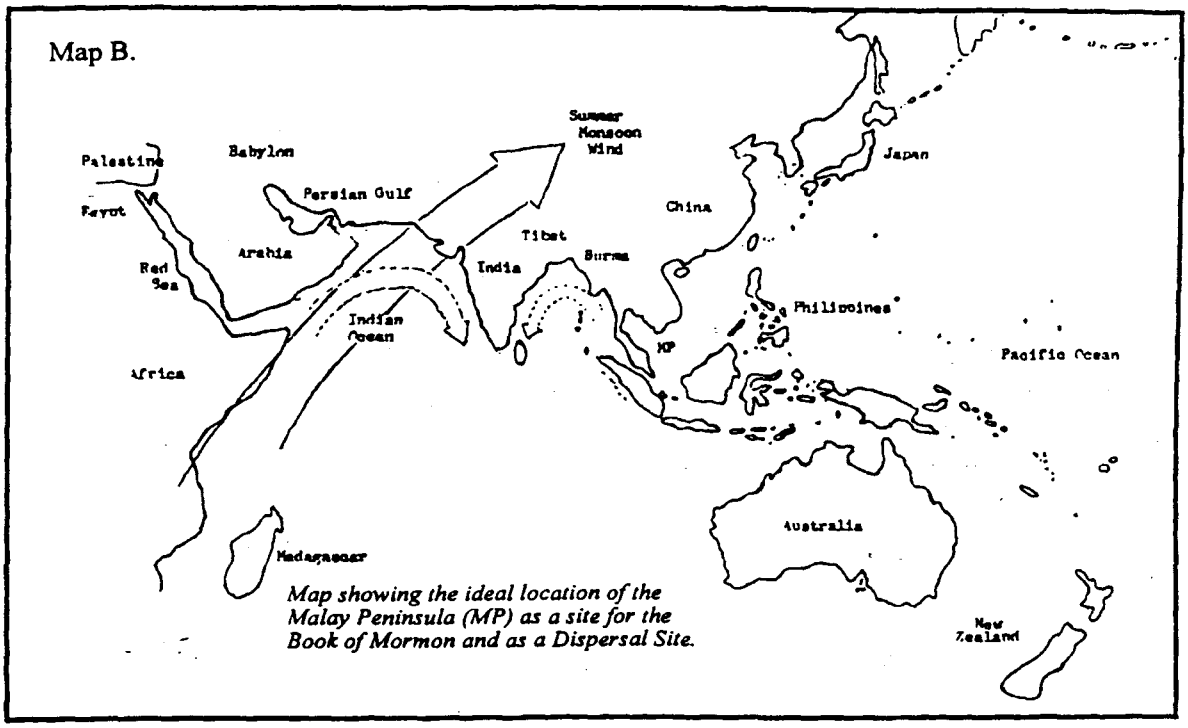
The nearby Zagros Mountains would have had a high "mount" [Eth 3:1].

A trek across Asia would have required camels or other beasts of burden and probably wheeled vehicles. There is no mention of either in the BM account. Barges are not only mentioned, they are emphasized. The account clearly favors the Malay Hypothesis over American Hypotheses.

Reference is made to going beyond THE SEA in the wilderness [Eth 2:7]. The L.D.S. Bible shows a large body of water near the mouth of the Tigris River (see footnote on page 20). If they had trekked across Asia, they probably would have encountered several seas.

The Lord then directed them to build eight new [improved?] enclosed barges [Eth 2:16]. They loaded flocks and herds and fowls and food [Eth 6:4] and ventured forth into the sea en route to the land of promise. Each completed barge, when loaded, behaved like an inert sluggish "whale in the midst of the sea" [Eth 2:24]. No dainty baptism by sprinkling for these stalwart pioneers!

There is no mention of water or feed having been taken. The barges were small [Eth 2:16] with a length being that of a tree [Eth 2:17]. With livestock and fowls aboard, this would almost certainly necessitate staying close to shore during the sea voyage in order to replenish supplies. A voyage across the Pacific Ocean [as in American Hypotheses] would have been virtually impossible. This is about 16,000 miles to MesoAmerica. A voyage barely offshore along the southern coast of Asia to the Malay Peninsula [as in the Malay Hypothesis] would have been far more likely to succeed [Map B].



Arrows depict wind-blown and coupled ocean currents flowing between the Horn of Africa and the Malay Peninsula. In the winter, the wind and the currents reverse direction.

The eight barges could not have ventured far from shore without becoming separated and hopelessly lost at sea. Being barely buoyant, they would not have been readily visible at a distance. There is no mention of their being tied together with ropes. Assuming they followed the coastline from the mouth of the Tigris River through the Persian Gulf and the Arabian Sea and the Bay of Bengal, they would have had to drift about five thousand miles to reach the upper end of the Malay Peninsula. This is a challenging venture for good sailors with knowledge of the route, the weather, the hazards, repairs, survival skills, etc. on seaworthy boats even today. For a

bunch of amateurs with no knowledge of what lay ahead and with no means for propulsion or steering and being enclosed with inconsiderate livestock and sensitive passengers aboard, it would have been a horrendous venture. The alternative trip required by American Hypotheses is much worse; not only does it require a torturous trek of several thousand miles across Asia but a much longer sea voyage. The shorter trip is more likely to succeed. I've had experience bobbing along all day in a hot and stuffy station wagon with a sensitive wife and kids and pets aboard.

Being barely buoyant and without means for propulsion, is there any reasonable way in which floating barges could have drifted across an ocean? Intriguingly, off the southern coast of Asia there are ocean currents which appear to be well-enough synchronized to make the proposed voyage of the Jaredites to the Malay Peninsula feasible.

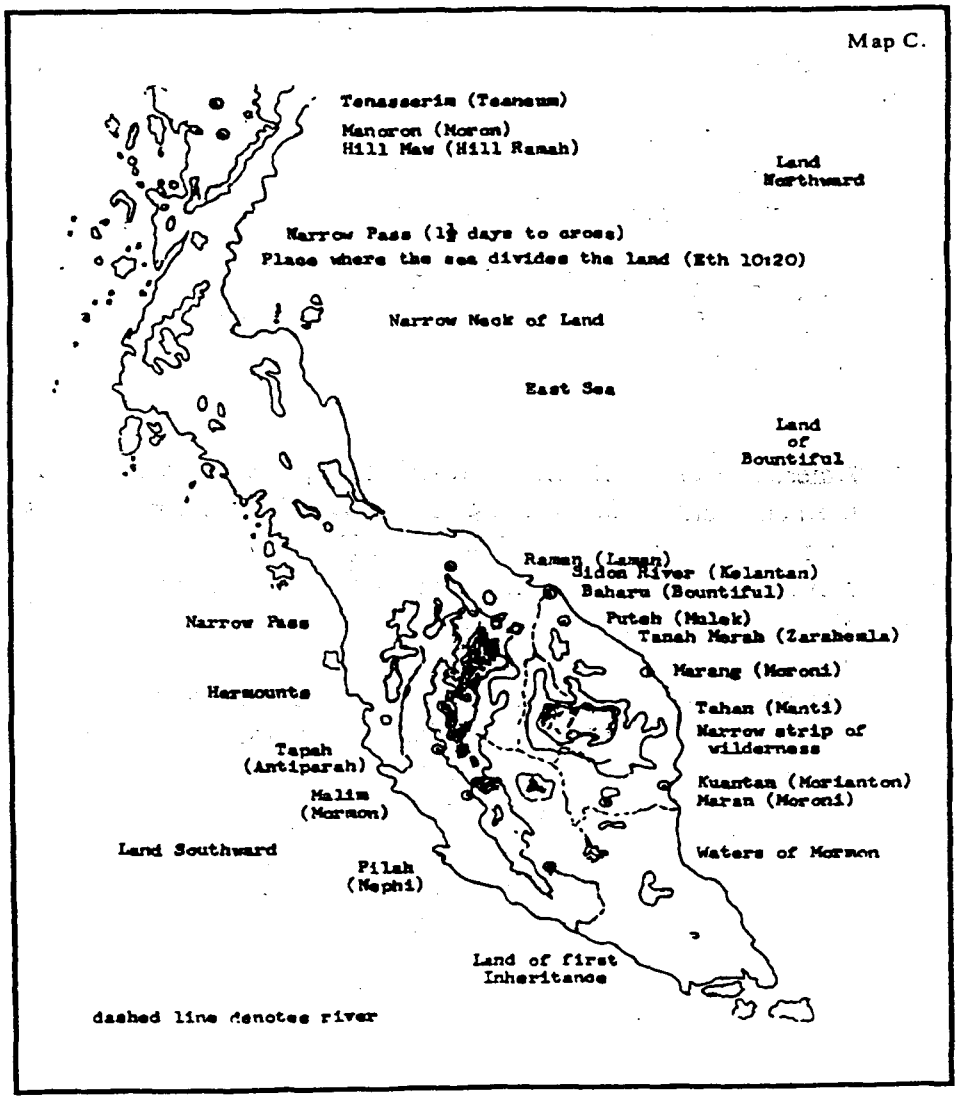
From May to October the wind blows across the Indian Ocean from the southwest toward the low pressure area over Asia [13, Vol 20, p. 180]. The 'gyre' [circular surface current] then flows in clockwise direction around the Indian Ocean [Map B]. A coupled gyre flows around the Bay of Bengal in a counter-clockwise direction. From November to April, the prevailing wind over the Indian Ocean is from the northeast and each gyre reverses its direction. The 'fit' with the Malay Hypothesis is very reassuring. For about six months, the Jaredites apparently drifted in the clockwise current in the Indian Ocean until they reached the southern tip of India. Then for about five months they drifted in the clockwise current in the Bay of Bengal until they reached the northern end of the Malay Peninsula. The two gyres apparently operated like clockwork! I have yet to find a fortuitous combination of prevailing winds or ocean currents that would have carried drifting barges all the way from the Persian Gulf to America. Computer programs are now available to determine the unlikelihood of such a float trip.

Ocean currents usually have speeds of a fraction of a mile per hour [12, Vol.20, p. 615]. Those that are wind-driven, including those in the Indian Ocean and Bay of Bengal, usually flow with a speed of about two per cent of that of the wind. A "furious wind" blew upon the face of the waters when the Jaredites ventured forth [Eth 6:5]. Let's be generous and suppose that the wind even helped them drift out of the Persian Gulf. Suppose it averaged fifty miles per hour during the entire voyage. Then the surface water and the barges would have drifted along at a breath-taking rate of about one mile per hour. They had no sails and were submerged much of the time [Eth 6:5-6]. If they averaged 15 miles per day, going ashore at night to keep from getting separated and lost [and to replenish supplies], it would have taken them about 333 days to go the requisite 5,000 miles. The trip actually took 344 days according to the BM account [Eth 6:11]. An agreement this good is preferentially supportive of the Malay Hypothesis.

Can the slow rate of drifting proposed for the barges be substantiated? Heyerdahl [16] reported that the average distance traversed by their raft, Kon-Tiki, with benefit of sails, was 42 miles per 24 hour day in the Humboldt Current. Without sails, maybe they would have gone 24 miles per day [one mile per hour]. By going ashore at night to avoid being separated and lost, the Jaredites were down to 16 miles per day. It is almost certain that they would have had to go ashore many times for water, feed, and supplies. A small barge [Eth 2:16] will not hold much hay. The account, in fact, at least implies that, at times, they were not "upon the waters" [Eth 6:8]. The statement fits better along the coastline of southern Asia than somewhere in the vastness of the Pacific Ocean. These are admittedly rough estimates but they help to make the 15 mile per day estimate seem reasonable.

After nearly a year at sea, the Jaredites arrived at their land of promise. In the Malay

Hypothesis, they are thought to have landed in what is now southern Burma [Map C]. With favorable terrain and luxuriant vegetation and favorable climate and an abundance of game animals, it would have looked like a land of promise to exhausted voyagers from the desolate Middle East. Much of the west coast of the Americas is dry and desolate and would have looked less than promising. They went ashore and "did shed tears of joy" [Eth 6:12] at having completed their arduous journey. Not only was it a land of promise but it was an ideal dispersal site from which some intrepid souls could easily go forth into uninhabited lands touched by the Pacific Ocean as had been earlier commanded by the Lord [Eth 2:5].



The Jaredites were in that 'quarter' of the earth in which there were uninhabited regions. The Malay Peninsula itself, however, was already populated. Mongoloid peoples, e.g., had migrated into Malaysia as early as 6,000 B.C. [31, p. 6; 33, p. 16]. There had been long contact

Chinese and Indians [ibid.]. In fact, Burma shares a border with both China and India. Oriental influences and tangible cultural products from these advanced cultures would certainly have been present [35]. The presence of an indigenous population with advanced skills supports the belief that the Jaredites had landed somewhere in the Old World and not in America.

More specific evidence in support of the Malay Hypothesis is organized below. In each example provided, the evidence is more supportive of the Malay Hypothesis than of alternative American Hypotheses.

The Jaredites took ore from a hill and did molten it to make swords of steel soon after their arrival [Eth 7:9]. In an uninhabited land swords would not have been a high-priority item. Mining and smelting of iron [steel] and sword-making were practiced in the Old World at the time. Archaeological evidence of any of these activities in the Americas at the time is not convincing [24, p. 283].

In Ether 9:17, we read that they had *all manner of:*

1. Fruit. This could be a problem for American Hypotheses, depending upon the site proposed. Much of the west coast of America is either too cold or too dry for fruit production. There is no mention of irrigation in the BM account so apparently they were in a region with adequate rainfall. The Malay Peninsula provides excellent conditions for production of fruits. By their fruits ye shall know them.
2. Grain. To farm boy, Joseph Smith, the term 'all manner of grain' would surely have meant wheat, rye, oats, barley, rice, millet, and sorghum. All of these grains are native to the Old World. Maize and the virtually unknown amaranth are the only crops that might have been called grains which were grown in parts of ancient America. Conversely, millet, wheat, barley, rice and other cereal grains have long been cultivated in Southeast Asia [31, p. 177]. Solheim reports an imprint of rice on pottery dating back to 3,500 B.C. He further states that man was cultivating plants in Southeast Asia as early as anywhere on earth [35, p. 330]. The account clearly favors the Malay Hypothesis.
3. Silks. About 2640 B.C. the wife of Huang-ti, a ruler in China, learned the intricate arts of rearing silkworms and of preparing and weaving silk. She taught others the skills involved [33, p. 40]. The Jaredites are thought to have been in an adjoining country [now Burma] and to have been there since about 3,000 B.C. The odds of their acquiring the skills from the Chinese are much higher than the odds of the skills having arisen independently in America. The arts and skills may have been taken to America much later by migrants from Southeast Asia [39, p. 88-89]. The account supports the Malay Hypothesis.
4. Fine linen. The flax plant, from which linen is obtained, is native to the Old World. There is no good evidence of its use by ancient Americans [24, p. 289]. Admittedly, ancient Americans may have used the term 'linen' to refer to cotton or other material [18, p. 315]. But the odds favor an Old World setting, particularly since 'fine linen' was specified. Traditional New England families like the Smiths knew precisely what 'fine linen tablecloth' meant.

In Ether 9:18, we read that the Jaredites had all manner of:

1. Cattle [beef?]. Beef cattle were native to the Old World. Solheim [34] reports

"portions of cattle" interred with some burials in pre-historic Southeast Asia. Zebu cattle are one possibility. There is no evidence of them having been in prehistoric America.

2. Oxen. Oxen are native to the Old World where they have been used for many centuries as draft animals. There is no evidence for their existence in prehistoric America.
3. Cows [milk?]. See comments about beef cattle. American Indians are said to have a thought-provoking aversion to milk and milk products as do Orientals [33, p. 99]. Yet in Exodus 3:8, for example, reference is poetically made to a land blessed with milk and honey. Could BM peoples have been exposed to Oriental influences long enough while living on the Malay Peninsula to have developed a similar aversion?
4. Sheep. Domesticated sheep were common in the Old World in ancient times. Many Biblical references, for example, are made to 'the Good Shepherd' and to His 'sheep'. Only wild mountain sheep existed in ancient America to the best of our knowledge.
5. Swine. Domesticated swine were native to the Old World, e.g. in Biblical times [Luke 15:15]. Peccaries are the nearest relative known to have existed in ancient America. Peccaries are very snooty and are not amenable even to polite invitations to domestication.
6. Goats. See comments about sheep. Both wild sheep and goats are indigenous in America but there is no evidence of their domestication by ancient Americans. One doesn't really 'have' a wild goat until there are no ifs, ands or butts about it.

Bellwood states that pigs were an important domesticated animal in prehistoric Southeast Asia. Dogs, fowl, goats, cattle, and water buffalo (curelom or cumom?) were also domesticated (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 135) Excellent support for the Malay Hypothesis is thereby provided. Dogs were the only animals listed that were domesticated by prehistoric Americans; the evidence is accordingly very inconsistent with American Hypothesis.

Life in rural Thailand [adjacent to Burma] has probably not changed much for many centuries. Pendleton reports that the Thai work their fields with crude plow and harrow drawn by buffalo. They raised pigs, oxen, fowl and silkworms [31, p. 1-4].

In Ether 9:19, we read that the Jaredites had:

1. Horses. Although horses once lived in America, they had become extinct long before 3,000 B.C. according to archaeological evidence. They were plentiful on the Eurasian continent throughout BM times.
2. Asses [burros, donkeys]. See comments about horses. There were creatures in ancient America that were just as stubborn as donkeys but they only had two legs.
3. Cureloms and Cumoms. Like the known animals named in the verse, these unknown beasts were also 'useful unto man'. To the best of our knowledge, the llamas were the only beast of burden utilized by ancient Americans. However, they were used only in the Andes Mountains and not in the popular MesoAmerican sites. Excellent candidates in Southeast Asia are the commonly used water buffalo

and Zebu cattle.

4. Elephants. In its slow, plodding way, the elephant contributes a huge amount of weight to the Malay Hypothesis. Elephants were not in existence in America during BM times. They have been extensively used as work animals for many centuries in Asia and particularly in Southeast Asia. They are very useful for lifting heavy objects such as trunks.

Recommended reference: Dobby, E.H.G. [1969] Southeast Asia, Univ. of London Press.

In summary, internal evidence from the Jaredite records pertaining to plants and animals is highly supportive of the Malay Hypothesis and is almost devastating for the American Hypotheses.

Dr. Sidney Sperry at BYU has concluded that "the problem of demonstrating the use of domestic animals among ancient American peoples is the most difficult problem faced by Book of Mormon scholars at the present time" (22, p. 184).

Pendleton [31, p. 204] lists the following animals on Thai farms: water buffalo, cattle, horses, elephants, mules, asses, swine, sheep, goats, chickens, ducks, geese and pigeons. Note the excellent agreement between his list and the Jaredite account.

The Jaredites were "exceedingly industrious" and exceedingly prolific and exceedingly desirous of accumulating wealth [Eth 10:21-22]. They annihilated the game animals. They cut down the forests and otherwise mistreated the environment. They caused soil erosion. They were involved in mining, casting up mighty heaps of earth to get ore, smelting operations, 'working' of all manner of metals [including copper, iron and brass] [Eth 10:23]. Their promising land eventually became known as 'Desolation' as a result of their greedy and short-sighted behavior. No evidence of large mine excavations or associated heaps of earth have been found near ancient American sites. To the best of our knowledge, only small amounts of naturally occurring iron and copper [as in meteorites or rare native deposits] were available to ancient Americans and, particularly MesoAmericans [24, p. 283].

Bellwood [2] provides relevant evidence from the prehistory of the Indo-Malaysian Archipelago. Selected items from his index are listed in Table I. They are seen to be consistent with the belief that BM events occurred in Southeast Asia. The numbers indicate the number of times referenced.

Table I. Items from the prehistoric IndoMalaysian Archipelago

Adzes/Axes [stone] 15	Ainu 2	Arrowheads 4
Barkcloth production 10	Bells [bronze] 4	Blade Industries 7
Blowpipe 4	Bone Tools 17	Bovids [cattle] 17
Bow and Arrow 6	Bracelets 18	Breadfruit 6
Bronze and Copper 10	Canoes 7	Chickens 7
Coconuts 3	Cotton 2	Deer 15
Dogs 11	Drums [bronze] 3	Ear Rings and Plugs 5
Edge-ground stone tools 7	Gold 5	Grindstones 5
Elephants 12	Hoes 7	Iron 12
Iron working 134	Irrigation Terraces	Lead 12
Loom and weaving 8	Backstrap loom 3	Millet 8
Obsidian 4	Panther 1	Peacocks 2
Pigs 22	Projectile Points 19	Sanskrit
Shell Tools & Fishhooks 8	Sugarcane 5	Tapir 1
Taro 10	Tin 2	Trepanation 1
Water Buffalo 13	Yams 7	

Prehistoric Americans were living in a relatively unsophisticated stone-age culture [24]. The BM indicates that the Jaredites were living in a more technologically and agriculturally advanced culture in a metallic age. The evidence of Table I from prehistoric Southeast Asia is accordingly much more supportive of the Malay Hypothesis than of American Hypotheses.

Of special interest with regard to preferential authentication of the Malay Hypothesis are the elephants, pigs, cattle, dogs, chickens, water buffalo, several metals, several plants, drums, and irrigation terraces similar to those of Chile and Peru.

As indicated earlier, there had been contact between China and Southeast Asia in prehistoric times. Prehistorical evidence provided by Chang [7] from South China adds support to the Malay Hypothesis:

Table II. Items from prehistoric South China

Page	
411	bronze knives and arrowheads... remains of rice.
412	a bronze sword... horse and chariot fittings inscribed vessels... bronze artifacts. ... inscriptions on bronze weapons evidence of rice growing.
414	bronze metallurgy... evidence of bronze foundries. . bronze knives, arrowheads, axes, fishhooks
416	bronze metallurgy... copper ores.
420	a fortress with walled enclosures remains of stone plows which are similar to the iron plows of North China iron objects from two tombs.
421	defensive walls and a moat around the town of Yen... dugout canoes.
422	bronze and iron metallurgy iron, axes, hoe blades of iron.
427	more walled towns... coins, iron, axes, a bronze foundry.
429	a picture of a chariot being pulled by a horse... two horses with riders are following.
433	a copper mine with shafts and remains of bronze and iron tools... highly refined handicrafts including ceramics, bamboo crafts, leatherwork, silk and hemp weaving, stone and jade crafts, bamboo mats, silk paintings, spears, silk fabrics, a writing brush with its container, elongated slips of bamboo for writing.
434	bronze scales and weights... literary skills with writing still to be seen on bamboo tablets.
440	distinctive writing styles, silk fabrics, swords, different systems of currency, iron implements.
444	a picture of a ceremonial platform [similar to the stepped pyramids in Central America], square with steps leading up to each level on two sides.
450	bronze vessels, weapons, implements, horse and chariot fittings, iron tripod, white cement used in inlay designs, distinctive writing system.
456	a bronze coffin with decorative patterns of animals including horses, bronze implements [hoes, axes, spear points], models of cattle, horses, sheep, pigs, dogs, chickens.
457	table showing percentages of tin and lead in alloys.
458	bronze plows, spades, saw, axes, adzes, chisels, sickles, knives, decorative art showing cattle, sheep, dogs, horses, chickens, and pigs. Horses being used for riding and warfare ... wine ware... iron metallurgy... weaving.
459	a horizontal loom now widely seen in Southeast Asia... hemp.
462	bronze swords, spearheads, crossbows, arrowheads, iron swords with gold sheaths. . mounted horsemen engaged in warfare... horse and chariot... ornaments of gold, silver, jade, etc... a pillar with a snake coiling around it [in bronze]... a tiger at the top is surrounded by people killing human victims... some ritual participants wearing feathered plumes.

Of special interest with regard to preferential authentication of the Malay Hypothesis are the horses, chariots, sheep, metallurgy, silk, writing, walled towns, metallic tools and metallic weapons (discussed in text).

Chang adds, "It would be astonishing if it proved to be that China in all stages of its development did not participate in various larger spheres of interaction in the ancient world. Seas and oceans serve to conveniently outline the territorial limits of the land, but they also serve to facilitate, rather than hinder, communication in the directions of Southeast Asia and the Pacific."

Many items are listed in Tables I and II which are mentioned in the BM accounts. Plants include rice and millet [grains]. Animals include pigs, chickens [fowl], horses, elephants, cattle, sheep and dogs. The water buffalo is a likely candidate for either the curelom or cumom. Mines, metallurgy, and foundries are included. Metals include bronze, copper, iron, lead, and tin. Tin may have been the unknown 'ziff'.

There are metal knives, swords, axes, hoes, drums, weapons, implements, etc. An extremely important item is the horse-drawn chariot with wheels [to be discussed later]. The fact that ALL of these items existed anciently in Southeast Asia provides excellent support for the Malay Hypothesis. The fact that few or none of them existed anciently in MesoAmerica creates serious doubts about American Hypotheses.

Bayard [Bayard, D.T. 1979) The Chronology of Prehistoric Metallurgy in Northeast Thailand. Chapter Paper in Reference 34, p. 151 reports cultivation of legumes and other crops by 10,000 B.C.; rice by 3,500 B.C; bovines and possibly pigs at the same date; iron tools have been dated at about 1,340 B.C.; bronze may have been in use by about 3,000 B.C. in Thailand. Pendleton [31, p. 177] similarly reports that "numerous kinds of millet, wheat, barley and other cereals have long been cultivated in southern Asia." These findings provide excellent support for the Malay Hypothesis. The items and the chronology are inconsistent with developments in ancient America [to be discussed].

Solheim makes the important point that Southeast Asia was not simply the recipient of agricultural and technological advances made elsewhere [35, p. 330]. He states, "Men were cultivating plants there, making pottery and casting bronze implements as early as anywhere on earth ." Ancient molds and crucibles for handling molten metals and metal implements have been found. This and the lack of comparable evidence in ancient America provides strong preferential support for the Malay Hypothesis.

The indication in Ether 10:25 is that, with the prepared metals, the Jaredites made tools to till the earth, to plow, to sow, to reap, to hoe and to thresh. Ancient Americans apparently had tools made of wood, bone, rock, etc. but metal tools for widespread use have never been found in ancient American sites. Some of the intricate work with precious metals, gems, etc. suggests that a few skilled craftsmen had fashioned tools, possibly from meteoric iron. But even the more advanced Aztecs and Incans were still in the stone age when the Spaniards arrived [22, p. 196]. See Tables I and II for evidence that metal tools were used in prehistoric times in Southeast Asia. Bellwood states that the, "Metal Age may have begun in Thailand by or before 3,000 B.C." (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 180). Note that the Jaredites are postulated to have migrated to nearby southern Burma at about that time and soon became engaged in metallurgical processes. Bellwood reports widespread use of bronze and iron from about 1,500 B.C. in Southeast Asia.

Even if metal agricultural tools and equipment had existed in ancient America, they had

no draft animals to undertake plowing or tilling or reaping operations [24, p. 310]. They relied almost exclusively upon manual labor. Animal-facilitated agricultural activities fit far better in an ancient Oriental setting.

Matheny [24, p. 310] provides a relevant quote from Schele and Freidel: "all they [the Maya] accomplished was done by means of stone tools, utilizing human beings as their beasts of burden. No animals large enough to carry cargo lived in MesoAmerica before the coming of the Spanish." With the exception of llamas in the Andes, this statement is true elsewhere in America also.

An exchange of epistles takes place between two military adversaries, Shiz and Coriantumr, in the land northward [Eth 15:4-5]. The apparent ease with which the messages were written and exchanged suggests the existence of a convenient writing material and writing tools. Depending upon where the land northward is postulated to have been, this could be a problem for American Hypotheses. Indians and Eskimos of North America, e.g., had no convenient writing materials [14]. Even sacred rites and medical concoctions and cures were passed on verbally from one generation to the next. The matter is made worse by the fact that virtually no identifiable Middle East writing has ever been found in ancient American ruins. Conversely, Orientals of the time had writing materials and tools [Reference 7 and Table II].

The Jaredites 'cast up mighty heaps of earth to get ore' to make gold, silver, iron, copper and brass [Eth 10:23]. They made 'all manner of weapons of war' of impressive workmanship [Eth 10:27], including shields and breastplates and headplates [Eth 15:15]. Swords of steel are specifically mentioned in Ether 7:9 . However, there is little or no archaeological evidence from ancient America to indicate more than a very limited use of metals for any purpose, including warfare [24, p. 287]. Supporting evidence for the use of metals for many purposes, including warfare, can be found in Tables I and II from archaeological findings in the Orient. Martin states: Analyses prove conclusively that the copper in all specimens examined (ancient America) is native copper such as is obtainable without smelting at certain places in North America today. The aboriginal inhabitants were ignorant of the process of recovering copper from copper ores or of tempering or hardening by alloying copper with other metals (Martin, P.S. et al (1947) Indians Before Columbus. University of Chicago Press. p. 42). The Malay Hypothesis is thereby preferentially supported.

According to the BM, the lands of promise were unpopulated at the time of arrival of the Jaredites [about 3,000 B.C.] [Eth 2:5]. The Jaredites were annihilated about 200 B.C. [Omni 1:24]. The BM similarly indicates that the Nephite land of promise was unpopulated at the time of arrival of the Lehites about 600 B.C. [2 Ne 1:5-9]. Unless advocates of American Hypotheses choose to ignore the BM, therefore, they are committed to believing that the lands of promise contained no peoples other than the BM peoples [unless they arrived after 600 B.C.]. By contrast, in the Malay Hypothesis, the BM peoples went to a well-populated Malay Peninsula. The unpopulated lands referred to in the BM were many of the islands of the Pacific. As will be shown, American Hypotheses accordingly have very difficult population problems whereas the problems are easily resolved in the Malay Hypothesis.

One population problem involves explaining how millions of people could have been slain in the Jaredite battles of annihilation [Eth 15:2]. Demographers assure us that, under prevailing hazards and the medically primitive conditions and with the incessant warfare of the BM times, it would have been essentially impossible for the small number of Jaredites to have their population

increase into the millions in the time span indicated in the BM [21, p. 259] American Hypotheses have no reasonable way to resolve the problem. The Malay Hypothesis offers the following simple resolution:

The proposed Jaredite land was on the north end of the Malay Peninsula and extended some unknown distance into the mainland of the Orient [Map C]. As population increased in the land northward, iniquity became more rampant among all peoples [Jaredites and others]. Over-population is a principal, though of course not the only, factor causing stress, greed, anxieties, misbehavior, insecurity, lawlessness and violence. Fighting and warfare intensified among all people. "Yea, a cry went forth throughout the land" and "the people [i.e. ALL people] began to flock together in armies throughout all the face of the land" [Eth 14:18-19]. "And they were divided; and a part of them fled to the army of Shiz and a part of them fled to the army of Coriantumr" [Eth 18:20]. It had become a battle of annihilation and many non-Jaredites had become involved out of desperation and fear and in hopes of saving lives of loved ones.

The competing armies became actively involved in recruitment. Coriantumr dwelt with his army in the wilderness for two years, "in which he did receive great strength to his army [Eth 14:7]. Gilead, his opponent, also "received great strength to his army, because of secret combinations [Eth 14:8]. Morianton "gathered together an army of outcasts" and "did gain power over all the land" [Eth 10:9]. The millions who were slain accordingly included both Jaredites and non-Jaredites [Eth 15:2].

Nibley [28, p. 190] intriguingly points out many similarities between Jaredite accounts and an Oriental setting including: Kings with great wealth and splendor. Influential men with wicked behavior. Much intrigue and violence. Hiring mercenaries with lavish gifts and bribes. Assassinations. Maintaining allegiance by means of swearing terrible oaths [Eth 8:13-15]. Conspiracies. Suspicion and intrigue. Secrecy and spying. Despotism. Keeping Kings and relatives in prison. Levying burdensome taxes and tribute [Eth 10:5]. Rebellions. The Salome Episode [Eth 8:9-10]. Violence in seeking a throne. The 'peculiar warfare of the Jaredites', says Nibley [p. 224] 'is Asia all over again '. With regard to the passion for buildings and the wives and concubines, Nibley [p. 206] states, 'I want to call attention to ... the exact resemblance of the Jaredite practice to that in the *old world*' [emphasis added].

According to the Malay Hypothesis there is an excellent reason for the many similarities noted by Nibley, viz., THE JAREDITES WERE IN THE OLD WORLD WHEN THEY OCCURRED! If the Jaredites had gone directly to America from Mesopotamia and had lived in America for several thousand years [as in American Hypotheses] far fewer similarities, if any, would be expected. Thus, Nibley's well-researched treatise provides excellent support for the authenticity of the BM and, unintentionally, for the authenticity of the Malay Hypothesis! MesoAmerican Hypotheses have no reasonable explanation for the similarities.

According to the Malay Hypothesis, the Jaredites settled on the western shore of the upper part of the Malay Peninsula [Map C]. There was no North or South Sea. Burma lay to the north. The peninsula lay to the south. In agreement with this geographical reality, no reference is made to a North or South Sea in the Jaredite accounts. The West Sea was nearby and was so familiar that it was sometimes called THE SEA [e.g. Eth 10:20]. MesoAmerica unfortunately has only North and South Seas.

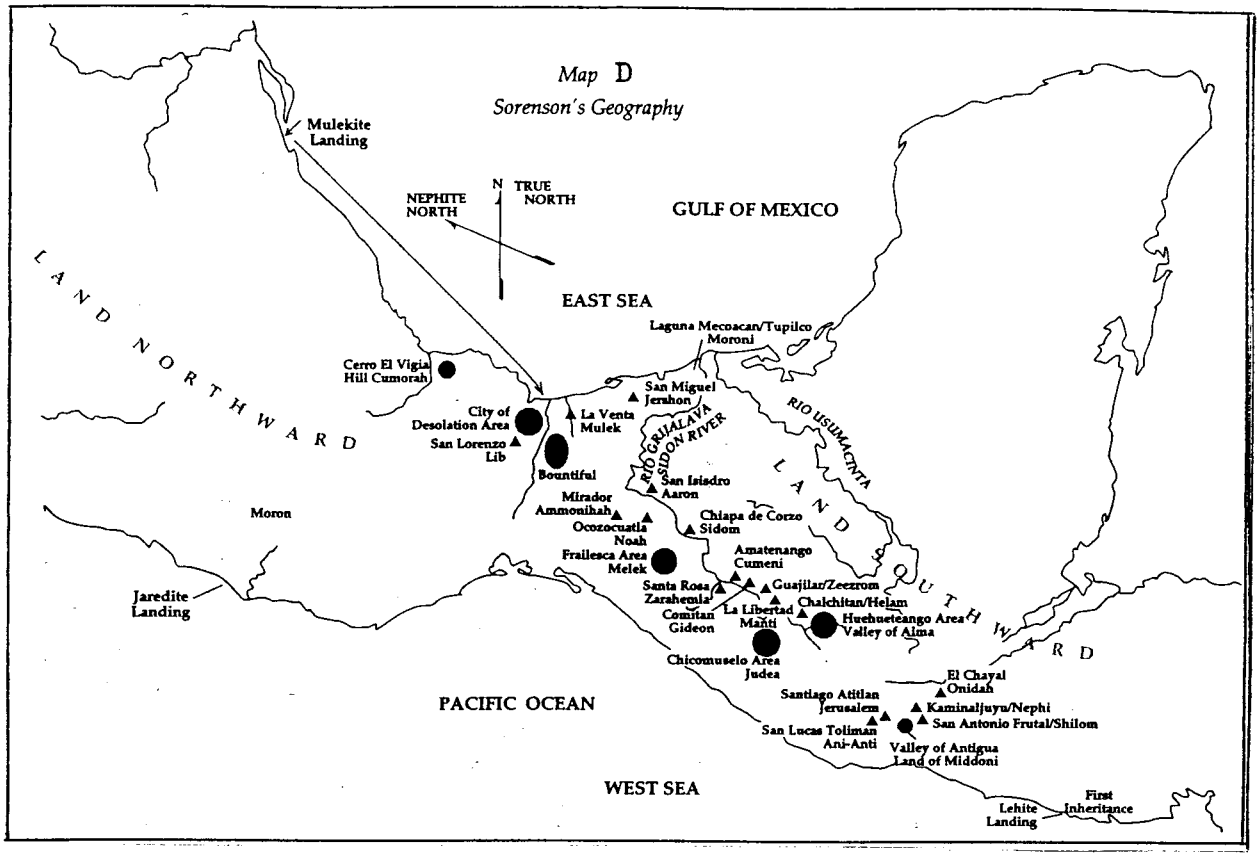
Omer travelled many days [not weeks or months] to an East Sea [Eth 9:3]. Travelling with family and belongings, he probably went about 10 miles per day. There is a range of hills

running north-south through the peninsula. Interestingly, they passed by a prominent hill while en route and it was so close to their origin that they knew its name [Shim]. The account fits better on the narrow Malay Peninsula than on a large land mass such as MesoAmerica or larger area. MesoAmerican Hypotheses are also confounded by having no West or East Seas [Map D and Map E].

Get your donkey out here. We've got work to do.

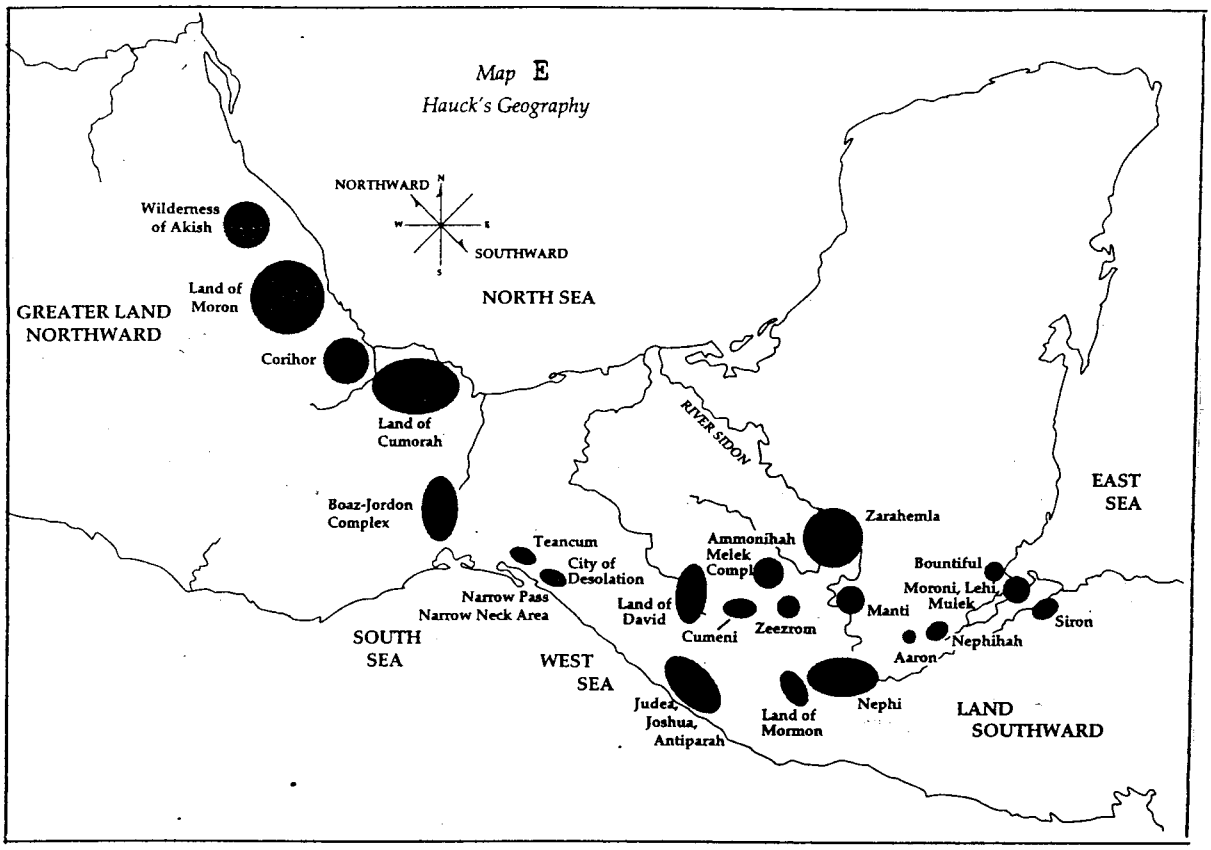
Evidence of the animals (ass, bull, calf, cattle, cow, goat, horse, ox, sheep, sow (swine) and elephant in domesticated form) has not been found in America during Book of Mormon times according to Ferguson (23, p. 182). Nor have reasonable beasts of burden which would qualify as cureloms and cumoms. Dr. Sidney B. Sperry at B.Y.U. admits that this is a very difficult problem for American Hypotheses (ibid., p. 184).

We must be willing to accept existing maps at face value. To put water where none exists today, to create a make-believe narrow neck of land, or to alter the directions of the map confuses the issue and does nothing to solve the problem. (Allen, J.L. 1989) Exploring the Lands of the Book of Mormon. S.A. Publ., Orem, Ut. p. 10).



Serious Geography problems include:

1. *The land should be on a peninsula. It is not.*
2. *The proposed land extends east-west instead of North-South.*
3. *There is no genuine narrow neck of land. It is neither narrow or elongated. There is no inlet of the sea near Desolation.*
4. *At its narrowest point, the land should be 1-1/2 days travel time across. Tehuantepec is far too wide.*
5. *The East and West Seas were the main seas in the Book of Mormon. In this model there is no East Sea and virtually no West Sea.*
6. *The model provides no reasonable candidate for a 'narrow strip of wilderness' extending from sea to sea.*
7. *Desolation is located near the wrong sea.*
8. *In order to place Moroni near a sea, it is located totally out of place relative to other proposed sites.*
9. *The land of Bountiful occupied the narrow neck of land and extended from sea to sea. In the proposed model, Bountiful extends to neither sea.*
10. *Impressive ruins have been found beyond the proposed lands in Mexico, the Yucatan Peninsula, and Central America. The model provides no means for accommodating these ruins.*
11. *The Book of Mormon reports a range of mountains near an East Sea, in the Land Southward. The model provides no mountains there at all.*
12. *Hagoth sailed in the West Sea between the lands Southward and Desolation. By locating Desolation near the East Sea (actually North), this is impossible in the proposed model.*
13. *The most heavily populated 'capital parts of the land' were located near the mouth of the Sidon River. The proposed model provides only one small city in that location.*



Serious Geography problems include:

1. *The land should be on a peninsula. It is not.*
2. *The proposed land extends east-west instead of north-south.*
3. *There is no genuine narrow neck of land. The proposed isthmus is neither narrow nor elongated.*
4. *At its narrowest point the land should be 1½ days travel time across. The Isthmus of Tehuantepec is far too wide.*
5. *Desolation was in the Land Northward. In this model, it is in the Land Southward.*
6. *Bountiful occupied the narrow neck of land. In this model, is nowhere near the narrow neck of land. And it is far too small.*
7. *Bountiful extended from the West to the East Sea. In this model Bountiful does not extend to the West Sea. By occupying Bountiful, the Nephites could not keep Lamanites from invading the Land Northward.*
8. *Impressive ruins have been found beyond the proposed lands in Mexico, the Yucatan Peninsula, and Central America. The model provides no means for accommodating these ruins.*
9. *The most heavily populated 'capital parts of the land' were located near the mouth of the Sidon River. The proposed model provides no population there whatsoever.*
10. *Millions of Jaredites lived in lands adjacent to the West Sea in the Land Northward. The proposed model provides no cities there at all.*
11. *There were mountains across the Sidon River from Zarahemla. In this location, the model provides the lowlands of the Yucatan Peninsula.*
12. *Moron is located near the wrong sea.*

In keeping with Middle East tradition there was a city of Nephi in a land of Nephi and a Zarahemla in a land of Zarahemla. The Jaredites apparently followed the same practice. A Jaredite king dwelt in an important land called Moron in the land northward [Eth 7:61]. Amazingly, modern maps show a city of Manoron precisely where it is postulated to be in the Malay Hypothesis! And there is a surrounding region called Manoron in southern Burma not far north of the narrow neck of land! [Map F]. The same tradition, the near-perfect location and the virtually identical name all help in validating Manoron as an authentic BM city! If Joseph Smith were concocting the account, surely he would not concoct the name 'Moron'! Larson [22, p. 264] expresses his excitement over getting "our very first Book of Mormon place identified". He exclaims, "What a starting point that would be!" The Malay Hypothesis has this highly qualified candidate. To the best of my knowledge there is no city in MesoAmerica with a name which is even remotely close to a BM name.

With Moron [Manoron] located, other key features of the Land Northward neatly fall into place, like a jigsaw puzzle. This contributes very significantly in authenticating the Malay Hypothesis. There is a West Sea nearby and an East Sea on the other side of a narrow peninsula. It has an appropriate terrain. The Mergui Archipelago nearby with its abundance of islands and waterways and several large rivers provide an appropriate 'land of many waters' [Hela 3:4; Morm 6:4] [Map F].

The land appropriately extends in a north-south direction [not east-west as in MesoAmerica]. In close proximity to Manoron is the Land of Desolation which was over-populated and abused by the Jaredites. The land has a genuine narrow neck of land which is a believable 30 miles across at its narrowest point [Map F]. There is an inlet of the west sea at precisely the right location. East of Manoron is a range of hills running north-south and a large East Sea [Ripliancum] nearby. If Ripliancum actually is 'large or to exceed all' [Eth 15:3] then it is part of the Pacific Ocean; this interpretation fits on the Malay Peninsula but not anywhere in America. The land east of the range of hills [now Thailand] is lower and flatter than that west of the hills; hence it is less subject to erosion and being made 'desolate'. Every piece of the BM puzzle appears to fit extremely well on the northern end of the Malay Peninsula.

In a science, if a hypothesis is to be accepted as being valid by skeptics it must prove to be of value in making predictions. Consider how well the Malay Peninsula accommodates the following BM account:

When the battles of annihilation of the Jaredites approached the point of insanity, the Prophet Ether fled for his life from the King's headquarters in Moron [Manoron] [36, p. 15]. So there was frightful fighting in the land of Moron [Manoron]. Ether hid in the 'cavity of a rock' [cave?] [Eth 13:13-14]. From his vantage point he viewed the fighting. On the Malay Peninsula there are hills located appropriately near Moron. After many were killed, the armies fled eastward even to the borders by the seashore [Eth 14:26]. With one army in pursuit of another, it is likely that they made use of the Maw-Daung Pass in the range of hills east of Moron. In fact, the Hill Comnor was mentioned [Eth 14:28] so they were probably not far from Moron. After more fighting by the East Sea [Eth 15:8] the armies fled southward [Eth 15:11]. The army of Coriantumr camped by the Hill Ramah [apparently that night]. This was the hill where Mormon later hid the sacred records [Eth 15:11]. On a modern detailed map of the area there is a hill called Maw Taung [Map F]. With an elevation of 4,081 feet, it is a dominant feature of the landscape. Hence in the usual BM tradition, it was important enough to be given a name. As indicated on

some maps, 'Taung' simply means hill or mountain. So here we have a 'Hill Maw' in precisely the right location to match a crucial BM site! It takes no gigantic leap of faith to spring from the Hill Maw to the Hill Ramah, especially in view of the oriental difficulty in sounding an 'R'! The Malay Peninsula provides an amazingly suitable setting for predicting where to find the extremely important Hill Ramah!

One couldn't hope for more convincing evidence in support of the Malay Hypothesis. The geography, the topography, the directions, the distances, the accounts and even the names are so amazingly consistent with the Malay Hypothesis as to seem incredible. Having the BM accounts fit so well on the Malay Peninsula even though Joseph Smith apparently thought they occurred somewhere in America provides excellent assurance that Joseph Smith was not concocting fairy tales as he dictated the accounts. The accounts are apparently genuine!

Nibley [28, p. 266] states: If the historical part of the Book of Ether were to be put forth to the world as the translation of some text found in the Cave of the Thousand Buddhas [i.e. in the Orient] the experts on early Asia would find nothing in it, barring the strange proper names, to make them doubt that it reflected a genuine ancient culture [i.e. a genuine ancient Oriental culture]. No further credentials would be necessary to establish the authenticity of the book which repeatedly claims to be reporting the ways of very early Asiatics. Nibley clearly recognized the Oriental nature of the accounts. But the reason why they reflect a genuine ancient Oriental culture [according to the Malay Hypothesis] is because THEY OCCURRED IN THE ORIENT!

Smith and Watson [34, p. 9] provide some consistent chronological evidence. "There is evidence of settled life at a number of lowland sites well before 1,000 B.C." [In Thailand]. Settled life continued at these sites after 1,000 B.C. However, "All of them appear to have been abandoned by the early part of the first millennium, A.D." Realizing that these are estimates, the location and the dates match the Jaredite accounts quite well. The Jaredites arrived on the west coast of southern Burma about 3,000 B.C. According to the BM they almost immediately initiated 'settled life'. With their very limited numbers it would have taken time to spread into lowland Thailand and it could have been 'well before 1,000 B.C.'. According to the BM they were annihilated about 200 B.C. when, according to Omni, the lone survivor made contact with the Mulekites. So it is very intriguing that entire villages would have been abandoned at about the time the Jaredites were annihilating entire populations. One more piece of the puzzle seems to fit very nicely.

In several epic Biblical narratives, the wicked are destroyed and the righteous are either blessed or allowed to escape. Classic examples include accounts of Sodom and Gomorrah and of the flood at the time of Noah. The narratives have conveyed several faith promoting messages through the ages. God is thereby depicted as one who does not condone wickedness but who is kind and considerate and loving toward the righteous. Wayward man is reminded that some repenting might be in order lest he experience fire and brimstone from the heavens or experience some other disaster. The related pounding of pulpits has undoubtedly served in keeping many folks on the straight and narrow path.

By comparison, in the traditional reading of Ether, the messages leave something to be desired. Men, women, and children were indiscriminately slaughtered, including totally innocent babies. The involvement [or lack of involvement] of God can hardly be doubted since He had warned of the impending disaster through His Prophets [Eth 13:20-21]. One might therefore conclude that God is not always fair and considerate and loving but may, at times, become

outraged and vindictive. Also some might be tempted to say, "What is the use of trying to behave properly? In the last days of the Jaredites, the righteous and the unrighteous were swept along indiscriminately in the slaughter regardless of how they thought or behaved."

Modification of the Jaredite account in accord with the Malay Hypothesis makes some marked improvements . From the beginning, the Malay Peninsula was to serve as a dispersal site from which the Jaredites were to migrate elsewhere. They are thought to have migrated for several reasons:

1. Because the Lord had directed them to scatter upon all the face of the earth [Eth 1:33]. The more dedicated and righteous would have been more inclined to comply with His directive.
2. To search for other lands of promise. They had abused their land in southern Burma so much it was 'desolate'.
3. To escape the frightful warfare. For illustration, in Ether 14:27 we read, "So terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them all them that would not join them." By land and by sea, one can easily visualize a mad scramble to escape the madness.

As viewed in the light of the Malay Hypothesis, we have another epic narrative with all of the good features of the epic Biblical narratives. I like a happy ending with the good guys riding off into the sunset with the devoted ladies of their dreams. It enhances my appreciation for those dedicated souls who are diligently striving for improvement in the human condition. More importantly, it increases my faith in a kind and merciful and loving God.

Copper mining and production.

The Jaredites dug copper ore and other ores from the earth and prepared copper metal (Eth 10:23). Of great interest is the finding of a copper mining site at Phu Lon (Thailand) which dates to the first or second millennium B.C. (Southeast Asia: A Past Regained. Time-Life Books. Alexandria, Va., p. 26). Miners there had dug a green carbonate ore (Malachite). They had crushed the rock and used charcoal to smelt copper. Mold fragments and more than 70 small ceramic crucible fragments showed that casting had also been done there. A 75 foot high pinnacle with abundant evidence of malachite in the rock is still standing at the site. A color photo is provided in the text. The site clearly provides excellent support for the Malay Hypothesis.

A challenging test of validity of the rival hypotheses could be undertaken by having eight rafting groups attempt to make the same proposed voyages to the Malay Peninsula and to MesoAmerica from southern Arabia.

Section 2. The Mulekites

"So far, no evidence has come to hand that would identify a single New World language with an Old World stock." Clark Wissler

The sketchy Mulekite narrative is of relevance in several important ways to our quest for the elusive BM lands of promise.

A small migrating group, including Mulek, left Jerusalem about 600 B.C. [Omni 1:15]. Mulek was the son of Zedekiah, who was the last Jewish King of Judah. A thorough familiarity with Hebrew as a spoken and written language accordingly seems certain. The Mulekites and the Lehites [separate groups] left Jerusalem owing to warfare and the impending destruction of Jerusalem [Ne 1:4]. Their apparent familiarity with prophecies and with Prophets maketh me want to believe that they were righteous peoples being blessed by the Lord by being led away from disaster. When I suggest elsewhere in this document that some of the BM peoples may have left the Malay Peninsula owing to contention and warfare and their impending annihilation, the thought may be more palatable with the Mulekite and Lehite narratives as precedents.

They journeyed through the wilderness as did the Lehites [Section 3] and similarly crossed the 'great' waters [Omni 1:16]. Skeptics who prefer postulating that they crossed either the Atlantic or Pacific Oceans should rest assured that the Indian Ocean and Bay of Bengal would have seemed like 'great' waters to inhabitants of an arid land with little or no sea-going experience.

The 'place of their first landing' in the land of promise was Desolation [Alma 22:30]. This was the land which had been thoroughly abused earlier by the Jaredites. Locating Desolation is a crucial matter in our quest. As I interpret the BM, Desolation was located adjacent to the West Sea in the land northward. Hagoth accordingly built a ship 'on the borders of the land Bountiful, by the land Desolation, and launched it forth INTO THE WEST SEA, by the narrow neck which led into the land northward' [Alma 63:5] [Map F] [emphasis added]. Sorenson conversely postulates that Desolation was located near the East Sea, for comparison [Map D]. The BM account is readily reconciled with the Malay setting.

The western coast of the Americas extends roughly 15,000 miles from Alaska to the southern tip of South America. It would have been incredible to have the Jaredites and Mulekites start their sea voyages at different sites in the Middle East and land at the same location in America. It is far more credible that they could have been brought to the same site on the Malay Peninsula on a much shorter coastline after a much shorter voyage and with benefit of two gyres directing them to the location. A funneling effect is in operation extending toward the Malay Peninsula. Singapore is still a major port owing partly to this effect.

The Mulekites chose not to settle in the land of Desolation. Alma states that it had been peopled and 'destroyed' [game animals killed, deforested, mined, eroded, etc.] [Alma 22:30]. They chose to go 'up' into the wilderness lying south of Desolation which was called Bountiful. In every respect the Malay Peninsula appears to match the account. The peninsula does extend north-south. MesoAmerica extends east-west. Bountiful being more mountainous, they went 'up'. Being covered with forests filled with wild game animals, it was 'Bountiful'. Being faced with

Jaredites and 'desolation' on the north and seas on a narrow peninsula to the west and east, the only sensible choice was to go southward. It is more difficult to find a suitable fit in Central America or elsewhere in America.

Also much of the land along the western shores of America was too dry to have forests or plentiful game animals.

An appealing feature of the Malay Peninsula is that, it provides some distinct and sensible natural boundaries in which to fit the respective lands of promise. The Jaredite land, e.g., bordered on the west sea [Bay of Bengal] and the east sea [Gulf of Siam] and the narrow neck of land [Map F]. The selection of reasonably sized lands somewhere on the large American continents is far more capricious and arbitrary.

The land southward had been preserved as "a wilderness, to get game" [Eth 10:21]. If they had landed almost anywhere on the American coast, then wilderness would have extended in three directions. The comments fit on the Malay Peninsula. The narrow neck of land did extend southward. It was a forested wilderness of high rainfall. It was filled with game animals. It was bounded on the east and west by the sea. Natural boundaries in the land southward will be discussed later. The Malay Hypothesis makes the accounts seem more genuine than do hypotheses which place the BM lands arbitrarily in a large land mass by drawing a circle or an oval [Map D and E].

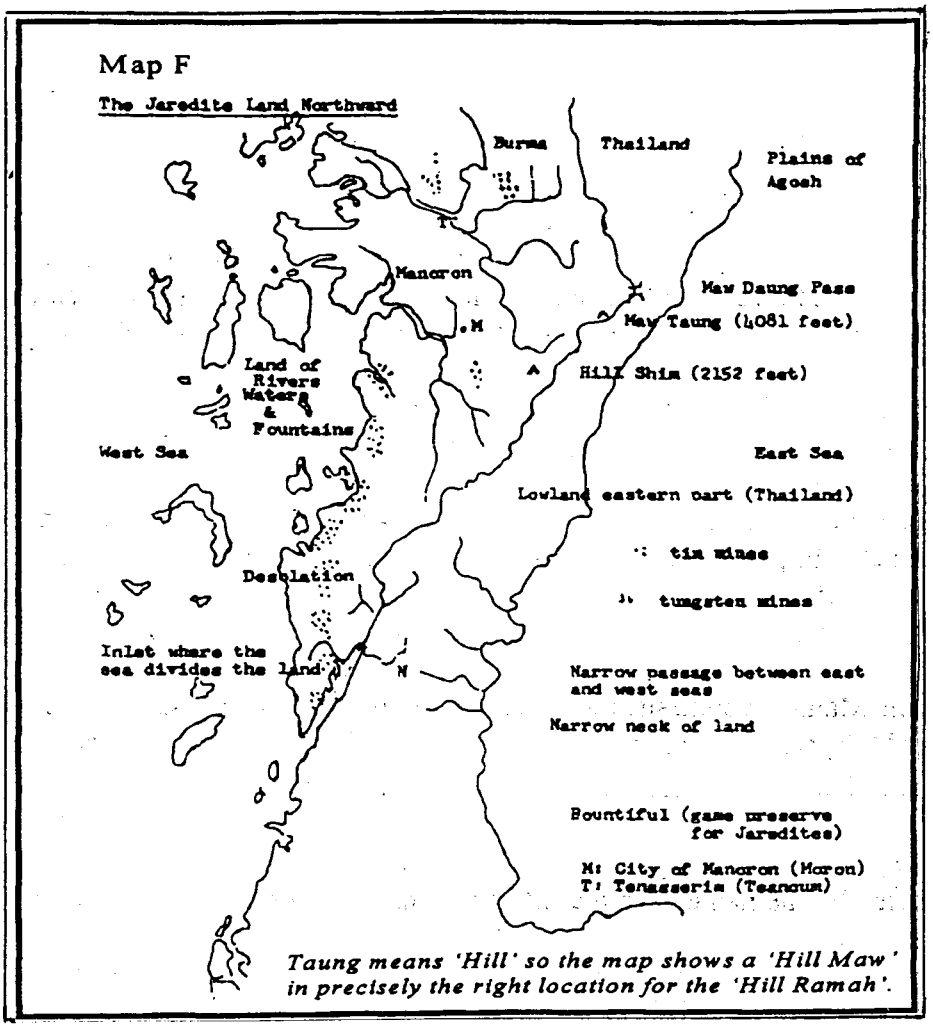
The Mulekites landed on the west coast of the Land Northward. They walked as families with their belongings to the Land Southward. This fact casts doubt upon those American Hypotheses which postulate that the BM lands comprised extensive areas of the continents. The pioneering feat is far more likely to have succeeded in a more limited area such as the Malay Peninsula.

In the Malay Hypothesis, the Mulekites are thought to have settled in a secluded valley in present day Malaysia. They called their new land 'Zarahemla' and built a city with the same name. A well located and otherwise qualified city is the present 'Tanah Merah' [Map C]. With a mouthful of bamboo shoots, 'Tanah Merah' even sounds like 'Zarahemla'. In good accord with comments by Hunter and Ferguson [18, p. 151] plant life there is 'abounding', 'overflowing', etc. as is indicated by the name. Animal life could have been even more 'abounding', especially if suddenly startled.

About 200 B.C. Coriantumr walked south after the Jaredite battles of annihilation. He found Zarahemla [Omni 1:21]. He had been severely wounded several times [Eth 13:31, 14:30, 15:32] and died within a year; so he was apparently old and/or decrepit. If Desolation and Bountiful had been large areas with no topographic features leading to Zarahemla, the odds of his going the distance and of finding the city are very slim. On a narrow peninsula and then a river [Sidon] which led him directly to the city the odds are much higher. This is not a decisive argument but it adds to the credibility of the Malay Hypothesis.

The Nephites and Mulekites lived for many years in the Land Southward within approximately 220 miles of one another [36, p. 10], yet without knowing of the other's existence. In view of the high and densely forested mountains between the two lands on the Malay Peninsula [Map C] this is a reasonable possibility. There are some peaks of over 7,000 feet elevation. Their numbers were probably still quite low and the forests were undoubtedly inhabited by native hunters with frightful intent.

Finally, about 200 B.C., Mosiah and other Nephites were led by God through the wilderness to Zarahemla [Omni 1: 13]. The wording is noteworthy. "They came DOWN [out of the mountains?] into the land" of Zarahemla. In this and in other respects the topography of the Malay Peninsula matches the internal BM accounts.



At its narrowest point, the narrow neck is thirty miles across. This provides excellent agreement with the Book of Mormon account which indicates that it took a day and a half for a Nephite to walk across it.

Alma also appropriately describes the Land Northward as being "covered with large bodies of water" (Alma 50:29). Nephites going there "came to large bodies of water and many rivers (Hela 3:4). Mormon 6:4 similarly describes it as a "land of many waters, rivers, and fountains". Sorenson's proposed Land Northward does not match the description.

The description in Mosiah 8:8 is even more preferentially supportive of the Malay Hypothesis. The Land Northward is described as a "land among many waters". The Malay Peninsula provides a far better match to this description than does MesoAmerica.

As noted by Clark [9, p. 68], Zarahemla was located in a large river valley. The peninsula provides an appropriate valley between mountains to the west and east [Map C]. The Sidon River arises in the highlands to the south. On the Malay Peninsula, the Kelantan River is a well qualified candidate. It arises in the Cameron Highlands.

Of great interest is the fact that the Cameron Highlands form a continental [peninsular?] divide running east-west across the peninsula. From the divide, the Kelantan River runs north. The Pahang River, initially, runs south. So the Cameron Highlands are a genuine narrow strip of wilderness running east-west across the Land Southward! [See Clark, p. 24 and Alma 16:3-7; 22:27]. This is a significant feature.

The BM city of Manti was located in the highlands between two branches of the Sidon River [Alma 43:22] [9:42] [Map C]. Modern maps show a city of Tahan in precisely the right location. It seems more reasonable to imagine the name Manti evolving into Tahan during the centuries than having Manti evolve into one of the MesoAmerican names such as Huehuetenango. Sorenson [37, p. 338] estimates the distance from Manti to Zarahemla to be 40-60 miles based upon BM accounts. The distance from Tahan to Tanah Merah is close [maybe 75 miles].

Agricultural land in the Land of Zarahemla was apparently not extensive as indicated in Alma 3:2 and 4:2; so the valley along the Kelantan River is more suitable than extensive lands on the American continents.

The Kelantan River runs almost true north as did the Sidon River [BM Index]. The two proposed rivers in Central America [the Usumacinta and the Grijalva Rivers] fail this test [Map D]. The Kelantan River also empties into a genuine North Sea with no complications owing to directional problems and with no need to speculate about the river maybe changing course downstream [as in Sorenson's Hypothesis 36, p. 25]. The city of Zarahemla was apparently located near the river on the west side [Alma 6:7]. Tanah Merah is a well-qualified candidate for the city.

In all American Hypotheses, the BM peoples are thought to have come directly from the Middle East, allowing a few years for travel time. They were all literate. They quickly developed advanced societies according to BM accounts. They were not destitute and barely scrabbling for survival. So they had the time and the means to become involved in scholarly and artistic ventures. Hence there are some very difficult problems associated with American Hypotheses. They include these language and script problems:

1. Most of the inscriptions which have been found, notably the hieroglyphic writing of Central America, are totally different from that of the Middle East [e.g. Egyptian hieroglyphics].
2. MANY EVIDENCES of genuine ancient Middle East inscriptions should have been found in America . There are few, if any. Ancient Babylonians, for example, made thousands of clay tablets with cuneiform inscriptions. None have been found in America. Matheny [24, p. 341] reports: None of the pre-European era American languages or writing systems is related to or derived from ancient Egyptian, Sumerian/Akkadian, or Hebrew languages or writing systems. Being Jews, the Mulekites should have left some Hebrew writing wherever they were.
3. In the Nephite time period [ending about A.D. 400] to the time of arrival of Europeans [about A.D 1,500] the languages should have remained recognizably similar to those in the Middle East. Yet, "Instead of speaking related dialects,

originating in a single parent language, in reality speak many languages [in North America] belonging to distant families which have no apparent unity of origin" [33, p. 88]. The languages are even more diverse and numerous and unrecognizable in Central and South America [ibid.].

4. There are similarities between Hebrew and the writing in the BM [39, p. 147]. They convincingly demonstrate the authenticity of the BM. However, these similarities do not help in locating BM sites. This is an entirely different matter. Until a significant amount of Hebrew is found in ancient American sites, it will not help authenticate American Hypotheses. But "No authentic trace of any Old World language thus far has been found on this [the American] continent" [33, p. 87].

Apparently America had been inhabited thousands of years prior to BM times. When BM peoples were directed to proceed to an uninhabited 'quarter', this was somewhere other than America. According to the Malay Hypothesis, the 'quarter' included much of the Pacific Ocean. The Malay Hypothesis accordingly helps a great deal in resolving the language and script problems. The postulates include:

1. The BM peoples did not go directly to America; they found lands of promise on the Malay Peninsula FIRST. Recorded events in the BM occurred THERE.
2. Their languages kept changing as a function of time, as all languages do [particularly unwritten languages]. Intriguingly, some similarities to Hebrew are found in spoken languages of native Americans [Cheesman, P.R. [1978] The World of the Book of Mormon. Deseret Book Co., S.L.C., p. 72].
3. Some of the descendants left the peninsula from time to time, going successively from island home to island home over extended periods of time. Eventually some of them reached America, mostly by travelling in a generally eastward direction across the Pacific Ocean.
4. They came in one boatload [or few] at a time. Hence each group, after extended isolation, probably differed in many ways including in language. Most of the islanders kept verbal histories but had no written records. Many native Americans accordingly retained unique traits and traditions as separate tribes.
5. The numbers of migrants were relatively low in comparison to the numbers of inhabitants already in America. Their impact upon existing languages and scripts was accordingly minimal. Their technological innovations could easily have had a greater impact.

In brief, the Malay Peninsula provides an excellent setting for the Land of Zarahemla. It has an appropriate terrain, climate, vegetation, directions, narrow strip of wilderness, cities and a highly qualified river and river valley. It has appropriate natural boundaries on three, if not four, sides. Moroni accordingly alludes to Zarahemla being "surrounded by security" as a result of its fortunate setting [Alma 60:19]. The Mulekites exhibited good judgment in selecting their land of promise.

At the time of their discovery by Mosiah, the Mulekites had become "exceedingly numerous" [Omni 1:17]. With forested mountains east and west of their valley and with forested highlands to the south, the account supports the idea of significant population growth north of the

city of Zarahemla on both sides of the Sidon River. The account in Hela 1:27 provides internal evidence. The Lamanites had overcome the capital city [Zarahemla] and were marching through "the most capital parts of the land". They were "taking possession of many cities and of many strongholds". The Lamanites had apparently come from the south through the Cameron Highlands and were going north toward Bountiful. Moroni had sent an army to "head them before they should come to the land Bountiful" [Hela 1:28]. The account fits extremely well on the Malay Peninsula. The area around Kota Baharu, near the mouth of the Kelantan River, being on a coastal plain, is much more densely populated today than lands farther upstream. Note similarities in sounds and sequence in the names Baharu and Bountiful. The account provides additional support for the Malay Hypothesis.

The relatively high population near the northern coast of the Land Southward suggests the possibility of trade centers being located there. Having crossed the seas in their migration, they had the expertise for shipping activities. In ancient times, the Chinese referred to two realms in Southeast Asia named Funan and Zhenla [Claude, J. [1979] 'Funan', 'Zhenla': The Reality Concealed by these Chinese Views of Indochina, p. 376]. Chapter Paper in Reference 34. The precise location of these realms is apparently not known. White and Garrett [White, P.T. and W.E. Garrett [1971] Southeast Asia. 1. Mosaic of Cultures. p. 296, Vol 139 #3 Mar. Nat'l Geographic] suggest that the realms may have reached far down the Malay Peninsula. Could they have reached Zarahemla [Zhenla?]? The reference to 'Land Zhenla' and 'Water Zhenla' by the Chinese may be indicative that one could reach Zhenla by land or by sea [across the Gulf of Siam?]. Admittedly this is speculative but it might be an idea worth considering by experts. The name 'Zhenla' comes closer to Zarahemla than any name I have yet found in the literature of ancient America.

Prior to the arrival of Mosiah, the Mulekites had been involved in "many wars and serious contentions and had fallen by the sword from time to time" [Omni 1: 17]. Thus some of the more peaceful and righteous and less blood-thirsty souls might have been prompted to venture forth into the sea or on land in search of more blissful lands of promise. Having had experience in journeying in the wilderness and in crossing the great waters [Omni 21:16], they obviously had the requisite expertise for an epic narrative.

The reference to swords by Omni provides preferential support for an Old World setting for the account over a New World setting. There is no evidence for metal swords in ancient Mesoamerica.

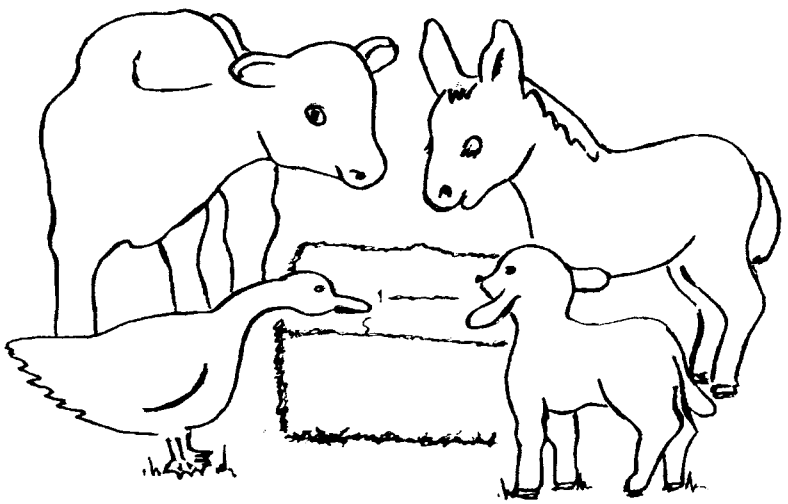
Regarding the important language and script problems: The Mulekites had brought "no records with them" [Omni 1: 17] from Jerusalem. In the 400 year time interval before being 'discovered' by Mosiah, "their language had become corrupted" [ibid.]. The language changes had been so dramatic that the Nephites could not understand them. With no written records to help in maintaining their original language, in any event, the account clearly indicates how rapidly language changes occurred under the prevalent circumstances. In the several hundred year periods probably required for these peoples to reach America via 'island hopping' settlement ventures, the account provides a basis for understanding why written evidence of Middle East languages and scripts have not been found in ancient American sites. The Pacific Islanders did not make much use of written documents, if any. Yet some Hebrew traits were retained verbally [See Section 45].

Bellwood provides a very interesting map of major ethnolinguistic groups of Southeast

Asia. The map shows: (a) a "Jakun" group on the southern tip of the Malay Peninsula (proposed Lamanite land). (b) A "Malay" group in much of the remainder of the southern part of the Malay Peninsula (proposed Nephite lands). (c) A "Semang" group in the Kelantan Valley of the Malay Peninsula (proposed Mulekite land). (d) A "Chao Praya" group in much of the narrow neck of land (proposed land of Bountiful). (e) A "non-Burmese" group in the southern Burma region (proposed Jaredite land). (f) A "Karen" group in the Burma region north and east of the proposed Jaredite land (proposed area where BM groups fled to escape from dissension and warfare. (Bellwood, P. (I 979) Conquest of the Pacific. Oxford University Press, NY, p. 86) The long term persistence of different ethnolinguistic groups is in excellent preferential support for the Malay Hypothesis over American Hypotheses.

The Malay Peninsula is seen to provide an excellent setting for the Mulekite people and an excellent dispersal site from which they could migrate to other lands, including uninhabited islands. The Malay Hypothesis has the potential to be of great importance in resolving serious problems of American Hypotheses.

The Jaredites had cows and sheep and asses and other kinds of animals which were of value for food and for utility in the land of promise (Eth 9:18-19). As depicted in the accompanying manger scene, many of the animals mentioned were indigenous to the Old World, including the Malay Peninsula. Unfortunately for American Hypotheses, domesticated cows, asses, sheep and many of the other animals mentioned were not in existence in the Americas during Book of Mormon times.



There are many 'Zions'. Similarly there are many 'lands of promise'. 2 Ne 9:2 refers to Jews being established in all their lands of promise and 2 Ne 24:2 refers to Israel returning to their lands of promise. We err in searching for just one.

Section 3. The Lehites

"We are still left with virtually the entire span of time covered by Book of Mormon events with no metallurgy in the area chosen by Sorenson." Deanne G. Matheny

Lehi was a wealthy merchant living in Jerusalem [1 Ne 3:24]. In the year 600 B.C., he was warned by the Lord to leave the city because it was going to be destroyed by invaders [1 Ne 2:2]. The House of Israel was to be 'scattered upon all the face of the earth' [1 Ne 10: 12-13], i.e. to many lands of promise. Note the emphasis upon SCATTERING [as in the Malay Hypothesis] as opposed to GATHERING in MesoAmerican Hypotheses.

Two steps are specified, viz, [1] "It must needs be that we should be led into the land of promise [Malay Peninsula?]" and [2] that "We should be scattered upon all the face of the earth" [1 Ne 10:13]. The latter part of the directive is thought to refer to the scattering from the Malay Peninsula as a dispersal site. MesoAmerican Hypotheses have no provisions for dispersal at all.

If the new land of promise for Lehites was to have been America, the sensible approach would have been for Lehi to use his great wealth to buy a sea-worthy ship at a nearby Phoenician port and sail to America via a Mediterranean cruise. In fact, ancient Phoenicians may have sailed to America in 531 B.C. [8, p. 31]; so clearly this was a feasible option. Going by way of a thousand mile trek with women and children through the harsh desert wilderness of Arabia and followed by about a 15,000 mile sea voyage was not a sensible way to get to America. No matter which sea route they might have taken after leaving Arabia, it is farther and much more hazardous than the route due west from Jerusalem. Apparently they were to go to a different land of promise [the Malay Peninsula?] judging from the accounts in the BM.

Lehi took family, selected friends, the brass plates, provisions and tents. They walked through the desolate wilds along the Red Sea [1 Ne 2:4]. After much suffering and many trials during a period of 8 years, the group had traversed the Arabian Peninsula [1 Ne 17:4]. Worthy of serious contemplation is the fact that they got closer to the Malay Peninsula and farther from America every step of the way.

On the southeast coast of Arabia they spent several years constructing a sea-worthy ship, starting with bare hands, iron ore and some trees [1 Ne 17-18]. This would have been a formidable challenge for amateurs with no knowledge or experience. The task was avoidable if they had been going to America. It was unavoidable in order to sail to the Malay Peninsula.

They loaded fruits, meat, honey and seeds and embarked on their sea voyage. A recent voyage was undertaken through the same seas in possibly a comparable sailing ship by Severin [Severin, T. [1982] In the Wake of Sinbad. Nat'l Geographic 162, #1, p. 2, July].

Similarities between Severin's voyage and that of Lehi [according to the Malay Hypothesis] include the following:

1. Both ships were designed and built from trees, using hand labor.
2. Both ships relied upon sails for propulsion.
3. Both ships were constructed in the southeast corner of the Arabian Peninsula.
4. Both groups apparently made use of monsoon winds blowing in an easterly direction toward the Malay Peninsula [1 Ne 18:8].

5. Each experienced just one major storm on the voyage [1 Ne 18:13].
6. Each experienced one great calm [doldrum?] [1 Ne 18:21]
7. Each stopped at the southern end of the Malay Peninsula.
8. Severin's voyage took about 200 days. Lehi's voyage took 'many days' [1 Ne 18:23]. The Jaredite voyage on barges without sails had taken 344 days [Eth 6:11]. Note that these time periods are far more supportive of the Malay Hypothesis than of American Hypotheses.

Severin's group then sailed on to China. They experienced gale force winds and frightful squalls in the South China Sea. Four sails were blown to shreds in the intense winds. The ship took "heavy punishment" [p. 30] and had water sloshing around below deck. They barely missed an even worse typhoon. In the Lehi account there is no evidence that they went through the severe storms of the South China Sea or of any of the frightful experiences [avoiding reefs, beaches, etc.] to be encountered in crossing the vast Pacific Ocean. Skeptics of the hardships are invited to read the horrendous accounts of Magellen when he undertook a voyage of comparable magnitude in modern ships and with experienced crews. See Section 29.

The Lehites went ashore [1 Ne 18:23]. According to the Malay Hypothesis, they had landed on the southwestern end of the Malay Peninsula. Not seeing any identification sign posted, they intriguingly "did call it the promised land" [1 Ne 18:23]. Apparently they could have called any land a promised land. Many lands could have looked promising.

The Lehites immediately began tilling the earth and planting seeds and "they did grow exceedingly" [1 Ne 18:24]. The account suggests a warm humid climate with good soil such as is found on the Malay Peninsula and parts of Central America requiring no irrigation. The account helps in narrowing down the options for suitable lands. Of interest is the fact that the proposed site was not forested [i.e. easier to clear and till]. [See Section 41].

They journeyed in the wilderness and found cows, oxen, asses, horses, goats, and wild goats [1 Ne 18:25]. Several important conclusions can be drawn, viz.

1. The land was already inhabited, as evidenced by the tame goats and cows.
2. The land was green and productive. Otherwise it would not have been well suited for any of these grass munchers. They would have either died or left in search of greener pastures.
3. The land was somewhere in the Old World. Except for wild goats, none of these animals existed in America at the time [34, p. 240].

The account clearly favors Old World Hypotheses, including the Malay Hypothesis. In my opinion, American Hypotheses are ruled out by this evidence!

After the death of Lehi, about 580 B.C., Nephi and his faithful followers left the 'Land of their First Inheritance' to the wicked and obnoxious Lamanites [2 Ne 4 and 5]. They "did journey in the wilderness for many days" [2 Ne 5:7]. They apparently travelled in a northerly direction, leaving the land to their south to the Lamanites [36, p. 138]. See map on page 199. They named their new land of promise 'Nephi' [2 Ne 5:8]. The Malay Hypothesis would have them journey along the Muar River to Kuala Pilah. A small river from the coast (Muar River) could intriguingly have led them inland and then northward to that location. Pilah could have evolved out of Nephi [Egyptian Ne pi?]. They sowed and reaped and raised flocks and herds and did 'prosper exceedingly' [2 Ne 5:11]. The location matches the BofM accounts very well.

The departure of the Nephites [the 'good' guys] to escape the wickedness and the contention of the Lamanites [the 'bad' guys] is one more example of the classic scriptural narrative. It is a recurring theme in the Malay Hypothesis.

The Nephites and Lamanites engaged in warfare within 40 years of their arrival in the land of promise [2 Ne 5:34] and continued intermittent fighting until the Nephites were exterminated. This early initiation of conflict and incessant warfare is far more likely to have occurred in a confined area with a pre-existing population [such as the Malay Peninsula] than in an unconfining and unpopulated America or Meso America.

Some of the Nephites died with fevers which were frequent at some seasons of the year [Alma 46:40]. The Malay Peninsula has swamps along the west coast. This may explain why they went inland to a higher elevation. The high temperature regime and the high rainfall on the Malay Peninsula are conducive to malaria and other diseases of the tropics.

Nephi made metal plates on which to engrave records [1 Ne 19: 1]. {Engrave: to impress deeply} Early critics of Mormonism thought it was completely hilarious to pretend that ancient peoples made inscriptions on metal plates. Since then many metal plates inscribed with important messages have been found [32]. Peterson describes 62 sets of inscribed metal plates which have been found in different locations in Asia, Europe, Egypt, Mesopotamia, Palestine, Arabia and Turkey [32, p. 4-5]. To further substantiate the Mormon position, GOLD PLATES(!) have been found in Assur, Java, Korea, and Persia! Intriguingly, however, it is noted that all of these were found in the OLD WORLD. Larson [23, p. 53] states, "To date no known examples of metal plates have been found anywhere in the Americas." These findings accordingly provide support for the Malay Hypothesis.

Bellwood provides a picture of a panel from a bronze drum from Southeast Asia dated about A.D. 250. It shows a horse and rider and two individuals in robes (Israelite style?) which Bellwood describes as being a "non-Indonesian costume" (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 223). The metal (bronze), the working of the metal into drum shape, the horse, the robes, and the date all provide excellent preferential support for the Malay Hypothesis over American Hypotheses.

An underlying theme in the Malay Hypothesis is that the Malay Peninsula was to serve as a dispersal site for peoples of the BM. Nephi was informed that "God will raise up a mighty nation among the Gentiles [heathen; pagan], yea, even upon the face of this land; and by them shall our seed be scattered" [1 Ne 22:7]. They were to be scattered, sooner or later, upon the face of the earth, and also among all nations [1 Ne 22: 3]. Did an appropriate scattering occur from the Malay Peninsula?

During BM times, the Gentiles [Lamanites and native peoples] on the Malay Peninsula DID BECOME a mighty nation. Using their might, they drove the Nephites farther and farther northward. With known access to ships and knowledge of sailing, some Nephites undoubtedly fled to other lands in the sea or, by land, beyond Desolation. For illustration: "It came to pass that the Nephites did AGAIN flee from before them [the Lamanites], taking all the inhabitants with them, both in towns and villages" [Morm 4:22]. Note the mention of towns and villages rather than more populous cities.

Conversely, throughout its history, America has been a place for GATHERING Israelites, not SCATTERING them. People have GATHERED here from virtually everywhere on the planet, including Israelites. And even the American Indians were not scattered; most were

gathered in reservations not far from their homeland. The scriptures pertaining to scattering appear to fit far better on the Malay Peninsula than in America.

In 2 Ne 9:2, reference is made to the gathering of Jews home to the LANDS of their inheritance and to "ALL THEIR LANDS OF PROMISE" [emphasis added]. So even for Jews, who clearly think of Palestine as their LAND of promise, there is not just one land of promise. Neither should we think of America as being the only land of promise for peoples of the BM. Virtually any land can be a land of promise if inhabitants of the land behave well enough. Similarly, virtually any land can be a 'Zion'. Attitudes and behavior are the key elements for turning an inhabitable land into a land of promise.

Nephi made swords and worked all manner of iron, copper, brass and steel [2 Ne 5:14-15]. Also see Enos 1:20 and Jarom 1:8. These activities are much more indicative of capabilities in the Old World than in the New World at the time.

Scimitars are curved metallic Oriental (!) swords which are pointed and sharpened on the convex side. Many references are made in the Book of Mormon (see BM Index). Ancient Southeast Asians had metal weapons (Section 1). Ancient MesoAmericans did not; in fact, they were in the stone age prior to 1500 A.D.



Little or no archaeological evidence of swords or work with these metals has been found in ancient MesoAmerica [24, p. 293]. See Tables I and II for evidence of metallurgy and of several metals having been used in ancient Southeast Asia and China.

The Nephites raised all manner of grain, fruit, flocks, herds, cattle, goats, wild goats, and many horses [Enos 1: 21]. According to Matheny [24, p. 301] maize [and possibly amaranth] was the only grain cultivated in MesoAmerica; this hardly qualifies as 'all manner of grain'. She states that no Old World plants have been identified by their remains in MesoAmerica; this includes most common grains. Cattle, tame goats, and horses were not in existence in America at the time either whereas they were in existence in the Old World [23, p. 240]. Hence, the Nephite account of plants and animals favors the Old World as the site for BM events and helps to rule out all sites in America as reasonable candidates.

Seasonal monsoon winds from the west bring needed rain to the Malay Peninsula. But "typhoons of considerable violence" come from the South China Sea and "strike the east coast of the peninsula" [31, p. 115]. I have been unable to find reference to a detrimental wind to any of the peoples on the west coast of the land of promise in the BM. A related account is of great interest. Residents of Zarahemla are warned: "If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind" [Msh 7:30]. Also, "If my people shall sow filthiness they shall reap the east wind, which bringeth immediate destruction [Msh 7:31]. Typhoons and hurricanes arise over warm oceans of the tropics and are effectively attenuated by passing over land surfaces. In currently popular MesoAmerican Hypotheses [and in many other American Hypotheses], Zarahemla is postulated to be far inland and in a protected valley where it is not likely to have been affected much by typhoons. Conversely, Tanah Merah [Zarahemla] is located quite near the

South China Sea on the narrow Malay Peninsula. The accounts preferentially support the Malay Hypothesis.

A great slaughter of Lamanites occurred near Zarahemla [Alma 2:26-38]. Afterwards, many bodies were cast into the Sidon River [Alma 3:3] and "behold, their bones are in the depths of the sea." If the distance from Zarahemla were short enough and if the waters flowed swiftly enough, the bodies could have reached the sea. This seems likely in the Kelantan River in Malaysia. According to Peacock [30, p. 200] Malay Peninsula Rivers are "usually shallow and "fast flowing" with "frequent and dangerous rapids". The popular Grijalva and Usumacinta Rivers of MesoAmerica flow great distances from proposed Zarahemla sites [about 200 miles]. Long before they reach the Gulf of Mexico, they become slow and sluggish according to topographic maps. Tanah Merah is about 25 miles from the sea; hence it is a more likely setting for the account.

There is a mountainous wilderness west and northwest of Tanah Merah [Zarahemla] on the Malay Peninsula. This terrain provides an excellent setting for a BM account: Lamanite survivors of battles near Zarahemla were "driven, until they were scattered on the west and north, away beyond the borders of the land" [Alma 2:36], "until they reached the wilderness, called Hermounts". 'Wilderness' usually refers to mountainous regions filled with wild beasts according to Clark [9, p.27]. Modern maps show a city of 'Raman' in the wilderness northwest of Tanah Merah. Note that 'Raman' is a slightly modified form of the Lamanite 'Laman'! Considering the problems Orientals have with the letters 'R' and 'L', the similarity is 'velly intliguing' and very supportive of the Malay Hypothesis.

Fine silks and fine-twined linen are mentioned in Alma 4:6. As indicated in Section 1, this evidence is more supportive of the Malay Hypothesis than of any American Hypothesis.

Hagoth built a ship on the Desolation-Bountiful border and launched it into the west sea. The Malay Peninsula provides a protected inlet of the west sea at precisely the right location for the purpose. The account creates a problem for the Sorenson model. His proposed Bountiful and Desolation are located near his EAST [actually north] sea.

About 56 B.C., many Nephites sailed on Hagoth's ship, with families and provisions, to the land northward [Alma 63:4-6]. Keeping in mind that Hagoth was sailing in the west sea, the Nephites were obviously going to that part of the Land Northward which bordered on the west sea, viz. Desolation. The account fits perfectly with the Malay Hypothesis. It doesn't fit the Sorenson Hypothesis very well at all. The Sorenson model has them getting on board on the west sea [actually a south sea] and sailing north [actually west or even southwest]. And every mile they sailed would take them farther than ever from their destination [which on his map borders the east sea] [actually a north sea] [Map D].

The use of ships for transporting goods and people between the lands northward and southward is a sensible approach on the Malay Peninsula. Many cities are near the coasts. The interior is mostly well forested and hilly or mountainous. And streams running from the interior to the seas would have to be forded. Of interest, therefore, is the fact that Hagoth built other ships [Alma 63:7] and Helaman 3:14 indicates that not even a hundredth of the shipping activities are included in BM accounts. The long narrow neck of land would be a significant factor favoring shipping over transportation on land. The Sorenson model conversely locates most cities in the interior of MesoAmerica [Map D].

In the Malay Hypothesis, the Malay Peninsula served as a dispersal site for peoples of the

BM. Consistent with this concept, Hagoth was involved in other shipping activities as indicated above. On its second voyage, his first ship disappeared at sea, as did another ship [Alma 63:8]. With many women and children on board [verse 6] either or both of these ships could have ventured forth, intentionally or owing to mishap, to populate other lands. Evidence regarding the possible fate of many other ships built and used in the Malay area will be considered in later sections.

The time when Hagoth became involved in shipping activities [about 56 B.C.] is about the time many peoples from Southeast Asia migrated into islands of the Pacific [to be discussed in later sections]. This remarkable timing may not have been mere coincidence.

Scarcity of trees in the land northward had been caused by the destructiveness of the earlier Jaredites [Hel 3:9-10]; so the Nephites moving there were short of timber. They "did send forth much timber by the way of shipping" to be used in construction of buildings. The account creates doubt about American Hypotheses. Without metal tools, it is difficult to imagine ancient Americans chopping down many trees or making much finished lumber or in assembly projects. Metal tools would have been highly desirable if not essential. Ancient MesoAmericans were still in the stone age in 49 B.C. [24, p. 310]. With metal tools ancient Southeast Asians of the time could have accomplished these tasks [Table II]. Solheim [35] reports bronze axes in Thailand of 3,500 B.C. vintage and the oldest socketed metal tool [copper] found anywhere on earth! This evidence clearly favors the Malay Hypothesis over all American Hypotheses.

Transporting timber, particularly as unsawn logs, would have been a monumental challenge to ancient Americans. The land northward, at least in many popular American Hypotheses is hundreds or thousands of miles from the west coast. How could huge logs have been moved overland? [Note: I've helped build two log houses]. In the Americas they had no wheeled vehicles and no beasts of burden to provide the requisite brute force. In the Malay Hypothesis, by contrast, the land northward borders ON the west coast, much of the land is within a hundred miles of the west coast, and both wheeled vehicles and beasts of burden [horses, asses, elephants, oxen, water buffalo, etc.] were probably available for moving heavy timbers. Elephants are still commonly used in logging operations in Southeast Asia.

Several references to horses and/or chariots are made in the BM [Alma 18:9-12, 20:6, 3 Ne 3:22, 21:14]. This is a serious problem for American Hypotheses. Although horses may have evolved in America, they had become extinct in America long before BM times [24, p. 305]. Although several toys with wheels have been found, there is no archaeological evidence of the wheel having been utilized [23, p. 265]. No evidence of chariots or other large wheeled vehicles has been found. Wheeled chariots and horses, on the other hand, were in use in prehistoric times in the Orient [7, p. 429 and Table II] and presumably, on the Malay Peninsula. American Hypotheses appear to have been ruled out of the race; the Malay Hypothesis is still in the running.

Under pressure from Lamanite armies, Alma and some followers fled from the land of Nephi apparently going north [36, p. 180]. After an eight day journey through wilderness [mountainous region filled with wild beasts [9, p. 27]] they "came to a land, yea even a very beautiful and pleasant land, a land of pure water" [Msh 23:1-4]. Note that on a Malay map there are mountains and valleys north and northeast, of the proposed land of Nephi [Kuala Pilah]. Dobby [Dobby, E.H.G. [1969] Southeast Asia. Univ. of London Press. p. 131] makes a comment of special interest: "The centrality of Kuala Lumpur is increased by the 'Gap Road', the only route over the Central Ranges and about ten miles to the north." The description sounds like a mountain

valley. They lived there for several years [BM footnotes]. They fled before the Lamanites again and camped at the end of the day in a valley they called Alma [Msh 24:20]. Under urging from the Lord, they proceeded on for twelve more days and arrived in the land of Zarahemla [Msh 24:25]. This is about the right length of time [21 days] needed to walk from Kuala Pilah to Tanah Merah in the proposed Malay model.

From a line drawn across the narrowest part of the Isthmus of Tehuantepec, the land extends nearly straight east-west. The 'land northward' in the popular Sorenson model lies west of the 'land southward'! [Map D]. Matheny [24, p. 277] accordingly refers to directionality as the "most fundamental geographical problem associated with Sorenson's model." Rather than abandon his model, Sorenson has tried to make a case for the BM peoples having had a different directional system than we do. Matheny reviews the literature on the matter and remains unconvinced by Sorenson's arguments. Larson [22, p. 32] concurs that directionality is an extremely serious problem for MesoAmerican Hypotheses. In contrast the Malay Peninsula extends in an almost true north-south direction. Additional comments will be added later.

Hutchinson [19, p. 10] has commented on a related matter. Realizing that there were no cows, asses, or swine in MesoAmerica, Sorenson has suggested that the terms are intended to refer to deer, tapirs, or peccaries [for example]. Similarly, maybe west refers to north! This opens up a Pandora's box. How do we know any term in the BM has the meaning assigned to it in Webster's dictionary? Yet the BM is claimed to be "the most correct of any book on earth" [Introduction to BM]. Fortunately the Malay Hypothesis resolves these and related problems. On the Malay Peninsula, north is north and south is south and cows are cows and asses are asses and pigs are pigs. Confidence in the BM regarding mundane objects helps in gaining confidence in its messages regarding more sublime and esoteric matters.

The Yucatan Peninsula creates another thorny problem for MesoAmerican Hypotheses [24, p. 280]. Although well populated in Maya times and the site of many of their civilization's greatest architectural, astronomical and other achievements, it is not well accommodated in the proposed MesoAmerican models. Yucatan sites don't fit anywhere in the BM accounts or vice versa. Warren has accordingly noted that the Yucatan Peninsula sticks out like a sore thumb [cited by Matheny {24, p. 280}]. One of the many appealing and supportive features of the Malay Peninsula is a geography which is sufficient and adequate and appropriate for all BM events [to the best of my knowledge]. Yet there is no extraneous geography to create nagging doubts and for advocates to try to ignore or sweep under the rug.

American Hypotheses have many serious population problems. They include:

1. BM scriptures clearly indicate that the land of promise was uninhabited prior to BM times [Eth 2:5 and 2 Ne 1:5-9]. It is simply not cricket to assume that the land of promise WAS INHABITED [as advocates of some American Hypotheses do] when the scriptures clearly indicate otherwise. The Malay Hypothesis proposes that the Pacific was the quarter into which they were to go and the uninhabited islands were the land "kept as yet from the knowledge of other nations". But they stopped on the Malay Peninsula while en route. BM events occurred there.
2. The large numbers of people [millions] involved in the BM wars of annihilation are far beyond the numbers that could have arisen, under conditions of the time, from the original small migrating groups [21, p. 259]. By having the migrating groups go initially to a well-populated Malay Peninsula [en route to an uninhabited

area in the Pacific], the Malay Hypothesis reasonably resolves this problem.

3. Many BM people are thought to have left the Malay Peninsula and settled in lands touched by the Pacific Ocean, including America. This outward migration from the Malay dispersal site is supported by the evidence of science [to be presented in subsequent sections] and is in accord with the Malay Hypothesis. American Hypotheses which assume that many, if not all, Pacific Islanders originated in America are in error.
4. Evidence in the BM indicates that BM peoples were to go to an uninhabited land of promise [Eth 2:5 and 2 Ne 1:9]. Since all Jaredites and all, or virtually all, Nephites were exterminated, Lamanites would have been the sole surviving group in America in A.D. 400. The great diversity in both populations and in languages during the entire BM time period [3,000 B.C. to A.D. 400] in America constitutes a serious problem.

Another serious language problem is inherent in American Hypotheses. In the time span between BM times and A.D. 1,500 [arrival of Europeans] languages should have remained similar to a detectable degree with Middle East languages. Instead, "None of the pre-European era American languages or writing systems is related to or derived from ancient Egyptian, Sumerian/Akkadian, or Hebrew languages or writing systems" [Ashment, E.H.,(1993)A Recording the Language of My Father, Chapter Paper in [26, p.341]. The fact that some of the script which has been found [e.g. Mayan hieroglyphics] predates A.D. 1,500 by many hundreds of years makes the problem even worse.

Cimeters are mentioned many times in the Nephite scriptures [e.g. Enos 1:20, Msh 9:16, Msh 10: 8]. In addition to the lack of steel in ancient America, noted earlier, it is relevant to note that a 'scimitar' is a name for a curved metal Oriental sword. Use of the term in the BM is accordingly part of the cutting edge of evidence favoring an Oriental setting, such as the Malay Peninsula, for BM events. Ancient Americans had no metal swords.

The slightest defect might show that a dollar bill is counterfeit. The defect might be some feature added which should not have been or some feature not added which should have been. Is ancient America a genuine representation of BM geography? Are the plants, animals, tools, weapons, metals, languages, scripts, etc. genuine? Based upon what IS found in the BM, an attempt has been made to show that there seem to be discrepancies. Are there also important items which possibly should have been included in the BM which were not?

Important domesticated plants for early Americans include beans, squash, avocado, chili peppers, bottle gourd, manioc, goose foot, sunflower, tobacco and possibly amaranth [24, p. 301]. Tobacco was very important in peace-pipe rituals, for example. Exclusion of these important plants from the record and inclusion of others such as wheat and barley [Msh 9:9] [both Old World crops] are of concern.

Wild goats are mentioned [Enos 1:21] but other far more important American big game animals are not. Antelope, deer, elk, moose, and turkeys were left out of the record. The bison, were extremely important to ancient Americans throughout much of North America and extending south into present-day Mexico. Eagles were highly esteemed as a source of ornamental feathers. Neither is mentioned. These and other discrepancies create doubts.

As noted by Cheesman [8a], the jaguar was of special symbolic and religious significance to ancient MesoAmericans in Chichen Itza [inside a temple] [p. 42], Uxmal [in the courtyard of a

nunnery] [p. 51] and Tikal [which has a Temple of the Giant Jaguar] [p. 53]. One would expect that an animal of religious significance might be mentioned in their religious accounts. There is no mention of the jaguar in the BM.

The most important personage in the BM is Jesus Christ. Prior to His crucifixion in Palestine, He announced that He would be visiting His other sheep, not of that fold [John 10: 16]. Since ALL PEOPLE are His sheep, and He loves all equally, I read that scripture to mean that He would probably be visiting BOTH MesoAmerica and the Malay Peninsula [plus many other places]. This is confirmed by 3 Ne 16:1. So a crucial question is: Which of His visits is the one recorded in 3 Ne Chap 9-26?

In Bible lands Jesus was often referred to, with the highest esteem, as a 'Good Shepherd'. The term 'Shepherd' was used in the Bible many times and only in a complimentary sense. In American Hypotheses Jesus is referred to, with the highest esteem, as 'Quetzalcoatl', meaning 'Plumed Serpent' [18, p. 199-212]. If the BM accounts occurred in America, one would accordingly expect the term 'Serpent' to be used in a complimentary sense in the BM. Instead, what do we find?

1 Ne 17:41	fiery flying serpents involved in biting.
2 Ne 25:20	poisonous serpents.
2 Ne 2:18	the old serpent who is the devil.
3 Ne 14:10	will a Father give a son a serpent?
Morm 8:24	poisonous serpents.
Morm 9:24	taking up serpents as a sign.

Thus, in BM lands [the Malay Peninsula?], the term 'serpent' appears to have had negative connotations in sharp contrast to those of MesoAmerica. The Book of Mormon accounts do not fit well in the American setting.

Wallace [38] found 162 names for Jesus in the BM. This constitutes good evidence for the book having had many authors and of being genuine scripture. However, if the BM accounts occurred in America, one would surely expect to find a favorite 'feathered serpent' among the names. It is not included! This raises doubts about America being the setting for the Book of Mormon.

About 49 B.C. many Nephites "departed out of the land of Zarahemla and went forth unto the land northward to inherit the land" [Hela 3:3]. They travelled an "exceedingly great distance". This is a very appropriate statement for the long narrow neck of land on the Malay Peninsula. They "came to large bodies of water and many rivers" [Hela 3:4]. The area in the proximity of the Mergui Archipelago is suggested as their new land of promise [Map F]. It has many bays, islands, promontories, etc. and several rivers which are larger than those farther south. So the Malay Peninsula provides a 'land of many waters' in precisely the right location in the land northward!

With its hilly and mountainous and forested interior, many of the cities of the narrow Malay Peninsula are near the seas. Conversely, many of the cities of MesoAmerica are in the interior. If BM lands occupied entire continents, as in more traditional American Hypotheses, this difference would be even more striking. Many BM accounts are more consistent with the geography of the peninsula. For examples: Amalickiah went on, taking possession of many cities, the city of Nephihah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, *all of which were on the east borders by the seashore*

[emphasis added] [Alma 51:26]. The capital parts of the land were also located downstream from Zarahemla near the coast (Hela 1:27). The Malay Peninsula provides a good setting for these cities along the uppermost part of the land southward on the east coast. In contrast, in the Sorenson model, with BM lands extending diagonally across Central America there are very few cities located near the sea. Is the Malay Hypothesis favored by the evidence? Why shore!

The Land of Desolation was located at the southern end of the Land Northward bordering Bountiful on the south and the sea on the west. Alma 22:33 clearly indicates that Desolation was the 'place of their first landing' [so it must have been on the coast]. Alma 63:5 further indicates that it must have been on the WEST coast. Morm 4:1-3 indicates that the final battles began in Desolation in or near the cities of Desolation and Teancum. [Note: modern maps show a city of Tenasserim in southern Burma as a reasonable candidate for Teancum]. MesoAmerica has no city names comparable to BM names.

Mormon asks the king of the Lamanites for permission to gather his people by a hill called Cumorah [Morm 6:2]. The hill in upstate New York, that we now call Cumorah, is about 2,500 miles from the west coast; it is one of many unimpressive terminal moraines left by retreating glaciers. Proposed hills in the Sorenson MesoAmerican Hypothesis are about 200 miles from the 'west' [actually south!] coast. It is [a] doubtful if the two groups would have even known of a small gravelly unimpressive hill so far away and [b] it is highly unlikely that the Nephites would want to undertake the arduous task of transporting families, goods, weapons, etc. so far away and to less familiar terrain to make their final stand. It is even less likely that their maddened and unrelenting enemies, the Lamanites, would agree to make the same arduous journey in order to please the Nephites. It is far more likely that the Hill Cumorah was close by [within a few miles] as it would have been on the narrow Malay Peninsula.

Clark [9, p. 60 and 62] provides maps of Nephite geography. The maps are based upon thorough examination and coordination of the internal evidence of the BM. His maps for Nephite lands can be virtually superimposed on the Malay Peninsula!

Some of Clark's summary statements which fit extremely well on the Malay Peninsula include the following:

1. Wilderness [forested mountains] surrounded the Sidon River [Kelantan] Basin.
2. The northern wilderness is the most poorly known.
3. The southern border of the Nephite lands was two to three times wider than the northern border at the narrow neck of land.
4. The western and the eastern wilderness [mountains] ran north-south.
5. The mountains paralleled the western and eastern coastlines.
6. The western mountains were higher than the other wilderness zones. They stretched from the narrow neck of land southward to the place of the Lehite's landing. They were called "Hermounts".
7. Nephites did not inhabit this wilderness zone, or the narrow coastal plain to the west [possibly owing to swamps and associated tropical diseases].
8. South of Zarahemla was a "narrow strip of wilderness" extending from the "sea east even to the sea west" [Alma 22:27]. The Malay Peninsula has an appropriate 'continental' divide; like all mountain divides, it was narrow. But in the sense of extending from sea to sea, it was "the widest of the four wilderness zones surrounding Zarahemla" [p. 61].

9. The Sidon River started in the southern wilderness [the Cameron Highlands on the Malay Peninsula] and flowed north past Zarahemla [Tanah Merah] into a genuine North Sea.
10. The eastern wilderness was wider and lower in elevation than the western wilderness. It contained 'several plains' and indications are that it was "a rather hospitable wilderness". It apparently sloped gradually to the sea.
11. The southern wilderness [Lamanite territory] must have been "uniformly difficult" for travel, with no impassable obstacles and no major landmarks to guide those who became lost.

Clark's comments fit extremely well on the Malay Peninsula. If he had added a comment about the lands being on a peninsula [terminating at the southern end] his comments would have been even more supportive of the Malay Hypothesis (Alma 22:32).

The city of Moroni was built by the east sea and "on the south by the line of the possessions of the Lamanites" [Alma 50:13]. Clark [9, p. 31] appropriately suggests that the term 'line' could refer to a natural feature such as a river. At the time, the Lamanites were in possession of the land south of Moroni [Alma 50:7-9; 51:22]. Amazingly, modern maps show a city named 'Maran' in almost precisely the right location! Maran is about 35 miles from the East Sea; Clark's estimate [34] is one half day travel time [good estimate!]. He suggests that the land between the city and the coast was low-lying swamps and a lagoon estuary. Amazingly, modern maps show swamps between Maran and the sea! The sogginess may have been the reason for putting down a 'foundation' [pillars?] when the city was founded [Alma 50:13]. Also about 10 miles south of Maran, the Pahang River runs east from the mountains to the sea, thereby forming a natural 'line' of defense against Lamanites who were south of the river! No advocate of the Malay Hypothesis could hope for better confirming evidence than that pertaining to the city of Moroni [Maran].

At the time of the crucifixion of Christ, "the city of Moroni did sink into the depths of the sea" [3 Ne 8:9]. Being located not far above sea level and near a river, Maran would have been susceptible to flooding. A tsunami could have originated in the South China Sea and/ or a flood could have come down river. As will be discussed later, there is a large lake on one of the branches of the Pahang River. The cities that were burned at the time were rebuilt at the same site [4 Ne 1:7]. Those inundated could not be renewed [4 Ne 1:9]. They may have been rebuilt farther inland at a higher elevation. Legend tells of a sunken city beneath a lake in the vicinity of present day Maran (Moroni) (Insight Guides (1980) APA Productions, Ltd., p. 212). The city of Marang, being directly on the coast [Map G] may be an even better candidate for the Moroni which sank.

The complete destruction of cities by both fire and water [3 Ne 8] suggests that they did not contain colossal stone edifices [as in Central America]. The huge stone pyramids of Central America are still reasonably intact at the present time as are other ancient American structures such as walls and roads. More likely, the cities consisted of more modest wooden structures which could have been destroyed by either fire or water. If so, then our archaeologists ought to be"digging for spuds" in Southeast Asia rather than amidst the stepped pyramids of Central America.

There was a city of 'Morianton' a few miles north of Moroni and located on the eastern seashore [Alma 51:26]; also see Clark's map [9, p. 36]. Today on modern maps there is a city

'Kuantan' a few miles northeast of Maran on the eastern seashore of the Malay Peninsula. Without effective ways for maintaining the pronunciation and spelling, 'Morianton' could easily have evolved into 'Kuantan'. Within several decades my great grandfather's name evolved into three different pronunciations and spellings. In contrast, I have yet to find the name of anything in MesoAmerica that is even remotely close to a BM name.

As the battles of annihilation drew near [A.D. 363], the Nephite armies were driven north into the Land of Desolation [Morm 4:2]. This was the 'higher' land west of the Bilauk Taung Mountains according to the Malay Hypothesis. As previously discussed, it was a land of many waters, rivers, and fountains [Morm 6:4] [Mergui Archipelago]. Sorenson [36, p. 27] concluded that there was a 'lower' eastern land which differed socially and politically. Of special interest is the fact that a comparable division still exists on the northern end of the Malay Peninsula. Burma, with a hilly terrain, is located west of the mountain range and Thailand is located along the lower and flatter east coast. Sorenson estimates the distance from Moron (Manoron] near the west coast to the east sea to be within a hundred miles [36, p.16]. The Malay Peninsula provides a near-perfect setting for the BM accounts.

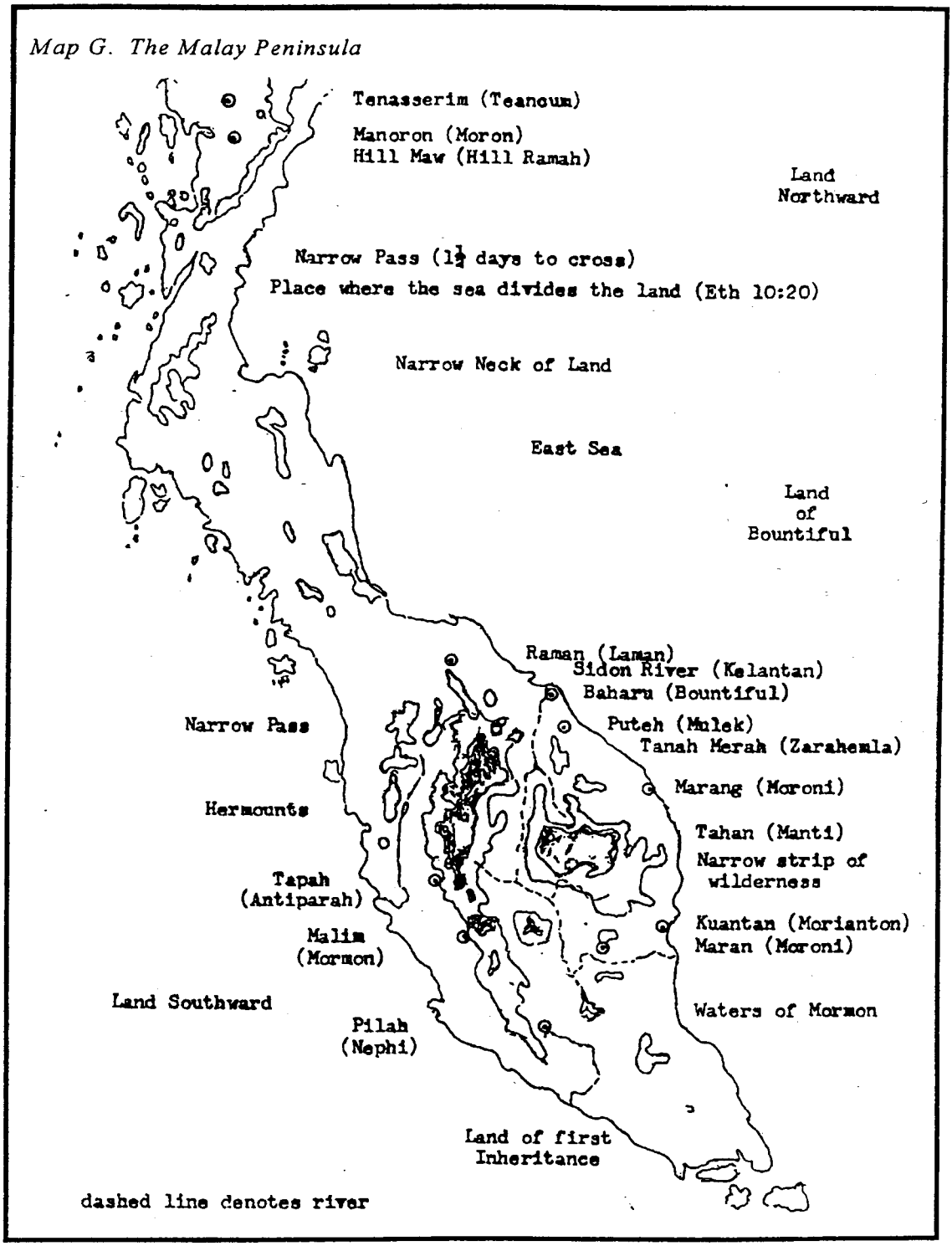
Convincing Evidence.

"Any linguistic evidence would be the 'best evidence' for the historicity of the Book of Mormon. Indeed because of the absence of archaeological or historical evidence, it would be the only evidence," according to Tvedtness (26, p. 359). Lack of convincing linguistic evidence (hence of any convincing evidence) in Central America ought to prompt some researchers to search elsewhere.

Jesus in Zhenla (Zarahemla?).

In ancient Southeast Asia there was a shifting ephemeral sphere of influence or kingdom called Zhenla (Southeast Asia: A Past Regained. Time-Life Books, p. 82-83). A ruler of Zhenla was ". . . like the sun in the sky, radiating an intolerable majesty. . . he was anointed with sacred water, provided blessings, and was foremost among the virtuous. . . one inscription went so far as to describe a Zhenla king as 'an incarnate portion of the god'" (godhead?). The descriptions bring to mind the attempts by Joseph Smith to describe radiant heavenly beings. The incarnate portion of the god is an appropriate reference to Jesus.

Map G. The Malay Peninsula



At an earlier time, Amalickiah's army [Lamanite] was aggressively moving along the eastern seashore toward 'the land Bountiful' [Alma 51:28]. Moroni's army, at the time, was engaged in fighting Lamanites "in the borders of the land by the west sea" [Alma 52:11]. The eastern and western shores were probably not far apart [e.g. not on a land mass as large as MesoAmerica] because the Nephite armies had means for fairly rapid communication. Thus, Moroni sent orders to "fortify the land Bountiful, and secure the narrow pass which led into the land northward" [Alma 52:9]. It would have been difficult for a messenger to even keep up with a rapidly moving army [let alone find one] on opposite sides of a large land mass. The account fits best on a small peninsula.

Lehi had promised his son, Joseph, that his [Joseph's] seed would not "utterly be destroyed" [2 Ne 3:3]. Yet in Mormon 6:19, Mormon laments the complete destruction of the Nephites. And even the Nephites who had managed to escape into the country southward were hunted by the Lamanites until they were "all destroyed" [Morm 8:2]. The introduction to the BM provides a confirming statement, viz. "all were destroyed except the Lamanites, and they are the principal ancestors of the American Indians". There is clearly an inconsistency which needs to be resolved.

The Malay Hypothesis resolves the inconsistency and provides a far happier ending to the BM saga. A prime purpose of the peninsula from the beginning had been to serve as a dispersal site. It had served its purpose [see subsequent sections]. From there, pioneering groups of people had gone forth into many lands including many 'where there never had man been" [Eth 2:5], particularly to islands in the Pacific Ocean. "He leadeth away the righteous into precious lands [lands of promise?] and the wicked He destroyeth and curseth the land unto them for their sakes" [1 Ne 17:38]. The good news is: The peoples of the BM were not exterminated! All groups survived! Some descendants migrated elsewhere; some finally reached America. Their success stories are continued in Sections to follow. The accounts are not sad and depressing; they are happy success stories. They help to promote hope and faith and love and confidence in rewards from enduring through trials and hardships. They help to mitigate the notion of a severe and vindictive God; they enhance faith in a kind and forgiving and loving God. We can hope that at least some of those who escaped the contention and warfare were the more righteous souls as was the case at Sodom and Gomorrah and at the site where Noah built the Ark. I like happy endings! Don't you? If God is really an old softy, deep inside, I believe He does too!

The probabilities of Polynesians drifting (as directed by wind and wave) to such remote islands as Easter Island or Hawaii are virtually zero. Levison. The Jaredites on barges would have had comparable odds.

Chief among Southeastern Asian plants taken along on Polynesian voyages included taro, yam, bananas, and breadfruit. P.V. Kirch.

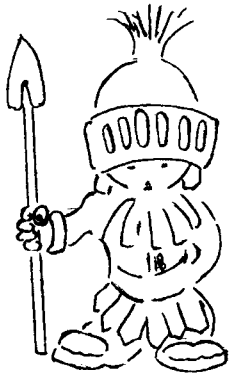
Section 4. The Lamanites

"God moves in mysterious ways His wonders to perform." William Cowper

Within about ten years after the arrival of the Lehites in the land of promise, the Nephites separated themselves from the wicked and rebellious Lamanites [2 Ne 5:6-8].

The contentious and wicked Lamanites left the more righteous Nephites and became nomadic hunters, gatherers and marauders in the wilderness.

By mingling genetically with black people living on the south end of the Malay Peninsula they became black. American Hypotheses, conversely have the Lehites going to an uninhabited land of promise. They therefore have no reasonable way to explain the blackening of the Lamanites.



The Nephites journeyed for "many days" to a place they settled and called Nephi [2 Ne 5:7]. They apparently travelled in a northerly direction [36, p. 138-139]. The southernmost part of the Land Southward thereby became the land of the Lamanites. For reasons previously discussed, the land was thought to be already inhabited according to the Malay Hypothesis. Unless advocates of American Hypotheses choose to ignore Eth 2:5 and 2 Ne 1:8-9, they must assume that the promised lands in America were uninhabited. This creates a problem for American Hypotheses because scientific evidence clearly indicates that America had long been inhabited.

Owing to their iniquity, the Lord "did cause a skin of *blackness* to come upon them" [the Lamanites] [2 Ne 5:21]. By wearing nothing except a "skin which was girded about their loins" [Alma 3:5] they undoubtedly became well suntanned in the tropical sunlight. However, a skin of blackness [not brownness] indicates that they blended genetically with black inhabitants in the land. Interestingly, Negroids were among the first inhabitants on the Malay Peninsula [White, P.T. and Garrett, W.E. [1971] Southeast Asia. 1. Mosaic of Cultures. Vol 139, # 3, p. 296, Mar, National Geographic]. God works through natural laws. The blackening of the Lamanites accordingly gives a distinct advantage to the Malay Hypothesis over American Hypotheses.

The blackness of the Lamanites was inheritable [2 Ne 5:23]. Thus the "seed of him that mixeth with their seed... shall be cursed even with the same cursing" [ibid]. This scripture reveals something very interesting about the relative numbers of native black folks and incoming white migrants. A 50:50 blend of white and black would have eventually produced brown offspring. A predominant black population would have produced the observed blackness of the offspring. Thus the migrants were a minority group.

By joining with the native population, the Lamanites became "exceedingly more numerous" than the Nephites [Jar 1:6]. They adopted the native hunter-gatherer life style so their

population growth would have otherwise have been expected to be slower than that of the more 'civilized' Nephites. Thus the Malay Hypothesis provides a way to reasonably account for the millions of people who were in the land at the time of the final battles.

Roberts [33, p. 119] reasons that the land of promise was probably uninhabited by other than BM peoples because "they speak of no other [peoples] with whom they came in contact". But if the Lamanites actually blended with a native black population, as is indicated above, then throughout the Nephite era the term Lamanite would have referred to all people who were not recognizably Nephite. During the thousand year Nephite era, the shade might have become more of a Polynesian brown [owing to influx of Orientals?].

A high population density in the Lamanite land also helps to explain the incessant aggressiveness of the Lamanites toward the Nephites, [and eventually the Mulekites] in the lands north of them. Kunich [21, p. 239] notes that one to two square miles are required per capita to sustain hunter-gatherers. The Lamanite aggressiveness provides support for the Malay Hypothesis. The reasoning is as follows:

The Land Southward was "nearly surrounded by water, there being a small neck of land between the land northward and the land southward" [Alma 22:32]. This scripture clearly indicates that the land was a peninsula extending southward into the sea. The peninsula terminates at the south end in the sea. The Malay Peninsula fits the description perfectly. MesoAmerica is ruled out as a reasonable candidate.

Under survival pressures from over-population, the Lamanites could have simply gone southward into the forests of Central and South America if they had been located in MesoAmerica. There would have been no need to risk life and limb fighting Nephites in order to obtain the necessities of life. If they had been located at the south end of the Malay Peninsula, essentially their only option was to fight their way north into Nephite lands. Thus the Malay Peninsula provides the best setting for the scriptures.

Aaron went south to do missionary work among the Lamanites [Alma 22]. The existence of a King Lamoni [Alma 21:22] indicates the existence of a nation of Lamanites which functioned like a kingdom. Alma 21:27 provides relevant information regarding the geography of the Lamanite kingdom:

1. The land bordered "the sea, on the east and on the west". The wording is very appropriate for the southern end of the Malay Peninsula. Sorenson's map [Map D] shows Lamanite lands along his 'west' [actually south] sea only. MesoAmerica does not provide appropriate seas or lands.
2. The land was "divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west". As mentioned earlier, the Malay Peninsula has a 'continental' [actually peninsular] divide south of Zarahemla. The divide runs east-west across the peninsula. The Kelantan River runs north from the divide and the Pahang River runs south. Thus the peninsula has an excellent candidate for the 'narrow strip of wilderness'. If Sorenson's model has a candidate, it is not readily apparent.
3. The lands extended "round about on the borders of the seashore". In the Malay Hypothesis, this refers to the long coastline extending southward from the Pahang River around the southern end of the peninsula and northward all the way along the west coast [in the narrow coastal plain west of the high range of mountains] to

the southern end of the narrow neck of land'. Thus the northernmost part of the Lamanite land bordered on the west end of the land of Zarahemia. There is no readily apparent way to fit the description to the map proposed by Sorenson [Map D]. Very little of the proposed land in MesoAmerica extends to either seashore. The geography of early Lamanite lands appears to match the Malay Peninsula far better than MesoAmerica.

Clark [reference 9] provides information regarding the terrain of Lamanite lands:

1. The southern wilderness permitted travel in a north-south direction as well as in an east-west direction, suggesting the absence of major natural barriers that prohibit travel, The geography outlined above contains no major mountains or rivers [Map G] [9, p. 40].
2. The southern wilderness must have been uniformly difficult, with possibilities of travel in many directions, with no impassable obstacles in any particular direction, and no major landmarks to guide those who became lost. This would have been a very different kind of wilderness than Hermounts and probably the narrow strip of wilderness [9, p. 62].
3. The southern wilderness adjoined the upland region that the Nephites called the eastern wilderness near the borders of the land of Antionum, or near the city of Moroni [9, p. 62]. It might be noted that the Pahang River flowing west-east past Moroni provides a natural barrier against Lamanites south of the city.

Topography maps indicate a much better match with the Malay Peninsula than with MesoAmerica. For example, MesoAmerica has no suitable narrow mountainous strip extending from sea to sea. The south Vera Cruz-Tabasco-Chiapas areas along the Gulf of Mexico are all "lowland country" [18, p. 168]. Also, much of the land proposed for cities in the land southward is very mountainous with many major natural barriers.

Hutchinson has similarly referred to "incongruities between the Book of Mormon's picture of ancient American life and the life of MesoAmerica as known from its artifacts and texts" [Hutchinson [1993] The Word of God is Enough. Chapter Paper in reference 26, p. 10.]

"Lamanite forces consistently entered the southern borders of Nephite lands near the city of Manti" [9, p. 61] [Alma 16:6, 43:22-24]. Manti "was located at the head of the Sidon River" [Alma 22:27]. "The Sidon had its headwaters in the southern wilderness [Alma 16:6]; one logical route or pass into the southern borders of Nephite lands would have been down this river pass [ibid.]. The Malay Peninsula provides a perfect setting for this invasion route. The narrow strip of wilderness at Manti is located between the two major mountains running north-south in the Malay Peninsula. The Sidon River [Kelantan] runs from there directly north to Zarahemla [Tanah Merah]. There is no indication in the BM that the river changes direction as do those selected in the MesoAmerican Hypotheses.

About 80 B.C. the aggressive Lamanites had driven the Nephites northward out of the Land Southward. Apparently as a defensive strategy, "It came to pass that the Nephites had occupied the land Bountiful, even from the east [east sea is implied] unto the west sea" [Alma 22:33].

The account creates a serious problem for the popular Sorenson and Hauck geographies.

Sorenson's Bountiful is about a hundred miles from the west sea and Hauck's Bountiful is about two hundred miles from the west sea. These geographies do not match the BM account at all! In the Malay Hypothesis, Bountiful occupies the entire narrow neck of land extending from the "east unto the west sea" so the site matches the BM account perfectly.

The intent of the Nephites was that the Lamanites "should have no more possession on the north, that they might not overrun the land northward" [Alma 22:33]. I see no reason why the occupation of Hauck's tiny Bountiful by the Nephites would hinder the movement of Lamanite armies toward his proposed Land Northward in the slightest; in fact, putting available troops into his proposed Bountiful would FACILITATE the movement of Lamanite armies northward! Sorenson's proposed Bountiful is at least positioned better than Hauck's but apparently an army could simply walk around Sorenson's within several hours. By contrast, Bountiful in the Malay Peninsula occupies the entire narrow neck of land; by occupying Bountiful on the Malay Peninsula, the Lamanites were effectively blocked in their attempt to move northward.

"And thus the Nephites in their wisdom, with their guards and their armies, had HEMMED IN the Lamanites on the south" [ibid.] [emphasis added]. To 'hem in' is to confine in a restrictive manner. On the Malay Peninsula, the Lamanites could have obviously been 'hemmed in' on the south end of the peninsula by occupying the narrow neck linking the peninsula to Mainland Asia. The term does not appear to be appropriate at all in Meso American models. The occupation of the proposed Bountifuls would not have blocked the Lamanite armies from moving north and, in any event, the Lamanites had ready access to much of Central America and all of South America. They would not have been 'hemmed in' at all!

Across the narrow Malacca Strait from the proposed lands of the Lamanites lies the island of Sumatra. Near the northwestern tip of the island, modern maps show a city of Lammeula. The name is obviously nearly identical to that of Lemuel, one of the original Lamanites. The name is an intriguing matter for contemplation. At least, it provides strong supportive evidence for the Malay Hypothesis. It could be indicative that some Lamanites had also followed the directive from the Lord to use the Malay Peninsula as a dispersal site to spread to other areas of the world. We can hope that they were righteous Lamanites who were led away from wickedness and warfare.

A close shave for Fred Flintstone.

"Numerous hosts" of Lamanites had their "heads shaved" (Mosh 10:8). To the best of our knowledge, ancient MesoAmericans had no metal tools. Granted that obsidian flakes can be quite sharp, it is difficult for me to imagine shaving even one Lamanite with an irregularly shaped stone flake (let alone hundreds of thousands). Advocates of MesoAmerican Hypotheses are encouraged to try it without removing significant amounts of scalp. With access to metal tools (scissors?) on the Malay Peninsula, this account creates a far less hairy problem.

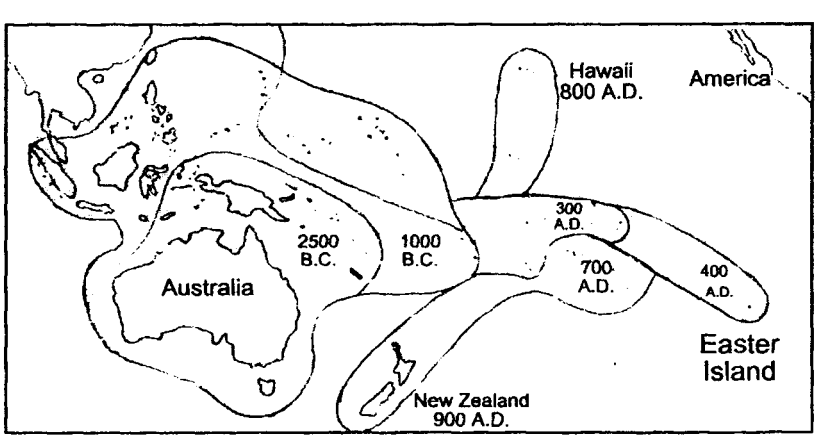
Section 5. The Islanders of the Pacific

"One of the greatest pains to human nature is the pain of a new idea." WalterBagehot

Thousands of years ago, God told Jacob, "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south" [Gen 28:14]. Nephi re-emphasized the scattering [1 Ne 22:3]: "The house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations". "And, behold, I am with thee," said the Lord, "And will keep thee in all places whither thou goest" [Gen 28:15]. All lands apparently had the potential to be lands of promise. Zion can similarly be established virtually anywhere. Zion: the place where the pure in heart dwell [5, p. 536]. As intimated in the scriptures, they were to go as peaceful and loving pilgrims.

In our more provincial days, we Mormons thought of Utah as our only Zion and of America as our only land of promise. As the church has spread into many countries, we have gained a more universal perspective. Hutchinson, for example, refers to the BM as containing the message of a God "involved in history, of a God revealed to all nations and not simply one, of a Christ whose redeeming work is addressed to all times and places" [Hutchinson, A.A [1993] The Word of God is Enough. Chapter Paper in Reference 26, p. 5]. The Malay Hypothesis provides a way for peoples of many different countries of the world to relate much more closely to the Book of Mormon. As expressed by Hutchinson [ibid.] the book conveys to all the "need for humble obedience to God and for social justice".

For purposes of dispersion, Palestine was ideally situated for going to many of the lands of the earth. From there, pioneering groups could readily migrate on land to Africa, Europe and western Asia. By taking advantage of the sea-faring capabilities of nearby Phoenicians, Israelites could even reach the eastern shores of America via the Mediterranean Sea. And they apparently did! [18, Chap 8-12]. The Jewish writing found in Bat Cave in Tennessee, for example, could have been left by these Israelites. The similarities between Israelites and Indians of eastern U.S. might be thereby accounted for (Section 47). But, as will be discussed, these were apparently not the BM peoples or their direct descendants.



Map H adapted from Bellwood depicting the colonization of lands of the Pacific. Of great interest is the fact that several relevant matters are more consistent with the Malay Hypothesis than with MesoAmerican Hypotheses, viz. (1) Prior to the times indicated, many of the islands were uninhabited (Book of Mormon people were to go to uninhabited lands); (2) The origin of the migrants was Southeast Asia (not America); (3) The general direction of the migrations was eastward (not

westward); (4) The migrations occurred stepwise during a period extending hundreds of years; (5) The apparent chronology of their final arrival in America is reasonable with the times of initiation of some advanced cultures in America.

In order to facilitate reaching Australia, New Zealand, Japan, the Philippines, New Guinea, Sumatra, Eastern Asia, Taiwan, India, China, the numerous islands of the Pacific and western America, a second dispersal site was clearly needed. For this purpose, the Malay Peninsula was a logical choice.

Peacock [30, p. 199] states, "The Malay Peninsula and its rather special environment have clearly played a considerable role in shaping the course of human history from earliest times until the present. In reconstructions of prehistoric times, the peninsula served as a 'corridor' or 'funnel' along which successive waves of population and ethnic types passed"!

> With regard to the Malay Hypothesis, Lehi's prophecy in 1 Nephi 10:13 is of great interest: "Wherefore, he said it must needs be that *we should be led with one accord into the land of promise,* unto the fulfilling of the word of the Lord, *that we should be scattered upon all the face of the earth!"*

The scripture captures the essence of the Malay Hypothesis almost perfectly! The Lehites were to go to the Land of Promise on the Malay Peninsula. The Book of Mormon events occurred there. But the peninsula was also to serve as a dispersal site. From there they were to be dispersed to many other lands including America.

- "He leadeth away the righteous into precious lands" (plural) (1 Ne 17:38).
- Every one to flee "into his own land" (2 Ne 23:14).

The Malay Hypothesis should accordingly not be viewed as a threat to Mormon beliefs. It makes Mormon beliefs far more credible. It provides a reasonable geographical setting for our precious jewel, the Book of Mormon.

It is of relevance to note that, throughout its history, America has been a place for GATHERING peoples from throughout the earth. Never have peoples in significant numbers been SCATTERED from America to lands elsewhere on earth. Neither do MesoAmerican Hypotheses ever emphasize scattering of BM peoples from MesoAmerica to other areas in America. The currently popular emphasis is upon inclusion of all BM events into the restricted area called MesoAmerica.

Is there internal evidence in the BM indicating that BM peoples may have been scattered from their land of promise? Recall that during World War II, Jews fled to Scandinavia from European countries to save their lives; Russians fled into the Russian interior as part of a tactical maneuver; patriots fled to allied countries in order to join allied forces in fighting the Germans. Scattering is essentially an unavoidable aspect of warfare.

> **Scattering of Jaredites:**
> Ether fled and hid in a cave [Eth 13:22]... Coriantumr pursued the army of Shared [Eth 13:28]... Shared drove Coriantumr back [13:29]... Coriantumr pursued the brother of Shared to the wilderness [Eth 14:3]... Shared marched forth out of the wilderness by night [Eth 14:5]... Lib fled to the borders upon the seashore [Eth 14:12]... Coriantumr pursued

Lib [14:13]...Coriantumr's army fled again to the wilderness [14:14]... then to the plains of Agosh [Eth 14:15]... then he fled again [Eth 14:16]... Shiz pursued Coriantumr and overthrew many cities and slayed both women and children and burned cities [Eth 14:17]. ... a fear of Shiz went throughout the land... Who can stand before the army of Shiz? Behold, he sweepeth the earth before him! [Eth 14:18]... So swift and speedy was the war that there was none left to bury the dead [Eth 14:22]. Bodies of men, women, and children were strewed upon the face of the land [ibid]... people began to be frightened and began to flee before the armies of Coriantumr [Eth 14:27]. Particularly when faced by a scorched earth policy many people will flee. The accounts are not clear regarding how they fled or how far they fled but they leave no doubt about the reality of the dispersal of the Jaredites.

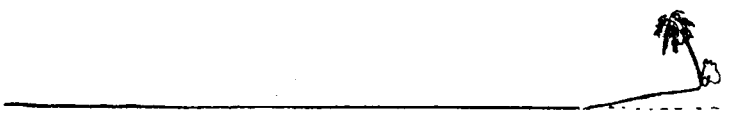
Scattering of the Nephites:
Nephites retreated towards the north countries [Morm 2:3]... Nephites fled before the Lamanites [Morm 2:16]... People of Nephi again were hunted and driven [Morm 2:20]. . . Nephites fled to the city of Teancum by the seashore [Morm 4:3]... Lamanites drove the inhabitants out of Teancum [Morm 4:14]... Nephites fled again from the Lamanites [Morm 4:20]... Nephites were driven [Morm 4:21]... Nephites fled again taking all the inhabitants with them both in towns and villages [Morm 4:22]... Nephites fled [Morm 5:3]... The inhabitants that were not gathered in by the Nephites were destroyed by the Lamanites [Morm 5:4] ... Towns and villages and cities were burned with fire [Morm 5:5]... Nephites took flight [Morm 5:7]... the Lord hath said the Gentiles should "scatter this people" [Morm 5:9].

Having been driven and slaughtered and frightened and their women and children having been sacrificed unto idols [Morm 4:21], [Note: Ancient Americans conversely sacrificed captives to 'gods.'] many people in the land of promise would undoubtedly have left in search of safer havens. In the Malay Hypothesis, many are assumed to have been dispersed by sea and by land to other lands in the proximity of the Malay Peninsula, and eventually to America. "Except ye repent they (the Lamanites) shall possess the land of your inheritance and the Lord will lead away the righteous out from among you" (Jac 3:4).

Bellwood makes a very interesting statement of relevance (Bellwood, P. (1979) Man's Conquest of the Pacific. Oxford University Press, NY): "I feel it is no coincidence that the settlement of most of the vast area of Oceania excluding western Melanesia, began soon after the time (circa 3,000 B.C.) that the first definite evidence appears for developing plant and animal domestication in Southeast Asia." According to the Malay Hypothesis, this view corroborates the time and the location proposed for the Jaredites, (page 135). On page 180, Bellwood adds: "The metal age may have begun in Thailand by or before 3,000 B.C." Also the widespread use of metals (bronze and iron) dates to about 1,500 B.C. Being consistent with the Malay Hypothesis, this evidence provides significant preferential support over the American Hypotheses.

No presumption is made that the BM peoples were the only ones to have been scattered from Southeast Asia. In fact, Morm 4:22 and Morm 5:4 suggest that some of the inhabitants displaced in the fighting were not BM peoples. This relates to the belief in the Malay Hypothesis that the peninsula was inhabited prior to the arrival of BM peoples.

There is good evidence of many prehistoric sea voyages from Southeast Asia [Contrary to a popular belief which persisted for many years and led many to stubbornly believe that man had reached America ONLY by crossing a Bering Strait land bridge!]. For example, Bellwood, provides convincing evidence that Australia and New Guinea were settled by peoples who crossed open seas 40,000 years ago! [1]. In more recent times, but on boats that were probably equally primitive, prehistoric man sailed thousands of miles across the Pacific to settle on such remote islands as Easter Island [16]. Condiff reports, "Archaeologists have ample evidence indicating the founders [of Easter Island] were Polynesians" [Condiff, R. [1993] Easter Island Unveiled. Nat'l Geog. Vol 183:54]. Clearly prehistoric men in the Southeast Asia area had the capability of crossing open seas in ancient times and DID CROSS THEM! The findings are consistent with BM accounts AND WITH THE MALAY HYPOTHESIS!



The islands of the Pacific were in that 'quarter' of the planet which was still uninhabited during early Book of Mormon times. A central theme in the Malay Hypothesis is that of dispersal of the peoples.

A heavy date with a Polynesian.

Ancestors of Polynesians, sailing eastward from Southeast Asia, "appear to have arrived between 1500 B.C. and 1,000 B.C." in Fiji, Tonga, and Samoa (Finney, B. (1994) Voyage of Rediscovery. Univ. of Calif. Press, p. 26). By allowing the Jaredites some 1500 years or so to become established in Southeast Asia and in venturing forth into the islands of the Pacific west of Polynesia, the chronology matches well with accounts of the Book of Mormon.

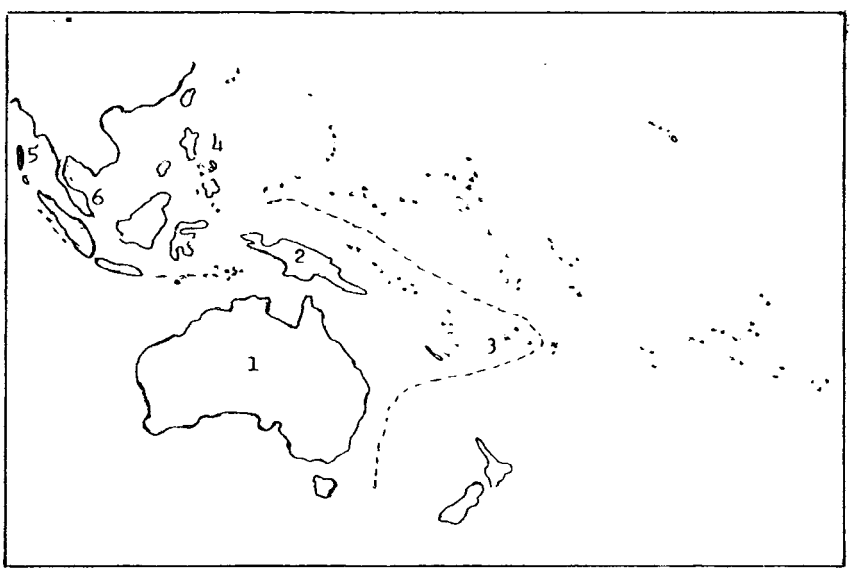
According to MesoAmerican Hypotheses, the BM peoples went to the Tehuantepec area and stayed there. According to the Malay Hypothesis, the BM peoples went to the Malay Peninsula and spread from there into many lands (including many along the western shores of America) and to thousands of islands in the seas. Each isolated group or tribe functioned as a separate nation. The reader is asked to open-mindedly decide which hypothesis matches Genesis 48:19-22 best. Joseph's seed (the Nephites) is to become a fruitful bow by a well whose branches run over a wall. Joseph's seed shall become a multitude of nations!

Section 5A. The Dark Islanders

"One can resist the invasion of armies, but not the invasion of ideas." Victor Hugo

Long before BM times, a wind-driven ocean current slowly drifted past the 'Horn' of Africa going in a northeasterly direction [Map B]. It was a warm and inviting current, having arisen in the proximity of the equator. It led toward the location of the rising sun, an object of awe and of veneration and reverence to many primitive peoples.

Whether by intent or by accident, Africans apparently drifted in the ocean current [gyre] toward India and, from there, toward Southeast Asia and beyond. Evidence of their voyages is readily apparent in the 'darkness' and other Negroid features of early residents of central and southern India, the Andaman Islands, Malaysia, New Guinea [Papuans], the Philippines, Australia [the aborigines] and New Zealand [Maoris].



Extension of black peoples into the Pacific prior to Book of Mormon times. (1) Australia, (2) New Guinea, (3) Melanesia, (4) the Philippines, (5) the Andaman Islands, and (6) the southern end of the Malay Peninsula.

According to Oliver [28, p. 20] ancient Negroids also inhabited many Pacific Islands including Fiji, Loyalty, New Hebrides, Santa Cruz, Rennell, Bellona, Tikopio and the Southern Solomon Islands [i.e. all of the numerous islands of Melanesia]. Bellwood states that there, "May have been an *ancient Negrito continuum from Africa right through Southeast Asia."* (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 27). He thereby provides excellent support for the Malay Hypothesis.

A reference of special interest with regard to the Malay Hypothesis was made by Shadbolt. He reports that Negrito Aborigines lived in Malaysia! [Shadbolt, M. [1963] In Storied Lands of

Malaysia. Nat'l Geog., Nov. pp. 734-783].

Doran has published a very interesting consideration of the sailing raft. [Doran, E., Jr. [1971] The Sailing Raft as a Great Tradition. In 'Man Across the Sea. Problems of Pre-Columbian Contacts'. C.L. Riley, et al, pp. 115-138. Univ. of Texas Press, Austin]. He believes sailing rafts are the oldest form of seagoing vessel. The rafts represent a genetic connection extending *from Africa through Southeast Asia across the Pacific and to the northwest coast of South America"!* [emphasis added].

The Jaredite barges were apparently a form of ocean-going raft without sails!

Doran obviously provides support for a dominant theme in the Malay Hypothesis, viz. a funneling of people from lands touched by the Indian Ocean to Southeast Asia. The BM peoples lived on the Malay Peninsula. From there they were dispersed into many lands touched by the Pacific Ocean and, finally, to America.

Having crossed large bodies of water to reach lands in and around the Malay Peninsula, the Negroids obviously had the requisite sea-worthy vessels and the requisite capabilities to go on as far as the islands of the Pacific and to America. Meggers [25] has made an excellent case for the prehistoric crossing of the Pacific by people from the Orient by identification of similar artifacts and behavior on both sides of the ocean. In support of trans-Pacific crossings, Hunter and Ferguson [18, p. 253] show a model with Mongoloid characteristics from the Mayan area.

Botanists believe the Bottle Gourd is native to tropical Africa or possibly southern Asia [8, 16]. It was utilized as a food by ancient Polynesians on islands of the Pacific Ocean [16, p. 103]. They also dried the skins over a fire and used them to carry and store water [ibid.]. Since the viable gourd could not have survived extended periods of time in sea water, it must have been transported across the sea by prehistoric man. Growth of the gourd on Pacific Islands and in America, accordingly provides evidence of migrations of Africans and/or Southeast Asians toward and beyond the Malay Peninsula. A connection is virtually guaranteed by the fact that both the Polynesians and the Central American Natives call it 'kimi' [ibid.]!

The coconut palm had also apparently been taken by man from Pacific Islands to Peru and the Isthmus of Panama in prehistoric times [ibid.].

The Olmec civilization was one of the first to flourish in MesoAmerica. It may have begun about 1750 B.C. [36, p. 110] by "direct transmission of key elements of culture across the Pacific Ocean". Note that the chronology does not match the Jaredite account; the Jaredites migrated to their land of promise about 3,000 B.C. and initiated advanced practices soon afterward. The absence of advanced agricultural and technological practices about 3,000 B.C. in America creates a serious problem for American Hypotheses.

LaFay states, "The Olmec flourished to the west [along the Pacific Ocean] more than a millennium before Christ, and... ultimately migrated into lowland regions [farther east and north] where their civilization reached its peak." [LaFay, H [1975] The Maya, Children of Time. Nat'l Geographic 148, No. 6, p. 732]. Meggers similarly comments: The early villages on the Guatemalan coast [Pacific] were probably only inhabited by one or two extended families [of Olmec peoples]. Note the similarities to BM accounts of migrations of extended families! Their influence is evident in the Tehuacan Basin [adjacent to the Gulf of Mexico] a few centuries after their appearance on the Pacific Coast [ibid]. Refer to figure in section 37.

The Olmec civilization in Central America apparently reached its climax during the time from about 1200 to 400 B.C. [Cheesman, P.R. [1978] The World of the Book of Mormon.

Deseret Book Co., S.L.C., p. 39]. This creates chronology problems for American Hypotheses. As noted above, the Jaredite civilization flourished soon after their arrival in the land of promise in 3,000 B.C. The Lehites arrived in the land of promise about 600 B.C. and similarly initiated an advanced civilization soon after arrival. The chronology of neither BM group matches that of the Olmecs at all.

The Malay Hypothesis allows us to make sense out of the inconsistencies. The Olmecs were not a BM people and America was not the land of promise referred to in the BM. The Olmecs were a Negroid people. They left massive stone heads carved in basalt which had decidedly Negroid characteristics [Section 37]. Also see Sorenson [36, p. 108]. "Look at the giant head relics", said Senegalese scholar, Pathe Diagne, a linguist and historian, "Look at their Negroid features... very different from American Indian features" [Bozeman Chronicle, Montana, Feb 11, 1993]. Clearly the Olmecs were in America prior to the arrival of the Lehites so America was not the uninhabited land of promise which had been saved for the Lehites.

The Olmecs left pyramids and stepped platforms as temples and altars. They are similar to the ziggurats of Cambodia [8a, p. 1]. Hence they provide evidence of a Southeast Asia connection. However, these temples and altars were entirely different in design, construction, and function from those of Solomon. So, in my opinion, they do not provide support for the BM nor for American Hypotheses.

Sir G.E. Smith traces all civilizations back to Egypt [i.e. Africa] [8a, p. 1]. Going "first to Mesopotamia", the Africans "built or taught the natives to build ziggurats in imitation of their own pyramids". Later they repeated the "performance in Cambodia and finally in Central America"! Of special interest is Smith's belief that Southeast Asia served as a dispersal area for peoples en route to America. The belief is obviously consistent with an underlying theme in the Malay Hypothesis.

An ancient oceanic link between Africa and the Philippines is also indicated by the distribution of the lemur. This intriguing little likeable creature lived in Africa, Madagascar, the Comoros Islands, southern India, Ceylon, Malaya and the Philippines, [Compton's Encyclopedia [1966] Vol 8, p. 188; and Cavendish, R. [1981] Mysteries of the Universe. Galahad Books, p. 13].

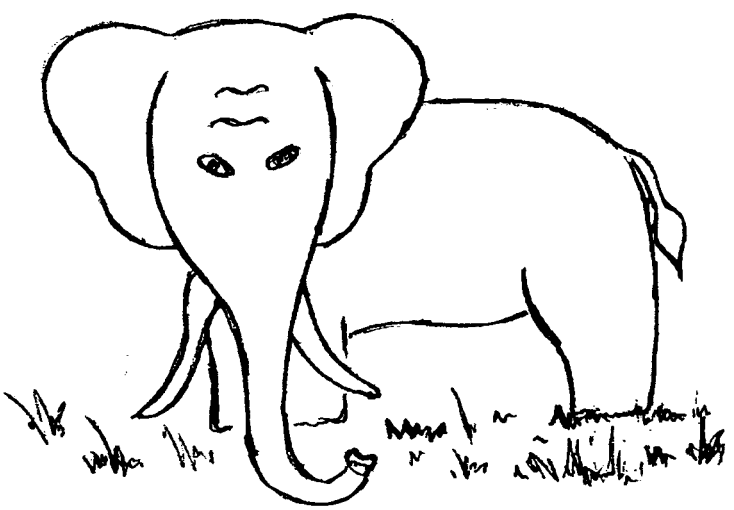
Citing Lorang, Cheesman [8a, p. 1] writes, "It would have been a joy to tell from whence the peoples of Mayan America came. We can be certain SOME CAME FROM ASIA [emphasis added], but from where did the Olmecs come?" Also he asks why are sculptures from Cambodia similar to the carved Olmec heads? The Malay Hypothesis provides a plausible answer. In prehistoric times, Africans migrated to Southeast Asia where they were exposed to Oriental influences. Later some managed to sail to the western shores of MesoAmerica, probably stepwise via the numerous islands of the Pacific. They provide a plausible piece to the confused jigsaw puzzle of ancient America and one which the BM apparently does not address at all.

In the Popul Vuh, reference is made to both 'black' and 'white' men in ancient America [8, p. 50]. Painted murals have also been found in ancient American ruins, e.g. at Bonampak, which show 'lighter' and 'darker' men engaged in various activities [36, p. 82]. The evidence supports the concept of a transoceanic migration of diverse groups of peoples to America in prehistoric times [as contrasted to only two similar groups from the Middle East as postulated in American Hypotheses].

White and Garrett state that Australo-Negroids were the first inhabitants of Southeast

Asia. [White, P.T. and W.E. Garret [1971] Southeast Asia. 1. Mosaic of Cultures. Vol 139 # 3, Mar. p. 296. Nat'l Geographic].

In 2 Ne 5:21, reference is made to God causing a "skin of blackness" to come upon the iniquitous Lamanites. Inasmuch as God works through natural laws, this indicates that Negroid peoples must have preceded the BM peoples to their lands of promise. The account is accordingly consistent with the Malay Hypothesis [indigenous black people being present on the southern end of peninsular land of promise]. In contrast, the account is inconsistent with traditional American Hypotheses [no indigenous people being present in the postulated American land of promise]. This is a serious problem for American Hypotheses [Eth 2:5 and 2 Ne 1:8].



The elephant presents a huge confrontational problem for advocates of American Hypotheses. According to the Book of Mormon, the Jaredites had elephants and they were very useful (Eth 9:19).

In view of the unthinkable challenge of hauling at least two elephants and sufficient food for a 10,000+ mile barge float trip, elephants were undoubtedly indigenous to the land of promise.

There is no evidence of elephants having been in America during Book of Mormon times. Conversely, they were indigenous in Southeast Asia where they are still widely used and are still roaming wild in the forests.

Obviously the elephant tips the scales in a very significant way toward the Malay Hypothesis.

Ancestral Polynesians first colonized the tropical western archipelagoes around 1500 B.C. P. V. Kirch. The chronology provides a good match with the arrival of Jaredites in Burma about 3,000 B.C.

Early theorists correlated the Polynesians with the Babylonians, or with the lost tribes of Israel. A. Howard.

Science has shown that Polynesian origins lay in Southeast Asia and/or South China. P. Buck.

Section 5B. The White Islanders

"Truth never damages a cause that is just." Mahatma Gandhi

According to the Malay Hypothesis the Malay Peninsula served as the land of promise and BM events occurred there. The Jaredites arrived there about 3,000 B.C. They were 'white' [i.e. Caucasian]. They had sea-worthy barges and were experienced navigators, having sailed from Babylon via the Tigris River, the Persian Gulf, the Indian Ocean, and the Bay of Bengal. They had learned how to build and handle sea-worthy barges. On their very long and arduous voyage they had undoubtedly learned many of the arts of navigation and survival skills at sea.

From the Malay Peninsula, islands in close proximity to one another enticingly stretched out into the East Indies and beyond into the far reaches of the Pacific Ocean. Some venturesome souls probably wondered what lay across the horizons. Some were probably prompted to leave in accord with God's earlier scattering edict. Others probably left in order to escape the wickedness and the contention and warfare. White people in prehistoric times reached Japan [the Ainu People] from an unknown origin. The Encyclopedia Britannica 14:155 reports "at least one prehistoric European [?] movement penetrated East Asia and is represented today by the remnant indigenous inhabitants of Japan known as the Ainu." The Malay Hypothesis at least provides a feasible means for explaining how 'white' people might have made the trip, i.e. they might have been Jaredites or Nephites who came by way of Southeast Asia. They had:

a. an incentive for making the trip.
b. a less horrendous trip than walking thousands of miles across Asia.
c. no antagonistic inhabitants to contend with while en route.
d. a way to cross the sea to their island destination.

The ancient Mesopotamians had an Anu as head of the Pantheon (the gods of the people) (Nemet-Nejat, K.R. (1998) Daily Life in Ancient Mesopotamia. Greenwood Press, p. 52). A possible Jaredite connection via the Malay Peninsula is indicated by the migration of the white Ainu people in prehistoric times to Japan from an unknown source.

There is evidence of prehistoric white men elsewhere in the Pacific area also. The original settlers of Tonga, the Society Islands, the Marquesas, and even the far-distant Easter Island were reportedly white [16, p. 17, 139]. When Europeans first came to the Pacific Islands they found many natives who had almost white skins and were bearded [ibid.]. Whole families had remarkably pale skins, hair varying from reddish to blonde, blue-grey eyes, and almost Semitic hawk-nosed faces. The early Spanish explorer, Quiros, reported finding white islanders in the Marquesas. Upon landing, they were surrounded by more than 400 natives who were "white and of very agreeable appearance" and "many of them very fair with the most beautiful flowing hair" (Howe, K.R. (1984) Where the Waves Fall. University of Hawaii Press. p. 47). Many early European voyagers to Polynesia reported the existence of individuals with light skins or red hair in their journals. Light skins and red or fair hair color are also widely reported among the Australoid populations of Australia and New Guinea (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 31). These reports support the concept of dispersion of

Jaredites and Nephites as proposed in the Malay Hypothesis. According to the Malay Hypothesis, the white people may have been descendants of the Jaredites or Nephites who had sailed from the Malay dispersal site in search of new lands of promise.

White people not only settled in many of the islands of the Pacific during prehistoric times but some clearly reached America as well. "As surely as this director (Liahona) did bring our fathers by following its course to the promised land, shall the words of Christ, if they follow their course, carry us beyond this vale of sorrow into *a far better land of promise"* (Alma 37:45). Cheesman [8a] reports that native Americans who welcomed the Spanish conquistadors were "attractive in person, well formed, winning and gentle, and trustful; they were LIGHT and soft of skin [p. 18] [emphasis added]. He cites Underhill as stating: "the Indian complexions vary from dark brown to yellow and even WHITE" [emphasis added]. Sorenson [35, p. 90] has provided supporting evidence in referring to Indian people of central Chiapas as being "fair of complexion" and natives of Nicaragua as being "indifferent white". Hooton is cited by Sorenson as having seen "bodily features in the New World that would have been quite at home in Palestine". Hunter and Ferguson [18, p. 254] provide a picture of a ceramic head from ancient Mexico with decidedly Semitic features. Other evidences of Semitic individuals are shown on pages 254, 319, and 406 [ibid].

The evidence of the presence of 'white' peoples in America at the time of the Spanish conquest creates a problem for American Hypotheses. According to the BM accounts, all Nephites and Jaredites [i.e. all 'white' people in the land of promise] were annihilated in their final battles. Morm 8:2 indicates that even the Nephites who had managed to escape into the country southward were hunted down by the Lamanites and killed. The relevant evidence is completely consistent with the Malay Hypothesis. At the time of arrival of Europeans on the Malay Peninsula, there were no white men living there [all having been killed earlier in the battles of annihilation]. However, white men had been dispersed from the Malay Peninsula prior to and during the battles of annihilation. They are thought to account for the evidence of white men having been found elsewhere in lands touched by the Pacific Ocean, including America.

American Hypotheses are obligated to have Caucasian groups be a predominant and over-riding force in ancient American cultures [other peoples having initially been absent]. Evidences of Middle East cultures, notably languages and scripts, should accordingly have been abundant in America. As indicated earlier, they are essentially non-existent. The Malay Hypothesis is far more compatible with the evidence. America was inhabited long before BM times. The small groups arriving in America sporadically from sources in the Pacific, being low in relative numbers, played a minor role in influencing such features as languages and scripts. Sorenson [36, p. 89] provides this quote from Wiercinski: In ancient Mexico there were features "introduced by foreign bands of SPORADIC MIGRANTS" from the Mediterranean area. This conclusion is far more compatible than with the Malay Hypothesis than with American Hypotheses.

In American Hypotheses, all of the BM peoples came, more or less, directly to America. In the more popular MesoAmerican Hypothesis, all three landed within a few hundred miles of one another in MesoAmerica. In the Malay Hypothesis, NONE of the BM peoples came directly to America! After living on the Malay Peninsula for many years, some traversed the Pacific by means of sporadic resettlement ventures to successive islands and finally some of the descendants reached America. In all probability, those who reached America would have come at different times and would have landed at sites all along the entire western American coast. The advantage

this provides to the Malay Hypothesis may not be readily obvious but it allows us to find supportive evidence from the entirety of western America. Advocates of MesoAmerican Hypotheses are restricted to a myopic view of evidence only from MesoAmerica.

Peru, for illustration, is located over 2,000 miles southeast of MesoAmerica. The Incan Indians who live there tell of a race of WHITE 'gods' (plural!) who came to Peru in prehistoric times [16, p. 17]. They had white skins and long beards and were taller than the Incans. So they had physical attributes of Caucasians. Their relative height indicates they had better nutrition. They were 'wise, peaceful instructors'; this indicates that the indigenous population was more numerous. They came from the north [possibly floating in ocean currents]. They taught the Incas' PRIMITIVE forefathers architecture and agriculture as well as manners and customs; this indicates a possible connection with Southeast Asia. Intriguingly they made no attempt to teach language or writing skills. The account is in excellent accord with the Malay Hypothesis.

Matheny [24, p. 272] points out that BM events in many regards fit better in an Andean setting than in MesoAmerican setting. But the fact that the languages of the peoples in ancient Peru and in MesoAmerica were unrelated indicates two entirely different migrating groups [so the Peruvians did not simply migrate south from MesoAmerica, for example]. So advocates of MesoAmerican Hypotheses cannot make use of the wealth of evidence in South America to support the authenticity of the BM. The Malay Hypothesis, conversely, is not bound by these restrictions; it proposes that many different groups of BM peoples left the Malay Peninsula and slowly made their way into many lands touched by the Pacific, including much of the entire western coast of the Americas. Thus the Malay Hypothesis can embrace MANY cultures, including those of Peru and MesoAmerica as parts of the BM family.

Cheesman (8, p. 7) writes that "white men could have come from the Old World to the Peruvian plains *in very early times"* [emphasis added]. He cites Pierre Honore as claiming "positive proof" of the voyage [voyages?] "from plant life, particularly cotton and the sweet potato and possibly maize as well". In all likelihood these would have been sea voyages rather than a horrendous trek via the Bering Strait. Interestingly, there is some evidence of maize having an old world origin.

The BM peoples knew how to build ships and had had experience navigating. Moreover, they recorded evidence of an active interest in ships and in sailing. Hagoth built a large ship and launched it into the west sea [Alma 63:5]. Many families took provisions and sailed away. On its second voyage the ship disappeared. Another ship sailed forth and "whither she did go we know not" [Alma 63:8]. Other sailings were mentioned [Alma 63:9-10] but a hundredth part of the accounts of their sailing activities "cannot be contained in this work" [Hela 3:14]. Surely some of the hundreds of sailing activities would have involved sailing to nearby islands and, for some of the more adventuresome souls, to lands beyond the horizons.

In their sea-faring ventures, the white BM peoples would have unavoidably discovered the numerous and closely positioned lands of the East Indies. On larger inhabited islands their identity apparently disappeared through genetic blending with indigenous peoples. The original whiteness of the Lamanites apparently similarly disappeared. Their identity would have survived better on isolated islands; as mentioned earlier, this is thought to have happened. With repeated sailings, from island to island, some of them would probably have reached the western shores of America. Out where the islands are highly dispersed, the odds of finding more ocean are far higher than of finding an island. Even Heyerdahl, with benefit of accurate maps and modern

navigational equipment, sailed several thousand miles before landing on an island in the Pacific [16, p. 8]. With America extending nearly from pole to pole, it would have been virtually impossible to miss [for peoples migrating eastward].

In the year 1298 A.D., Venetian adventurer, Marco Polo, wrote a fascinating book about his travels in the Orient [Compton's Encyclopedia, Vol 11, p. 440]. Even when printed in 1440, many thought the book was either false or gross exaggeration. The Orient was almost totally unknown to people in the Mediterranean area. Hence it was probably totally unknown to BM peoples prior to their departure from the Middle East thousands of years earlier.

The knowledge vacuum about the Orient opens up an extremely intriguing opportunity for checking the validity of our competing hypotheses. In the Malay Hypothesis, the BM peoples are thought to have lived on the Malay Peninsula [in the Orient] for hundreds or even thousands of years; but at intermittent intervals, some sailed away from the peninsula. Some of those who sailed, or their descendants, eventually reached America. In none of the American Hypotheses is there convincing evidence of BM peoples having stayed in the Orient at all. Any tangible evidence found in ancient America linking American cultures with those in the Orient [and particularly in Southeast Asia] would therefore clearly support the Malay Hypothesis and would raise doubts about American Hypotheses. As indicated earlier, Southeast Asia had been influenced for many years from India and China prior to BM times. Solheim [35] provides evidence also of influence extending from Southeast Asia to other parts of the Orient.

Cheesman [8, p. 225] has compiled much evidence with the intent of showing a link between the Middle East and America. In order to be most convincing, it should be noted, the evidence ought to show that the BM peoples went directly from the Middle East to America with no stops en route. Unfortunately for his cause, he included evidence which clearly indicates a link between cultures of SOUTHEAST ASIA and those of ancient America! Unintentionally, then, he helped support the authenticity of the Malay Hypothesis which postulates that BM peoples first migrated to the Malay Peninsula in Southeast Asia. The similarities listed in Table III are selected from Cheesman's Appendix III. He provides other similarities between Old and New Worlds which are not included because they appear to be equally supportive of both Malay and American Hypotheses [the competing hypotheses concur that BM peoples originated in the Middle East; evidence for their origin is accordingly not relevant for the matter here under consideration].

Of course, not all similarities between two sites are equally convincing of an interaction between the sites. But let's assume, for sake of simplicity, that the odds of each of the similarities in Table III is ten to one that they indicate an interaction. We also assume that each similarity is independent of the others [e.g. polished jade is not a requisite to playing Pachisi]. Then, since more than one similarity is noted, the odds of an interaction increase not merely arithmetically [10 + 10 + 10, etc.] but exponentially [10 x 10 x 10, etc.]. In equation form

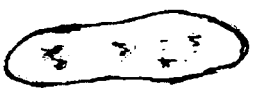
$$\text{Odds} = 10^n \qquad [1]$$

where 'n' represents the number of similarities observed.

Cheesman [ibid.] provides about 30 fairly distinctive and unusual similarities between prehistoric cultures in America and Southeast Asia [i.e., n = 30 in equation 1]. Well, ten raised to the 30th power is a ridiculously high number. A skeptic might insist that the odds for each of these similarities [indicating an interaction] might only be 5 to 1. Well, 5 raised to the 30th power

is also a ridiculously high number! And even a dozen or so similarities [n = 12] would have provided very convincing evidence for the validity of the Malay Hypothesis!

In all disciplines, acceptability of new hypotheses depends, to significant degree, upon whether or not we WANT THEM TO BE ACCEPTABLE. Hopefully at least one archaeologist or other expert will be convinced that the odds are high enough to warrant additional research on the Malay Hypothesis.



Yam: starchy tuberous root which is indigenous to south and southeast Asia. In prehistoric times it was taken to islands of the Pacific Ocean and finally to America. The name used for it is of great interest in making the historical connection:

"ubi" → *"uhi"* → *"uhi"*

(Oceanic) *(Eastern Polynesia)* *(South America)*

In contrast to the seafaring capabilities of Book of Mormon peoples, ancient Americans apparently did little or no sailing at all.

Polynesian crop plants, all adventive and purposefully introduced to the islands, were dominantly tropical and Southeast Asian in origin. P.V. Kirch. Hense few, if any, Mid East plants were taken to America.

Table III. Similarities between Ancient Southeast Asia and Ancient America

Old World	Similarities	New World
India	Game Pachisi; game Patoli	Mexico
India	Hook swinging and volador ritual.	Mexico
Asia [Orient?]	Use of parasol as a sign of royalty and rank.	Mexico
Southern and Eastern Asia	Use of the throne, letter, and fans mounted on standard-like poles as insignia of rank and royalty.	Mexico & Peru
India	Lotus plant coming forth from the mouth of a serpent or demon's head.	Maya
Asia [Orient?]	Bronze chisels.	Peru
Cambodia	Half pillars as door frames.	Maya
Orient	Polished jade.	Chichen Itza
India	Makara design.	Chichen Itza
India	Lotus-shoot motif.	Chichen Itza
India	God on tiger throne [Mayan jaguar throne].	Maya
Indonesia	Tie dyeing.	Pre-Incan Peru
China	Mask and dragon designs.	Mexico
Southern India	Lotus and fish theme.	Yucatan
China	Feline divinities. Earthen ceremonial platforms. Reflecting mirrors in religious rituals.	Olmecs-Chavin
India	Lion headed thrones. Stepped temple pyramids. Doorways with serpent columns and balustrades. Sacred tree forms.	Maya
India	Types of thrones.	Maya
Indonesia	Tie-dyeing textiles.	Peru
China	Pan pipes	Peru
India	Lotus friezes [men reclining between winding lotus stems that they grasp in both hands; water monsters or fish often occur in the same compositions.	Maya
Java	Serpent motif on columns and balustrades.	Chichen Itza

Of special interest is the existence of metal chisels in ancient Peru [but not in the popular MesoAmerican location]. A connection between Southeast Asia and ancient America is a virtual certainty. Note that the serpent motif on doorways and balustrades may have originated in Southeast Asia.

Section 5C. The Brown Islanders

"The problem of demonstrating the use of domestic animals among ancient American peoples is the most difficult scientific problem faced by Book of Mormon scholars at the present time." Sidney B. Sperry

Enroute to their land of promise, Laman and Lemuel became even more rebellious and wicked. Soon after arriving, they and their followers were accordingly "cut off from the presence of the Lord" [2 Ne 5:20]. The separation of Nephites and Lamanites is consistent with the dispersal theme in the Malay Hypothesis.

And the Lord caused a curse of BLACKNESS to come upon them [2 Ne 5:21]. At the time of separation "they were WHITE, AND EXCEEDINGLY FAIR, and delightsome [ibid.]. The emphasis upon contrasting colors, clearly indicates that the terms 'black' and 'white' are to be interpreted literally. Inasmuch as God works through natural laws His wonders to perform, this means that the Lamanites became black through genetic blending with indigenous peoples. And apparently the black genetic pool was much larger than the incoming white genetic pool. Otherwise, the offspring should have been brown, not black. As indicated in Part 5A, black people were present in the Malay Peninsula when the Lehites arrived. This creates a problem in American Hypotheses because there were believed to be no indigenous peoples in America prior to BM times [and Jaredites, who might have been a bit darker, were all killed]. The account is conversely very supportive of the Malay Hypothesis.

Further evidence of a genetic change is indicated by the statement in 2 Ne 5:23: "Cursed shall be the seed of him that mixeth with their [Lamanite] seed for they shall be cursed even with the same cursing". The more obedient and virtuous Nephites, being 'white' and 'exceedingly fair' [2 Ne 5:21] married only within their own kind as had been typical of the 'faithful' since the beginning. To no one's amazement, in their writings and dealings with others, ethnocentricity was a key word as is typical of any 'chosen' [self-righteous?] people.

The Lamanites became "an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey" [2 Ne 5:24]. The description matches the complicated gene pool which ultimately prevailed in Southeast Asia. Bellwood [1] accordingly states, "To my mind, the Indonesians, Philippinos, Micronesians and Polynesians owe their ancestry to complex patterns of migration and gene flow that originated ultimately on the mainland of East Asia." The Encyclopedia Britannica 14:155 adds a supportive note. "Northward drifts of early Asiatic Indonesians account for a significant share of the ethnic ancestry of the people of the Philippines."

Cheesman [8a, p. 1] states that there is "evidence of Oriental blood in the ancient peoples [of America]. The Malay Hypothesis provides a reasonable explanation. He continues,

But that alone did not make them what they were." He cites E.A. Hooton: "The ancestors of the ancient Maya were not very different from the [1] Armenoid type from the plateaus of Iran [or Iraq?], with *hooked noses,* and [2] the Alpine type with round heads, and [3] they acquired certain *mongoloid traits* in their hair, pigmentation, shape of cheekbone, etc., in the course of time." Shovel-shaped incisors are apparently another definitive Mongoloid trait. The agreement with the Malay Hypothesis is very reassuring. Thus, the BM peoples originated in the Middle

East, spent considerable time in Southeast Asia [where there was racial mixing, particularly involving Lamanites]; then some migrated to lands in the Pacific and finally to America. American Hypotheses have no basis for BM peoples acquiring Oriental or Alpine features; the BM indicates that the migrants went directly from the Middle East to the Land of Promise.

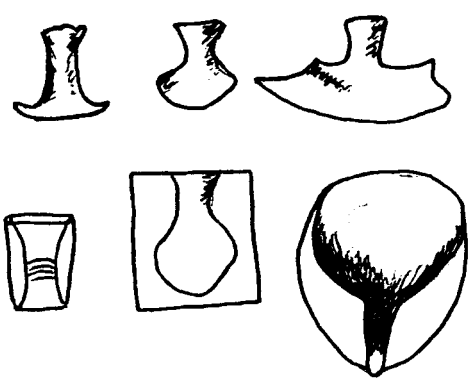
Early migrants from Southeast Asia went northward into southern Korea and Japan [Encyclopedia Britannica 14:155]. There they mixed with Asiatic and Ainu peoples. It is believed that the modern Japanese derive from the mixing of these three groups. Additional evidence of dispersal from Southeast Asia is thereby provided.

White and Garrett provide evidence indicating that the following skills went from Southeast Asia in ancient times into China: plowing and seeding techniques, kiln and pottery skills, metal axes and boats, iron and gold workmanship [White, P.T. and W.E. Garrett [1971] Southeast Asia. 1. Mosaic of Cultures. Nat'l Geographic, Vol 139, #3, Mar. p. 296]. The existence of a very old and innovative and technologically advanced culture in Southeast Asia, as postulated in the Malay Hypothesis, is thereby indicated. The evidence is clearly consistent with accounts in the BM. By contrast, most Americans, other than Peruvians, were living in the stone age as recently as A.D. 1,500.

The Jaredites were involved in mining, preparation of metals (including copper and iron). They made tools,swords, and other weapons (Eth 10:23-28). The Nephites also made swords (Index B.M.).

This creates a frightful problem for MesoAmerican Hypotheses since Central America was still in the stone age when the Spaniards arrived.

The accounts are readily reconciled with the Malay Hypothesis. Solheim reports that men were casting bronze implements there as early as anywhere on earth. See drawings of surviving crucible and molds for molten metals and metal axe heads.



The notable outward movement of people and culture into the Pacific was evolutionary rather than revolutionary. It resulted from societal preference for small groups and a tendency of groups to 'hive off ' once a certain population size had been reached [Encyclopedia Britannica 27:722]. The strong family ties of Hebrew peoples, as illustrated both in the Bible and in the BM, come to mind. The Jaredites, Nephites and Mulekites, for example, all 'hived off ' from population centers which had become wicked and obnoxious. An intriguing emphasis upon bees and beehives and Deseret and 'hiving off ' to reach more promising lands has persisted even into these Latter Days. Early Mormons 'hived off ' from the United States in search of freedoms guaranteed by the constitution but ignored by mere mortals with other priorities.

We are a "lonesome and solemn people," sighed Jacob, *"Wanderers* cast out from Jerusalem [Jac 7:26] [emphasis added]. The emphasis upon wandering is very appropriate for the Malay Hypothesis. There is little or no emphasis upon wandering in MesoAmerican Hypotheses. The BM peoples went, more or less, directly to their lands of promise in MesoAmerican Hypotheses and stayed there. Alma similarly refers to the Nephites being *wanderers* in a strange land [Alma 26:36].

The eastward expansion of Austronesian peoples [Malayo-Polynesian] into the equatorial

islands of Indonesia began about 3,500 B.C. [1, p. 179]. It continued until the seaborne voyagers reached the Hawaiian Islands about A.D. 800 and New Zealand about A.D. 900 [ibid.]. Two 'waves' of people reached the Malay Peninsula and into the islands beyond the peninsula [Time-Life Books. Southeast Asia [1987], p. 77. Alexandria, Va.]. According to their estimates, the first wave occurred about 3,000 B.C. and the second arrived about 300 B.C. Allowing for errors involved in establishing exact dates, these estimates provide amazing corroboration for the Malay Hypothesis. The Jaredites are thought to have arrived on the Malay Peninsula about 3,000 B.C. and the Lehites about 600 B.C. According to the Malay Hypothesis, the dispersion of peoples from the Peninsula into Pacific lands and eventually to America then occurred in stepwise fashion during succeeding centuries. The chronology is very supportive of recorded events in the BM and therefore of the Malay Hypothesis. To the best of my knowledge, significant migration events in MesoAmerica do not match these dates at all.

The expertise of the BM peoples in building improved sea-worthy boats and in navigation skills may have helped make possible the hiving ventures of small groups across extended expanses of the seas. Bellwood states that, "I feel it is no coincidence that the settlement of most of the vast area of Oceania, excluding western Melanesia, began soon after the time (circa 3,000 B.C.) that the first definite evidence appears for developing plant and animal domestication in Southeast Asia." Particularly on small islands, domesticated animals and plants were required for survival. This view by a leading authority in the area provides excellent support (unintended) for the Malay Hypothesis (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 135).

There is specific evidence of great interest regarding the presence of Lamanites in the proximity of the Malay Peninsula. Lemuel was one of the rebellious brothers [of the righteous Nephi] who became a hunter-gatherer on the southern end of the peninsula. Across a narrow strait is the island of Sumatra. On the northwest corner of the island modern maps show a city named 'Lammeula'. A similarity this close to a BM name provides additional support for the Malay Hypothesis. Jaredites and Nephites apparently were not the only ones to leave the wickedness and warfare on the peninsula in search of a better land of promise. For example, in one battle "tens of thousands of the Lamanites were slain and *scattered* abroad"(Alma 28:2). Access to boats is at least implied.

Scriptural references to dispersal of BM peoples from the initial land of promise into other lands include the following (note the excellent support for the Malay Hypothesis):

- "He leadeth away the righteous into *precious lands,* and the wicked he destroyeth, and curseth the land unto them". [1 Ne 17:38].
- "Great are the promises of the Lord unto them who are upon the *isles* of the sea; wherefore as it says *isles,* there must be more than this and they are inhabited also by our brethren." [2 Ne 10:21].
- Nephi, the son of Helaman, departed *out of the land...* and whither he went, no man knoweth [3 Ne 1:2-3].
- "Other tribes hath the Father separated from them [the iniquitous], and it is because of their iniquity that they know not of them [the righteous] [3 Ne 15:20].
- "The words of Christ, if they follow their course, [shall] carry us beyond this vale of sorrow into *a far better land of promise."* [Alma 37:45].

- "Except ye repent, they [the Lamanites] shall possess the land of your inheritance and the Lord God will *lead away the righteous* out from among you." [Jac 3:4].

The Malay Hypothesis presents the Malay Peninsula as a land of dispersal for BM peoples. These scriptures provide excellent support for this concept. They do not support the concept of MesoAmerica as a land for isolation and containment of the BM peoples at all.

Inasmuch as the Lord loves all people, there is no reason to suppose that the Nephites and Jaredites were the only ones to be dispersed elsewhere to more choice lands. In fact, with regard to being righteous and loving and in practicing charity and decency, the Lamanites sometimes were apparently better behaved than the Nephites [Jac 3:5-11].

Avias similarly postulated that New Caledonia was subjected to successive migrations of Tasmanoids, white skinned Ainoids, Melanesians, and finally Polynesians beginning about 1,000 B.C. (Cited by Bellwood (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 262).

Science also provides tangible evidences of dispersion of peoples in the Southeast Asia area. Indigenous animals in New Guinea were similar to those in Australia; the dog and the pig were introduced [Compton's Encyclopedia, p. 167, Vol 10, [1966]]. The dog and pig and other animals on many of the islands of the East Indies came from the Asian mainland. This evidence is consistent with the belief that peoples came from Southeast Asia to inhabit the islands of the Pacific. They brought relatively small but valuable and manageable animals with them [on relatively small boats]. There are amazing similarities between their oceanic ventures and those of the Jaredites. Jungle fowl [chickens] are indigenous in Southeast Asia; they were often taken on voyages to islands of the Pacific.

Ancient people left an identifiable 'Lapita' pottery on islands extending from New Britain [near New Guinea] to the far distant islands of Tonga and Samoa [the 'cradle' of Polynesia [1, p. 184]. The extension of the 'Lapita' culture some 5,000 kilometers away into the central Pacific represented the "most remarkable and most expansive phase" of the prehistory of Oceania [ibid.]. It began about 1,500 B.C. The chronology is clearly compatible with that of the Jaredites, allowing them 1,500 years to become established on the Malay Peninsula and to extend as far into the Pacific as the Bismarck Archipelago [1, p. 184]. The Jaredites could have been involved in the expansion. In contrast, Hagoth [a Nephite] started his sailing ventures about 55 B.C. [Alma 63:5-9]. Hagoth was clearly much too late to have been involved in a major expansion of peoples into the Pacific region from America. The Malay Hypothesis provides a much better chronological match to the evidence.

As an indication of how long it might have taken for migrants to extend into islands of the Pacific, there are over 7,000 islands in the Philippine group alone.

A sensitive difference of opinion exists between the Mormon community and the scientific community regarding the origin and migrations of Pacific peoples. Clement states "In few cases is the Mormon Church at such odds with the learning of men as in its answers to the intriguing questions of Polynesian origins and migrations." [Clement, R.T., (1980) Polynesian Origins: More Word on the Mormon Perspective. Dialogue: A Journal of Mormon Thought, Vol 13 #4 pp. 88-98]. An attempt will be made to illustrate one of the many strengths of the Malay Hypothesis by showing how it provides a way to reconcile these two opposing viewpoints without offending anyone.

Throughout their history, Mormons have had an uncomplicated view of the origin of the Pacific Islanders. "It is usually thought that the Polynesians trace their ancestry to Hagoth, the builder of ships, mentioned in Alma 63" [5, p. 166]. Therefore, according to American Hypotheses, their origin would have been America. Hagoth was apparently a Nephite [Alma 63] and many Nephite men, women, and children with provisions sailed with him [Alma 63:6]. Many, if not all, of those who sailed would accordingly have been 'white', i.e. Caucasian. This creates a problem for American Hypotheses. Most Polynesians were a complex blend of peoples as discussed earlier. Clement adds, "It is interesting to note that no Mormon leader has intimated the possibility of racial mixing in the Pacific" [p. 97].

President Kimball suggested that "Hagoth came first to Hawaii, then these descendants of Lehi 'moved from here [i.e., Hawaii] to the Southland', eventually colonizing many of the South Sea Islands." [p. 93]. The scientific community [Clement, p. 88] favors a contrary theory, "that of an approach to Polynesia from the west." "Based upon an impressive and increasingly cohesive array of archaeological, linguistic, ethnographic, and ethnobotanic evidence, modern Pacific scholars accept a Southeast Asian origin for Polynesians. Scholars agree that Lapita people migrated from Southeast Asia about 1,200 B.C. From Tonga and Samoa they settled the Marquesas, Easter Island, and finally Hawaii and New Zealand." Most scholars, according to Clement, concur with Glen Barclay's summation: "What seems beyond question is that, wherever the Pacific peoples might have come from in the first place, *they reached the Pacific by way of Asia."* [emphasis added]. American Hypotheses accordingly have several serious problems with which to try to contend, viz. a racial problem, a chronology problem, a directional problem, and a sequence of settlement problem.

The Malay Hypothesis provides a resolution for these problems in a way which should not be objectionable to the Mormon community. The BM peoples first went to the Malay Peninsula. There was racial blending of the Lamanites almost immediately. Migrations of the BM peoples occurred eastward into the Pacific at times which could have been within the times specified by the scientific community. As they proceeded stepwise from island to island, genetic blending occurred to a degree which differed from place to place. Some reached different sites along the western shores of America, a boatload or two at a time, and Hawaii and New Zealand were among the LAST places to be settled. And Hagoth might very well have been one of the intrepid migrants!

The outrigger sailing canoe was the adaptation of earlier boats which made transoceanic voyages of thousands of miles feasible [1,2,]. Kirch [20, p. 69] intriguingly comments, "Some sort of culturally ingrained ethic of exploration and discovery may well have played a vital role in Polynesian DISPERSAL"! Could they have still been motivated by the directive issued by the Lord to their ancestors that they should be "scattered upon all the face of the earth"? [1 Ne 10:13].

Distribution of plants and animals provides additional evidence of the migrations from Southeast Asia into the Pacific in a generally eastward direction.

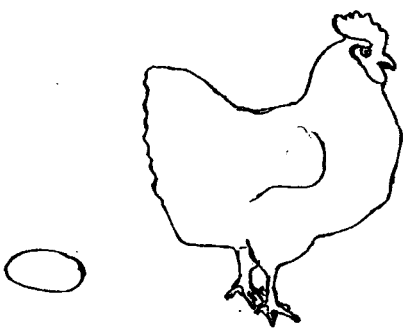
The Polynesians took domestic animals along on their migrating voyages [1, p. 178]. Pigs, Old World dogs, and fowls [chickens] were kept in enclosures on their boats. Their ventures are very reminiscent of the Jaredite ventures in which selected members of flocks, herds, and fowls were taken in barges. These creatures were indigenous to the Southeast Asia area and were not indigenous in America. The evidence is accordingly consistent with the Malay Hypothesis and is inconsistent with American Hypotheses.

Bellwood [1, p. 174] reports that the islands of Micronesia and Polynesia are small, jagged volcanic formations or coral atolls built on submerged mountains. They were uninhabited prior to the Polynesian expansion into the Pacific. It will be recalled that BM peoples were to go to that quarter which was at the time uninhabited. Many islands had insufficient flora and fauna to sustain a human population. Immigrants accordingly had to bring domestic animals and major food plants with them.

G.F. Carter [cited in Schneider, H.K. [1977] Prehistoric Transpacific Contact and the Theory of Culture Change. Am. Anthropologist 79:9-25] reports a highly significant finding. The existence of chickens on both sides of the Pacific Ocean provides excellent evidence for crossing the ocean by pre-historic man. The finding of a unique and identifiable type of chicken [Aracunya] on both sides of the Pacific provides a virtual certainty! Schneider states that it is not possible to believe that Aracunya Chickens evolved [or were developed] separately in the Old and New Worlds. Being indigenous to Southeast Asia, we must accept the fact that they were transported by man across the Pacific to America. Very convincing support for the Malay Hypothesis is thereby provided.

Chickens were commonly taken on voyages across the Pacific by Islanders. The identification of a uniquely different breed of chicken (Aracunya) in southern Burma and in the Andes region of South America provides extremely convincing evidence of a trans-oceanic contact. The two regions even have a comparable name!

MesoAmerican Hypotheses have no way to reconcile this transfer since Book of Mormon peoples supposedly made no contact with Southeast Asia. Nor do they provide a way for this chicken to reach Chile. The evidence is completely compatible with the Malay Hypothesis and is very supportive.



The crop plants taken to the islands of the Pacific were dominantly tropical and Southeast Asian in origin. Bellwood [1, p. 178] lists rice and millet [note that they are grains!], yam, taro, sugarcane, breadfruit, banana, sago and presumably coconut. With one or two possible exceptions [indicating a rare voyage into the Pacific from America OR a round trip to America and back] the botanical evidence clearly supports the peopling of the Pacific lands from Southeast Asia. The Malay Hypothesis is overwhelmingly supported by the Botanical evidence. Easter Island is one of the most eastern islands of the Pacific. Bellwood reports that even there in pre-historic times they had the following from Southeast Asia: Yams, taro, bananas, sugar cane, gourds, the paper mulberry tree and chickens. The sweet potato was their only plant of American origin (Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 362). The evidence is highly supportive of the Malay Hypothesis. The notion that Polynesians originated in America (as in American Hypotheses) is almost completely at odds with the evidence.

Hunter and Ferguson [18, p. 308] emphasize that none of the Old World plants could have survived floating across the ocean as viable tissue. They state, "They must have been carried

across in ships... long before the supposed beginnings of oceanic navigation." This is consistent with the BM accounts. The bottle gourd originated in Africa or southern Asia; in their long sea voyages along the southern coast of Asia the BM peoples would have had a desperate need for containers to carry and store water. Sorghum has been grown for thousands of years in Africa and India. Cotton originated in the area between Egypt and India [ibid.]. In accord with the Malay Hypothesis, BM peoples could have obtained seeds during their slow, erratic voyages along the coast of southern Asia. Amaranth is a nutritious small-seeded plant which is thought to have originated in the Old World and was used in ancient America [36, p. 184]. At the time of Columbus, the coconut palm was being grown in many Pacific Islands as well as on the Isthmus of Panama and along the coast of Peru [16, p. 104]. [Note again that evidence indicates trans-oceanic voyages in ancient times not only to MesoAmerica but to other sites along the western shores of America.] The evidence not only supports BM accounts but the Malay Hypothesis as well.

Heyerdahl [16] made several contributions. He showed that man can make transoceanic voyages on boats no more sophisticated than a raft. Earlier dogma that ALL migrants to America MUST have crossed the Bering Strait accordingly became very doubtful. By emphasizing the apparent transport of hybrid cotton and of the sweet potato [a native of America] from America to Pacific Islands, he helped show that closed-mindedness on the matter is not a very admirable virtue. Even with technological advantages, however, he only sailed several thousand miles. And most evidence clearly indicates a DISPERSION of Polynesians in a generally eastward direction from Southeast Asia TOWARD America.

Native Americans themselves provide intriguing comments which are consistent with the Malay Hypothesis:

Waters [8a, p. 3] writes, "We cannot ignore the literal interpretation [of the Hopi [Arizona] Creation Myth] that the Hopis came to America from *the west,* crossing the sea on boats or RAFTS from one "stepping stone" or *island* to the next"! In traditional American Hypotheses there is no provision for stopping anywhere enroute to America and some propose that BM people came from the EAST.

The Aztecs have indicated that they wandered "from place to place for many years" in search of their land of promise [8a, p. 3]. Hence they apparently did not come directly to America from the Middle East as is usually assumed in American Hypotheses. Their report of prolonged wandering is more consistent with the postulated crossing of the seas in stepwise fashion and during many years [as in the Malay Hypothesis]. Also they arrived in American much later than 600 B.C. [See Section 9].

A myth of the ancient Quiche Maya [Guatemala] relates that the waters parted and the TRIBES [plural!] crossed on 'stepping stones' [islands?] placed in a row over the sand, [Waters as cited by Cheesman [8a, p. 26]].

In a book dealing with American Indians, Gibson [14, p. 5] writes: "The migration [of ancestors] is [was?] from the *land of the setting sun"* [NOT from the east] [emphasis added]. . . "At no time was there a large scale or sustained migration. Settlers came in small groups. . ." [not as a single group] [14, p. 10].

Peterson [32, p. 62] adds intriguing and supportive comments: "Polynesians believed that their forefathers came from the *far west* [emphasis added], from a *land of very high mountains* [some on the Malay Peninsula had elevations of over 7,000 feet; those in Palestine and central

Iraq are much lower], and that before this, their ancestors came from over other and more distant waters" [Indian Ocean and Bay of Bengal?]. The Malay Hypothesis matches the account extremely well.

With no written languages and having been isolated for long periods of time on islands at sea, one can readily understand:

[a] the great diversity of native American languages owing, to large extent, to indigenous populations.

[b] the lack of similarity between American languages and scripts with those of the Middle East.

[c] the tendency for native American groups to persist as separate tribes and to preserve unique tribal legends and cultural traditions.

The Malay Peninsula apparently also served as a dispersal site for 'Brown' peoples moving WESTWARD! The westward movement of Southeast Asians reached East Africa sometime between 3,000 B.C. and 500 A.D. Note again, that the chronology is amazingly consistent with the BM accounts! They brought many important plants as well as items of material culture [Murdock, G.P. [1959] Africa, Its people and their Culture History. McGrawHill, N.Y., pp. 207-209]. According to Solheim, chickens from Southeast Asia [where they are indigenous] reached Egypt about 1,450 B.C. [Solheim, W.G. [1967] Southeast Asia and the West. Science 157:896-902].

Malay peoples "reached and settled the island of Madagascar [off the east coast of Africa] sometime between A.D. 300 and 500, bringing with them [among other things] bananas, which are native to Southeast Asia" [Brown, M. (2000) A History of Madagascar. Markus Wiener Publ. Princeston, p. 14]. Indonesians make up a major portion of the population of Madagascar and the Malayo-Polynesian language [Malagache] is used [Murdock, G.P. [1959] Africa, Its People and their Culture History, McGraw-Hill, N.Y, pp. 207-209]. The name of the city 'Morondava' on Madagascar provides an amazing similarity to the BM names 'Moron' and 'Moroni'. This helps support the authenticity of the Malay Hypothesis. But the existence of a city called 'MORONI' in the Comoros Islands off the northern coast of Madagascar provides an incredible confirmation of the Malay Hypothesis! The odds of such an unusual name arising independently in widely separated parts of the planet are nil. To the best of my knowledge, no name even remotely similar to a BM name has ever been found in prehistoric MesoAmerica.

Orson Pratt [Journal of Discourses 14:325-333] wrote as if he had prior knowledge of the Malay Hypothesis: "According to the BM, many of those great islands that are found in the *Indian Ocean,* also in the great *Pacific Sea* have been planted with colonies of Israelites [emphasis added]. Do they not resemble each other? Go to the Sandwich Islands [Hawaii], to the South Sea Islands, to Japan... go to the various islands of the Pacific Ocean; and you find a general resemblance in the characters and countenances of the people. Who are they? According to the BM, Israelites were *scattered* forth from time to time, and colonies planted on these islands of the ocean." The Malay Hypothesis provides a feasible means, consistent with evidences of science, by which this scattering might have been accomplished. The American Hypotheses do not.

With reference to the distribution of Malay languages: "The Austronesian languages extend from Madagascar to Easter Island. They are also found in mainland Southeast Asia, Taiwan, the Philippines, Indonesia, Melanesia, Micronesia and Polynesia. The languages include

Malay, Tagalog [Philippines], Batak [Sumatra], Javanese, Samoan, Fijian, and Hawaiian.' [Encyclopedia Americana, Vol. 16, p. 736]. This linguistic connection provides additional support to the dispersal concept in, and the validity of, the Malay Hypothesis.

The Malay Hypothesis provides an appealing way of reconciling disparate and contentious views of the Mormon and the scientific communities. By postulating that the BM events occurred on the Malay Peninsula, and peoples from there were dispersed elsewhere into lands of the Pacific and Indian Oceans [including America] neither viewpoint is ridiculed. Like blind men coming to grips with an unknown elephant, those in both communities were partially right. Apparently the Mormons correctly believe that the Polynesians are descendants of Lehi. Scientists, on the other hand, correctly believe that the Polynesians migrated from Southeast Asia. If it proves to be true, the Malay Hypothesis could provide a classic example of truth ultimately promoting harmony.

Wrong Jig-saw Puzzle?

The Book of Mormon has no place in the New World whatsoever. It seems like these (cultural traits?) are out of time and place, in trying to put them into the New World. Raymond Mathony, Anthropologist, B.Y.U.

Dog On It.

Dogs were not indigenous in Thailand (Time-Life Books (1995) Southeast Asia: A Past Regained, p. 30). But being a relatively small (transportable) and useful and edible animal, it may have been introduced by migrating Book of Mormon peoples. With many domesticated animals at their disposal in Southeast Asia, the dog may have been relatively unimportant; having only one reference to the dog in the Book of Mormon (3 Ne 7:8) is consistent with this view. However, dogs, pigs, and chickens were critically important animals for sustenance to the migrating Pacific Islanders. So this evidence is consistent with the Malay Hypothesis.

According to Roberts "The common domesticated animals (in ancient America) were the dog, the llama, and the related alpaca. THERE WERE NO OTHERS" (emphasis added) (33, p. 98). Since the llama and alpaca existed only in the Andes of South America, MesoAmerica had no domesticated animals except the dog. Lack of references to dogs in the BM is accordingly a serious problem for American Hypotheses.

A culturally ingrained ethic of exploration and discovery may well have played a vital role in Polynesian dispersal. P.V. Kirch. God declared that they should be scattered upon all the face of the earth. Ether 1:33.

Section 6. The Ancient Americans

"The sound of the drum drives out thought; for that very reason it is the most military of instruments." Joseph Joubert

According to Joseph Smith [5, p. 144], the Garden of Eden was located in America [Missouri]. The genealogical records in Genesis, Chapter 5, indicate that many hundreds of years elapsed prior to the flood at the time of Noah. Even at a very slow rate of growth, this long period of time makes a significant population in the Americas quite likely. The likelihood of all people being located a few miles from Noah's place of residence is probably nil. People had probably become distributed over an extended area.

Archaeological evidence similarly indicates that man has inhabited America for extremely long periods of time [possibly tens of thousands of years [33, p. 79]]. During this long time period, there is no evidence that man might have become extinct. This great antiquity of at least some native Americans helps to explain matters which have concerned scholars for many years. Dellenbaugh [33, p. 87] has stated, "A multitude of stock languages, differing from each other, yet forming a world-group by themselves are found here [America]. The languages are totally different from all others."

In accord with evidence of science, there are good reasons for doubting that all ancient Americans were drowned in the flood at the time of Noah [except for those on the Ark]. They include, but are by no means limited to, the following:

The 'flood' [Gen 7] actually was a FLOOD. It was a local flood. . .not an earthly inundation. The flood came down a river [Mississippi?]. So far as Noah could see, through the steady downpour, water covered the 'whole earth'. He had no way of knowing about conditions elsewhere. The depth of the water became 15 cubits [Gen 7:20]; this is about 25 feet; this is only enough water to cover a small local hill. Nevertheless, the flood could have carried the ark out into the Gulf of Mexico; it could easily have floated 150 days before Noah sighted land [Gen 7:24]. Noah had not had sufficient time or means to collect pairs of every creature on earth. There is no indication that he went to far distant places on the planet to capture and transport countless unique creatures. Extremely elaborate facilities and conditions and care would have been required in order to provide the requisite facilities for each pair of creatures. Hundreds of skilled specialists would have been needed to provide the highly specific sustenance and care. Also with only a finite amount of water on the planet, there is simply not enough to inundate all land surfaces. Prolonged rainfall in one area guarantees prolonged lack of rain in another. For these and other reasons, America is thought to have been inhabited for many hundreds of years prior to BM times and to have remained inhabited during the flood.In a physical sense, of course, a literal universal flood is more impressive than a local flood. In a spiritual sense, a symbolic flood of one kind need not differ in the slightest from another.

When God commanded the Jaredites to go forth "into that quarter where there never had man been" [Eth 2:5-7] His intent, therefore, was apparently not that they go to a land of promise in America. According to the Malay Hypothesis, they were to go to that 'quarter' which, in 3,000 B.C., contained the only uninhabited lands on the planet, other than polar regions; this was the

Pacific Region. In 2 Ne 1:8-9 the Lehites were also assured that this area was being kept from the knowledge of other nations. Then, according to the Malay Hypothesis, at a later time some of the descendants of BM peoples would find their way to America. American Hypotheses provide no means for reconciling these BM scriptures with a land of promise which was inhabited prior to BM times.

If BM peoples had come to an uninhabited America as recently as 3,000 B.C. and 600 B.C. [a conclusion which seems unavoidable in American Hypotheses] this creates several serious problems for advocates of these hypotheses:

1. Native American languages should have been much less diverse than was the case [33, p. 145].
2. Languages detectably similar to those of the Middle East should have been very prevalent.
3. Written scripts of both ancient and more recent vintage and similar to those of the Middle East ought to have been quite abundant.

Unfortunately, according to Larson [23, p. 209]: "Scholars today see no linguistic relationship between any native American language or script and ancient Egyptian, Sumerian/ Akkadian, or Hebrew languages or writing systems." I am more inclined to admit that there are SOME similarities between spoken native American languages and Hebrew [Cheesman, P.R. [1978] The World of the Book of Mormon. Deseret Book Co., p. 72].

These problems are easily resolved by the Malay Hypothesis. The uninhabited quarter to which the BM people were to migrate was the Pacific, where there were thousands of uninhabited islands. America had been inhabited for many thousands of years prior to 3,000 B.C. so the diversity of languages came into existence prior to BM times. The BM people spent hundreds of years on the Malay Peninsula and in island-hopping across the Pacific Ocean. The migrating islanders had no written language so no script is likely to be found. Their verbal language had clearly undergone great changes [the Mulekites and Nephites at first contact could not understand one another] and undoubtedly continued to change with time.

Detectable similarities between Middle East languages and the WRITING in the Book of Mormon represent a related but very different matter. According to the Malay Hypothesis, the writings from which the BM were translated were written during the 3,000 B.C. to 420 A.D. time interval by people living on the Malay Peninsula. Similarities are accordingly to be expected and many have been found; Vestal and Wallace [39, p. 147] provide a good summary account. The identification of chiasmas as a genuine ancient form of writing in the Middle East, for example, and the existence of many chiasmas in the BM provides very convincing evidence of a connection between BM peoples and the Middle East. Note, however, that the connection does not help in identifying the area in which the BM was written.

Is it possible then that small groups of immigrants from the Malay Peninsula or elsewhere in the Old World might have gone to America and contributed ideas or useful items or knowledge or expertise without having much impact upon languages or scripts or population size? Of course! A society typically accepts cultural or technological change if it offers promise for improvement or is appealing for other reasons. Society is typically more conservative with regard to changes in language or script, particularly if the migrants are a small minority group and make no use of writing. Several key immigrants, for example, initiated our immense nuclear energy

program without changing our language or script hardly at all.

Bancroft states, "It is not impossible that stray ships or rafts of many nations have at various times and in various places been cast upon the American coast" as cited by Roberts [33, p. 83]. But he spoke against there having been an 'immigration en masse'. As indicated above, it seems much more likely that there was an indigenous population 'en masse' at the time the BM peoples migrated from Southeast Asia by way of islands of the Pacific.

A comprehensive coverage of evidence for trans-oceanic contacts is provided by Sorenson and Raish [Sorenson, J.L. and M.H. Raish [1990] Pre-Columbian Contact with the Americas across the Oceans: An Annotated Bibliography, 2 Vols. Research Press, Provo, Utah]. A few comments will be taken from their coverage which provide support for migrations of peoples from Southeast Asia to the western shores of America. Such evidence obviously provides preferential support for the Malay Hypothesis. The numbering system used by Sorenson and Raish is retained:

TABLE IV. Evidence for contact between Southeast Asia, Oceania, and America

A-003	The venesection bow is found in America and Polynesia.
A-013	Sweet potato, syphilis and blonde hair indicate contact between Polynesia and Peru.
A-034	Prehispanic figures with negroid features are reported in the Aztec region.
A-035	Many aspects of Maya civilization offer analogies with ancient oriental civilizations.
A-067	Proto-Tasmanians, Proto-Australoids, Melanesians, Proto-Indonesians, Mongoloids, and Indonesians came to MesoAmerica. MesoAmerican art is similar to that of Far East and Southeast Asia.
A-080	Yam domestication in Asia followed by diffusion to Pacific Islands, Africa, and America.
A-086B	Blacks from East Africa in Polynesia who moved on into America about 900 B.C.
A-099	Amaranth originated in India... is 'inseparable' from A. cruentus of America.
A-101B	A Maori musical instrument [nguru, a flute?] is similar to an instrument in Peru.
A-102B	Crop plants present in both hemispheres in pre-Columbian times: maize, cotton, peanuts, gourds, jack beans, kidney beans, chile pepper, squashes, popcorn, coconut, guava, jocote, papaya, watermelon. Note: Only WILD grapes grew in the New World.
A-105	Asiatic amaranths are identical with the cultivated species in the Aztec and Inca areas.
A-139	Snake worship, Buddha seated on a lion throne and associated lotus and incense are similar in Cambodia and in Mayan areas.
A-141	Light-skinned, brown- and curly-haired Hawaiians may be descendants of earliest Polynesians.

A-142	A relief at a temple at Angkor [Cambodia] shows a rite similar to the Mexican volador ritual.
A-163	Carvings near Copan [Central America] are "purely ancient Indo-Chinese". America's first architects were Buddhist immigrants from Java and Indo-China.
A-184	Chickens may have been carried by ancient Polynesians from Eastern Asia.
B-010B	The resemblances between Southeast Asia and MesoAmerica are extraordinary. Certain mental systems are almost identical on both sides of the Pacific... calendars, eclipse cycles, etc.
B-011	Art in New Zealand shows similarities to art in the Northwest Coast of America, even in small details: the Sisiutl or double-headed serpent figure, the tongue as a blade, and protruding tongue motif.. a total of eleven motifs have close visual parallels.
B-015	Sumerians and Aryans of India reached the New World.
B-017	Fire-walking is a part of the New Year ritual cycle in Asia, Oceania, and MesoAmerica. Zodiacal parallels between Mesopotamia, China, India and MesoAmerica are 'singular and massive'.
B-032	Migrants of unusual appearance came to ancient Ecuador, possibly from South Sea Islands.
B-040	Migrants to America changed their language four or five times on the way because of interactions with majority groups!
B-052	Voyages to America across the Pacific were made prior to those of the Polynesians.
B-090	Considering ocean currents, we might expect movement of man and culture from Polynesia and Melanesia to Central America and from Australia and New Zealand to South America.
B-349	In Mexico the "mother of the gods" was called Maya. The lotus was her emblem, like Maya in India.
B-432	The gourd is accepted as evidence that Polynesian voyagers reached South America.
B-441	The use of bark cloth in America may have come from Malaysia.
B-444	Ikat reserve dyeing may have been present in pre-Columbian America as well as in Southeast Asia and Madagascar.
C-023B	Many likenesses exist between Old and New World cultures including: longhouses, architecture on piles, masked apparitions of mythic beings, the headhunt and head preservation; slit log gongs, and other musical instruments; the panpipe; tattooing; the blowgun with poisoned darts, certain fish weirs and animal traps, fish poisons, bark cloth, cat's cradle, weaving, pottery [details], figurines, wheel, metallurgy, lost wax process, copper repousse', metal bells, carved jade pendants, sailing rafts, and many others.

C-030	Protomalaysians brought the following to the Panama-Colombia area: the idea of trophy heads, outrigger canoes, bark cloth clothing, wooden headrests, crutch-form oar, belief that actions in dreams are carried out by the spirit, hanging bridges, blowgun, stilted houses over water, narcotic chewing with lime, and covering roof ridges with a piece of ceramic.
C-032	Proto-Malayans came by sea, arriving around Panama and Colombia. Real civilization, however, came through Polynesia from northwest India and linked to the Aryans, who mixed with proto-Malays to form the historic Polynesians.
C-036	Yams have a long history of use in South and Southeast Asia. From there they extended into Oceania. The ancient name was 'ubi'. In eastern Polynesia it became 'uhi'. In Colombia and elsewhere in South America in pre-Columbian times its name is also 'uhi'. A myth of the origin of the plant's name is the same in Southeast Asia and in America.
C-049	The Mexican macuahuitl is a sword-like weapon with sharp obsidian fragments set into a wooden matrix. In Oceania they have a similar weapon with shark teeth instead of obsidian.
C-200	Castaways have reached America from many areas, representing black, white and yellow races.
C-208	The colossal stone head from Tres Zapotes indicates an African origin for the Olmec culture.
C-211B	A list of 250 parallels indicates migration from the Old World to America.
C-238	Names of metals, ceramics, textiles, colour-names, plants, and ordinary things in Peru and Chile similar to names in Southeast Asia area. They indicate a great migration from Indonesia to Pacific Islands and finally to New Zealand and America.
C-260	The Olmecs were significantly black as were Melanesians and Australoids.
C-417	American batik-making is compared with that of Southeast Asia.
D-010	Polynesians and Melanesians must have reached Peru, Central America, Mexico and the North west Coast judging by similarities in masks, carvings, labrets, preserving of human heads, identity of myths, etc.

The evidence abbreviated above represents only a small fraction of the evidence provided by Sorenson and Raish from an exhaustive literature review. The evidence cited supports several conclusions of relevance to the Malay Hypothesis:

1. In prehistoric times peoples migrated from Africa and the Middle East and India to Southeast Asia.
2. Different races of people were involved in the migrations, including 'black' and 'white' and 'brown'.
3. Southeast Asia served as a dispersal site from which migrants went by land and sea to many lands touched by the Pacific Ocean, including the western shores of America.

4. Migrants who reached America, although they were small minority groups, made a significant impact upon indigenous American cultures by introducing a wide variety of cultural products and innovations.
5. The immigrants did not land at a particular site [e.g. MesoAmerica] but, as a result of having been randomly dispersed by capricious circumstance, landed at sites all along the west coastline of America.

As may be readily apparent, each of these conclusions is consistent with the Malay Hypothesis, as outlined elsewhere in the manuscript. The evidence regarding the yam [C436], by itself, provides very strong support for the Malay Hypothesis.

Out of the extensive evidence available, Ferguson has compiled comparable evidence in support of a connection between the Near East and MesoAmerica [see 22, p. 62]. He lists 298 cultural parallels between the two areas. As might have been expected, instead of focusing attention upon those which convincingly indicate a connection between peoples in the two areas, critics have complained about some of the parallels being too general. Others are not sufficiently complex or uniquely found in the two cultures to provide proof of a connection. Coe [22, p. 63] said that Ferguson relied "on a vast quantity of archaeological and documentary data, some sound, some poor, and some really unreliable". The related fact that some of the data were sound and very reliable was not emphasized at all. A little bias can be stretched to cover a lot of evidence.

For your consideration, an additional cultural parallel indicating that the Near East peoples came to America after spending many years in Southeast Asia is presented below:

In many native North American cultures, the drum has played an exceedingly important role since prehistoric times. It was used in religious rites, in invoking magic, in curing illnesses, in assuring success in food production, hunting and warfare, and in life passage rites such as birth, puberty, and death [13, p. 323]. To the best of my knowledge, the drum was of little or no importance in Middle East cultures or in Siberian cultures near the Bering Strait. But it was of great importance in Southeast Asia and in North America amongst native Americans. Could its use have been pounded into BM peoples, particularly Lamanites, while they were residents of the Malay Peninsula?

In her chapter paper in reference 34, Pirazzoli-T'Serstevens, provides evidence of special relevance to the use of drums in the Yunnan Province of Southern China. [Pirazzoli-T'Serstevens, M., The Bronze Drums of Shizhai Shan, Their Social and Ritual Significance. p. 125]:

1. Existence of drums throughout Southeast Asia indicated prehistorical cultural contact.
2. They had horses and cattle.
3. They had metalworking techniques and made bronze drums.
4. Feather-crested men are shown on drum surfaces.
5. Drums were beaten in rain-making ceremonies.
6. The drum beat represented thunder; it embodies the voice and energy of a Deity who presided over the fruitfulness of nature.
7. Before going off to war, the drum was beaten.
8. Drums were beaten while dancing in times of mourning and celebration.
9. The drums were associated with the fertility of the earth.
10. They wore feathered head-dresses.Cock feathers were stuck in 'head knots'.

11. Drum beating played a role in seeking cures for ailments.
12. The revered narrator of legends and keeper of traditions wore a helmet decorated with wild boar's tusks.
13. Only warriors who had captured a 'head' had the right to wear hornbill feathers.
14. Human and animal sacrifices were made.
15. A serpent coiled around a pillar was associated with the sacrifices.
16. The pillar was considered to be a link between the underground depths and heaven. The serpent was a facilitating intermediary.
17. The drums were also musical instruments which were beaten during feasts, religious ceremonies and gatherings.
18. The drums were symbols of prestige and of power. They were used at weddings and at funerals and at the New Year.

The widespread use of bronze drums in Southeast Asia and China provides evidence of cultural exchange. The many similarities in the use of, and the significance of, drums in Southeast Asian cultures and American Indian cultures are very supportive of a connection. They are reasonably complex and unique and specific. We often needed rain down in Sanpete County but we were never psychically inspired to dance and pound on a drum in order to induce precipitation. Inventiveness is not a sole function of external circumstance.

In brief, the message of Section 6 is as follows: Long before BM times, America was well populated. Unique languages and scripts were in use which were not at all like those of the Middle East. Small groups of BM people from the Middle East migrated to the Malay Peninsula. While enroute and while living there, possibly for many hundreds of years or more, they acquired Oriental traits and traditions and expertise and culture. In accord with the Lord's directive, they were dispersed from the Peninsula to many lands in the Pacific region [and elsewhere] and finally to America. Having travelled from island to island, generally as small groups on single boats, they landed on many different points along the western American coastline. Although as minority groups, they had minimal impact upon American languages and scripts, they brought many innovations which were appealing enough to the indigenous Americans to have been adopted. Accordingly we now find many similarities between the American cultures and those of the Middle East and, particularly, of Southeast Asia. The evidence accordingly provides strong support for the Malay Hypothesis. American Hypotheses have no provision for inclusion of cultural items of Southern or Southeast Asia at all.

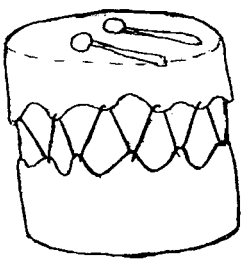
The evidence is also supportive of a parallel migration of black people from Africa to Southeast Asia and to islands of the Pacific and finally to America.

Thomas writes as follows: "The Book of Mormon presents a universal, providential history that transcends any particular history and points to a universal path of personal and social salvation. Yet the book's message finds expression in an idiom that cannot be fully interpreted outside of history. All literature to a greater or lesser degree is attached to history. Therefore there needs to be some mediation between textual interpretation and historical setting". [Thomas, M.D. [1993] A Rhetorical Approach to the Book of Mormon. Chapter Paper in Reference 26, p. 53]. By providing a historical setting in both the Old World and the New World and by providing many settings in each [as contrasted to one setting in MesoAmerica in the alternative

hypothesis] the Malay Hypothesis provides a much more universal setting for the scripture with a universal message. If it proves to be true, the Malay Hypothesis will make it easier for people throughout the world to accept the book as their own; this will facilitate pondering and praying over its messages and will foster acceptance of its messages of faith, hope, happiness and love.

Even the drums of Southeast Asia and the Americas can be accommodated in the Malay Hypothesis.

Can you beat that ? ? ?



Turning the Hearts to the Fathers.

According to an ancient proverb in Southeast Asis: He who has no drum is unable to call his ancestors. The intervention of the ancestors was vital in maintaining the fertility of the people, their fields, and their animals. An individual without a drum was adrift and isolated from the mainstream of an existence in which lineages confer identity and beneficient support in all the vital aspects. Southeast Asia: A Past Regained (1995) Time-Life Books. P. 58.

In Ancient American agriculture, a stick was more to the point.

There was no plow agriculture in the aboriginal New World. The animal drawn plow was absent. They practiced hand agriculture of corn or manioc or potatoes, not wheat or barley. John A. Price, Anthropologist, York University (23, p. 181). Even if they had had a plow, they had no suitable beast to pull it.

One can believe that most early Americans crossed the Bering Strait and still believe that SOME crossed the oceans.

Section 7. Bountiful, the Narrow Neck of Land

"It was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the EAST to the WEST SEA." Alma 22:32. Hence the narrow neck of land has to be about 30 miles across.

One of the distinguishing characteristics of the BM land of promise was "a small neck of land between the land northward and the land southward" [Alma 22:32]. Most models of BM lands accordingly use the narrow neck of land as a critical part of the geography [37, p. 42-206]. Obviously, then, there has to be a land located NORTH of a land SOUTH. With regard to directions, the Malay Peninsula is oriented almost true north-south whereas Sorenson's model in MesoAmerica comes closer to being oriented east-west! The orientation at Tehuantepec couldn't be worse! An attempt will be made to show that the Malay Peninsula also has a far better candidate for a narrow neck of land than does MesoAmerica. [Alma 63:5 makes specific reference to a "narrow neck" which led into the land northward].

The Nephites and Mulekites lived about 200 miles from one another without interaction for about 400 years [Omni 1:13]. Surely people who did no more overland travelling than that would not refer to Tehuantepec [about 130 miles across] as a 'narrow neck of land'. Without a map, they are not likely to have even been aware of the slight narrowing of the large body of land at Tehuantepec. With ready access to the sea on the Malay Peninsula, they are much more likely to have known of its genuine 'narrow neck of land'.

In translating the gold plates, Joseph Smith might very well have used the term 'narrow neck' in describing a land resembling the neck of a swan. But, as a farm boy, he is not likely to have used the term in describing Tehuantepec. A genuine narrow neck is relatively small in diameter relative to adjacent lands. It has a length much greater than its diameter and it connects a head to a body.

I'm sorry, but MesoAmerica does not have a narrow neck! Tehuantepec does not connect a head to a body. It is not relatively long. Nor is it narrow. It could reasonably be called a slight constriction in a huge continuous body of land. It seems even less like a narrow neck with the incongruous Yucatan Peninsula sticking out. In contrast, the Malay Peninsula has a very elegant and adorable narrow neck and has no extraneous appendages to ignore. There, I've stuck my neck out in making the comparison. But is there supporting evidence for the Malay Peninsula being the BM land with the narrow neck?

According to the Malay Hypothesis, the Jaredites lived in what is now southern Burma. Nephite writers called it Desolation. Being partly on the Asian mainland, Desolation is part of the body of the hypothetical swan. From Desolation, the narrow neck of land extended southward in perfect accord with the BM account [Alma 50:34]. In contrast, the thick torso of MesoAmerica extends in an east-west direction; this is a serious discrepancy.

The Jaredites preserved the land southward "for a wilderness, to get game" [Eth 10:21]. Apparently there was a land with discrete and identifiable boundaries extending southward. As a narrow neck of land bounded on the east and west by seas and by Desolation on the north, Bountiful on the Malay Peninsula is a good candidate. The proposed Bountiful in the Sorenson model has no suitable boundaries; wilderness extends outward in virtually all directions. Pity the

poor game wardens.

The border between the lands of Desolation and Bountiful extended across the peninsula at its narrowest point. The time required for a Nephite to traverse the peninsula at that point was a day and a half [Alma 22:32]. Having been on many hikes in the infantry, I am inclined to defend 20 miles as a pretty good hike for one day and 30 miles for a day and a half. Amazingly, this is exactly the distance across the Isthmus of Kra! This is convincing evidence which preferentially supports the Malay Hypothesis over the MesoAmerican Hypotheses. The Isthmus of Tehuantepec, being about 130 miles wide, does not fit the account well at all. Even worse, it extends north-south instead of east-west. Nor would there have been any apparent logic in ancient times in selecting the Tehuantepec constriction as a border. Clark [9, p. 27] similarly concludes that there is no suitable small isthmus in America.

Equally amazing support for the Malay Hypothesis is found in another BM scripture. "They built a great city by the narrow neck of land, by the place where the sea divides the land" [emphasis added] [Eth 10:20]. [Map F]. Note that on the west side of the Isthmus of Kra there is a long narrow inlet of the sea in precisely the right location! An advocate of the Malay Hypothesis couldn't hope for better corroborative evidence than this. To the best of my knowledge, there is no suitable narrow neck of land at which there is an inlet of the sea, anywhere in the Americas.

About 600 B.C. the Mulekites made a voyage from Jerusalem to somewhere near the northern border of Bountiful [Alma 22:30]. This landing allows another check of the authenticity of the rival hypotheses. In the Malay Hypothesis, the Mulekites landed on the WESTERN shore of the promised land; in Sorenson's Hypothesis [Map D] the Mulekites landed on the eastern [or northern?] shore of the promised land. Alma 63:5 provides the clarification needed. Hagoth built a ship "on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea". Desolation, therefore, bordered the west sea. In the Sorenson Hypothesis, Hagoth would have needed a pretty powerful catapult! His proposed Desolation area borders his east (actually north) sea! These scriptural accounts preferentially support the Malay Hypothesis.

The Mulekites did not remain in Bountiful. They went south through the narrow neck of land and came to a place they called Zarahemla. While enroute, they had no opportunity to turn east or west; they were on a narrow neck of land running north-south. Bountiful clearly extended from an east sea to a west sea [Alma 22:33]; for example, when occupied by Nephites, the Lamanites could not proceed toward the land northward [ibid]. The Malay Peninsula has a Bountiful on a narrow neck of land bounded on the east and west by seas. MesoAmerica has no suitable candidate for Bountiful.

Other scriptures in the BM provide additional supporting evidence for Bountiful being a long and narrow neck of land. From the south end of Bountiful, Alma refers to Bountiful extending "so far northward" that it bordered upon Desolation [Alma 22:29-30].

Elsewhere reference is made to departing from the land of Zarahemla and travelling "an exceedingly great distance" to reach Desolation [Hela 3:3-4]. Another group sent out by King Limhi from the land of Nephi reached Desolation after being "lost in the wilderness [i.e. in Bountiful] for the space of many days" [Msh 8:7-8] Sorenson reasons that since they were searching for Zarahemla they would probably not have gone much more than twice the expected distance to Zarahemla [36: p. 14]. Twice the 220 mile distance to Zarahemla [22 days travel time for families] would be an estimated 440 miles. The estimate fits well on the Malay Peninsula.

The small black oval representing Bountiful on Sorenson's map [Map D] with an approximate diameter of 10 miles does not appear to match the BM accounts at all.

Hamblin emphasizes the important point that Bountiful extends to both the east sea and the west sea [Hamblin, W. (1989) Review of Books on the BM F.A.R.M.S. Provo, Utah, p. 71]. His conclusion matches the Malay Hypothesis perfectly. Sorenson's proposed Bountiful does not extend to either sea.

The Malay Peninsula TERMINATES well below the narrow neck of land, below an enlarged area. On the hypothetical swan, this area represents the head hanging down. It actually resembles the head of a lovely swan; only a silly goose would think otherwise. The lands of Nephi and Zarahemla were located in the head area. Of great significance is the report in Alma 22:32 that "the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward". The account describes the Malay Peninsula perfectly. Unfortunately for MesoAmerican Hypotheses, MesoAmerica does not terminate at all! It extends southward into Central and South America. And it would be more accurate to say that Nephi and Zarahemla were nearly surrounded by LAND, with Mexico, the Yucatan Peninsula and Central America being adjacent in three of the four directions.

About 35 B.C. the Lamanites "succeeded in obtaining possession of the land of Zarahemla" and all other lands 'southward' up to the southern border of Bountiful [Hela 4:5-6]. The retreating Nephites had been driven northward into Bountiful. They occupied Bountiful. At the southern border of Bountiful the Nephites "did fortify against the Lamanites, *from the west sea even to the east"* [emphasis added]. It was but a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country" including Bountiful [Hela 4:7]. These scriptures are very interesting for several reasons:

1. Bountiful was narrow not only at the northern end [where it bordered Desolation] but also at the southern end [where it bordered lands formerly occupied by Nephites]. Clearly then, there was a genuine long narrow neck and not just a constriction as at Tehuantepec.
2. By occupying Bountiful, the Nephites could keep the Lamanites from invading the north country. Note that from the perspective in the 'south country', Bountiful was part of the 'north country'. On a narrow peninsula with Bountiful extending from the sea west to the sea east, such a defense is at least possible. In Hauck's model, Bountiful is not even located between Zarahemla and the Land Northward [Map E]. In Sorenson's model the Lamanites could simply by pass Bountiful and proceed unhindered to the Land Northward.
3. Near Songkhla at the southern end of the narrow neck, it is about 50 miles across the Malay Peninsula. There is a mountain chain extending the length of the narrow neck with rivers running from the mountain to the seas. In accord with Clark's suggestion [9, p. 30] the 'line' which was fortified could have been one of these rivers running into the west sea. Then it could very well have been 'but a day's journey on the LINE from the west sea even to the east' [i.e. 20 miles to a mountain near the center of the peninsula]. The account fits very well on the Malay Peninsula. In the Hauck and Sorenson models, Bountiful is near the east sea and a hundred miles or more from the west sea. I see no way to accommodate

the accounts in the BM with the geography of MesoAmerica.

An appealing feature of the Malay Hypothesis is that the Malay Peninsula provides discrete boundaries for the land of Bountiful [as it also does for Desolation and other lands of the BM]. Thus seas form the boundaries on the east and west. Narrow necks of land with natural barriers [mountains and rivers] are found at the north and south boundaries. The lack of discrete boundaries in the MesoAmerican models conversely makes the selection of proposed lands and sites seem very capricious and arbitrary and unconvincing.

Additional emphasis upon the genuineness of the 'narrow neck of land' is provided by reference to 'narrow passes'. In mountainous terrain, such as is found on the Malay Peninsula, the term 'pass' is often used to refer to a divide which is crossed in traversing the mountain. The prospects of finding suitable 'narrow passes' on a narrow mountainous peninsula which is densely forested are obviously good.

One narrow pass was located at the Bountiful-Desolation border [Alma 50:34]. It "led by the sea into the land northward, yea, by the sea, on the west and on the east". In specifying both seas, the account guarantees that the narrow neck of land was narrow enough so a person on the pass could relate [visibly?] to both seas. The Isthmus of Kra qualifies. The Isthmus of Tehuantepec does not qualify; it is too broad. Also see Clark [9, p. 28].

There was another 'narrow pass' near the southern border of the land of Bountiful [Alma 52:9] [Note that in the Malay Hypothesis Bountiful *IS* northward from the land southward.]. The Lamanites had abandoned their intent to conquer the land northward and retreated to the city of Mulek [Alma 52:2]. Mulek was located south of Bountiful [9, p. 36]. Similarly, Puteh is located south of Baharu. Moroni sent orders that Teancum "should fortify the land Bountiful [so the Nephites clearly occupied Bountiful] and secure THE NARROW PASS which led into the land northward" [Alma 52:9]. Along the present boundary between Thailand and Malaysia mountains extend across much of the Malay Peninsula; in the Malay Hypothesis this is where the lands of Zarahemla, Nephi, and Bountiful joined together. Moroni realized that if "the Lamanites should obtain that point" they would "have power to harass them [the Nephites] on every side" [ibid.]. For the Lamanites to conquer and control the pass area would be to use the time-honored principle of divide and conquer. Unlike MesoAmerica, the Malay Peninsula provides a very appropriate setting for the account.

Being narrow and with mountains extending the length of the peninsula, the Malay Peninsula also has many good candidates for a 'narrow passage' [Morm 2:29]. North of the city of Songkhla, for example, there is a narrow passage extending about 50 miles between an inland sea [Thale Luang] and the east sea [Gulf of Siam]. It is more difficult to find a genuine narrow passage on a large land mass such as MesoAmerica.

Reference is made to a 'line' between Bountiful and Desolation [Alma 22:32]. Clark [9, p. 14] suggests 'line' means river [i.e. a river boundary]. In support of the Malay Hypothesis, a detailed map shows small rivers running east and west at the Isthmus. One empties into the inlet of the sea.

The border between the lands of Desolation and Bountiful ran east-west across the peninsula at its narrowest point. The account is compatible with the Malay Hypothesis but is not compatible with the MesoAmerican Hypotheses. According to the BM, the border did not extend all the way to the west sea [36, p. 26]. Hagoth, in fact, built ships in the inlet of the sea at the

border of the land. Maps of the Malay Peninsula intriguingly indicate that the Isthmus of Kra, at its narrowest point, does not extend all the way to the west sea but only to an inlet of the sea. This evidence is preferentially supportive of the Malay Hypothesis. Precise detailed evidence of this type is very convincing.

About 17 A.D. the Lamanites had driven the Nephites into Zarahemla and Bountiful [3 Ne 3:23]. The Nephites gathered by the "thousands and by tens of thousands" [3 Ne 3:22]. They had "horses and chariots and cattle" [evidence of none of these has been found in MesoAmerica]. So, although the land was narrow, it must have had appreciable length in order to accommodate and support large numbers of people. The size of Bountiful on the peninsula appears to be adequate; Sorenson's Bountiful is too small.

In His teachings, Jesus was a master at relating spiritual thoughts to familiar objects or events. The following teachings were presented to people in an unidentified promised land in 34 A.D. In pondering over each one, note that it has an Old World 'ring' to it.

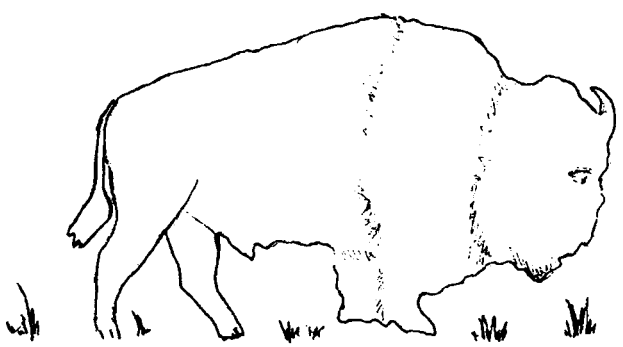
- Don't cast pearls before swine (3 Ne 14:6). There were pigs on the Old World but not in the New World.
- If a son asks for bread will you give him a stone (3 Ne 14:9). The familiar grains and bread were Old World products. The corn and amaranth of the New World were fashioned into other food items.
- Beware of false prophets who come to you in sheep's clothing (3 Ne 14:15). The Old World had domesticated sheep. The New World did not.
- Do men gather figs of thistles (3 Ne 14:16). Figs were indigenous exclusively to the Old World. The statement would probably have been meaningless to folks in the New World.
- Every tree that does not produce good fruit is hewn down and cast into the fire (3 Ne 14:19). Orchards were maintained in the Old World but, to the best of our knowledge, not in the New World.
- Other sheep shall hear my voice and there shall be one fold and one Shepherd (3 Ne 15:21). The Old World had domesticated sheep (who would listen) and Shepherds and enclosures for sheep. The New World had only wild sheep.
- Satan would like to "sift you as wheat" (3 Ne 18:18). There was no wheat in America.

Descendants of Lehites in America would not have been familiar with the Old World items mentioned, their forefathers having left the Middle East over 600 years earlier. With the wild sheep Americans knew as a proposed model, Jesus' comments could have prompted them to become even more wild and woolly and independent and inclined to go astray.

Jesus' sermon fits better in a Bountiful on the Malay Peninsula than in MesoAmerica.

In 34 A.D. Christ appeared in resurrected form to the Nephites in Bountiful [3 Ne 11-26]. We Mormons are so accustomed to visualizing His descent from somewhere over the lands of America that we forget His words. WHILE HE WAS IN THE PROMISED LAND, He stated, " I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister" (3 Ne 16:1). This statement clearly provides an open invitation to look in other places on the planet for evidences of His visitations and of His Gospel teachings. He visited at least three lands and probably more. A connection to

Oriental Religions is an obvious possibility. Jesus' stated intent was to have one fold and one shepherd (3 Ne 15:17) so surely no sheep would have been neglected, including those on the Malay Peninsula. The Malay Hypothesis is wonderfully compatible with the BM account of the visit of the resurrected Lord and Savior.



For many thousands of years the buffalo (bison) provided all necessities of life (food, shelter and clothing) to natives of North America. Radin writes: "Around the buffalo there grew in the course of time innumerable associations. More and more did people's imagination and affection cluster around this magnificent animal. Tribal life fairly reeked of it. Dances and ceremonies sprang up in which HE was the CENTER OF WORSHIP and SONGS and MYTHS in which HE was the glorified HERO." (Radin, P. (1934) The Story of the American Indian. Garden City Publ., N.Y., p. 32-33) (emphasis added).

Surely then the buffalo would have been given liberal coverage in a scriptural narrative of ancient American history. Instead, the buffalo is not mentioned even once in the Book of Mormon. Since the range of the buffalo extended southward through MesoAmerica as far as Nicaragua (36, p. 295) this omission raises serious doubts about all North American Hypotheses.

The unknown cureloms and cumoms were especially USEFUL in the sense of being USEFUL like elephants as beasts of burden (Eth 9:19). The water buffalo of Southeast Asia has been extremely useful for centuries. The American buffalo is decidedly non-useful and does not submit to attempts at domestication. Clearly the evidence preferentially supports the Malay Hypothesis.

To create a make-believe narrow neck of land does nothing to solve the problem. Allen, J.L.

Section 8. Islands, Seas, and Stars

"The land of Nephi and the land of Zarahemla were NEARLY SURROUNDED BY WATER, there being A SMALL NECK OF LAND between the land northward and the land southward." Alma 22:32. This clearly indicates a narrow peninsula extending southward into the sea.

From the Tower of Babel Jaredites "were *dispersed* abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they light (?) upon, and unto which God led them; so that the whole continent (Southeast Asia?) was filled with them, both the inland and the maritime countries (Dutch East Indies?). There were some also who passed over the sea in ships, and inhabited the islands" (Discourses of the Prophet Joseph Smith (1956), Burton, A.P., comp. Deseret Book Co. p. 181) Note the excellent accord between this account and the Malay Hypothesis.

From the vantage point of the new land of promise of the Lehites, Nephi similarly wrote, "We have been driven out of the land of our inheritance; but we have been led to A BETTER LAND [interestingly THE Promised Land is not specified] for the Lord has made the sea our path, and WE ARE UPON AN ISLE OF THE SEA"! [2 Ne 10:20] [emphasis added]. The first three parts of the statement are obviously to be interpreted literally. Are we justified then in interpreting 'isle of the sea' allegorically as is necessitated in assuming that the Nephites had arrived in America?

Admittedly neither America nor the Malay Peninsula fit the statement perfectly. As two of the largest land masses on the planet, the Americas provide a very poor fit for the account. They are continents... not an isle. Neither is MesoAmerica an isle. Actually the peninsula is not an isle either. However, it comes a lot closer to being an isle than do the Americas or MesoAmerica. And the Nephites apparently thought of it as being an island. In Alma 22:32 we read "the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward". The Malay model fits this description perfectly. The MesoAmerican models do not match the description at all.

Reinforcing the idea of their better land being an island [almost], 2 Ne 10:21 states that there are other isles of the sea, which are inhabited by our brethren [other Israelites?]. The statement indicates an awareness of other islands [appropriate for an area containing many islands] and an active involvement in crossing open seas. It suggests that they had tried to sail around their own 'island.' Otherwise it would have been much more difficult to know that it was an island [almost]. Tropical forest is not readily penetrable and indigenous peoples might have been a hazard to overland explorations, judging from the behavior of the Lamanites.

With the Nephite promised land being like an island, it obviously must have been surrounded by seas. This conclusion is intriguingly confirmed by BM scriptures. In Helaman 3:8, specific reference is made to the sea south, the sea north, the sea west and the sea east. In the Malay Hypothesis, this and many other relevant scriptures dealing with the promised land can be interpreted literally. Clark [9, p. 65] reluctantly resorts to a metaphorical interpretation of the four seas. He thereby reveals a very typical Mormon bias in favor of American Hypotheses,

particularly those in MesoAmerica.

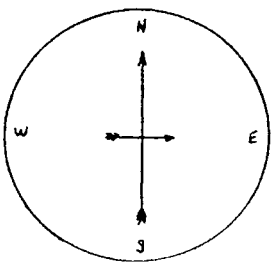
Because the Malay Peninsula is a long narrow peninsula running north-south, the two MAIN seas are the east sea and the west sea. They, not surprisingly, are the seas most commonly referred to in the BM [9, p. 63]. The Jaredites called the east sea 'Ripliancum' [Eth 15:8]; the name means "large or to exceed all" [BM Index]. Fortunately for the Malay Hypothesis, the Pacific Ocean [the ocean which exceeds all] is east of the Malay Peninsula. The account creates additional annoying waves for American Hypotheses. The Pacific Ocean is west or south of proposed American sites.

Throughout BM times the south end of the Malay Peninsula is thought to have been occupied by illiterate hunter-gatherers. It comes as no surprise that there is very little reference to a south sea; none of the BM was written by these hunter-gatherers. There nevertheless WAS a south sea! [Hela 3:8]. Also there is only minimal reference to a north sea since the peninsula is linked at the north end with mainland Asia [Map B]. However, part of the land southward had a significant amount of 'north sea'. In a generalized statement, Helaman refers to people covering "the whole face of the land... from the sea west to the sea east" [Hela 11:20]. With reference to the Malay Peninsula, it would be difficult to improve upon this statement. MesoAmerica doesn't appear to match the account at all; with the favored bulky land running almost due east and west, almost all seas are either NORTH or SOUTH seas. The associated seasickness can be best cured by changing hypotheses.

Sorenson [37, 401-415] has proposed that BM peoples had directions which were different from ours. My initial reaction to this proposal is intuitive. I hope the BM means 'north' when it reads 'north'. Otherwise it raises doubts about being able to interpret any term in the book literally. In the introduction the BM is claimed to be "the most correct of any book on earth". Surely simple concepts like directions ought to be presented correctly. In fact, a translator has a responsibility to convey to the reader the true intent of the original writer. An inspired translator should be able to correctly translate. Inconsistencies suggest to me that we should be considering other hypotheses rather than considering unusual meanings for words or in losing confidence in the book.

My second reaction was to study it out in my own mind in accordance with directions provided to Oliver Cowdery [Doctrine and Covenants 9:7-9]. This approach resulted in the following thoughts:

In several places the Liahona is called a compass [1 Ne 18:12, 18:22, Alma 37:38-40, 2 Ne 5:12]. When interpreted literally, as is my preference, this indicates that one of the spindles in the Liahona was a magnetized spindle which was delicately suspended so it could point north. The other spindle could be positioned manually at some selected angle from the first. When they were supposed to go east, for example, through prayer, study, faith, diligence, righteousness, etc. they were prompted to set the second spindle 90 degrees clockwise from the magnetic spindle. The two spindles were then mechanically 'meshed'; so when the one spindle pointed north, the other pointed in the direction they should go. [1 Ne 16: 10].



Top view of a proposed Liahona (compass) showing a magnetized needle which points to magnetic north and a non-magnetized needle which can be meshed with the magnetized needle to point in the direction they should travel.

In a great storm [1 Ne 18:12-13] the spindles, being delicately suspended, "did cease to work", i.e. they oscillated wildly owing to the unsteadiness of the ship. Nephi was eventually untied [1 Ne 18:21] and at about the same time the storm ceased. Nephi "took the compass" [steadying it in his hands?] and "it did work whither I desired it" [ibid.]. With the sea being calm once again, "Nephi did guide the ship that we sailed again toward the promised land" [1 Ne 18:22]. Thank heaven, no more wild rock and roll!

What's the point of the pointers? For present purposes: If the Nephites had a compass, and the BM clearly states that they did, then surely they knew which way was north. I accordingly believe the Nephites had the same directions that we have; therefore I believe the BM directions can be read literally. This enhances my confidence in the book as authentic scripture,

Interestingly, at no time during the many years they were travelling on land had the compass ceased to function (even though the older brothers were as rebellious and obnoxious on land as at sea). This account also supports the belief that the Liahona was a compass and that the Nephites had the same directions as we do.

Even if the Nephites had not had a compass, it is highly likely that they would have made use of the north star or other star[s] on their trans-oceanic voyage. Navigation across open seas would have been extremely difficult without navigational aids. If they knew how to read the stars, then in all probability, they knew which way was north.

My third reaction was to see what others, who are better informed than I am, have had to say about the matter of directions in ancient America.

The native writer, Ixtlilxochitl, provides evidence that ancient Americans in the MesoAmerican area had the same directions as we do. They referred to NORTH and SOUTH seas. This is correct for MesoAmerica.

Larson [22, p. 32] provides a relevant 1992 citation from Tedlock, viz., "Mayan speakers describe the sun as a human or godlike figure... who rises each day on the eastern horizon and faces his universe with north on his right hand and south on his left hand". So Mayan directions were apparently the same as ours.

Supporting evidence is also provided by Meggers [25]. She reports that many important buildings in ancient Central America are oriented north-south [not WNW by ESE, for example] indicating that their directions were the same as ours.

Matheny [24, p. 277] concurs. She states, "The most fundamental geographical problem associated with Sorenson's model has to do with issues of directionality." Directionality is conversely one of the strengths of the Malay Hypothesis. To the best of my knowledge, the Malay Peninsula is compatible with all BM accounts dealing with directions. For illustration, consider

the Sidon River geography:

The land southward is almost directly south of the land northward. The Kelantan River in the land southward is a likely candidate for the Sidon River. It arises in the southern highlands [Cameron Highlands] on the peninsula. It flows due north through a valley with all requisite features for the land of Zarahemla. There are mountains east and west of the valley running parallel to the river. There is a suitable city [Tanah Merah] for the city of Zarahemla on the west side of the river. The river continues to flow north through the 'capital parts of the land' and, appropriately, empties into a north sea, [Gulf of Siam] [26, p. 23]. In the Sorenson model [Map D] there is no good candidate for the Sidon River and no appropriate associated features that are readily apparent to me.

Clark provides an intriguing conclusion, viz. "Any geography that tries to accommodate a north and south sea is doomed to fail" [9, p. 65]. Well, MesoAmerica has north and south seas almost exclusively. Both North and South America would also be ruled out since they each have north and south seas. So apparently some of the most popular American Hypotheses are doomed to fail. Advocates of MesoAmerican Hypotheses try to accommodate the north and south seas by assuming that they are east and west seas; this diminishes confidence in MesoAmerican Hypotheses. By contrast, the seas and the directions fit extremely well around an unaltered and unskewed Malay Peninsula.

Some of the brightest stars in the narratives, according to the Malay Hypothesis, were:

[a] the good folk who did their best to turn their new land into an earthly paradise [or Zion]

[b] the good folk who sacrificed earthly treasures for their families by leaving the wickedness and the contention and warfare behind on the peninsula and by searching for other lands of promise, in accord with God's will.

Millions of people in the Americas have embraced the Book of Mormon as genuine New World scripture. In a sense, it is. Many of the descendants of the BM people are thought to have migrated to America. But in a historical sense, it is a more genuine Old World scripture according to the Malay Hypothesis. The Book of Mormon events are thought to have occurred on the Malay Peninsula. As such, it could have more appeal to billions of people in the Old World, including those in Africa, Asia, Australia, New Zealand and the Pacific Islands. As a record of some of their ancestors, they could also claim it as their scripture, It could also be their 'Witness for Christ'; it could, more effectively, serve in creating 'One Fold and One Shepherd'.

In moving to the land northward, the Nephites spread from sea south to the sea north and from the sea west to the sea east (Hela 3:8). By including Bountiful (narrow neck of land) in the land northward, a good match is provided on the Malay Peninsula. MesoAmerica provides a much poorer match for the BM account (See reference 9, p. 63 and Map O). This may also indicate expansion into other parts of Southeast Asia.

"This tale will need support and will undoubtedly need to be changed. This, however, is the way that every theory should be treated, and no harm will be done if, when a new idea is launched, it is regarded with due reserve, but also without prejudice." H.S. Gladwin.

Section 9. Chronologies

"Every new opinion, at its starting, is precisely in a minority of one." Thomas Carlyle

There are some huge inconsistencies in the chronologies of ancient Americans as compared with peoples of the Book of Mormon [Refer to accompanying Figure]. Periods shown refer to civilized periods and dates given are only approximate. These inconsistencies raise doubts about America being the land of promise in which BM events occurred; they include:

1. There are several scriptures in the BM which clearly indicate that the BM peoples were to go to an uninhabited area. The Jaredites were to go "into that quarter where there never had man been" [Eth 2:5]. The Nephites were to go to land "kept as yet from the knowledge of other nations" [2 Ne 1:8] and they were to be kept from all other nations, that they may possess this land (land of promise) unto themselves" [2 Ne 1:9]. Yet America has been inhabited for 15,000 years [24, p. 281] and probably much longer. The Jaredite migration occurred about 3,000 B.C. and the Nephite migration about 600 B.C. This is a major inconsistency for American Hypotheses.
2. The Jaredites arrived in their land of promise about 3,000 B.C. [Eth 6:12]. They went forth upon the face of the land and began to till the earth [Eth 6:13]; so they were not hunter-gatherers. They established an advanced civilization based upon agriculture. Within a space of 62 years they managed to become exceedingly rich with all manner of fruit, grain, silks, fine linen, gold, silver, precious things, cattle, oxen, cows, sheep, swine, goats, horses, asses, elephants, etc. [Eth 9:16-19]. They worked all manner of ore and were involved in mining and working of metals including iron and copper [Eth 10:23]. Archaeological findings in MesoAmerica conversely indicate "a few small horticultural villages and groups of Archaic hunters and gatherers in 3,000 B.C. [24, p. 319]. The Jaredites are usually associated with the Olmec civilization [as the oldest of the American civilizations] for which the accepted dating is between 1,200 and 400 B.C. [24, p. 318]. So there is a major inconsistency [3,000 B.C. vs. 1,200 B.C,] between the BM account and archaeological findings.
3. A primitive Mayan civilization began about 400 B.C. [24, p. 282]; this does not match well with the origin of an advanced Nephite civilization in 600 B.C. Also the Nephites were annihilated by the Lamanites in A.D. 400 [Morm, Chap 6] and the Mayan civilization has effectively continued until the present time. This corresponds to a discrepancy of about 1,600 years and is, accordingly, a major inconsistency. One could imagine that the Nephite civilization might have been continued on after their annihilation by the Lamanites; but this hardly seems likely since the Lamanites were basically hunter-gatherers in A.D. 400 and remained basically hunter-gatherers until Europeans arrived about A.D. 1,500. This seems to be a serious inconsistency for MesoAmerican Hypotheses.

The more recent Toltec, Aztec, and Incan chronologies do not match those of the BM peoples at all either [24, p. 282]. Hunter-gatherer Lamanites were the only people to survive the battles of annihilation.

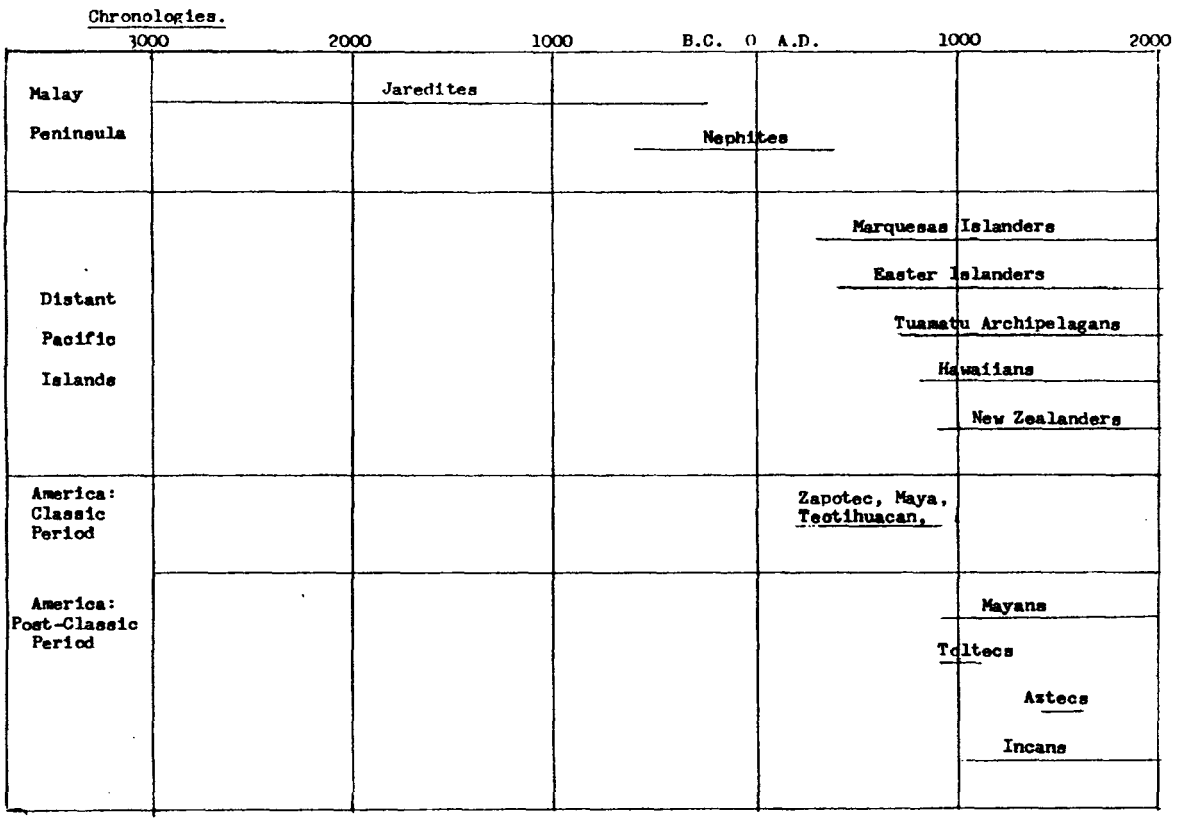


Fig. 1. Approximate time periods for advanced states of cultures are shown.

In brief, American Hypotheses are supported only minimally, if at all, by chronological evidence. Sorenson [37, p. 210] accordingly admits: "We must stop asking, what civilization known to the archaeologists must the Nephites have participated in? This is completely irrelevant at the present stage of study." I disagree. Rather it is completely relevant! The reasoning is as follows:

In order to have any luck at all in digging for spuds, we have to first of all find the potato patch. Digging for spuds in a string bean patch is a total waste of time, energy and resources. It's also discouraging. Before narrowing down the search for BM lands, we ought to first find the right continent. Like many other evidences considered in this manuscript, the chronological evidence strongly indicates that America is not the right continent.

In brief:

The land to which the BM peoples were to migrate, according to the BM, was uninhabited prior to 3,000 B.C. America was definitely inhabited! The first migrants, the Jaredites, migrated about 3,000 B.C. No suitable advanced group migrated to America about 3,000 B.C.! The Olmec

civilization began about 1,200 B.C. and the Olmecs were probably black.

The second migrants, the Lehites and Mulekites, migrated about 600 B.C. The most likely candidates in America, the Mayans, initiated a primitive civilization about 200 years later; this is not good agreement. The civilized segment of the Lehites [the Nephites] were annihilated about 400 A.D. The Mayan civilization did not cease in 400 A.D. It is still in existence! The more recent Toltec, Aztec, and Incan civilizations do not match BM accounts at all, having been initiated much later than is indicated in the BM accounts. Any one of these inconsistencies is enough to raise serious doubts about the promised land being in America. In summation, the inconsistencies are devastating.

MacGowan points out that primitive men had been in the Americas for 15 to 20 thousand years. This, of course, was long prior to the time of the Jaredites. So America did not offer an uninhabited land of promise. (MacGowan, K. (1950) Early Man in the New World. MacMillan, N.Y., p. 186-7). Then more advanced (civilized?) people showed up suddenly as if by migration at about the time of Christ. Transitional evidence is lacking. He states, "The very elaborate civilization" which Europeans found "would have to develop in 1500 years without any roots" (ibid. p. 197). Evidence for advanced Jaredite (3,000 B.C.) and Nephite (600 B.C.) civilizations is apparently missing in America. Rather, the advanced civilizations began about the time of Christ (refer to enclosed chart). Also, rather than being lost at the time of the annihilation of the Nephites (421 A.D.) the American civilizations continued to flourish until the arrival of the Spaniards (in sharp contrast to expectation if the non-civilized Lamanites had been the sole survivors).

In all respects, the Malay Hypothesis provides a better match for the evidence available.

The Malay Peninsula is a more promising candidate for a land of promise. Sorenson states, "We must understand, interpret and deal successfully with every statement in the text [BM], not just what is convenient or interesting to us." That uninhabited quarter to which BM peoples were to migrate was the Pacific, where many islands were still uninhabited in 3,000 B.C. The Jaredites migrated to the Malay Peninsula about 3,000 B.C. Some migrated from the peninsula to other lands, including America, at later dates. They may have contributed to the Olmec civilization or to later civilizations. The Lehites migrated to the Malay Peninsula about 600 B.C. Some Nephites apparently crossed the Pacific by 400 B.C. to help initiate the Mayan civilization and, in more recent times, to help initiate other civilizations, including the Toltec, the Aztec and the Inca. They are thought to have become a blend of people during the intervening centuries, as exemplified by the Polynesians, and to have migrated stepwise from island to island as they crossed the Pacific. Individual groups of migrants could have initiated widely separate and unique Native Indian tribes on the American continents. Migrants could have been descendants of any of the three BM groups. Thus the Malay Hypothesis provides a sensible way to provide consistency to some very inconsistent chronologies.

Larson [23, p. 21-22] provides a specific chronological problem. Joseph Smith identified the city of Palenque as one of the "mighty works of the Nephites". Yet, according to all modern scholarship, the city was built 215 years AFTER all Nephites had been annihilated! American Hypotheses have no reasonable way to resolve this dilemma. For the Malay Hypothesis, it is not even a problem. The annihilation of Nephites occurred on the Malay Peninsula. But prior to the final battle, some Nephites had migrated to other lands including America. Some of the Nephite migrants built Palenque!

To the best of my knowledge, the Malay Hypothesis allows one to "deal successfully with every statement [dealing with chronology] in the text" [37, p. 210]. And this makes the text [BM] much more interesting and faith-promoting because it helps support the validity of the BM accounts.

Jaredite Annihilation?

According to Higham, "A major cultural dislocation" occurred in the Thailand area about 300 B.C. Metallic and other artifacts at archaeological sites changed very significantly at about that time (Higham, C. (1989) The Archaeology of Mainland Southeast Asia, Cambridge Univ. Press, p. 219). This "poses the question of whether we are dealing with replacement of one group of people by another" (ibid. p. 223). The annihilation of several million people (not necessarily just Jaredites) in that area and at about that time (Eth 15; Omni 1:21) provides intriguing support for Thailand being in the Malay Land of Promise.

A Mayan Mismatch.

The Peten Maya civilization in Central America collapsed in the 9th century A.D. (Higham, C. (1989) The Archaeology of Mainland Southeast Asia. Cambridge Univ. Press, p. 354). Obviously, then, the Mayan chronology does not match accounts of the Book of Mormon. The Jaredites and Nephites were annihilated in about 200 B.C. and 400 A.D. respectively. Neither of the civilized peoples of the Book of Mormon provides a good chronological match with the important Mayan civilization.

Another anachronism.

The difficulty with both of these identifications (Mulekites and Jaredites) is the chronology of the Olmec. Richard E.W. Adams.

Eastern Polynesia may have been settled between 150 B.C. and 300 A.D. P.V. Kirch. The dates provide a reasonable chronological match with the beginnings of some of the advanced cultures in America (assuming they sailed on to the mainland at about the same time).

Section 10. The Jaredite Barges

"Every new idea has something of the pain and peril of childbirth about it." Samuel Butler

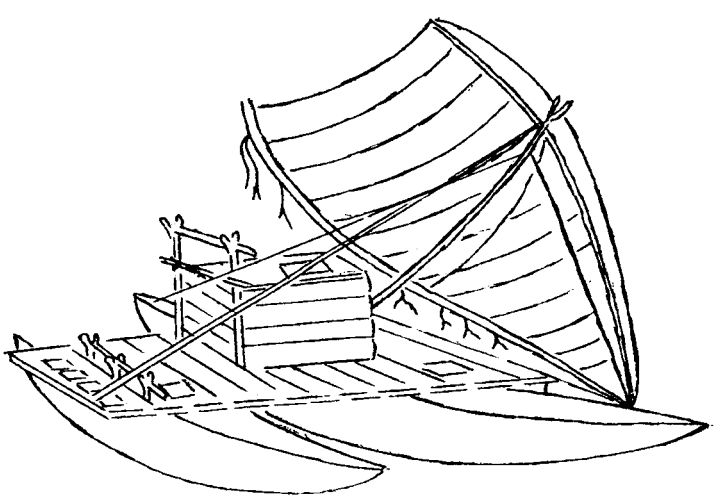
Barge: a large, flat-bottomed vessel, usually intended to be pushed or towed for transporting freight or passengers. Webster's New Universal Unabridged Dictionary. A barge is typically too large and heavy to be transported overland and has no means for self-propulsion.

After leaving the Tower of Babel, the Jaredites went down into "THE valley which was northward" [Eth 2: 1]. The implication is that they did not go far [they knew the valley was called Nimrod] and they only went to one valley. They "did build barges, in which they did cross many waters" [Eth 2:6]. This is interpreted to mean that they crossed many lagoons, tributaries, and the main stream of the Tigris river in present-day Iraq. According to Nemet-Nejat, Ancient Mesopotamia also had an extensive network of canals for use in transporting many goods on river craft (Nemet-Nejat, K.R. (1998) Ancient Mesopotamia, Greenwood Press, p. 275). In no reasonable way can it be interpreted to mean that they crossed the vast Asian continent. The barges may have been no more sophisticated than log rafts.

At the seashore, they built eight new barges "after the manner of the barges which ye have hitherto built" but this time "according to the instructions of the Lord" [Eth 2:16]. When at sea [hence when the barges were loaded] the Lord told them, "Ye shall be as a whale in the midst of the sea" [Eth 2:24]. The account gives the impression that passenger quarters were not far above water level and the barges went through many oncoming waves rather than floating over them.

Bellwood [1, p. 175] provides a sketch of sea-going double canoes which were in use by Polynesians in A.D. 1773 and probably for hundreds or thousands of years earlier. The canoes intriguingly appear to have many of the features of the sea-worthy Jaredite barges. A more advanced model from Irwin, pg. 305 is shown in the accompany figure.

A Polynesian Double Canoe.



Relevant considerations include the following:

1. Each of the two canoes was an adaptation of a log made from the trunk of a tree. Each trunk might or might not have been hollowed out.
2. Each barge was accordingly built "after the manner" of the earlier barges [Eth 2:16] but, apparently with reference to them, they were small and light upon the water, i.e. smaller and lighter. The Polynesian double canoes might also be described as being smaller and lighter than a river barge.
3. The most primitive form of a double canoe would obviously have the length of a tree. Of great interest, therefore, is the account in Ether 2:17 that the length of the Jaredite barge "was the length of a tree"! In temperate climates, the trees are not typically large.
4. To assist in 'riding over' some oncoming waves, the Polynesians made the ends of the canoes [fore and aft] peaked. Lo and behold! the ends of the Jaredite barges were "peaked" [Eth 2:17].
5. A wooden deck, above the water line, extended from canoe to canoe. On the deck, enclosures were built to provide protection against sun, wind, rain, seawater, etc. They were transporting "seed of the earth of every kind" [Eth 1:41], for example, and viability would have been adversely affected by exposure to sea water.
6. The enclosure was watertight "even that [it] would hold water like unto a dish" [Eth 2:17]. It had a watertight door and holes at top and bottom which could be opened and closed [Eth 2:17; 2:20]. Making a hole in the top of the barge [i.e. in the top of the enclosure], e.g. for aeration or for admitting light, seems sensible. Making a hole in the bottom of the barge seems ridiculous, especially to critics of Joseph Smith and of the BM. The Polynesian boat design provides a sensible reason. The holes were in the enclosure [above sea level] not in the canoes! Without adversely affecting the seaworthiness of the barge at all, the lower holes helped provide aeration and light, waves permitting, and drainage of water, wastes, etc. when appropriate.

The Polynesians made use of double canoes to extend colonization as far as America (and to return!). An example is shown here as adapted from Irwin (Irwin, C. (1963) Fair Gods and Stone Faces. St. Martin's Press, N.Y., P. 305). Relevant comments from her book include:

"Polynesia was the last large habitable area of the globe to be populated." Polynesia therefore serves very well as that uninhabited quarter to which Book of Mormon people were to migrate.

The islands remained unknown to other nations for centuries. The Book of Mormon people were to remain isolated from other nations.

The first voyagers may have reached Melanesia several centuries B.C. Hawaii, New Zealand, and islands farther east remained uninhabited for centuries thereafter (p. 305). This chronology is in excellent agreement with postulates of the Malay Hypothesis.

The Polynesians are primarily a white people (i.e. Mesopotamians and Israelites with Negro and Mongolian hybridization. This conclusion matches that of the Malay Hypothesis very well.

Some Polynesians came to America on the Equatorial counter current and landed in

Panama and Columbia as evidenced by 119 duplicate cultural items noted by Nordenskiold (p.304). Irwin also reports evidence of Polynesian landings in Peru and British Columbia (p.308-369). This is preferentially supportive of the Malay Hypothesis over MesoAmerican Hypotheses which propose only one landing site and that in Guatemala.

Further support comes from Gordon Ekholm and Robert Heine-Geldern who propose that some voyagers sailed to America from Southeast Asia about 800 A.D. (p. 312). Note that this conclusion can be readily reconciled with the Malay Hypothesis but is totally inconsistent with conventional American Hypotheses in a chronological sense.

In at least a few respects, the Jaredite barges appear to match the Polynesian double canoes quite well. With the double canoe vessels, according to Bellwood [1, p. 174] the Polynesians accomplished 'the greatest feat of maritime colonization in history' [i.e. the peopling of the Pacific].

The impression gained in reading the Polynesian accounts is that a single vessel, with supplies and a few individuals occasionally succeeded in reaching another land as far as maybe 1,000 miles away. The number of voyages that failed, leaving no record, is not known. The number that failed probably exceeded the number that succeeded. In the Jaredite account, all of the eight barges succeeded in completing the voyage. This is phenomenal. Having them all arrive at the same location across a large ocean without becoming separated and lost is almost unbelievable. Postulating that they floated in appropriate ocean currents as far as the Malay Peninsula [nearly 5,000 miles from the Persian Gulf] adds some credibility. But then to suppose that they continued on, with no recorded stops for water, supplies, repairs, etc., an additional 11,000 miles or more in crossing the Pacific might be on the brink of being impossible. Until some intrepid souls succeed in making the postulated trip on a barge with little or no means for guidance and no propulsion system, I will definitely favor the Malay Hypothesis over the American Hypotheses.

Some can be turned. . . Canoe?

The outrigger sailing canoe was the critical adaptation that permitted Polynesians to venture beyond the sheltered coasts of New Guinea. P.V. Kirch. Note the inference that a more primitive craft such as a barge would have been inadequate.

Domestic animals taken by Polynesian voyagers included the pig, dog, and fowl (Gallus gallus). P.V. Kirch. Craft of the time were apparently not suited for larger animals.

Section 11. The Sting

"It is never too late to give up your prejudices." Henry Thoreau

According to the Encyclopedia Britannica [6:36], the term 'honeybee' refers to any one of the four members of the genus Apis. Usually the term is used to refer to one species, Apis Mellifera, the domestic honeybee. It is sometimes known as the European domestic bee or the western honeybee. The other Apis species *are confined to Asia* [emphasis added].

[a] Florea, a little honeybee, occurs in Central Asia where it builds a nest in trees.

[b] Dorsata, the giant honeybee, occurs in India, Indonesia and central China. It builds very large combs.

[c] Indica [the eastern honeybee] is domesticated in parts of Asia.

Evidence for the authenticity of the BM and of the Malay Hypothesis is provided by 1 Ne 17:5. The land in southern Arabia was called Bountiful because of its "much fruit and also wild honey". Joseph Smith is not likely to have known of indigenous honeybees there.

In preparation for their voyage to the lands of promise, the Jaredites gathered together livestock, fowls, live fish, SWARMS OF BEES and seeds [Eth 2:1-3] [emphasis added]. Several items would have been very cumbersome to carry, viz. [1] enclosures for fowls, [2] a vessel containing enough water for the 'fish of the waters', and [3] enclosures for 'swarms of bees'. I accordingly believe the items were not carried across the vast deserts and precipitous mountains of Asia but, rather, were loaded on barges and transported down-river to the Persian Gulf.

The Jaredites were apparently familiar with the behavior of bees and of bee handling. They would have known that the bees would be completely useless for gathering honey while they were travelling. In order to collect nectar, bees require a freedom to fly in search of nectar and a stationary hive that they can readily and repeatedly locate. If their objective had been to spend years crossing Asia, they would also have known that the bees would have perished owing to insufficient food and water long before they reached the Pacific coast. Unirrigated deserts produce very few nectar-producing plants.

The intent of taking bees, therefore, would surely have been to transport them to the land of promise for propagation purposes. This would also have been a major objective in taking seeds, fish, fowls and livestock. If they had simply wanted food for the trip, it would have been far more sensible to simply take dried foods and honey. The time constraints would also favor the shorter trip to the Malay Peninsula over the longer trip across Asia and, from there, to America.

At the seashore, they accordingly loaded 'whatsoever beast or animal or fowl that they should carry with them' across the sea into specially constructed barges [Eth 6:4]. Bees, not being plants, are definitely 'animal'. Hence the odds seem fairly high that bees were among the animals taken with them. In support of this belief, the BM makes reference to milk and honey at a later date in the land of promise [2 Ne 26:25]. The presence of both bees and cows is at least implied.

The bee accounts create a problem for American Hypotheses. According to Nibley [28, p. 189] there were no honey bees in northern America until introduced by Europeans in the seventeenth century. The World Book Encyclopedia, World Book, Inc. [1992] Vol 2, p. 206

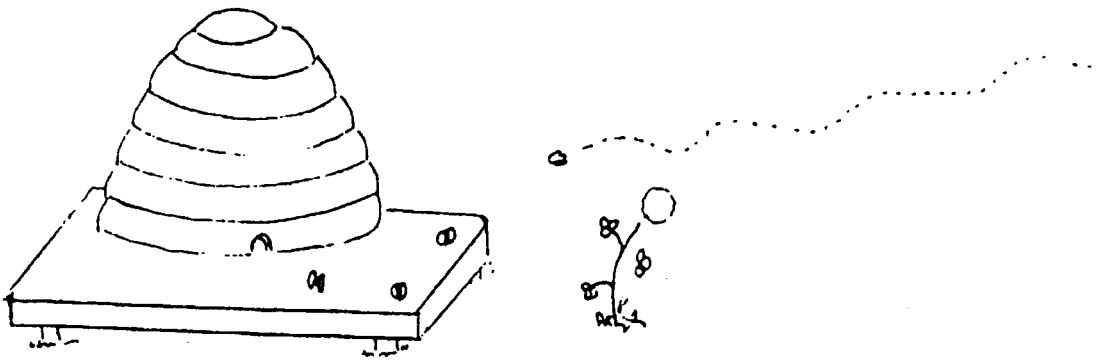
concurs: "Colonists probably took honey bees with them from England to Virginia in 1622. By the end of the 1700's honey bees were fairly common throughout the eastern states." There is also evidence of Aztecs and Mayans having had bees [Wissler, C. [1922] The American Indian. Oxford Univ. Press, London, p. 28]. But this was apparently after being introduced by the Spaniards. Townsend and Crane report that honey bees "were confined to the Old World until the sixteenth century," (Townsend, G.E and E. Crane (1973) History of Apiculture, p. 387. Chapter Paper in "History of Entomology" Eds. R. Smith, et.al. Published by Ann Reviews, Inc., Palo Alto, CA.). "Prior to 1500 THERE WERE NO HONEY BEES IN THE NEW WORLD ... but, like the dog, the honey bee has accompanied man on most of his major migrations," ibid. p. 393. This report provides extremely intriguing support for the Jaredite account and for the Malay Hypothesis.

If the Jaredites had introduced honey bees into America in 3,000 B.C., the bees are not likely to have become extinct. Even 'domesticated' bees readily 'hive off' into the wild and conditions in America are quite suitable for their survival nearly everywhere except in very cold or extremely dry regions. As indicated above, honey bees spread throughout the eastern states within about 180 years. American hypotheses accordingly have a major problem in explaining the lack of evidence for honey bees in ancient America prior to the arrival of the Europeans about 1500 A.D.

The bee accounts can be readily accommodated in the Malay Hypothesis. As indicated above, honey bees were indigenous to Europe and Asia. Mason specifically reports that in southern Burma [the Jaredite Land Northward] there were several wild species of bee that built hives in trees and from which considerable supplies of honey and beeswax are obtained annually [Mason, F. [1852] Tenasserim. Am. Mission Press, Maulmain, p. 379].

Nibley [28, p. 188-89] has emphasized the important role that 'deseret' or 'honeybee' has played both anciently [for Egyptians and Jaredites] and in modern times [for Latter Day Saints]. The early Mormons, for illustration, called their land 'Deseret' and used the honeybee as the symbol of their society and government. The importance of the honeybee to the Jaredites and the lack of the honeybee in America at the time of the Jaredites emphasize a serious inconsistency between the BM account and the American Hypotheses.

Roberts [33, p. 257] interprets Ether 2:1-3 similarly. He writes: "they did carry with them 'swarms of honey bees' and 'seeds of every kind'. All this, under fair presumption, to be taken to the distant promised land, and hence carried on the ocean voyage. And although some of these things are not specifically enumerated as being taken along when 'they got aboard of their vessels or barges,' yet enough are enumerated to make it fair presumption that all these things above named [including bees] were also taken 'aboard', and that they were 'gathered' for that purpose." To the best of my knowledge, supporting evidence for the existence of honey bees in America as early as 3,000 B.C. has not been found.



...they did carry with them swarms of honey bees (Ether 2:3)

The Old World had several species of honey bees of which at least one was found in Southeast Asia. To the best of our knowledge, ancient Americans had no honey bees.

Milking the evidence.

The esteem of ancient Israelites for milk is indicated in their reference to Canaan as a land that floweth with milk and honey (Deut 26:9). Yet somewhere and somehow and at some time the esteem was lost by the Israelites who migrated across the Pacific Ocean to America. Native Americans, in fact, have an aversion to milk. The Malay Hypothesis provides a reasonable explanation. Although the milk of the water buffalo is rich in butterfat, it is not consumed in Southeast Asia; an ancient taboo prevents its use (deYoung, J.E. (1955) Village Life in Modern Thailand. Univ. of Calif. Press, p. 96). If the peoples of the Book of Mormon lived in Southeast Asia for hundreds of years prior to their stepwise migrations to America, as postulated in the Malay Hypothesis, they could have developed a similar aversion to milk. If they went directly to America from the Middle East, as in American Hypotheses, there is no reasonable way to account for the evidence.

A beastly problem.

There is ample archaeological evidence for animals in MesoAmerica which were actually there. There is little or no evidence in MesoAmerica for many of the animals named in the Book of Mormon. This is a serious inconsistency for MesoAmerican Hypotheses (22, p. 194). Animals in Southeast Asia provide a far better match with Book of Mormon accounts.

Section 12. Temples

"Reading is sometimes an ingenious device
for avoiding thought." Sir Arthur Helps

The Book of Mormon was first published in 1830. At the time, virtually nothing was known by the non-native population (including Joseph Smith) of the impressive Mayan ruins in Central America. John Lloyd Stephens published two books about his travels in Central America in 1841 and 1843 (18, p.8). S.G. Morley commented as follows regarding Stephens' contributions: Stephens' writings were chiefly responsible for bringing the great cities of the Maya civilization to the attention of the outside world. Before the publication of his two books, the very existence of these cities was largely unknown outside of Yucatan and northern Central America (ibid.).

The first few decades of the young fledgling church were very trying times. Many harsh critics were doing their utmost, in word and deed, to keep it from getting off the ground. Joseph Smith was being attacked as a fraud and the Book of Mormon was being attacked as a fairy tale. Faithful members of the church anxiously sought tangible evidence which would help authenticate the book as genuine scripture and Joseph Smith as a genuine Prophet. An editorial in the Mormon "Times and Seasons" (1842), for example, provided the following:

Mr. Stephens' great development of antiquities are made bare to the eyes of all the people by reading the history of the Nephites in the Book of Mormon. They lived about the narrow neck of land, which now embraces Central America, with the cities that can be found (18, p. 10). It is certainly a good thing for the excellency and veracity of the divine authenticity of the Book of Mormon that the ruins of Zarahemla have been found where the Nephites left them (i.e. near the narrow neck of land--presumed to be the Isthmus of Darien) (18, p. 145).

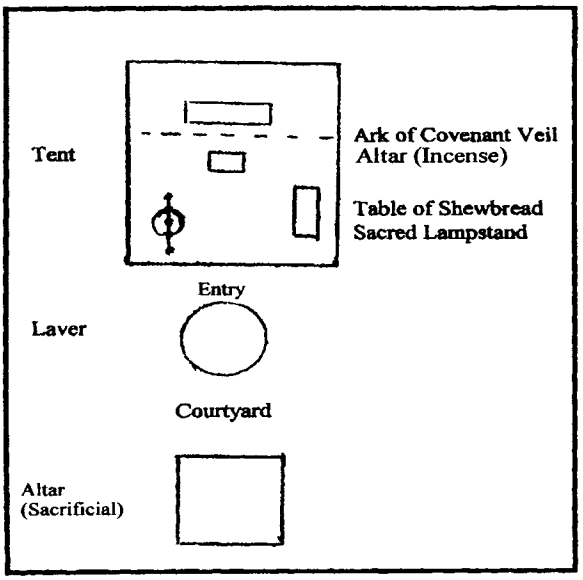
Many of the structures which were eagerly accepted by Mormons as evidence of Nephites in Central America were huge stone ziggurats. For illustration, Cheesman writes: "The Castillo, or *temple,* of Kukulcan is perhaps the best known and most photographed preColumbian *temple* in Central America or Mexico. Located near the center of the complex, this ziggurat *temple* has four stairways with 91 steps on each side leading to the top of the pyramid. At the top of the *temple* is a small building believed to have been used for religious purposes" (Cheesman, P.R. (1978) The World of the Book of Mormon. Deseret Book Co., SLC, p. 42).

In our eagerness to find supporting evidence for the authenticity of the Book of Mormon, we may have been too eager in accepting the ziggurats of Central America as Nephite temples.

Temples are not necessarily huge or imposing edifices. They are sacred edifices used for exalted purposes. They provide seclusion and a quiet, secure place for worship and for meditation and prayer as well as for sacred rites and solemn ceremonies. Interestingly, the Mormon church has recently announced that smaller and more modest temples are to be built in some areas of the world. The holiness of the temple is not a function of size or grandeur.

While wandering in the wilderness, Moses and the Israelites made use of a portable tabernacle, or tent, in lieu of a conventional temple (Webster's New Universal Unabridged Dictionary (1989) p. 1445). The floor plan is shown in an accompanying diagram. The

tabernacle was small and modest in appearance.



The Portable Tabernacle (Temple) of the Israelites in the wilderness. Adapted from diagram shown in "Old Testament: Genesis-2 Samuel, Student Manual (1980) Church of Jesus Christ of L.D.S., pp. 155-156."

Divisions:
a) Telestial: Courtyard
b) Terrestial: Entryway of Tent (Holy Place)
c) Celestial: Through the veil (Holy of Holies).

Portable Outer Wall of Fabrics.

The temple of Solomon was patterned after the ancient tabernacle of Moses, though the temple was larger and more impressive. It was similarly rectangular in floor plan with an entryway on the narrow east end. The interior consisted of a larger Holy Place which was separated by a veil from a smaller space called the Holy of Holies (Skousen, W.C. (1966) The Fourth Thousand Years. Bookcraft, Inc., p. 215). It contained elaborate and costly materials and tens of thousands of skilled artisans were employed in its construction.

Nephi apparently felt an urgency to construct an appropriate temple in the land of promise. Within about ten years of arriving, a temple was built (2 Ne 5:16). This first Nephite temple was built 'after the manner of ' the temple of Solomon (2 Ne 5:16). It was not as elaborate as Solomon's and was built with fewer 'precious things.' It might also have been much smaller; the function being more important than the dimensions. Skousen (ibid.) reports that Solomon's temple measured about 30 feet in width and 90 feet in length. The Lehites had very limited manpower when their temple was built. They may have had very few tools and even fewer finished products with which to build.

If the Nephite temples were approximately the size of an American home, what are we to conclude about the huge ziggurats of Central America?

Actually the ziggurat evidence can be accommodated very well in the Malay Hypothesis. Ancient Babylonians built ziggurats which were stepped pyramid-like temples of Sumerian origin (Webster's New Universal Unabridged Dictionary (1992) p. 1661). The Jaredites originated in Babylonia so they would have known of the traditions, techniques, etc. of building ziggurats. The Jaredites migrated to the southern Burma-Thailand area. Stepped pyramids were built in nearby Cambodia and then 'finally in America' in what was described by Sir Grafton Elliot Smith as a sequential process which originated in Egypt (Cheesman, P.R. (1978) The World of the Book of Mormon. Deseret Book Co., p. 1). The sequence matches the proposed migration of Jaredites in the Malay Hypothesis perfectly. Then because they left the Malay Peninsula in stepwise fashion

and extending over many years, they landed in many locations in America (not just in MesoAmerica). Ziggurats were accordingly built in many parts of America, particularly Mexico and Central America. (The Yucatan Peninsula does not stick out like a sore thumb in the Malay Hypothesis.)

The ziggurat evidence cannot be accommodated very well in MesoAmerican Hypotheses. The Jaredites are assumed to have gone to America without going through Southeast Asia. So the Cambodian connection is not explained. They are assumed to have migrated in one group and to have landed only at one location in southern Mexico (their promised land). They did not migrate elsewhere to any significant extent. The only Jaredite reported to have made contact with Lehites in the land southward was the old battered veteran Coriantumr (Omni 1:21); he died soon after making contact. So the Lehites would have had no ziggurat knowledge or tradition at all. Yet most of the ziggurats in America were built "south" of (actually east of) the Jaredite lands. So there is a serious geography problem. There is also a serious chronology problem. Many of the ziggurats of Central America were built after about 200 B.C. which is the approximate time when all Jaredites were annihilated. They were accordingly built by the Mayans (Compton's Encyclopedia (1966) Vol 9, p. 180), rather than by the extinct Jaredites. These are serious problems which are not easily resolved. For example, if the Jaredite influence is assumed to have extended into all areas where ziggurats are located, then proponents have to abandon the idea of a restricted area for the lands of promise. This logically leads to the abandonment of the MesoAmerican Hypotheses.

In several significant ways the temples of the BM peoples appear to have differed markedly from the ziggurats of Central America and Mexico:

At the dedication of the great pyramid temple in Tenochtitlan, 20,000 captives, were sacrificed to vindictive gods. They were led up the steps of the high pyramid to the altar, where chiefs and priests took turns in slitting open their bodies and tearing out their hearts. The Aztecs sometimes ate the flesh of the victims (10, Vol. 1, p. 810). The abject horror and the anguished screams of the victims and friends and family are difficult to reconcile with a genuine temple setting.

Entirely different and edifying activities apparently occurred in and around temple sites in Book of Mormon accounts. Third Nephi, Chapter 11, for example, tells of a visitation of Jesus Christ in resurrected form to Nephites assembled 'round about the temple' in Bountiful. His brief ministry among them, and especially with their little children, comprises one of the most tender and loving and compassionate accounts of the Savior recorded anywhere. Based upon my admittedly limited knowledge the temples and the monasteries of Southeast Asia, which are dedicated to quiet meditation and prayer and considerate behavior toward others, seem to match those of the Book of Mormon much better than those dedicated to killing and vengeance and horror and appeasement of vindictive gods as were those of Mexico and Central America.

Jacob refers to declaring God's word in the temple (Jac 1: 17, 2:2, 2:11). This may have been in the temple in Nephi. Mosiah refers to the temple in Zarahemla (Msh 1:18). Amulek refers to writing on the wall of the temple (Alma 10:2). Alma and Amulek preached repentance in temples and also in sanctuaries and in synagogues, which were built after the manner of the Jews (Alma 16:13). In Lamanite lands reference is also made to synagogues and temples and sanctuaries (Alma 23:2). And a multitude gathered around the temple in Bountiful (3 Ne 11:1). Even though construction of massive ziggurat structures would have surely been worthy of note,

there is no reference to such construction anywhere in the Book of Mormon. Neither is reference made to construction of any edifices of any kind out of rock. The accounts clearly favor the Malay Hypothesis over MesoAmerican Hypotheses.

Having several references to THE temple (singular) suggests that there may have been only one temple in each of the principal Nephite lands (Nephi, Zarahemla, and Bountiful). At most, the accounts suggest that there were not many. Yet, many ziggurats were built in Mexico and Central America (10, Vol 9, p. 180). Larger cities had several ziggurats (ibid.).

In summary, the temples of the BM peoples appear to have differed from the ziggurats of Central America and Mexico in significant ways, including:

1. The BM temples were apparently much smaller.
2. The BM temples were patterned after the temple of Solomon.
3. The BM temples had exceedingly fine workmanship (2 Ne 5:16). Workmanship was relatively immense and crude in the ziggurats.
4. The ziggurats were mostly made of earth and rubble and stone. The BM temples were made of 'precious things.' Wood and metal are mentioned in 2 Ne 5:15. There is no reference to stone construction in the BM.
5. The first Nephite temple in the promised land was apparently built by fewer than 10 men (2 Ne 5:16). Each ziggurat must have required many thousands of laborers.
6. BM accounts suggest that only a few temples were built. Many ziggurats were built.
7. The Nephite temples were devoted to spiritual purposes. The ziggurats were devoted to diabolical purposes.

Available evidence accordingly suggests that, under the duress of the times, early members of the church may have erred in accepting the temple-pyramids of ancient America as being supportive of BM accounts. As indicated above, temples and synagogues and sanctuaries actually were constructed. Yet suitable buildings for the purpose have not been convincingly found in ancient American ruins. Sorenson accordingly asks, "These places of worship ought to leave remains, shouldn't they?" (36, p. 234). As an apparent attempt to resolve this dilemma, he suggests that a sanctuary might be a revered "spot where unscheduled individual and family worship can take place." Or homes or hilltops or waterholes and lakes might have served as sanctuaries (ibid.). Apparently having found no ruins that might have been synagogues he suggests: "A synagogue was not necessarily a building; it might be only an enclosure" (36, p. 235-236).

Fortunately for the Mormon cause there are structures in the Orient which come much closer in size, in form, in design and in function to the temples, synagogues and sanctuaries of the BM peoples. Many communities in Thailand, for example, presently (and possibly anciently) have a modest monastery (10, Vol 14, p. 143). Monks living there devote their lives to religious rather than secular matters. They take vows of poverty, chastity, and obedience. Each Thai boy is encouraged to serve there for a period of three months while devoting his life to a secluded, dedicated, and austere life style (ibid.).

Oriental temples are much different in appearance and in function from the ziggurats of Central America.

Many temples of the Orient were small unimposing structures which provided a quiet haven for peaceful contemplation and prayer. The temple shown here is from the ancient ruins of Ayutthaya in Thailand. Of special interest is the fact that it was built using red lateritic bricks which are crumbling owing to the forces of weathering. The ziggurats of ancient America were, conversely, used for slaughtering and cannibalizing innocent victims. The Book of Mormon accounts of temples fit better in Southeast Asia.



The ancient Chinese (and later Japanese) Buddhist temples were smaller structures (more like the Temple of Solomon) (Encyclopedia Britannica (1998, Vol. 26, p. 30). Yet they were "richly carved, painted or tiled timber constructed around an atrium used for worship" (ibid.). Nephi similarly reports that "workmanship was exceedingly fine" in the small temple he built (2 Ne 5:16). In view of the belief in the Malay Hypothesis that Israelite migrants left the Malay Peninsula and went to Japan (as well as to other places) the Britannica comments are of great interest (Encyclopedia Britannica Vol. 26, p. 593). The Shinto temples of Japan are simple and rustic in their design, being almost huts. Yet a veil separated the "Holy of Holies!" section from other areas of the temple. Shoes were not to be worn on this 'holy ground' and vestments were adorned with symbols to create a fitting atmosphere of solemnity and dignity. A surrounding 'courtyard' was typically beautifully landscaped in the Japanese tradition.

If the Oriental structures do not seem to coincide perfectly with expectation in form and substance, please keep in mind that these features also tend to undergo changes during the centuries.

If archaeologists had found modest temples for contemplation and worship in Central America with part of each being called a 'Holy of Holies' the finds would be accepted as phenomenal support for MesoAmerican Hypotheses. Whether or not evidence from the Orient will be similarly received in support of the Malay Hypothesis remains to be seen.

Allen provides an artist's rendition of the structures on top of the ziggurats of El Mirador (Allen, J.L. (1989) Exploring the Lands of the Book of Mormon. S.A. Publ., Inc., Orem, Ut. p. 305). Of interest for present purposes is the fact that they are flimsy pole structures with thatched roofs. Nephi's temple, in contrast, was built with exceedingly fine workmanship (2 Ne 5:16). With more time and materials and manpower at their disposal, these later structures (if they were genuine temples) should have been built with more 'precious things' and with 'fine workmanship.' This is a discrepancy worthy of some consideration.

Serpent balustrades. Impressive architectural features in Thailand are the startlingly handsome temple roofs and devotional decor such as chedis and naga (serpent) balustrades (Busch, N.F. (1959) Thailand. An Introduction to Modern Siam. p. 131). The serpent balustrades in ancient America are probably cultural transplants from SOUTHEAST ASIA! The intricate and appealing temples of Southeast Asia also bring to mind the exceedingly fine workmanship of the temples of Solomon and of Nephi (2 Ne 5:16).

Section 13. Nibley's Perspectives

"No personal or place names found in the Book of Mormon have been discovered or deciphered (in ancient American ruins)." Stan Larson

As a recognized scholar of the Book of Mormon, Hugh Nibley has provided some extremely intriguing insights [27, p. 161]. His comments, based upon a lifetime of study and thought, are presented below in quotes. Statements which could relate his comments to the Malay Hypothesis will follow in brackets.

The Book of Mormon "Is *not a history of the Indians* [i.e. Native Americans], but only of some very remote relatives of theirs living in a distant age with a totally different culture." [The Book of Mormon IS a history of peoples living in ancient times on the distant Malay Peninsula. In most respects their culture WAS very different from that of native Americans. However, there are some unique similarities which clearly indicate a connection. BM events occurred only in the Old World and mostly on the Malay Peninsula. Some events, of course, occurred in the Middle East and during their voyages at sea.]

The Book of Mormon "does not describe or designate any known ancient people, civilization, or individual in the Western Hemisphere." [This is an amazing admission, by a dedicated Mormon scholar, of the fact that ancient America does not match the BM accounts! If the Malay Hypothesis is correct, the Book of Mormon DOES describe ancient peoples, civilizations and individuals who lived in the EASTERN HEMISPHERE, namely, on the Malay Peninsula!]

"Nor does it [the Book of Mormon] designate any recognized place, city, or territory in the New World... even Cumorah receives only limited recognition and only by Latter Day Saints." [To the best of my knowledge there is not a single place, city, or territory in MesoAmerica with a name which even comes close to those in the Book of Mormon, including those in ancient ruins. Conversely, within the sphere of influence of the Malay Peninsula, several places, several cities, and several territories have been identified in this presentation as highly likely BM sites!]

"On the other hand, the book does designate known cities and territories in the Old World." Among my favorites are:

[a] the city of Manoron precisely where the city and land of Moron is reported to be located.

[b] a Hill Maw precisely where the Hill Ramah is reported to be.

[c] a narrow neck of land with precisely the right characteristics.

[d] a city of Raman [Laman?], Sami [Sam?], and Leh [Lehi?] in reasonable locations.

[e] a city of Maran along a defensive line precisely where Moroni is reported to have been.

[f] a city of Lammeula [Lemuel?] across a narrow strait from Lamanite lands.

[g] a city of Moroni near Madagascar where peoples from the Malay Peninsula migrated.

Additional information is provided elsewhere in this presentation.

"It does designate well-known individuals, peoples, and civilizations in the Old World; it does explain fully the Old World cultural background of its authors, describing how that culture was transplanted into a new land with certain resulting changes." [The reasons for the BM accounts being in accord with an Old World cultural background, according to the Malay Hypothesis, are obvious. THEY OCCURRED IN THE OLD WORLD! In the process of slowly migrating from the peninsula and from island to island across the Pacific, changes unavoidably occurred.]

"It does indicate the literary and linguistic traditions of its authors, and tells how the migrants viewed their own situation, zealously preserving their traditions and always conscious of the central, perennial, Near Eastern core-culture from which they sprang." [Nibley's point is well taken that the BOOK OF MORMON reflects the literary and linguistic traditions of the people of the Middle East. But, unfortunately for American Hypotheses, these traditions are not well reflected by literary and linguistic evidence in ANCIENT AMERICA! The languages and scripts of ancient America indicate little or no connection to the ancient Middle East. There is enough evidence to provide hope that Southeast Asia might be a promising area for research into the matter.]

Nibley (27, p.175) states: No historical phenomenon has been more thoroughly demonstrated than the tenacity of place names. In many instances place names still in use among illiterate peasants or nomads have been proved to go back to prehistoric times.

To the best of my knowledge, no Book of Mormon place names have been found in Sorenson's MesoAmerica region. As is discussed in this book, a total of about 20 reasonable names have been found within the realm of the Malay Hypothesis. Examples are shown on Map C.

Thus Nibley's carefully considered comments unintentionally provide excellent support for the Malay Hypothesis. When his comments were made, the Malay Hypothesis had not even been concocted; this makes them even more impressive, having come from a scholarly source sympathetic to traditional Mormon concepts.

Narratives generally provide clues regarding where the events are likely to have occurred. No two niches on the planet are exactly alike. In many ways, the New World differs markedly from the Old World. Deciding whether BM events occurred in the Old or New World would clarify which hypothesis under consideration is more likely to be correct.

Nibley provides ample clues from the BM and elsewhere to convincingly show that the Lehites travelled through the deserts of Arabia (Old World) in traversing the wilderness (Nibley, H. (1957) An Approach to the Book of Mormon. Deseret News Press). The conclusion is based partly upon known behavior of Bedouins in deserts of the Middle East, for example (p. 202). Not enough clues are provided to decide just where they built a ship but time constraints and distances involved suggest southeast Arabia (Old World).

In the ship which was built, the Lehites made an ocean voyage to a land of promise (1 Ne 18:23); the voyage lasted "many days". A voyage to the New World in a sailing ship would have taken many months. This clue obviously favors the Old World over the New World as the land of promise. Many other clues favoring the Old World over the New World are presented elsewhere in my book. Using his exceptional expertise, Nibley provides the following additional, and very intriguing, clues:

1. A strange order of battle in the Old World and in the BM (p. 178).

2. Unusual rituals held in the Old World and described in the BM (p. 256).
3. Similar behavior of the wicked in the Old World and described in the BM (p. 315).
4. The comparable nature of society in the Old World and described in the BM (p. 336).
5. Similar military and survival strategies in the Old World and described in the BM (p. 351).

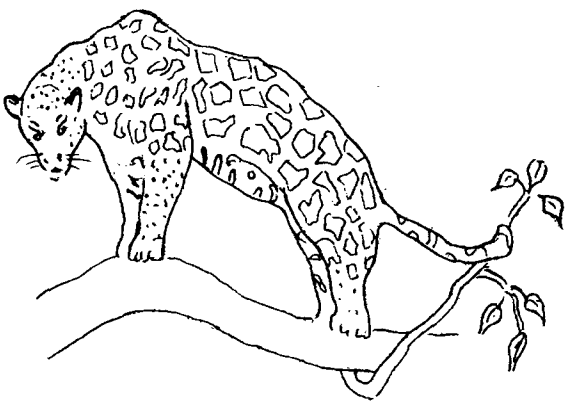
Dr. Nibley's book is recommended as a source for other clues indicating that BM events occurred in the Old World rather than in the New World.

In all fairness to Dr. Nibley, his main objective was apparently to provide evidence for the authenticity of the Book of Mormon, regardless of where BM events occurred. But in the process he provided valuable clues indicating that the BM peoples were located in the Old World when the BM was written. The evidence obviously provides preferential support for the Malay Hypothesis.

A specific example will further illustrate the point. A popular 'festival of booths' was practiced in the Old World anciently by Greeks, Romans, Celts, Germans, Slavs, Egyptians, Babylonians, Arabs, Hebrews, Persians, residents of India, etc.; the festival was also observed by peoples of the BM according to Nibley (ibid. P. 260). Adjacent to India is Burma, including the northernmost part of the Malay Peninsula. The odds of this widespread festival having been observed there are accordingly good. As an authority on the subject, Nibley provides no evidence that the festival was observed in the New World...only that it was observed by people of the BM. Hence the evidence is preferentially supportive of the Malay Hypothesis!

Each culture makes use of symbols. For example, Mormon temples are characterized by a symbolic Angel Moroni atop the spire.

The jaguar was indigenous to the Americans. It was found throughout South America and as far north as Louisiana and Texas (Compton's Encyclopedia (1966) Vol. 7, p. 358). This impressive animal apparently had great religious significance to ancient Americans. Cheesman, e.g., reports that a red painted jaguar with spots represented by jade dots was found in a 'temple' at the top of a ziggurat in Chichen Itza (Cheesman, P.R. (1978) The World of the Book of Mormon. Deseret Book Co., p. 42). Also the most magnificient building in Tikal is the 'Temple of the Giant Jaguar' (ibid. p. 53). Near the Temple of the Magician in Uxmal, a statue of a jaguar once stood (ibid. p. 51).



If Book of Mormon events occurred in Central America, one would expect references in the book to be made to the important jaguar symbol. We Mormons similarly associate the Angel Moroni with our Latter Day Temples in our writings. Conversely, no reference to jaguars is made at all in the Book of Mormon. Omission of this clearly important symbolism from the book provides one more inconsistency which raises doubts about Book of Mormon events having occurred in the Americas.

Section 14. Ships and Shipping

"The greatest of faults, I should say,
is to be conscious of none." Thomas Carlyle

In an attempt to partially resolve a horrendous direction problem, Sorenson has proposed a diagonal alignment of BM sites across Central America and extending into southern Mexico [Map D]. Lehi's landing site is proposed to be at the southernmost end [on the shore of the Pacific Ocean] and the Hill Cumorah is proposed to be at the northernmost end [on the shore of the Gulf of Mexico]. Most sites are far enough inland so they are effectively removed from both oceans. Sorenson's model for BM lands is a land-based model.

The Malay Peninsula provides a more reasonable setting. Being aligned north-south, there is no direction problem. Being a narrow peninsula, it provides a more suitable setting for many BM sites near a seacoast. Many of the advantages of this setting for BM events are given elsewhere in this presentation. In this section, matters related to transportation are considered,

All migrants to the land of promise travelled by sea. They had experience in construction of sea-worthy craft and in navigation. Travelling along the coasts would have been well within their capabilities.

Both MesoAmerica and the Malay Peninsula are filled with hindrances to travel. There are mountains and streams [running at right angles to the coasts] and dense jungle vegetation and hungry carnivorous beasts and unpredictable natives with weapons and other hazards such as malarial mosquitoes. One might accordingly expect to find evidence of limited overland travel by the peoples of the BM. In fact, the Nephites and Mulekites lived several hundred years, only about 220 miles apart, without knowing of the other's existence [Omni 1:13]. If BM peoples were not travelling by land, then they probably were travelling by sea.

Much of the travelling overland that is reported in the BM was done by armies or those directly affected by the conflicts and with one army in hot pursuit of another. In the sheer madness of killing and plundering, macho men tend to overcome obstacles and to ignore perils.

Of great interest to advocates of the Malay Hypothesis is the evidence in the BM of an extensive involvement in ships and shipping. This evidence provides preferential support for the Malay Hypothesis over the MesoAmerican Hypothesis of Sorenson [and of other hypotheses based upon inland sites]. If virtually all cities were inland there would be less interest in or need for shipping. The main evidence might be summarized as follows:

1. Hagoth built a ship on the borders of the land Bountiful by the land Desolation and launched it forth into the west sea by the narrow neck which led into the land northward [Alma 63:5]. Unfortunately for Sorenson's Hypothesis, the Isthmus of Tehuantepec is not a suitable 'narrow neck'. Neither could the ship be launched into the west sea; his Bountiful and Desolation are located over a hundred miles from the 'west' sea. To make matters worse, his proposed west sea is actually a south sea. The account conversely fits perfectly on the Malay Peninsula. The peninsula has a genuine narrow neck. The proposed Desolation is truly north of Bountiful. There is an inlet of the sea at the Desolation-Bountiful border which

provides a suitable haven for ship building. And both Bountiful and Desolation border on the west sea [which is genuinely west].

2. Many Nephites, with provisions and women and children, sailed with Hagoth to the land northward [Alma 63:6-7]. Since Hagoth was operating in the west sea, the Nephites must have boarded ship either from the land of Bountiful or, farther south, from the land of Mormon or Nephi. Sorenson's proposed Bountiful is about 100 miles from the west sea and Nephi is about 50 miles from the west sea. These distances are a long way to haul 'much provisions' [ibid.] in MesoAmerica with no wheeled vehicles or beasts of burden. It would also seem foolish to go 100 miles to the west sea from his proposed small area of Bountiful since it is located just across a river from Desolation. In order to sail from Nephi to the 'land northward' [Alma 63:7] they would have had to sail around South America because the land northward was located [in Sorenson's model] on the shore of the Gulf of Mexico. All of these problems are avoided in the Malay Hypothesis. In it, the lands of Nephi, Bountiful, and Desolation [as part of the Land Northward] ALL border on a genuinely west sea.
3. Hagoth "built other ships" [Alma 63:7]. Many more people and more provisions were transported to the land northward [ibid.]. Alma 63:10 provides confirming evidence of a significant amount of shipping. The accounts are clearly more indicative of a land surrounded by seas [Malay Peninsula] than of one surrounded by land [MesoAmerica].
4. A hundredth part of the 'building of ships' and the 'shipping'. . . 'cannot be contained in this work' [Hela 3:14]. Hagoth reportedly had 'other ships' built [Alma 63:7]. Counting two that sailed and were never seen again [Alma 63:7-8] he owned at least three. Three times a hundred gives three hundred ships. A fleet of three hundred ships is a very respectable fleet built just by the Nephites and Lamanites [as a minimal number]. Although there is no mention of ships or shipping in the Jaredite accounts [after arrival in the land of promise] it might be noted that their accounts were abbreviated by Moroni [Eth 1:5] and shipping may not have been a high priority item when the Jaredite records were abbreviated.
5. Comments by Gladwin also raise doubts about the authenticity of South American Hypotheses [Gladwin, H.S. [1947] Men Out of Asia. McGraw Hill Book Co., N.Y., p. 247]. ". . . we have no evidence that at any time the Indians of the Pacific Coast of South America... had either the craft or the skill for making long sea journeys." [This conclusion does not bode well for American Hypotheses!]. In order to explain the transfer of the sweet potato from Peru to Polynesia, he accordingly writes, ". . . we are forced to conclude that the transference of the plant was carried out by Polynesians. At some time a party of these intrepid sailors must have reached the Peruvian coast, and have taken this valuable plant back with them to their island home." Ancient Polynesians had this capability.

Thus the references in the BM to very significant amounts of shipping [e.g. of 'timber' [Hela 3:10] and of people into the land northward 'insomuch that they began to cover the face of the whole earth [Hela 3:8] provide very supportive evidence for a maritime culture and for the

Malay Hypothesis. Shipping across Sorenson's landlocked MesoAmerica was essentially impossible.

The Malay Hypothesis is also in excellent agreement with the findings of science which indicate that the Malay Peninsula served as a dispersal site from which peoples had the means and the incentives to venture forth into other lands, by land and by sea [as discussed elsewhere in this presentation].

Importance of the historical narrative.

Evidence regarding the historical claims of the Book of Mormon may well have a bearing on our confidence in its spiritual message. Luke P. Wilson, executive director of the Institute for Religious Research.

The view back from the poop deck. . . hindsight.

According to Higham, sailors from India were sufficiently well equipped (and experienced?) to reach Southeast Asia "before the end of the first millennium B.C." (Higham, C. (1989) The Archaeology of Mainland Southeast Asia. Cambridge Univ. Press, p. 244). Although the 'fabled land beyond the sunrise' (Malay Peninsula?) was known as the 'land of gold', voyages were not routine ventures because they were 'beset by storms and other perils'. If their voyages of a few hundred miles or so (Burma is adjacent to India) in their more seaworthy craft were perilous, let's reconsider the proposed voyage of the Jaredites. American hypotheses propose that these amateur sailors on crude rafts drifted through far more perilous waters and successfully went more than halfway around the world with no mishaps in 344 days. In my opinion, it is far more likely that they disembarked upon reaching the Malay Peninsula.

In virtually the entire span of time covered by Book of Mormon events, there was virtually no metallurgy in the area chosen by Sorenson. Matheny, D.G.

Section 15. Oriental Thought and Behavior

"Reasonable men are open to persuasion." Plutarch

Orient: EAST; esp: the countries of eastern Asia. Webster's New Ideal Dictionary. G & C Merriam Co. [1978].

Palestine was located at a crossroad of the ancient world. North and west was Europe. South and west was Africa. North and east was Asia. Thus the Lehites and Mulekites originated in a transition zone between east and west. The Jaredites originated in nearby Mesopotamia. None of the BM peoples was initially Oriental. But, as is clearly indicated in the BM, they BECAME Oriental in their thinking and in their behavior. This transition is of great interest for present purposes.

One doesn't learn to think and behave like a Swede on a quick tour through Sanpete County. Swedenism is like rheumatism; a long incubation period and patient massaging are involved before the symptoms become apparent. Is there evidence in the BM that the peoples spent extended periods of time in the Orient prior to migrating to Pacific lands and to America? Nibley [28, p. 143] has provided a thorough treatment of this topic; the following are excerpts of relevance to his coverage of the Jaredite accounts:

1. "The BM is not so much a history of the Indians [native Americans] as of their distant ancestors... people as different from them in many things as our Anglo-Saxon forefathers are from us" [p. 143].
2. "The story of the Indians only begins where the BM ends" [p. 143].
3. Ether tells of customs and vices that flourished in the OLD WORLD [p. 146].
4. Certain strange and unfamiliar things described in Ether... actually did take place... in those cultural areas [i.e. in the Orient] in which, according to the BM, "the Jaredites ACQUIRED their culture and civilization" [p. 147] [emphasis added]. As noted above, many years are required to acquire a culture or civilization or markedly different peculiarities. The term 'acquired' is worthy of some contemplation.
5. The Jaredites engaged in the Oriental tradition of the 'royal hunt' [p. 147].
6. The Book of Ether is a military and political history relieved by casual references to the wealth and splendor of kings [p. 192].
7. Jaredite history hangs on a succession of strong men, most of them rather terrible figures [p. 192].
8. The pages of Ether are dark with intrigue and violence, strictly of the Asiatic brand [p. 192].
9. When a rival for the kingdom is bested, he goes off by himself in the wilderness and bides his time while gathering an 'army of outcasts' [p. 193] [Eth 9:39; 15:11-14].
10. Recruiting is done by 'drawing off' men to himself through lavish bestowal of gifts and bribes [p. 193].
11. The forces thus won are retained by the taking of terrible oaths [p.193] [Eth 8:13-

15].

12. When the aspirant to the throne finally becomes strong enough to dispose of rivals by assassination or pitched battle, he becomes King. Then he has to contend with a new crop of rebels or pretenders [p. 197].
13. The Jaredites, like their Asiatic relatives [neighbors?], were 'thorough going monarchists' [p. 201] [Eth 10:5-8].
14. The lechery and cruelty, the magnificence and the oppression [of the Orient?]are all there [p. 201].
15. A King was often kept prisoner throughout his lifetime; he was allowed to beget and raise a family in captivity [p. 201]. [Kib, Shule, Noah, Seth, Moron, Coriantor, and Ether accounts in the BM].
16. Those in prison were forced to work [p. 203] [Eth 10:7]. Wei conquerors in China [adjacent to Burma] kept a million captives working for a hundred years on 'all manner of fine workmanship'.
17. Early rulers of the East engaged in ambitious building projects [p. 205] [Eth 9:23; 10:5; 10:12].
18. There is an 'exact resemblance' of Jaredite passion for construction to that IN THE OLD WORLD! [p. 206]. [According to the Malay Hypothesis this is not surprising since they were IN THE OLD WORLD!]
19. The particular care and expense bestowed upon the royal throne of Riplakish [Eth 10:6] is another authentic Asiatic touch.
20. The 'peculiar warfare of the Jaredites'. . . is 'Asia all over again' [p. 224].
21. One king often challenged a rival king to personal combat [p. 230] [Eth 13:27; 15:5; 15:28].
22. Forced recruitment is the classic Asiatic method of forming armies [p. 232].
23. Both Asiatic and Jaredite warlords 'swept the earth before them' [p. 232] [Eth 14:18].
24. Asia has at times swarmed with robber bands. The Jaredite record tells of comparable groups [p. 233].
25. Asiatic and Jaredite warfare was often oriented toward the capture of the king as in the game of Chess [p. 235].
26. Wars of extermination are a standard institution in the history of Asia [p. 236] [The BM reports the annihilation of Jaredites.].
27. They learned the hard way that a concubine can cost even more than a wife [Eth 10:5].

Nibley postulates that the Jaredites spent many years travelling in the interior of the vast continent of Asia; this supposedly accounts for the similarities noted above in the Asiatic and Jaredite thinking and behavior. He states that it is important for their OLD WORLD background to postulate that they wandered through Asia east of the Caspian Sea [i.e. in the Orient!] [28, p. 270]. Finally, presumably somewhere on the coast of China [i.e. in the Orient], they set out in barges to drift in ocean currents to their land of promise in America. Advocates of at least some American Hypotheses concur [37, p. 185]. Unfortunately for these hypotheses, there is no statement in the BM which indicates that Jaredites trekked through the vast heartland of Asia.

The postulate of relevance in the Malay Hypothesis is strikingly different. The land of promise was IN ASIA! [Malay Peninsula]. After leaving the Tower of Babel, the Jaredites built barges in the wilderness and floated downstream to the Persian Gulf [See Section 1]. From there synchronized ocean currents carried the unwieldy barges to southern Burma on the Malay Peninsula [Map B].

BM evidence for the Malay scenario includes the following: Carrying many cumbersome items while driving livestock, they probably did not walk far [Eth 2]. They knew the name of the valley to which they walked so it was probably nearby. The emphasis in the account is clearly upon barges for transportation; there is no mention of wagons or camels or other beasts of burden for carrying unwieldy belongings at all. They camped in tents by the seashore for a specified period of four years [Eth 2:13]. This was the only period of time during their migration to the ocean which was long enough to be worthy of note; i.e., there is no mention of the many years that would have been required to slog across the vastness of Asia. Their sea voyage lasted 344 days. With no sails or other means for propulsion this is about the right length of time for prevailing ocean currents to carry then to the Malay Peninsula.

The Jaredite accounts in the BM are thought to have occurred on and north of the Malay Peninsula [Burma and Thailand], according to the Malay Hypothesis. Being IN the Orient and being located adjacent to India, China and other areas of the Orient, they became very familiar with Oriental thought and behavior. Then, at intervals, descendants are thought to have migrated to other lands, including America. There are references to departures but not of the migrations in the Book of Mormon.

The insightful presentation by Nibley raises a dilemma for advocates of American Hypotheses. The numerous and obvious similarities between the Jaredite and Oriental cultures indicate that the Jaredites lived in the Orient for many years [at least a generation or two so cultural changes would occur] PRIOR TO SAILING to America. The only reasonable way to reconcile this evidence with the BM account is by concluding that they actually lived in the Orient for an extended time [as is done in the Malay Hypothesis].

Of great interest is the fact that the Lehite record in the BM ALSO shows evidence of Oriental thought and behavior! One can readily find examples of intrigue and of extravagance and of splendor and of Oriental military tactics, etc. The wicked King Noah, for example, enjoyed some of the Oriental splendor. He had many 'elegant and spacious buildings' [Msh 11:8] and a fine throne ornamented with gold and silver and precious things [Msh 11:9] and revered his riches and spent his time in riotous living with his wives and his concubines and imposed burdensome taxes and built wine-presses and became a wine-bibber [Msh 11:3, 14, 15]. Since grapes were cultured only in the Old World, at that time, this creates a problem for American Hypotheses. Admittedly alcoholic beverages were made in ancient America but not wine. Other examples, comparable to those of the Jaredites are provided below:

1. In a tremendous battle, tens of thousands of Lamanites are slain and scattered abroad [Alma 28:2].
2. Amalickiah sought to dethrone the king and take possession of the kingdom [Alma 47:8].
3. Amalickiah flees into the wilderness [Alma 47:1]. He stirs up the Lamanites to battle against the Nephites [ibid.].
4. Amalickiah had one of his servants administer poison to Lehonti [Alma 47:18].

5. Amalickiah, by fraud, gained the support of the people [Alma 47:30].
6. Amalickiah sought the favor of the queen by deception and married her [Alma 47:35].
7. Amalickiah gained power by fraud and deceit [Alma 48:7].
8. Moroni sought power to compel dissenters to defend their country or be put to death [Alma 51:15, 62:9].
9. Teancum sneaked into the tent of the king and killed him [Alma 51:34].
10. Captive Lamanites were forced to build fortifications [Alma 53:57].
11. Ammonites took an oath to shed no more blood [Alma 53:11].
12. Moroni gathered recruits from lands through which they marched [Alma 62:6].
13. Kishkumen murdered Pahoran as he sat upon the judgment seat [Hela 1:9].
14. The objective of Gadianton was to murder, rob and gain power [Hela 2:8].
15. They murdered and plundered and then fled and hid in the wilderness [Hela 11:25].
16. They did great destruction to many parts of the land [Hela 11:33].
17. The people were divided one against another; and they did separate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land [3 Ne 7:2].
18. Every tribe appointed a chief or a leader over them. Their tribes became exceedingly great. [3 Ne 7:3-4]
19. Nephites were hunted and driven [Morm 2:20].
20. Nephites drove the Lamanites out of their lands [Morm 4:15].
21. The Nephites began to be swept off even as dew before the sun [Morm 4:18].
22. The Nephites fled from before them, taking all the inhabitants with them, both in towns and villages [Morm 4:22].
23. Lands and inhabitants were destroyed by the Lamanites. Their towns and villages and cities were burned with fire [Morm 5:5].
24. The Nephites took flight. Those whose flight did not exceed the Lamanites' were swept down and destroyed [Morm 5:7].
25. The BM reports the annihilation of the Jaredites. It similarly reports the annihilation of the Nephites [Morm 6:20; 8:2].

The question of how Jaredites acquired Oriental behavior and thought constitutes a serious problem for advocates of American Hypotheses. There is little or no evidence in the BM for an extended stay in the Orient prior to embarking on a float trip to a land of promise. The Lehites refer to eight years in the wilderness as being 'many years' [1 Ne 17:21]; so the Jaredite report of 'many years' in the wilderness [Eth 3:3] is probably about the same length of time. Thus, the BM account does not indicate that the Jaredites walked across Asia to China and, even if they had, they were apparently not there long enough to acquire Oriental thought and behavior. They would have been travelling and trying to avoid interaction with strangers who could have been hostile.

Whereas this Jaredite problem is serious, the comparable Lehite problem is monumental for American Hypotheses. The reasoning is as follows:

The Lehites originated in Jerusalem. Jerusalem was located at the crossroad between east, west, north and south. It was not Oriental; it was even more Occidental than Mesopotamia. Lehi

was familiar, to some extent, with the Egyptian and the Bedouin and the Hebrew ways of life. To the best of our knowledge, the Lehites knew essentially nothing of the Orient or of Orientals. The BM clearly indicates that the Lehites travelled by land to southeastern Arabia. Not only did they not interact with any Orientals, they apparently did not interact with ANYONE ELSE during their trek. They made no use of fire, for example, apparently so their presence would not be detected by others [28, p. 72]. "The BM makes no mention of Lehi's people meeting any other people in their eight years of wandering" [ibid.]. So how could they have possibly acquired Oriental behavior or thought while enroute to the land of promise?

After building a ship on the shore of the Indian Ocean, the Lehites sailed directly to the land of promise; the trip lasted 'many days' [1 Ne 18:23]. Hence, in their entire trip by land and by sea, they did not interact with a single Oriental person according to American Hypotheses. Furthermore, unless the BM record is ignored, we have to conclude that their land of promise was initially uninhabited. The Jaredites had gone to the land northward and the Lehites [and Mulekites] went to the land southward and there is no indication in the BM of an interaction between them. Yet, as indicated previously, the Lehites displayed essentially as much Oriental thought and behavior as did the Jaredites. How can this be possible?

The Malay Hypothesis provides a simple and rational answer. The Lehites travelled to the Malay Peninsula from Arabia. They made use of the same ocean currents and the same steady monsoon winds as the Jaredites had done earlier. If the Jaredites had ventured forth from the coast of China and the Lehites from the coast of Arabia, the probability of reaching nearly the same destination in MesoAmerica would have been nil. By starting at about the same place [Persian Gulf] and by making use of the same ocean currents and the same reliable monsoon winds, the odds of reaching nearly the same destination on the Malay Peninsula are much higher. According to the Malay Hypothesis, the Malay Peninsula was already inhabited by Orientals. After living there for many hundreds of years, the BM peoples unavoidably acquired Oriental thoughts and behavior. After extended time periods in Southeast Asia, the BM peoples are thought to have migrated elsewhere, including to lands touched by the Pacific and to America.

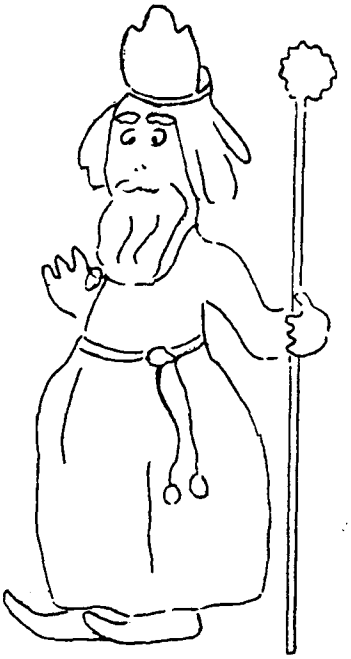
Nibley adds two very interesting citations:

Professor Grousset can think of no way of life so perfectly like the scattered and disorganized tribes of Asia after the destruction of the great nations than that of the North American Indians at the time of their discovery by the whites [28, p. 254]. The citation provides excellent support for the belief in the Malay Hypothesis that peoples migrated from the Southeast Asia area to islands of the Pacific and, from there, to America. SOME North American Indians, of course, came from Northeastern Asia.

Gladwin draws attention to the "maddeningly obvious ties" between peoples of THE NEAR EAST and THE ASIATICS and to the AMERICAN INDIANS [28, p. 255] [emphasis added]. His conclusion from a lifetime committed to the matter provides maddeningly obvious support for the Malay Hypothesis. The time spent in Southeast Asia by BM peoples is the missing link which enables one to make a sensible and consistent account of the history of the ancient BM peoples. To reiterate: BM peoples from the NEAR EAST migrated to ASIA [Malay Peninsula] where BM events occurred; then, in stepwise fashion, their descendants inhabited many lands of the Pacific, including much of the western coast of AMERICA.

The wicked King Noah lived in Oriental splendor. He had many elegant and spacious buildings. He had a fine throne ornamented with gold and silver and precious things. He revered his riches and spent time in riotous living with his wives and concubines. He imposed burdensome taxes. He built wine-presses and became a wine-bibber.

In all respects the accounts fit better on the Malay Peninsula than in MesoAmerica. I'm confident that King Noah would drink to that.



Silken Tapestries.

Book of Mormon peoples had an abundance of silk. The Jaredites (land northward) were exceedingly industrious and did buy and sell and traffic (with Chinese neighbors?) in goods (Eth 10:22). They had all manner of silks and of fine linen and of gold and silver and of precious things (Eth 9:17). The Nephites also waxed proud because of their exceeding riches and their fine silks and fine-twined linen and all manner of precious things which they had obtained by their industry. They began to wear very costly apparel (Alma 4:6). They became exceedingly rich, having an abundance of grain and of gold and silver and of precious things and an abundance of silk (Alma 1:29).

The accounts are very supportive of their having had an organized and productive silk industry as opposed, for example, to searching for scarce cocoons of wild silkworms in the forests. This could have involved having the best kind of moth (Bombyx mori) and the favorite food of silkworms (Mulberry leaves) and suitable conditions of temperature, lighting, and moisture. Silkworm culture is an exacting art and preparation of silk from cocoons is an intricate process which is not likely to have been learned independently in different parts of the ancient world. In fact, Justinian I, Byzantine emperor from 527 to 565 A.D. (long after BM times) had to resort to trickery and subterfuge and outright thievery of silkworm eggs and unknown techniques in order to establish a silkworm industry in the Western World (10, Vol 13, p. 202).

The accounts accordingly favor a location in the Orient where silk production is known to have originated (Section 1, p. 12). To the best of my knowledge, no evidence of a silk industry or of silk remains or of references to silk in records has been found in ancient America.

Section 16. The Jaredite Land of Desolation

"It is a bad plan that cannot be changed." Publilius Syrus

Tropical and semi-tropical areas of high rainfall characteristically support luxuriant vegetation. Trees are usually a dominant plant form. Tropical rain forest is a common description of the great variety and abundant life forms present. To all outward appearances, the underlying soils in these areas are highly fertile. Appearances, however, can be deceptive.

Being highly weathered, most of the essential plant nutrients in these soils may be incorporated into vegetation [either in living tissues or inert tissues undergoing decomposition]. In this event, if the vegetation is removed by burning, logging, etc. the plant nutrients become subject to leaching as decomposition occurs. The soil could, in this way, be rendered extremely infertile and unproductive. A highly productive soil might thereby revert to a highly unproductive soil within a few years.

On sloping terrain, with little or no plant cover, the more fertile and friable topsoil might also be eroded away. And some of the subsoils, being high in the oxides of iron and aluminum, might harden upon exposure and drying into very impermeable and impenetrable hardpan layers. In these ways, a very adverse situation might be made even worse.

Some primitive peoples living in tropical and semi-tropical areas developed a system of agriculture which allows production of crops without the adverse effects mentioned above. A small tract of maybe a few acres or less is cleared of trees and unwanted vegetation for several years. During this time, crops are grown. The crop plants utilize the essential nutrients as they are released from the vegetation undergoing decomposition. The tract is then allowed to revert back to the original forest vegetation. This readily occurs since there are plants for revegetation located nearby. With their relatively extensive rooting systems, the trees are able to absorb nutrients from deep in the soil. The original fertility is restored by increasing the amounts of decaying vegetation [and microorganisms and animal products] on or near the surface.

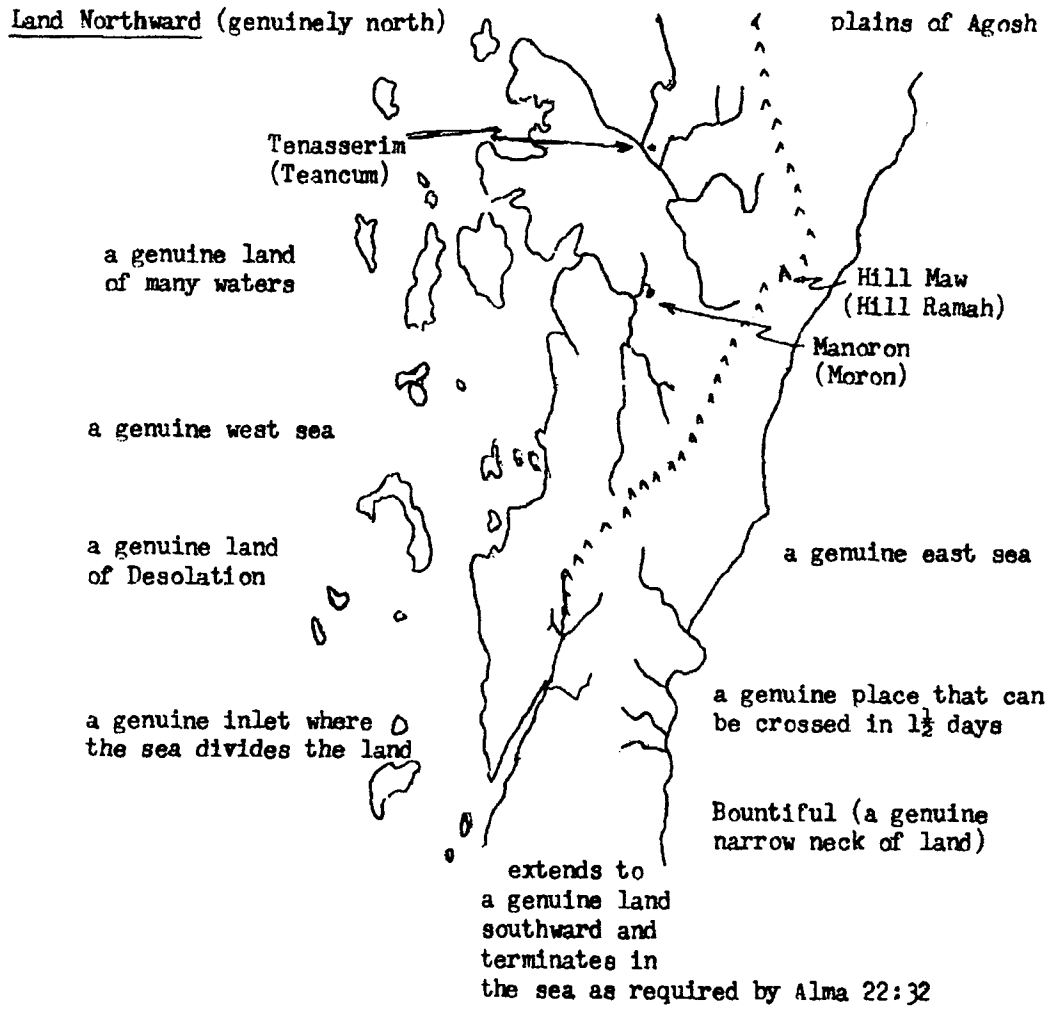
In recent decades, large scale attempts have been made to exploit tropical rainforest areas for crop production [White, P.T. [1983] Nature's Dwindling Treasures. Rain Forests. Nat'l Geog. Vol 163, No. 1, p. 3]. Large areas have been cleared of trees. Mechanized equipment and "modern" management techniques have been used. In some areas, not all, the results have been very detrimental to the entire ecosystem. Rare and beneficial plants and animals have become extinct. Soils have become infertile and subject to erosion; many have become less porous and friable and some have hardened irreversibly. Fish and aquatic wildlife in streams, lakes and even seas have been adversely affected by eroded silt and clay sediments.

In effect, population pressures [e.g. in Brazil, Haiti, Madagascar and the Sahel Region of Africa] and the obsessive drive for the bare necessities of life have driven man to unwisely exploit the earth's resources [Ellis, W.S. [1988] Brazil's Imperiled Rain Forest. Nat'l Geog., Vol 174, Dec., No. 6, p. 772]. Apparently the ancient Jaredites similarly turned a 'Land of Promise' into a 'Land of Desolation'. Several facets of the matter are of relevance:

[a] The Jaredites.

The Jaredites originated in the dry and desolate [except where irrigated] Middle East. They landed on the western shore of the 'Land Northward'. Their new land of promise was referred to as being "choice above all other lands" [Eth 2: 10]. Surely such a land would have been blessed with an adequate rainfall, a warm temperature regime, luxuriant vegetation, a beneficial assortment of animals and productive soils.

Map I The Land Northward



After arrival, the Jaredites began to spread upon the face of the land. They began to multiply and to till the earth; and they did wax strong in the land [Eth 6:18]. Prolific multiplying and waxing strong in the land requires a productive land [such as that found in southern Burma].

But the account clearly indicates an obsession with earthly treasures and more concern about taking care of themselves than in taking care of their environment. They had "all manner of

fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things" [Eth 9:17]. They were involved in "buying and selling" and in getting gain and in casting up "mighty heaps of earth to get ore" [Eth 10:21-27]. Game animals were annihilated so they hunted for game in the land southward [Eth 10:19]. The driving force in the society was clearly that of profit and personal gain even if it required squandering natural resources and adversely affecting the environment.

Prior to their wars of annihilation, the population had increased into the millions [including all inhabitants] [Eth 15:2]. The southern border with the land later known as Bountiful was only about 30 miles wide and other dimensions of the land appear not to have exceeded a few hundreds of miles [36, p. 15] [Map F]. The likelihood of their high population density having caused abuse of the environment is accordingly very high. Over-population was probably also a major contributing factor in their never-ending contentions and warfare. Over-crowded conditions and competition for finite resources promote aggressive behavior, crime, abuse, and wickedness, as is obvious in many parts of the planet today.

Many years later [about 49 B.C.] after the self-annihilation of the Jaredites, Nephites migrated into the land northward [Hela 3:3]. They spread forth into all parts of the land which "had not been rendered desolate and without timber because of the many inhabitants who had before inherited the land" [Hela 3:5]. This clearly indicates that the soils had been very adversely affected [through loss of fertility or loss of friability or cementation or erosion]. If the soils had still been amenable at all to plant growth, the original abundance of the rain forest should have become re-established. The destruction by the Jaredites had been so complete that the Nephites called the land 'Desolation' [Eth 7:6], it being "the land which had been peopled and destroyed" [Alma 22:30].

However, when they migrated "no part of the land was desolate [void of vegetation?] save it were for timber" [Hela 3:6]. The abused landscape had probably reverted to coarse grasses and tangled secondary bushy type regrowth [savanna] rather than to the original luxuriant rain forest. The account is consistent in every way with expectation if the Jaredites had abused a susceptible soil in a tropical or semi-tropical area [such as southern Burma] and it had become highly unproductive [6, p. 278].

[b] Authenticity of the Book of Mormon.

As a youth, Joseph Smith migrated with his family to the forested frontier of upstate New York. Their farmland had to be first cleared of trees and other vegetation before crops could have been grown. In his impressionable youth, Joseph gained first-hand experience in clearing land. The key words in those days on the American frontier were the same as those for the Jaredites on their new frontier, viz. overcome, subdue, conquer, slash, chop, saw and burn... exploit in whatever ways were expedient to meet the desires of humans. Intriguingly, however, the results in upstate New York were entirely different than in the Land of Desolation. The soils of upstate New York were mostly deep and rich and friable and fertile. Even when cleared of forest, with reasonable management, they can be expected to go on producing an abundance of crops essentially forever. A prevailing view was that clearing land of forest would make the land far more productive, not less; and in the sense of being able to support more humans and their preferred biota, this view was correct.

Having been well indoctrinated with the frontier attitude, it is highly unlikely that young

Joseph Smith would concoct a story about an ancient people abusing their environment to such an extent that it became 'desolate'. He knew he was involved in the creation of a book which would be examined critically by millions of skeptical and sarcastic people and, if he were concocting the accounts, he would not have wanted them to appear to be outlandish nonsense. At that time, knowledge of susceptibility of tropical soils to abuse was nil.

Thus the account of the Jaredites creating a land of desolation out of a choice land of promise provides very convincing evidence of the authenticity of the Book of Mormon. It follows then, as the day the night, that Joseph Smith was a genuine boy Prophet and that he actually was translating an ancient record. The account will challenge those cynics who think the BM simply reflects his thinking as influenced by his New England background. A land of desolation has never been created in New England up to and including the present time!

[c] A concrete possibility.

About 46 B.C. Nephites began migrating into the land northward [Hela 3:3]. The land had been so thoroughly abused by the earlier Jaredites [then deceased] that trees were still scarce [Hela 3:7]. As noted by Buol, et al. [6, p. 278] "It has been postulated that vast areas of savanna [grass and bushy type vegetation] in the tropics have been formed by deforestation." With trees being very scarce, the Nephites became "exceedingly expert in the working of cement" [Hela 3:7]. They built houses of cement and cities [other buildings?] of cement [Hela 3:7-11].

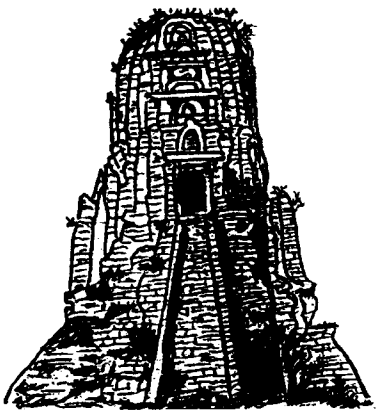
According to Webster, 'cement' is a soft, sticky substance that dries hard or stonelike. A particular kind of cement is the one which dries into concrete. 'Portland Cement' is of this type but it was not invented until 1824 in England [10, Vol 3, p. 189]. In making this type of cement [stucco, mortar, etc.] calcium carbonate is heated to high temperature to form calcium oxide. The calcium oxide is a major and important constituent. As the cement cures, the hard and durable calcium carbonate reforms. Deposits of calcium carbonate are rare in high rainfall areas owing to weathering processes. This creates doubt about the Nephites using calcium carbonate based cements.

A foundation made of stone [held together with mortar] is called a stone foundation. A brick wall [held together with mortar] is called a brick wall. The predominant material dictates the name. Then what did Nephites in the land northward use to build houses and other buildings of 'cement'? It might be noted that the construction of concrete buildings is an extremely challenging task even today with sophisticated skills and equipment and metal supports. In a land of desolation with no trees [hence NO supports!] and high rainfall [hence probably NO readily accessible calcium carbonate deposits] and no building supply centers what could they have found in a desolate landscape with which to build houses and other buildings of 'cement'?

Buol, et. al. [6, p. 289] state, "In general, Ultisols [highly weathered soils of the tropics] have relatively high contents of quartz sand and 1:1 clay; therefore they are stable *materials for earthen construction"* [emphasis added]. The Encyclopedia Britannica [14:1211] adds the following about lateritic soils [iron and aluminum oxide enriched soils of the humid or semi-humid tropics]: "So long as underlying soil horizons are kept moist under a forest cover, this material will remain soft but if it is dried out it will irreversibly harden and *may even be used for brickmaking"* [emphasis added]. This abundant 'cement' could accordingly have been used to form bricks simply by shaping and drying. Brick buildings would have been a far more feasible option than concrete buildings.

In a warm high-rainfall area, these earthen bricks may not have persisted until the present time, especially if unfired. Evidence of their use in prehistoric times may not be readily found except possibly as piles of reddish earthen rubble or weathered brick structures. Intriguingly, Southeast Asia has such evidence. Many of the ancient structures were made of red bricks! The ancient capitol building at Ayutthaya, Thailand, was made of red bricks (Winterton, B. (1989) The Insider's Guide to Thailand. Samhwa Printing Co., Seoul, Korea, p. 48).

Figure 3. Laterite Bricks. In the land of Desolation, "there being little timber", the Nephites used cement to build houses (Hela 3:6-9). (Cement: soft sticky substance that dries hard and brick-like.) In many tropical regions, reddish brown lateritic soil material makes suitable bricks when air-dried or fired. In the Malay Hypothesis, the postulate is made that these bricks served as a common building material. The accompanying drawing of reddish eroding bricks in an ancient temple in Ayutthaya, Thailand provides supporting evidence.



Suitable earthen 'cement' is not likely to have been available in Sorenson's Land of Desolation [see part [e]]. Nor is it likely to have been found hardly anywhere in more temperate parts of the Americas.

[d] The landing place of the Mulekites.

In 55 B.C. Hagoth built a large ship on the borders of the land Bountiful, by the land Desolation, and launched it into the WEST SEA which led into the land northward [Alma 63:5] [emphasis added]. And he built other ships [Alma 63:7]. Note that Sorenson's map shows Desolation on his East [actually north] Sea [Map D]. This is a serious problem for MesoAmerican Hypotheses. About 46 B.C. the Nephites were engaged in shipping timber northward inasmuch as timber was exceedingly scarce in the land northward. Obviously then, the land of Desolation was on the west side of the land northward and bordered on the WEST Sea. The account fits perfectly on the Malay Peninsula.

Using internal evidence from the BM, Sorenson [36, p. 22] concludes that the land northward consisted of an upland western portion and a lowland eastern portion. His conclusion is 'fitting' for the upper Malay Peninsula. The upland hilly western portion was the land of Desolation. As shown on Map F, it is now in Burma. The lowland eastern part is in present day Thailand.

When the Mulekites crossed the sea they arrived in Desolation, "it being the place of their first landing" [Alma 22:30]. Although Ether 9:3 indicates that the land northward probably extended to an eastern sea, Desolation apparently did not. Judging from his map [Map E], Hauck concurs. The evidence therefore supports the Malay Hypothesis; it proposes that the Mulekites landed on the west coast of the land northward. In his popular MesoAmerican Hypothesis, Sorenson conversely proposes that they landed on the opposite 'east' coast. The BM account is accordingly consistent with the underlying concept in the Malay Hypothesis of the

stepwise flow of BofM peoples in an easterly direction toward the Malay Peninsula and beyond into the Pacific and, eventually, to America.

[e] Digging Deeper.

Sorenson [36, p. 347] proposes that the Hill Cumorah is in the Tuxtla Mountains. His proposed land of Desolation is suitably located nearby. What is the likelihood that his proposed land could actually have been so abused by Jaredites that it became 'desolate'? As indicated on detailed soils maps, the area around the Tuxtla Mountains is comprised of 'Andisols' [FAO UNESCO Soil Map of the World. Vol III [1975]]. These are soils which developed from volcanic material. They are highly fertile. They have high exchange capacity [hence a high ability to retain essential nutrient ions]. They are friable and readily porous and permeable. They do not tend to harden or irreversibly form concretions upon drying. The topographic map provided by Sorenson [36, inside front cover] indicates that the area is low in elevation and level. Hence it is not subject to serious erosion. In fact, Sorenson refers to the area as being "exceedingly fertile because of rich volcanic soil and abundant rainfall" [36, p. 347]. In brief, these soils have NONE of the characteristics previously mentioned which would cause them to become 'desolate' if deforested and abused. They would remain fertile and productive in spite of the abuse! The Tuxtla area does not match the BM account.

Do the soils of the upper Malay Peninsula match the BM accounts? A mountain range extends southward through the narrow peninsula. Rainfall and temperatures are high. Weathering processes are intense. Streams and foothills extend toward the coasts. The terrain is accordingly irregular and hilly and subject to erosion. Soils maps [FAO UNESCO Soil Map of the World, Vol VII [1975]] indicate that some of the soils are 'lithic' indicating they are rocky shallow soils which are underlain with rock. As indicated earlier, much of the subsoil material is likely to harden, even irreversibly, upon exposure and drying. Buol, et. al. [6] refer to the soils of the area with the general name 'Ultisols', indicating that they have been exposed to an 'ultimate' amount of weathering. These soils are extremely likely to become 'desolate' if trees and other plant cover are removed. They have ALL of the requisite characteristics for soils which can be abused!

Peacock [30, p. 299] has made comments of relevance to the vulnerability of the Malay Peninsula to abuse: "The almost proverbial luxuriance, variety and extent of peninsula and Southeast Asian vegetation has been responsible for a widespread but erroneous belief in the miraculous fertility of their soils." However, "The felling of forest... can have disastrous effects on soil fertility. The limited supply of humus disappears, and the soil, deprived of cover, is exposed to the leaching effects of torrential rains and increased biochemical and chemical action brought about by rising temperatures. Under these conditions severe erosion can begin and virtually irreversible damage be done."

In every known way, southern Burma on the Malay Peninsula provides a very appropriate setting for the land 'Desolation' and for the Book of Mormon accounts.

In accord with the B.M. account, remains of red brick structures have been found in the proximity of the Land Northward rather than farther south on the Malay Peninsula.

Section 17. Roads and Highways

"The wisest of the wise may err" Aeschylus

In the Book of Mormon there is reference to one highway in the land southward. The garden of Nephi was "by the highway which led to the chief market, which was in the city of Zarahemla" [Hela 7:9] [20 B.C.]

Samuel prophecies that "many highways [in Bountiful?] shall be broken up, and many cities shall become desolate" at the time of the crucifixion of Jesus [Hela 14:24] [6 B.C.]. In A.D. 28, there had been "many highways cast up, and many roads made which led from city to city, and from land to land, and from place to place [3 Ne 6:7-8]. In accord with the prophecy, in A.D. 34 "the highways were broken up, and the level roads were spoiled, and many smooth places became rough." [3 Ne 8:13].

To the best of my knowledge, there are no other references to roads or highways in the BM. Conclusions of relevance to this presentation include the following:

1. The highway which led from Nephi's garden to the market in Zarahemla could have been nothing more than a small country lane or dirt road. To Nephi this would have been THE highway.
2. There is no mention of cement or rock or other modified material having been used.
3. There is no mention of roads or highways in any period other than about 20 B.C to A.D. 28. This provides insufficient time to build the extensive highways of ancient America.
4. Thousands of people went forth to Zarahemla and Bountiful, possibly on roads, with horses and chariots, and cattle and flocks, etc. in A.D. 17 [3 Ne 3:22].
5. Apparently ALL [or at least most] roads and highways were 'spoiled' and 'broken up' by earthquakes in A.D. 34 [3 Ne 8:13].
6. Based upon internal evidence in the BM, scholars have concluded that BM lands extended a few hundred miles in length and much less than that in width. A Nephite, to illustrate, could cross the narrowest part of the narrow neck of land in a day and a half. The map created by Clark [9, p. 36] shows 8 important Nephite cities within a distance of 120 miles or so along the east coast of the land southward.

The magnificent roads built by ancient Americans have been readily accepted as supportive evidence for the BM accounts [Cheesman, P.R. [1978] The World of the Book of Mormon, Deseret Book Co., p. 80] by advocates of American Hypotheses. However, there appear to be some serious inconsistencies:

[a] The restricted dimensions in 6. indicate that the BM lands did not occupy entire continents. Both MesoAmerica and the Malay Peninsula have approximately the right dimensions.

[b] The Malay Peninsula has a far better 'narrow neck' than does MesoAmerica.

[c] Contrary to BofM accounts, all ancient roads in America were not 'broken up'. Many stretches of the ancient roads are still amazingly intact [ibid. p. 82]. This is a serious inconsistency.

[d] Cement or cement-like substances were used in construction of the ancient American roads. Such substances are not mentioned in the BM, with reference to roads.

[e] There is no archaeological evidence of horses or chariots or cattle in America at the time of the BM accounts. Their presence in ancient Southeast Asia gives preferential support to the Malay Hypothesis.

[f] The BM accounts indicate that the highways may have extended a few hundreds of miles at most. Cheesman [p. 82] reports an estimate of 9,500 miles of road in the ancient South American system. The Encyclopedia Britannica, vol 26, p. 42 (1998) states that the Inca Highway System extended at least 15,500 miles. One extremely long highway extended 2,400 miles from Cuzco to Quito, Chile [p. 80]. This is a ridiculously poor match. Limited evidence of ancient roads on the Malay Peninsula is almost certain to provide a better match.

[g] As discussed earlier, it seems very doubtful if Nephites had enough manpower to build huge ziggurats. Neither would they have had enough manpower to build 15,500 miles of advanced highway. The BM accounts do not match the physical evidence in America.

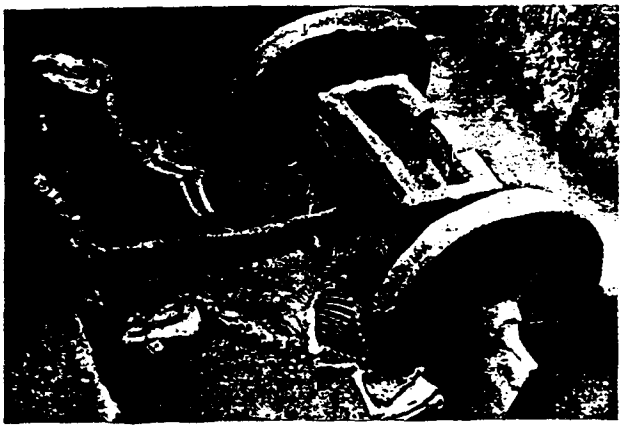
[h] Chichen Itza and "all the great and lesser cities of the Yucatan Peninsula were linked by a network of smooth hard-surfaced highways" [ibid. p. 81]. The Mayas of today still call them 'white ways'. Unless they were constructed after the earthquakes of A.D. 34, they are a problem for American Hypotheses. If they were built after A.D. 421, this creates a different problem because all (or nearly all) Nephites had been annihilated.

In brief, the BM accounts dealing with roads and highways seem to be seriously inconsistent with evidence in the Americas. In all fairness, it must be admitted that we don't know if a few suitable ancient roads will be found on the Malay Peninsula. In fact, if only traces of ancient roads are found this would support the Malay Hypothesis since they were 'spoiled' and 'broken up' by earthquakes. As indicated above, the Malay Peninsula offers several distinct advantages over possible sites in America as a place to look for supportive evidence for the BM accounts of modest roads and highways of limited size. If they were unsophisticated dirt roads, as I believe they were, then they may be largely overgrown with trees or other vegetation.

Ya have to use what you've got these hard times.

Laterite clay could have been spread to make a road surface. When dried and baked in the sun it turns into a durable brick-like material.

According to the Book of Mormon, both the Jaredites (Eth 9:19) and the Nephites (Enos 1:21) had and used horses. The lack of any evidence of horses in the Americas during Book of Mormon times is accordingly a serious inconsistency for all American Hypotheses. To make matters worse, horse-drawn wheeled chariots are referred to in the Book of Mormon (see Index). Evidence of neither chariots nor useful wheels has been found in America. Furthermore, in MesoAmerica, they had no suitable animals to pull chariots. This makes the inconsistency devastating. Although I have not found evidence of horse-drawn chariots on the Malay Peninsula (remember archaeological work on the peninsula has been minimal) there were horse-drawn chariots nearby in ancient China as indicated in the accompanying picture (Chang K. (1977) The Archaeology of Ancient China. Yale Univ. Press, p. 256).



Humpty Dumpty.

Flimsy thatched roof houses, as in the Malay Hypothesis, were perched on stilts. This provided cooling and protection from wild beasts. The wording in 3 Ne 8:14 is accordingly intriguing. Cities were shaken in earthquakes (at the time of the crucifixion of Jesus) until buildings "had fallen to the earth". And the remainder of the king's horses and the remainder of the king's men had to get busy and put them together again.

In moving to the land northward, the Nephites spread from the sea south to the sea north, and from the sea west to the sea east [Hela 3:8]. By including Bountiful [narrow neck of land] in the land northward, a good match is provided on the Malay Peninsula. See Map O. MesoAmerica provides a much poorer match for the BofM account [See Reference 9, p. 63].

All the Mayans accomplished was done by means of stone tools, utilizing human beings as their beasts of burden. Schele and Friedel.

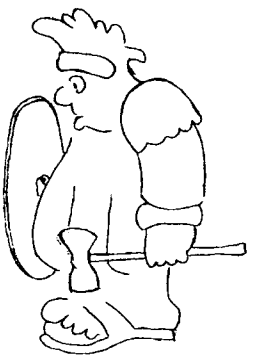
Section 18. Population Matters

"People ask you for criticism, but they only want praise." Somerset Maugham

Some problems grow bigger the more you think about them. Some problems grow bigger even WHILE you're thinking of them. Population problems are one of them...especially for advocates of American Hypotheses. A few of the more serious problems are summarized below:

1. Both Gentiles and Israelites were to be *'scattered* upon all the face of the earth' [1 Ne 10: 12]. 'It must needs be,' wrote Nephi, 'that WE should be led... into the land of promise, unto the fulfilling of the word of the Lord, that WE should be *scattered* upon all the face of the earth.' [1 Ne 10: 13]. Similarly, the Jaredites had been told by the Lord that THEY were to be *'scattered* upon all the face of the earth' [Eth 1:33]. Scattering of the BM groups is a central theme in the Malay Hypothesis [from the Malay Peninsula to other lands]. Scattering is not emphasized at all in MesoAmerican Hypotheses; these hypotheses accordingly seem inconsistent with statements in the BM. They conversely speculate that BM peoples were CONCENTRATED in MesoAmerica.
2. The Jaredites were commanded to go 'into that quarter where there never had man been' [Eth 2:5]. The Lehites were similarly told that the land of promise had been 'kept as yet from the knowledge of other nations' [2 Ne 1:8]. Furthermore, the Lehites shall be kept from all other nations, that they may possess this land unto themselves'. And if they are worthy, 'there shall be none to molest them, nor to take away the land of their inheritance' [2 Ne 1:9]. Since America had been inhabited since long before the time of the Jaredites, America is clearly ruled out as a reasonable candidate for a land of promise. By including isles of the Pacific as part of the 'quarter' to which Jaredites were to go [many of which actually were uninhabited] the Malay Hypothesis can accommodate the BM statements very well.
3. In the Jaredite battles of annihilation, two million men plus wives and children were killed [Eth 15:2]. A support population [non-combatants] of additional millions may have been required. As pointed out by Kunich [21, pp. 231-268], under prevailing adverse conditions of the time, the probability of the small group of migrants increasing to many millions during the time allotted in the BM is virtually nil.

Incessant warfare and its attendant misfortunes and evils are not conducive to rapid population growth. Poor medical care was another critical factor.



This is a serious problem for American Hypotheses. In the Malay Hypothesis this is no problem since Southeast Asia was already well populated when the Jaredites arrived and indigenous peoples became involved in the fighting as is customary in all major conflicts. It might be noted that the final battles of both Jaredites and Nephites occurred in the land northward. Some of the millions of people, according to the Malay Hypothesis were peoples of mainland Asia. This helps in resolving the population problem.

4. In the final battles of the Nephites with the Lamanites, at least hundreds of thousands of combatants were killed [Morm, Chap. 6]. The same argument as is presented in number 3 pertains. The argument clearly favors the Malay Hypothesis over American Hypotheses.
5. As a result of their wickedness, the Lamanites were cursed with a black skin [2 Ne 5:21]. Inasmuch as God works through natural laws, this is attributed to blending with Negroid peoples who were already living on the peninsula [Malay]. The Negroid peoples apparently outnumbered the Lamanites very significantly; otherwise the offspring would have become some shade of brown. This concept is entirely compatible with the Malay Hypothesis which proposes that part of a tiny boatload of Lehites blended with a much larger native population of Negroid peoples. Unless advocates of American Hypotheses ignore the BM [see numbers 1 and 2], they have to deal with a land of promise which was initially uninhabited. The blackening of the Lamanites is therefore a very serious problem. God admittedly COULD HAVE resorted to magic but I doubt that He did.
6. Although the earlier Jaredites had apparently been just as wicked as the Lamanites, they did not turn black. Why not? Maybe skin color is not a reliable indicator of righteousness. Gladwin reports the existence during ancient times of Negroid people in central and southern India, on the Andaman Islands [in the Bay of Bengal] and IN THE DENSE JUNGLES OF THE SOUTHERN HALF OF THE MALAY PENINSULA! [Gladwin, H.S. [1947] Men Out of Asia. McGraw Hill, N.Y, p. 44]. This is extremely interesting. According to the Malay Hypothesis the Lamanites became hunter-gatherers IN THE DENSE JUNGLES OF THE SOUTHERN HALF OF THE MALAY PENINSULA! They turned black! The Jaredites [equally wicked] were located north of where the Negroids were located. Intriguingly, they did not turn black! And the ethnocentric Nephites and Mulekites, as is typical, married only their own kind! They remained white even though periodically wicked! The Malay Hypothesis, once more, comes through with flying colors! This is very significant evidence.

The Olmecs in Central American may have been black (Section 37). But they were located in the proposed land northward. This creates a problem for MesoAmerican Hypotheses. The wicked Jaredites in the land northward did not turn black! The Malay Hypothesis provides a reasonable setting to resolve the blackening phenomenon.

When the Nephites had retreated northward into Bountiful and built fortifications across the narrow neck of land, they "had hemmed in the Lamanites on the south" [i.e. in the Land Southward] [Alma 22:33]. The scenario is perfectly appropriate on the Malay Peninsula.

Bountiful occupies the entire narrow neck of the peninsula so fortifying a southern border would be feasible. . . the Lamanites would have been located south of them ... and the Lamanites would have been "hemmed in" on the south end of the peninsula. The scenario does not match MesoAmerica at all. Occupying Sorenson's proposed Bountiful would not block the Lamanite advance effectively at all [they could simply bypass the area] [Map D]... the directions are wrong [as has previously been discussed]... and, since MesoAmerica is not a peninsula, the Lamanites would not have been "hemmed in" at all! The Lamanites would have had ready access to all of the Yucatan Peninsula, virtually all of Mexico [and the rest of North America], much of Central America [south of them] and ALL OF SOUTH AMERICA! And since advocates of American Hypotheses are obligated to believe that America had previously been uninhabited, the Lamanites would have had no military opposition to moving into any of the areas indicated.

Kunich [21, p. 239] states that one to two square miles of territory are required to support one hunter-gatherer. Being hemmed in, as population of the Lamanites [and natives] increased, it comes as no surprise that they aggressively sought possessions and lands north of them. Throughout history, the quest for more of the necessities of life has been a factor in promoting undesirable behavior and aggression, particularly toward wealthy neighbors. Sorenson [36, p. 265] makes comparable comments about the adverse effects of over-population. The northward orientation of their aggressiveness makes sense on the Malay Peninsula; there were no other options. It makes much less sense in MesoAmerica; they could have easily gained more lands and earthly possessions in all other directions.

The Jaredites were told that their land of promise "is a choice land and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all nations under heaven" [Eth 2:12]. The Nephites were similarly told that "they shall be kept from all other nations, that they may possess this land unto themselves [2 Ne 1:9]. We have traditionally thought of these scriptures as being very appropriate for America owing probably to the freedoms that those of us in the United States and Canada enjoy NOW. We tend to forget that all of America was claimed and ruled by autocratic colonial powers. The Spaniards, in particular, slaughtered, pillaged, looted and raped as if they had gone mad, especially in Central America and Mexico and Peru. Some of the American governments which succeeded the early foreign powers were, and still are, very dictatorial and oppressive. This was particularly true in parts of Central America which are leading candidates as possible sites for BM events. These scriptures accordingly raise doubts about the validity of at least some of the MesoAmerican Hypotheses. The more free nations in America [the U.S. and Canada] are not promising candidates for BM lands of promise. Countries comprising MesoAmerica are not and have not been paragons of freedom!

Some of the lands in that 'quarter where there never had man been' [Eth 2:5] might have been more free from bondage than those in MesoAmerica. Some of the islands of the Pacific come close to being idyllic lands of paradise. And Thailand, part of which is on the Malay Peninsula HAS NEVER BEEN UNDER EUROPEAN RULE! [10, Vol 14, p. 142]. The name Thailand means 'Land of the Free' [ibid.]. These scriptures are more supportive of the Malay Hypothesis and less supportive of MesoAmerican Hypotheses than we have traditionally thought.

A specific example of rate of population growth during the time period under consideration is provided by the Encyclopedia Britannica (1998) Vol. 26, p. 30. In 3,000 BC (approximate Jaredite time) there were "thinly scattered bands" of people in the Peru area. During the next thousand years, the total population had increased to only about 50,000. Adverse

conditions of those times were apparently more restrictive to population growth than is commonly realized. Questions are therefore legitimately raised about the small Jaredite group increasing to many millions during about a 3,000 year period. By proposing that the BM groups migrated to a well-populated Southeast Asia and the indigenous folks were involved in the warfare, this population problem is avoided in the Malay Hypothesis.

Supporting evidence for the argument is also provided by an account in the Book of Mormon. The Nephites and Mulekites lived for about 400 years without making contact with one another (Omni Chap 1) even though initially they were only about 200 miles apart (Msh, Chap 24). This indicates that their numbers probably did not exceed thousands and certainly had not been in the hundreds of thousands. In an agriculturally oriented society on a peninsula, they would have each needed to extend farther than a hundred miles in order to obtain sustenance for hundreds of thousands. And particularly so because much of the terrain was mountainous and well forested. Yet hundreds of thousands of combatants (plus non-combatants) were killed in the final battles (Morm, Chap 6). Many must have been non-Nephites who had been driven from their homes by Lamanite armies driving northward. Postulating that the account occurred on a narrow peninsula adds considerable credibility.

And then there were none.

The Nephites were driven (Morm 4:21). Nephites fled again taking all the inhabitants with them both in towns and villages (Morm 4:22). Other references to fleeing are given on page 53. The moated site at Non Chai in central Thailand has been carbon dated at several depths. Of great interest with regard to the Malay Hypothesis is (a) the moated site and (b) the evidence of dates extending from about 400 B.C. to A.D. 250. This clearly extends into the time period of the BM. Of additional great interest is Higham's comment that "about A.D. 250" the site "seems to have been abandoned" (Higham, C. (1989) The Archaeology of Mainland Southeast Asia. Cambridge Univ. Press, p. 213). At about that time the Nephites left houses and villages to gather themselves together at the Hill Cumorah (Hill Maw on the Burma-Thailand border) for the final battles of annihilation. The match between the BM accounts and the archaeological evidence is considered to provide very good support for the Malay Hypothesis.

Adoptions?

Jarom 1:6 doesn't say the Lamanites were more numerous than the Nephites but more numerous than THEY OF THE NEPHITES. Others had apparently joined with the Nephites. This possibility could help explain problems related to an unexpectedly high population of Nephites.

Blessings are extended to Joseph as one who was to be separated from his brethren (Deut 33:16) (to the Malay Peninsula?). And he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and the thousands of Manasseh (Deut 33:17). Note the relatively small numbers (not millions) and the apparent reference to dispersion of peoples from the land of promise as postulated in the Malay Hypothesis.

Section 19. No Stone Left Turned

"A book is a mirror: if an ass peers into it,
you can't expect an apostle to look out." Georg Lichtenberg

When we Mormons think of the ancient American civilizations, we typically visualize impressive structures built of stone [rock]. The structures may be massive, in which individual stones weighing many tons were used, or they may be as small as hand tools or weapons or precious stones. The more massive works of stone include: ziggurats, tombs, walls, fortifications, courts for playing ball, stelae, carved heads, etc. Many are located in Central and South America, particularly in Yucatan, Honduras, Mexico, Guatemala and Peru. It is not coincidence that these locations include the sites currently thought to be the most likely sites for BM events. The impressive stonework is generally accepted as some of the most persuasive evidence in support of MesoAmerican Hypotheses and other American Hypotheses.

To what extent are the archaeological stone evidences actually consistent with the accounts in the BM?

In the BM, there are allegorical references to 'building upon a rock' [2 Ne 28:28; Hela 5:12; 3 Ne 11:39-40; 3 Ne 14:24-27]. In 3 Nephi 11:39, for example, we find "this is my doctrine, and whoso buildeth upon this buildeth upon my rock".

Jacob 4:15 similarly refers to building a safe foundation upon 'stone', meaning the Savior. "By the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation." {Who knows? By our current stumbling around in MesoAmerica we might be rejecting a hypothesis which would provide a safe and secure historical foundation for Mormon history. Don't we have a responsibility to seriously consider hypotheses which could greatly benefit the Mormon cause?} Some will not open their mouths but they hide the talent which I have given them. Wo unto such, for mine anger is kindled against them [D & C 60:23].

So building with rock is not an idea which was completely foreign to authors of the Book of Mormon. Yet, nowhere in the book is reference made to actual construction of tangible edifices using rock! This omission creates a serious problem for any hypothesis which postulates that BM sites were located in Mexico, Central America or the northwest coast of South America. The ancient peoples in those areas made extensive and exhaustive use of rock. Thousands of people must have spent thousands of hours doing stonework. So why is there no reference in the BM to stone construction? Did they refer to ANY construction material?

A specific ambitious resettlement and construction undertaking is described in Helaman Chapter 3. The Nephites were involved in migrating to the Land Northward and were building houses and cities and temples and synagogues and sanctuaries and all manner of buildings [Hela 3:9]. Owing to the great influx of people and the shortage of timber, some were living in tents [verse 9] and some were building houses of cement [verse 7]. As discussed earlier, 'cement' may have been an earthy material which hardened, when dried in the sun, into a brick. In their construction projects, the Nephites also made use of timber [poles? logs? boards?] shipped in from the south. Even today, there are many thatched roof houses on pole supports and frames in Southeast Asia. So the accounts are well accommodated in Southeast Asia. No mention is made

of shipping stones at all; nor is there any mention of the use of local rock in construction. Based upon the abundance of ancient American rock edifices, this appears to be a serious inconsistency for American Hypotheses in the areas referred to above. I am not throwing stones. You might say that I am conveying bricks.

Joseph and Mary went up from Galilee out of the city of Nazareth...unto the CITY of David, which is called Bethlehem [Luke 2:4]. Bethlehem was not a city of splendor nor of impressive rock edifices. One of the most important buildings in town was a crude stable. Jesus mingled with the meek and the poor and the sick and maimed and homeless. His parables and teachings and sermons were typically delivered in very modest surroundings. One of his best known sermons was delivered on a 'Mount'. Elaborate buildings did not appear to be vital, or even important, to His ministry. With stables and livestock in the city of Bethlehem and with accommodations for camels at the inns, maybe we ought to refer to the city of David as a relatively unsophisticated country town or village. The earlier and contemporary 'cities' of the BM peoples may not have been any larger or any more sophisticated.

Information of relevance is provided in the BM about the 'city' of Helam. Alma and a group of about 450 Nephites [families] fled into the wilderness to escape from the wicked King Noah [Msh 18:34-35]. There may have been a hundred able-bodied construction workers. After an eight day journey, they came to a very beautiful and pleasant land, a land of pure water [Msh 23:5]. They did multiply and they built a 'city' which they called Helam [Msh 23:20]. In all likelihood they built unsophisticated houses [thatched roof houses with pole frames as in Southeast Asia?] In any event, a group of maybe a hundred families could establish a 'city' within a few years [between 145 and 121 B.C. according to BM footnotes] and use the term 'city' to refer to it. [In your spare time, could you and your family build better than a thatched roof house in 24 years with no building supply center nearby?] While the Helamites were "tilling the land round about" a Lamanite army suddenly appeared [Msh 23:25]. Apparently most of them were in the fields rather than in the 'city' as would be typical of a country village. They "fled from their fields, and gathered themselves together in the city of Helam" [Msh 23:26]. Huge stone structures would have been completely out of the question within the time interval indicated and with the limited work force.

Also, the BM 'cities' were apparently largely, if not entirely, combustible. In the calamities after the crucifixion of Christ: The renowned city of Zarahemla was burned with fire [3 Ne 9:3]. The great city of Jacobugath was burned with fire [3 Ne 9:9] as were the cities Laman, Josh, Gad, and Kishkumen [3 Ne 9: 10]. [To this day housing in rural villages of Southeast Asia is highly combustible.]

Cities built by Book of Mormon peoples were apparently flimsy in construction. At the time of the crucifixion of Christ, for example, some cities were burned. Some sank into the sea. Some were seriously damaged. Many were shaken until the buildings had fallen to the earth. Some were carried away in the whirlwind [3 Ne 8:1-15]. The fact that we have not convincingly found evidence of the BM cities also suggests that the construction materials were susceptible to decomposition.



In Southeast Asia many houses, even at the present time, are flimsy thatched structures supported by, and built on a framework of poles. An example is shown in the accompanying figure. Obviously a house of this type is a highly likely candidate for each catastrophe mentioned. There is nothing in BM accounts which would suggest that we look for huge durable structures such as the stone structures in Central America.

The impression conveyed is that very little of the 'cities', if anything, was left standing [such as huge non-combustible stone or concrete structures] so as to "destroy them from before my [God's] face" [3 Ne 9:9]. The account does not seem to fit well in the ancient cities of Central and South America. Many of their more imposing structures were of stone and would not have been destroyed by fire. One would think that the stepped pyramids where the horrendous killings and cannibalism of innocent victims occurred surely should have been destroyed from before God's face. But they are still standing, relatively intact, even today. Virtually no stone was turned!

Wheatley comments upon early cities in Southeast Asia [Wheatley, P. [1979] Urban Genesis in Mainland Southeast Asia. p. 297. Chapter Paper in Reference 34]. They essentially "consisted of agglomerations of dwellings of light construction and often raised on piles, clustered about monumental complexes of wood, brick or granite that are presumed, on strong grounds, to have served religious purposes, the whole settlement being palisaded and moated". Wheatley's comments are similar in many respects to comments found in the BM, e.g. Alma 50:1-6. Heaps of earth [hence moats?] were dug round about *"every city in all the land."*(emphasis added). On top of the ridges timbers were built up to the height of a man. Then a high frame of pickets were built upon the timbers and towers were erected that overlooked the pickets. The accounts seem to be too similar to be mere coincidence.

Admittedly, Helam may have been an atypically small 'city'. However, even the renowned city of Zarahemla is estimated by Sorenson [36, p. 157] to have had a population of only 25,000. In fact, Zarahemla was referred to as "that great city" [3 Ne 9:3]. This small population base does not provide the brute force needed to undertake large stone construction projects, such as pyramids. Alma 63:4 refers to 5,400 men leaving Zarahemla; this was a 'large company of men'. The account reinforces the belief that Nephite numbers were relatively low. For comparison, 100,000 men are thought to have been involved in building each of the pyramids in Egypt [10, Vol 11, p. 543]. If the 'great' city of Zarahemla didn't have enough manpower to build a pyramid, which Nephite city would have had enough manpower? Also, as indicated above, Zarahemla was combustible enough to have been destroyed by fire at the time of the crucifixion of Jesus.

The Nephites built 'temples and synagogues and sanctuaries' [Hela 3:9]. These are not necessarily huge or overwhelming structures. They are buildings for worship, for quiet contemplation and prayer and for refuge, safety and for feelings of peace and security. Nephi states, "And I, Nephi, did build a temple" [2 Ne 5:16]. The statement suggests that he may not have gotten much, if any, help from others. If so, the temple was probably small; yet "the workmanship thereof was exceedingly fine" [ibid.]. Jarom also refers to fine workmanship of wood in buildings [Jar 1:8]. The wording seems much more appropriate for the ornate little temples of Southeast Asia than for the huge stone temple-pyramids of ancient America.

When exposed to intense criticism in the early days of the church, we eagerly sought ways to impress others with the wonders of the ancient American civilizations, believing the massive

stone structures to be evidence of the BM peoples. We may have been too eager to claim them as part of our Mormon heritage. At least many of these structures were apparently used for ghastly human sacrifice involving thousands of innocent victims and as demanded by bloodthirsty gods. Some victims were dismembered and parts were eaten. The 'temples' accordingly must have promoted fear, insecurity, revenge, vindictiveness and abject horror. Present-day pagodas of Southeast Asia may have evolved from more modest structures designed to promote faith and hope and security and peaceful contemplation.

Sorenson [36, p. 234] intriguingly expresses disappointment in the lack of archaeological evidence in the Americas for temples, synagogues and sanctuaries:

"These places of worship ought to leave remains shouldn't they?" In a valiant attempt to buoy up American Hypotheses, he suggests that a sanctuary might have simply been a "revered spot" where "unscheduled individual and family worship can take place". Maybe so; but a "revered spot" can surely not be construed to represent a BM temple or synagogue. As indicated in Helaman 3:9, synagogues and temples and sanctuaries were BUILT! There seems to be a serious lack of suitable structures for worship in ancient American ruins. Modest Oriental pagodas serve very well as temples or synagogues or sanctuaries. In fact, pagoda means temple.

In our eagerness to locate BM sites amidst the massive architectural wonders of the New World, we may have overlooked more suitable evidence such as that found on the Malay Peninsula with its more modest structures and surroundings.

In the foreword of Sorenson's book [36], Nibley is cited: "What of the mighty ruins of Central America? Until the people who study that area can come to some agreement among themselves as to what they have found, the rest of us cannot very well start drawing conclusions." These colossal ruins present an enigma and an inconsistency. They seem out of place in the BM scheme of things. Also many of the mighty ruins of ancient America are found in places other than in MesoAmerica. The entire Yucatan Peninsula simply has to be ignored in MesoAmerican Hypotheses even though many of the most Impressive ruins are found there. These inconsistencies consistently indicate that BM events occurred elsewhere.

Well then who DID build the impressive stone structures of Central and South America and Mexico if not the Lehites? Apparently other peoples. Archaeological evidence clearly indicates that America has been continuously inhabited since long before BM times. DESCENDANTS of BM peoples might have helped build some of the more recent structures after finally migrating to America but the BM peoples themselves were located on the Malay Peninsula [according to the Malay Hypothesis]. If we became wedded too quickly to stone structures which do not match the BM accounts at all, then let's seek an annulment at the earliest opportunity!

If the Malay Hypothesis is valid, we might be fortunate enough to find confirming evidences of ancient modest pagodas on the Malay Peninsula. Since they were apparently not rock structures, what might be found? Helaman 3:9 indicates that 'cement' and timber were used to build synagogues, sanctuaries, and temples. The timbers may not have survived the ravages of time but eroded red bricks and reddish-brown earthy remains of bricks are still recognizable, for example in the ancient ruins at Ayutthaya. With luck, other comparable structures and suitable artifacts will be found in Southeast Asia. See reference to Ayutthaya Ruins, Section 12.

Rock of ages, cleft for me; let me find myself in thee.

Section 20. Legends or Reality?

"Any geography (for Book of Mormon lands) that tries to accommodate a north and a south sea, I think, is doomed to fail." John Clark

Atlantis is a mythical island which may have once existed but supposedly sank into the Atlantic Ocean without leaving a trace. Until evidence of its existence is found it will remain a myth in the minds of most people. Lack of evidence of Atlantis is not particularly discouraging to those who believe in its existence. In fact, as failed searches in the sea continue, they think the odds of finding Atlantis are continually increasing [as possible sites decrease]! This might be called blind faith.

Interestingly, Nephi makes reference to lands of the Book of Mormon as also being 'upon an isle of the sea' [2 Ne 10:20]. These lands also seem to have disappeared. Although traces may have been found, in the opinion of many authorities CONVINCING traces have not been found. Even dedicated Mormon scholar, Hugh Nibley has written : "Everything written so far by anthropologists or archaeologists about the Book of Mormon must be discounted for the same reason that we must discount studies of the lost Atlantis, not because it did not exist, but because *it has not yet been found"* [27, p. 244] [emphasis added]. Possibly the reason it has not yet been found is that we have been digging for spuds in the string bean patch. Does MesoAmerica even have some of the more obvious geographical attributes of a genuine potato patch?

Is it a narrow land which extends in a north-south direction? No. The land at Tehuantepec extends in an east-west direction. The Malay Peninsula comes very close to extending in a true north-south direction.

Does the land have a genuine narrow neck? No. At Tehuantepec there is but a slight constriction in a broad land. The Malay Peninsula has a genuine narrow neck.

At its narrowest point is the narrow neck about 30 miles wide? No. At its narrowest point the Isthmus of Tehuantepec is about 130 miles wide. At its narrowest point the Malay Peninsula is precisely 30 miles wide.

From the vantage point of their new land of promise, Nephi also wrote, "We have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and *we are upon an isle of the sea!"* [2 Ne 10:20] [emphasis added]. The first three parts of the statement are obviously to be interpreted literally. Are we justified then in interpreting 'isle of the sea' allegorically as is necessitated in assuming that the Nephites had arrived in MesoAmerica? I think not.

Admittedly neither America not the Malay Peninsula fit the statement perfectly. But as two of the largest land masses on the planet, the Americas provide a very poor fit for the account. They are continents, not isles. And Guatemala, for example, would surely have been described as part of a large land mass... not an isle. Admittedly the Malay Peninsula is not an isle either. However, it comes a lot closer to being an isle than do possible sites along the western coast of the Americas. Its size is much more appropriate. And the Nephites apparently thought of it as being an island. In Alma 22:32 we read "the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land

southward" [Map C]. The Malay model fits this description perfectly. The MesoAmerican models do not match this description at all. In fact, Alma 22:32 appears to rule out MesoAmerica as a viable candidate to even consider.

Reinforcing the idea of their land of promise being an island [almost], 2 Ne 10:21 states that there are other isles of the sea, which are inhabited by our brethren. The statement indicates an awareness of other islands [appropriate for an area containing many islands] and an active involvement in crossing open seas.

Interestingly, across the narrow Strait of Malacca from the proposed land of their first inheritance, there is an island of Sumatra with a present day city of Lammeula [Lemuel?] near the northwest corner. Lemuel was a son of Lehi and Sumatra is just across the strait from the proposed lands of the Lamanites. As indicated in Alma 28:2, for example, Lamanites were also "slain and scattered abroad."

Reference to their new land as an island suggests that the Lehites had tried to sail around it. With a sea-worthy ship at their disposal, why not? And being near the southern tip of the Malay Peninsula, reaching the southern and eastern shores would not have been difficult. With a knowledge of a western, a southern, and an eastern shore in close proximity to one another, the Lehites might be forgiven for referring to their land as an island. They would also have realized that their 'island' was connected to the 'land northward' by a 'small neck of land' [Alma 22:32]. The Malay Peninsula provides an excellent match for the account.

With the Nephite land of promise being much like an isle of the sea, it unavoidably follows that it must be surrounded by seas. BM scriptures confirm this conclusion. In Helaman 3:8, specific reference is made to the sea south, the sea north, the sea west and the sea east. In accord with the Malay Hypothesis, this and many other relevant scriptures dealing with the land of promise can be interpreted literally. Clark [9, p. 65] reluctantly resorts to a metaphorical interpretation of the four seas. He thereby reveals a very typical Mormon bias in favor of American Hypotheses, particularly those in MesoAmerica.

As noted by Sorenson [37, p. 210], we must "Purge our minds as far as possible of preconceptions about where the BM lands were." We must also, "Analyze as freshly and completely as possible every geographical fact and sound inference which the texts require or make likely." No hypothesis has more potential to encourage these two approaches than the Malay Hypothesis.

Because the Malay Peninsula is a long narrow peninsula running north-south, the two MAIN seas are the east sea and the west sea. They, not surprisingly, are the seas most commonly referred to in the BM [9, p. 63]. MesoAmerica does not match the BM accounts. Possibly because of its importance, the Jaredites called the east sea 'Ripliancum' [Eth 15:8]. The name Ripliancum means "large or to exceed all" [BM Index]. Fortunately for the Malay Hypothesis, the Pacific Ocean is EAST of the Malay Peninsula. The Pacific Ocean is WEST or SOUTH of virtually ALL lands in America [and certainly all likely lands]... NOT EAST. The account provides one more instance of preferential support for the Malay Hypothesis over American Hypotheses.

The tsunami which caused great destruction to Papua, New Guinea in July 1998 served as a reminder of the frequency of these huge tidal waves along the unstable Western Pacific rim. At the time of the crucifixion of Christ there was 'exceedingly great quaking of the whole earth' (3 Ne 8:12). Apparently there was an accompanying tsunami as evidenced by the city of Moroni

sinking into the sea (3 Ne 8:14). The Malay Peninsula accommodates the account very well. It is located in an area in which tsunamis commonly occur and many of the cities were located along the coastlines, particularly the eastern coastlines, of the narrow peninsula. MesoAmerica does not accommodate the account well at all. Nearly all cities in MesoAmerica were located inland (far from the coast) and tsunamis are extremely rare in the area.

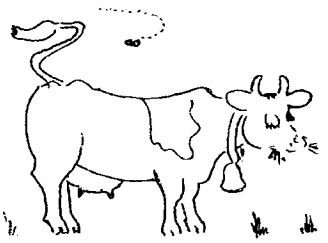
Throughout BM times the south end of the Malay Peninsula is thought to have been occupied by illiterate hunter-gatherers. It comes as no surprise that there is very little reference to a south sea; none of the BM was written by these hunter-gatherers. There nevertheless WAS a south sea! [Hela 3:8]. Also there is only minimal reference to a north sea since the peninsula is linked at the north end with mainland Asia. However, a part of the land southward had a reasonable amount of 'north' sea [Map G]. In a generalized statement, Helaman refers to people covering "the whole face of the land... from the *sea west* to the *sea east*" [Hela 11:20]. With reference to the Malay Peninsula, it would be difficult to improve upon this statement. MesoAmerica doesn't appear to match the account at all; with the favored bulky land running almost due east and west, almost all seas are either NORTH or SOUTH SEAS!

Clark [9, p. 65] concludes that "Any geography that tries to accommodate a north and south sea...is doomed to fail." In the MesoAmerica area, the seas are largely, if not entirely, north, and south seas! The Malay Peninsula has mostly east and west seas in good accordance with the BM [9, p. 63]. There are minimal amounts of both north and south seas so the Malay Peninsula matches the BM accounts extremely well. Both North and South America would clearly be ruled out as candidates also since they each have extensive north and south seas.

A likely candidate for the Sidon River is the Kelantan River on the Malay Peninsula. It arises in the southern highlands [Cameron Highlands] on the peninsula. It flows due north through a large valley with mountains on the east and west running parallel to the river. It has a suitable city [Tanah Merah] for Zarahemla on the west side of the river. It continues to flow north through the more populous 'capital parts of the land' and, appropriately empties into a north sea [Gulf of Siam]. [36, p. 23]. The Malay Peninsula appears to provide a much better match for the BM accounts than does MesoAmerica.

Both Atlantis and BM lands may exist somewhere. Written accounts indicate that they do exist. But most people are still skeptical of their existence. Convincing evidence has yet to be found. Hopefully, one or more competent archaeologists will be prompted to search for supporting evidence for BM lands on the Malay Peninsula. We may have narrowed down the search for the elusive potato patch in the New World prematurely. Based upon very obvious geographical and other characteristics, it appears that the search ought to be extended into the Old World.

The Jaredites had cows in the land of promise (Eth 9:18). Later the Nephites found cows in the land of promise (1 Ne 18:25). Cows were indigenous in the Old World. To the best of our knowledge, there were none during Book of Mormon times in America. This provides a big wad on which to chew.



Section 21. The Orientals

"As cold waters to a thirsty soul, so is good news from a far country." Prov 25:25

As noted earlier, the Malay Peninsula is ideally situated as a dispersal site for reaching many lands by sea. It is also ideally situated for reaching other Oriental countries by land [Map B]. The peoples in the BM had been directed by the Lord to spread out upon all the face of the earth [1 Ne 10:12-13]. Few, if any, sites on the planet would have been a better choice for the purpose. Many obedient souls probably did go forth voluntarily into the Orient as directed. Many sensitive and caring souls probably fled with their children in hopes of escaping the recurring warfare. [A deja vu as from Jerusalem all over again].

The Lord seems to sometimes make use of adversity to bring to pass His objectives. Thus, adversity played a role in inducing peoples of the BM to leave cherished homelands and brave the perils of deserts and seas in search of new lands of promise.

In their new land of promise [postulated to be northward on the Malay Peninsula] the Jaredites became involved in, more or less, continuous contentions and warfare. During a period of 2,500 years or so, the destructions became more devastating and frightful. Thus, in his pursuit of Coriantumr, Shiz "did slay both women and children, and he did burn the cities thereof'! [Note again that BM cities were apparently highly combustible]. "And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land... Who can stand before the army of Shiz? Behold, he sweepeth the earth before him"! [Eth 14:27]. Some, no doubt, escaped by land. Others probably escaped by sea.

About A.D. 400, the Nephites and Lamanites were engaged in a comparable battle for survival. The Lamanites had driven the Nephites northward on the peninsula until they were also, fighting in the Land Northward. In the fighting, inhabitants were 'driven forth' [Morm 4:14] and 'driven out' [Morm 4:15] and 'swept off' [Morm 4:18] and 'did flee' [Morm 4:22] and 'took flight' [Morm 5:7] and were 'scattered' [Morm 5:9] and were as 'chaff driven before the wind' [Morm 5:18] and treated as a drifting vessel 'tossed about upon the waves' [Morm 5:18]. According to these accounts, many people, probably Nephites and Lamanites and others, fled from the vicinity of the final battlefields. The main escape route would obviously have been northward into Asia. Those with enough foresight to have assembled their version of an Ark could have fled by sea and been 'tossed about upon the waves' [Morm 5:18].

A few Nephites fled southward; they were hunted down and destroyed by the Lamanites [Morm 8:2]. On the narrow Malay Peninsula this task might have been achievable. With enormous areas lying southward in most proposed American sites, including Central and South America, the search would have been well-nigh impossible.

In contrast to the narrowing down of the land as one proceeds southward from 'Desolation', in going northward the land broadens to encompass much of Southeast Asia. It would therefore have been difficult, if not impossible, to find Nephites who fled northward. To advocates of the Malay Hypothesis, it accordingly comes as no surprise to learn that the BM makes no mention of a 'search and destroy' mission NORTH of Desolation. The directional orientation makes sense on the Malay Peninsula; it makes no sense in MesoAmerica.

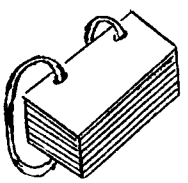
Although Lamanites left no known records of dispersal to other lands, they may have done so. As one specific example of their possible dispersal, there is a city of Lammeula on the island of Sumatra just across a narrow strait from Lamanite lands on the Malay Peninsula. Lemuel was a son of Lehi. See Alma 28:2 for supportive scripture.

The reports of BM people calmly migrating and frantically fleeing northward from the Malay Peninsula suggest an extremely intriguing possibility. MAYBE THERE ARE DESCENDANTS OF BM PEOPLES still living there!

India has a caste system based, at least partially, upon race or upon origin of its peoples. Negritos are thought to have been some of the earliest inhabitants [See Section 5A]. They were widely distributed, especially in southern India in early times [Encyclopedia Americana 14:837, Grolier, Inc. [1995]]. Mediterranean types were prominent in northern India as were Nordic types; these were found among the upper castes of northern India. It is possible that ancient BM peoples could have fled into northern India from adjoining Burma. A military expedition originating 2,000 miles away in the Mediterranean area seems less likely. Compton's Encyclopedia, Vol 7, p. 79 [1966] tells of the struggle between Aryan invaders and 'black people' who held the land prior to 1,500 B.C. Note that the chronology is compatible with the BM account of the Jaredites. Note also that other 'white' people may have been involved in the struggle.

Nibley [28, p. 120] provides some extremely intriguing supportive evidence for this possibility. "A considerable number of copper plates, inscribed, perforated and linked together on metal rings, have turned up in India"! The similarity of these metal plates to those described by Joseph Smith is very striking.

Ancient and modern writings in the Burma area are similar to Aramaic and Phoenician derived from Egyptian. Demotic writings (reformed Egyptian) inscribed on metal plates and held together with rings have been found.



Not far away from northeast India is the land northward of the BM. In the land northward, in the year A.D. 385 [Morm 6:6] Mormon was engaged in hiding some metal plates in the Hill Cumorah and turning others over to his son, Moroni. Nibley [ibid.] reports that "The date of these plates [in India] is about 324 A.D."! Finding comparable plates... made of metal... being inscribed... being perforated... and being linked together on metal rings seems to provide excellent support for the Malay Hypothesis [and for the Book of Mormon].

Nibley goes on. "Farther east, but still within the sphere of Indian culture, inscribed plates of the same type, *but which no one can read anymore* [emphasis added] are handed down from father to son [like from Mormon to Moroni!] as ancient charms of supernatural origin"! They apparently served as symbols of God's loving concern and of His intervention in the affairs of man. Nibley [ibid.] concludes that they demonstrate "how the idea of authority and sacredness clings to the plates long after men have lost the ability to read them." Similarly, most of us could not read the original scripts of the Bible. Maybe none of us could read the reformed Egyptian script of the gold plates.

Nibley continues. "The ancient and modern writing of the area was actually derived from

ARAMAIC and PHOENICIAN forms, taken ultimately from the EGYPTIAN"! [emphasis added]. Their writing appears similar to Demotic [reformed Egyptian!]. Since the oldest writing known in India is that found on the plates [aside from prehistoric glyphs], it is at least probable that the writing and the plates were introduced at the same time, and that *"The people who introduced the Semitic letters into the area kept their records on plates bound together with rings"!* The form of the records was "preserved by the Indians themselves in their oldest and most *sacred records"* [emphasis added]. The account is very supportive of the Malay Hypothesis.

To have found forms of Aramaic and Egyptian script in the realm of the Malay Peninsula in my incomplete review of the literature is extremely assuring. Experts who have devoted lifetimes to the search in the Americas have found virtually no Middle East script [23, p. 257-264]. If groups of Middle Easterners had gone directly to America, in accord with American Hypotheses, an abundance of script should have been found.

A group of ancient people in the Burma area were called 'Karens' or 'Kayens' [Note the similarity to 'Mayans']. They made plates for inscriptions not only of copper but of GOLD! [emphasis added] [28, p. 121]. Nibley writes that the Karens "have displayed such astonishing cultural affinities with the JEWS that some observers have even claimed them to be of *Jewish origin!"* [emphasis added]. If that is so, their history may have paralleled Lehi's in more ways than one! [ibid.]. Unintentionally, Nibley has thereby provided incredibly supportive evidence for the Malay Hypothesis. Their history not only paralleled Lehi's history; according to the Malay Hypothesis, their history WAS Lehi's history! They are Lehi's descendants!

Bunker has provided a hand-written copy of the inscriptions on a Karen metal plate [Bunker, A. [1872] On a Karen Inscription Plate. Jour. of the Am. Oriental Soc. Vol 10, pp. 172-177]. It is shown in Fig 2. Bunker notes that a "Hebrew letter occurs here and there". I think there are maybe 20-30 letters which are very similar or identical to Hebrew letters.

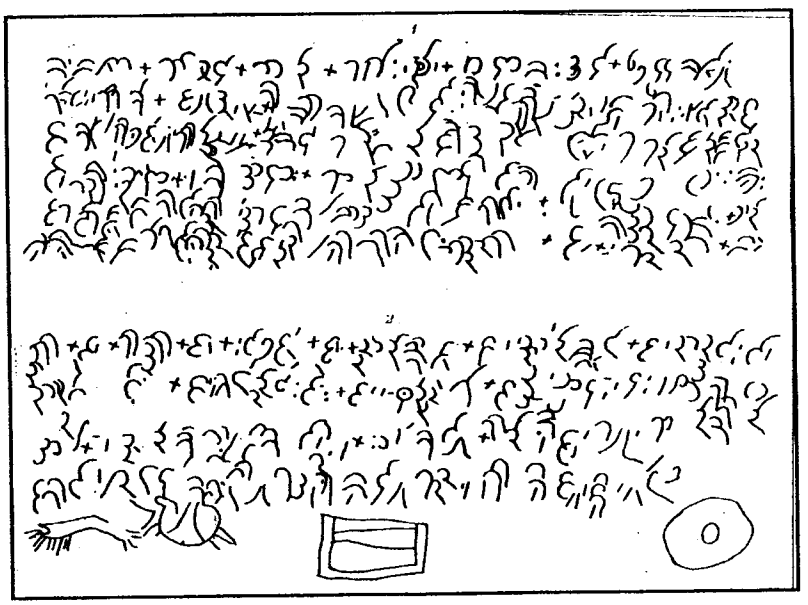


Figure 2. Karen's Inscription Plate

"What would provide conclusive proof of the historicity of the Book of Mormon?" asks Larson [23, p. 77]. "A dated inscription, discovered and interpreted by a non-Mormon archaeologist in an undisturbed archaeological context, which makes explicit mention of people, places, or events unique to the Book of Mormon." [ibid.]. I encourage expert linguists to consider searching in the Southeast Asia area.

Other evidences from the paper of Cross [Cross, E.B. [1854] On the Karens. Jour. of the Am. Oriental Soc., Vol 40, pp. 289-316] supporting the idea that the Karens are descendants of the peoples of the BM include:

They have a knowledge of the dispersion of the human family from the Tower of Babel [p. 296]. This deals directly with the Jaredites and dispersion is a central theme in the Malay Hypothesis.

Though many Karens presently live in a large area including much of southern Burma, there are reasons for believing that they first "gain[ed] a footing farther southward" [p. 296]. The Malay Peninsula is farther southward. As discussed above, they are thought to have migrated northward from there.

Karen [or Kayen] means 'first' or 'aboriginal'. Although, technically speaking, they may not have been THE first, the concept [p. 296] fits well with the BM accounts dealing with going to an uninhabited 'quarter'. Claiming to be 'first' in importance or in God's eyes is a common concept amongst ethnocentric groups.

An ancient tradition fixes the Karen location on the eastern side of the Bay of Bengal [p. 296]. This matches the Malay Hypothesis and the BM account perfectly.

The large rivers of Burma run due south. As mentioned earlier, the surface waters of the Bay of Bengal rotate counter-clockwise for about half of each year. According to a Karen tradition "it runs back towards its source" [p. 297]. The Karen tradition provides assurance of their familiarity with these seasonal gyres [Section 1].

According to Karen tradition this body of water [our Bay of Bengal] is "the largest in the [their?] world" [p. 297]. This indicates *"that at some remote period the Karens had either crossed it or had been familiar with those who had"!* This is a very intriguing concept for a people whose ancestors are thought to have originated in the Middle East and is entirely consistent with the Malay Hypothesis.

So striking are the resemblances of Karen beliefs to those in our scriptures that "early missionaries advocated the idea that they belong to the Jewish race"! [p. 300]. Mason drew an extended parallelism between their LANGUAGE and the HEBREW! [Mason, F. [1852] Tenasserim. Am. Mission Press, Maulmain. Incidentally, note that the spelling of Maulmain has changed to Moulmein in 150 years or less.

The Karens function primarily as FAMILIES rather than as villages or cities and social customs are strictly PATRIARCHAL in their nature [Cross, p. 295] [emphasis added]. These are Jewish traits and traditions.

God was called Ywah [Yhwh!]. He had many recognizable attributes. He was the Creator of the universe and was not subject to sickness or death. The name, Ywah, was regarded as TOO SACRED FOR UTTERANCE! He was thought to be immutable, omnipotent and eternal.

Specific creations of God in Karen beliefs included rice, cattle, and elephants [owing to their importance?]. This gives excellent preferential support for the Malay Hypothesis over American Hypotheses. As mentioned earlier, cattle and elephants were employed by BM peoples

for food and for their usefulness respectively. They were not in existence in America during BM times. Southeast Asia also had common grains, including rice and millet. America did not.

Their accounts of the creation of man from the earth and woman from a rib and the garden and the devil and the temptations and the Fall are so similar to Biblical accounts and so unique that the accounts obviously came from the same source [p. 300].

Of special interest to Mormons is the fact that the Karens had PROPHETS! [p. 305]. And of extremely great interest is the account: "Their *Prophets* taught that the *white foreigners* were in the possession of *all the words of God!* and that they would one day come and *restore* [A RESTORATION! An apostasy?] to the Karens the *true knowledge of God* [the RESTORED GOSPEL?], which they professed themselves to have lost [as a result of wickedness?] and would restore their *books* [amazing! a restoration and more than one scripture] containing the word of God!" [p. 306].

There are many similarities to Book of Mormon accounts and to Mormonism.

The prevailing religion in the area is Buddhism, yet there is a religious influence or substructure among the Karens and, "though directly opposed to Buddhism, has never been demolished or materially weakened among the masses of people." This is characteristic of Jewish folks living in subcultures everywhere on earth [p. 292]. Furthermore, they "submit to their political masters with great reluctance... never mingling and never having been brought to amalgamate with them [p. 292]. These are also notable Jewish traits.

A very intriguing peculiarity of the Karens is that they call themselves by a name which means 'man' without any limiting epithet. Thus Lehi, in their view, could have been the 'first man' in their promised land even though other groups could have been present prior to his arrival. In earlier times Adam could have been the first man for another equally ethnocentric group.

Finding an ancient group in America with so many similarities to a BM group would be readily accepted as an outstanding confirmation of the authenticity of the Book of Mormon and of an American Hypothesis. A suitable group has not been found in ancient America. As reported here, an amazingly suitable group has been identified in Southeast Asia. Whether or not it will be readily accepted, or accepted at all, remains to be seen.

Depiction of the flimsy bamboo and thatch dwellings of rural Southeast Asia. They are and were highly susceptible to being swept away by flood or my fire in accord with accounts in the Book of Mormon.



No suitable plates or inscriptions.

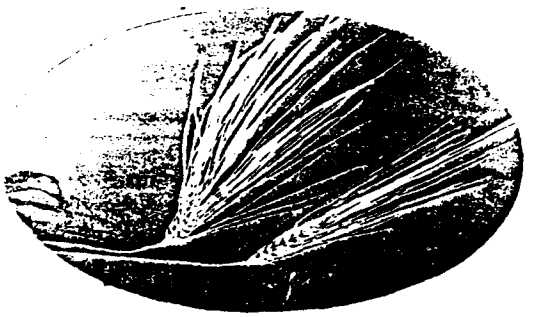
To date no known example of metal plates with an inscribed text have been found anywhere in the Americas (23, p. 53).

Section 22. Tibet and Issa

"The Bible may be the truth, but it is not the whole truth and nothing but the truth." Samuel Butler

As indicated earlier, peoples of the BM apparently went north from the Malay Peninsula in search of a more peaceful land of promise and in obedience to God's admonitions. Some confirming evidence can be obtained simply by glancing at a map. In Burma, not far from the Indian border, is located a city of 'Sami'. Sam was a brother of Nephi. Nibley [28, p. 245] discusses the use of the suffix 'i' in ancient languages, to denote 'belonging to'. In the Himalayas there is an important city named 'Leh'. Lehi was Nephi's father and was patriarch of the migrating Lehites.

In its isolated and peaceful setting, Leh is a "typical Tibetan town with numerous *clay walls and temples* ... below the palace, lie crowded bazaars and, around the town, fruit orchards and great fields of *barley*" [emphasis added] [Prophet, E.C. [1993] The Lost Years of Jesus. Summit University Press, p. 285]. Reference has earlier been made to BM peoples having had all manner of fruits and of grain and of having walls built around their towns [Alma 50:1-6].



Barley was the most common grain produced in ancient Mesopotamia (Nemet-Nejat, K. (1998) Ancient Mesopotamia, Greenwood Press. p. 245).

It was used as a means of exchange with an accepted value, much like silver (ibid). And the amount of barley was measured by volume (ibid. p. 247). This is the straight scoop.

The account is of great interest for present purposes. The Jaredites took seeds of every kind from Mesopotamia to the promised land (Eth 2:3). And the Nephites used silver and volumes of barley as part of their monetary system (Alma 11:7-19).

To the best of our knowledge, barley was not raised by ancient Americans. Being an indigenous Old World crop, the accounts therefore favor the Malay Hypothesis. Sorry, advocates of American Hypotheses, you've been scooped again.

Prophet adds: "Yaks [cureloms or cumoms?], *horses, mules, donkeys, sheep and dogs*" provide a setting *reminiscent of pleasant former times.*" [p. 293]. The animals and the setting and the pleasant memories are very compatible with BM accounts. All of the animals emphasized are found in BM accounts and existed in ancient Southeast Asia. None of these animals existed in America at the time of the Book of Mormon, to the best of our knowledge, except for dogs. The account accordingly provides preferential support to the Malay Hypothesis.

As indicated by Nibley [28, p. 248] the classic Asian approach to escape from battles was to 'flee to the mountains'. Tibet would surely have been an appropriate mountainous haven for ancient peoples in the Burma area.

"Other sheep I have," said Jesus "Which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd" [John 10:15]. Being

totally charitable and impartial, His numerous precious lambs elsewhere in the Orient would not have been neglected. According to the Malay Hypothesis, the account of Christ's visit in Third Nephi seems appropriate; it tells of His ministry to Nephites living on the Malay Peninsula shortly after His resurrection. Visits in the Orient would not detract at all from His visits elsewhere. In fact, they would provide assurance that God loves all of his children.

In her fascinating book, Prophet has compiled evidence indicating that Jesus also spent time in the Himalayas. Excerpts of special relevance will be cited from her book 'The Lost Years of Jesus':

An underlying tenet of Mormonism is the belief that the Gospel has been revealed by heavenly sources many times in prior dispensations and lost, at least partially, each time owing to apostasy. It is not surprising, therefore, to find similarities in beliefs, rituals and practices in the religions of the world. On page 98 is found a supporting statement: "the two churches [Christian and Buddhist] might, in fact, have had *one common origin"!* [emphasis added]. Directly, or indirectly through prophets, this origin might be reasonably viewed as having been Jesus Christ.

In a monastery called Himis, not far from the city of Leh [Lehi?] a Tibetan Lama showed parchments on which were written *sacred* records [p. 348]. His amazing message was: *"these books say your Jesus was here!"* [emphasis added]. Not surprisingly, in 4 Ne 1:1-2 we read: Behold, the disciples of Jesus had formed a church of Christ *in all the lands round about* [35 A.D.]. The people were all converted unto the Lord, *upon all the face of the land,* and there were no contentions and disputations among them, and every man did deal justly one with another. This is consistent with the concept of the Malay Hypothesis as the BM land and as a dispersal site for the more righteous.

Grueber [Prophet, p. 96] adds: Prior to the arrival of any European or Christian, Tibetan Buddhism agreed with the Romish in all essential points. Thus they celebrate Mass with bread and wine, give Extreme Unction, bless married couples, *say prayers over the sick,* make processions, honor the relics of idols [saints?], have monasteries and nunneries, sing in choirs like monks, observe fasts, undergo severe penances [including whippings], consecrate *bishops,* and send out *missionaries.* The missionaries live in extreme poverty and travel barefoot through the deserts as far as China. [emphases added].

Other similarities include:

[a] the long robes of the Lamas which are similar to those of the apostles in ancient paintings,
[b] their subordination to an ecclesiastical hierarchy,
[c] certain ceremonies and rituals,
[d] their notion of an incarnation [the embodiment of a deity or spirit in an earthly form]
[e] their maxims of morality.

In observable behavior, rituals, etc. an uncommonly common source is clearly indicated.

The Tibetan name for Jesus was 'Issa'. An ancient Japanese name for Jesus was 'Ise'. Teachings and beliefs encouraged included the following:

- Issa 'listened not' to the proud upper castes and 'went among' the humble lower castes [Prophet, p. 298]
- He spoke against denying one's fellow man of human dignity [p. 298].
- He preached that man had filled the TEMPLES with abominations [as in

Palestine?] [p. 299].

- In revering metals and stones, He said, man 'sacrificed' his fellows [p. 299]
- A spark of the Supreme Spirit dwells in man [p. 299].
- Those who deprive their BROTHERS of blessings shall be themselves stripped of them [p. 299].

Issa bade them:

- Worship not the idols.
- Do not consider yourself first.
- Do not humiliate your neighbor.
- Help the poor.
- Sustain the feeble.
- Do evil to no one.
- Do not covet that which others possess.

To those who requested MIRACLES, Issa said: He who cannot behold natural miracles is deprived of the greatest gift of life. The Eternal Spirit, he said, is not to be seen but to be felt with one's heart!

- Human offerings were not to be performed, nor were animals to be slaughtered.
- Do not steal.
- Do not cheat, that you may, in turn, not be wronged.
- Do not be subject to despair.
- Do not desert your homes.
- Do not defile the nobility of your feelings.
- Do not worship idols.
- Have hope and patience.
- Raise up the fallen.
- Sustain the hungry.
- Succor the ailing.
- Be entirely pure and just.
- Perform deeds of benevolence and love with a generous heart.
- Let there not be in thy deeds the hope of gain or any calculations of profit [p. 300-301].

A genuine Christian can embrace these edifying admonitions even though they were written on ancient scrolls by Oriental scribes. The location doesn't detract from their truthfulness. In fact, they may more accurately reflect the messages of Jesus than our traditional scriptures. Many of Jesus' admonitions were not recorded for inclusion in our Bible until many decades after His ministry. No mortal knows how many of His teachings were not included nor what kinds of alterations occurred.

Amongst the ancient Tibetan writings are others that are distinctively different from those in the Bible. Are these worthy of consideration as Apochryphal Gospel teachings?

Jesus clearly thought very highly of women and they of Him, as evidenced by events at the time of His crucifixion and resurrection [Mark, Chap 15 and 16]. Surely, in His teachings and during the many prior dispensations, appropriate and beneficial instructions would have been provided to MEN regarding considerate and loving behavior toward WOMEN. Most of us have known of someone who has been sufficiently inconsiderate and uncaring and obnoxious and abusive to need some admonitions. In existing scriptures unfortunately women are, to large extent, ignored or lumped together with other belongings. Even worse, the general tone of our scriptures pertaining to women is negative and demeaning and critical. Examples include:

- Moses 4:22 I will greatly multiply thy [woman's] sorrow and thy conception. In sorrow thou shalt bring forth children and thy desire shall be to thy husband, and he shall rule over thee.
- Prov 2:16 [Understanding?] shall 'Deliver thee from the strange woman.'
- Prov 5:3-5 The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell.
- Prov 6:24 Keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life.
- I Cor 7:1 It is good for a man not to touch a woman.
- I Cor 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience.
- I Cor 11:3 The head of the woman is the man.
- I Tim 2:11 Let the woman learn in silence with all subjection.
- 2 Tim 3:6 [In the last days men will] "creep into houses and lead captive silly women laden with sins, led away with divers lusts".
- Isaiah 32:9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins.
- Rev 2:20 That woman Jezebel... calleth herself a prophetess to teach and seduce my servants to commit fornication and to eat things sacrificed to idols.
- I Kings 18:4 Jezebel cut off the prophets of the Lord.
- Matt 14:3-11 Salome, with her unscrupulous wiles, managed to have John the Baptist beheaded.

Women might not be overly enthused over some of these demeaning scriptures. Maybe the inclusion of some of the following [apochryphal?] writings from ancient Tibetan scrolls [Prophet, p. 302] ought to be considered as supplementary scriptures with a more salutary tone.

Issa said:

> Reverence woman, mother of the universe. In her lies the truth of creation.
> She is the foundation of all that is good and beautiful.

She is the source of life and death.
Upon her lies the life of man, because she is the succor of his labors.
She gives birth to you in travail, she watches over your growth.
Until her very death you bring anguish to her.
Bless her.
Honor her.
She is your only friend and sustenance upon earth.
Reverence her.
Defend her.
Love your wives and honor them, because tomorrow they shall be mothers, and later... the mothers of the human race.
Their love ennobles man, soothes the embittered heart and tames the beast.
Wife and mother... invaluable treasure.
They are the adornments of the universe.
From them issues all which peoples the universe.
As light divides itself from darkness, so does womankind possess the gift to divide in man good intent from the thought of evil.
Your noblest thoughts shall belong to woman.
Gather from them thy moral strength, which you must possess to sustain your near ones.
Do not humiliate her, for therein you will humiliate yourselves. And through this shall you lose the feeling of love without which naught exists upon earth.
Bring reverence to thy wife and she shall defend you.
And all which you will do to mother, to wife, to widow or to another woman in sorrow... that shall you also do for the Spirit.
So taught Issa.

This presentation from 'Issa' is far more considerate and loving and complimentary toward women than any that I have found in Biblical scriptures. Some of the accounts in the Book of Mormon are equally demeaning toward women. Alma 39:3, for example: Corianton forsakes the ministry to go after the harlot Isabel. Yea, she did steal away the hearts of many. Women are largely ignored in both the Bible and the Book of Mormon. With few exceptions, the comments that are included are not complimentary.

According to the Malay Hypothesis, Jesus visited and taught His flock in the Malay Peninsula [Bountiful] after His resurrection. According to accounts compiled by Prophet, He similarly visited and taught His flock in Tibet. In both events, He clearly indicated concern and love and compassion. And, in no way does this raise doubts about Him also visiting His flocks in America and elsewhere. In fact, the accounts provide assurance of His universal concern for all mankind.

During His ministry in Palestine, Jesus called twelve apostles [Luke 6:13]. They were sent forth as missionaries to spread the Gospel and to testify of the divinity of Jesus Christ. The Apostle Paul, for example, travelled extensively by both land and sea in the Mediterranean area. The advantage of the location of Palestine as a dispersal site is again emphasized. Prophet [p. 98] provides evidence of Apostles having gone toward the Orient from Palestine:

"It is thought this apostle [St. Bartholomew] travelled as far as India to propagate the Gospel; for Eusebius relates that a famous philosopher and Christian named Pantaenus found there, *among those who yet retained the knowledge of Christ,* the Gospel of St. Matthew written out, as the tradition states, by St. Bartholomew, one of the twelve apostles [emphasis added]. There is mention made of a Gospel of St. Bartholomew in the preface to Origen's 'Homilies', but it is generally looked upon as spurious and is placed by Pope Gelasius among the Apocryphal books." Of great interest is the reference to people in the Orient who had knowledge of Christ PRIOR TO THE ARRIVAL of one of His apostles! The Malay Hypothesis provides a means for understanding this intriguing account.

The Dead Sea Scrolls are extremely fascinating to Mormons because they contain fragments of the Gospel of Christ; yet they pre-date the time of the birth of Jesus. This is consistent with the Mormon belief that the Gospel has been provided to mankind many times and then lost, to some extent, through apostasy. This being true, then many of the major philosophies of the Orient ought to be even more fascinating to Mormons than the Dead Sea Scrolls because they encompass far more teachings compatible with the Gospel of Christ. Yet, strangely, we typically shun them as if they were unadulterated heresies. Maybe the Malay Hypothesis can help provide a basis for recognizing and accepting and sharing the many truths from the Orient that could be of mutual benefit to all mankind. And there shall be one fold, and one Shepherd [John 10:15].

Nibley [27, p. 75] has noted that all the words of Jesus in the Bible can be read in half an hour so many of His teachings were obviously not included [He spent far more time than that in teaching and preaching]. Even worse, it appears that the early church either "kept no records" or else "they were lost"! [27, p. 96]. In their place other literature may have been substituted. Some were written decades after the time of Christ. Maybe writings purported to be the words of Jesus, samplings of which are provided above, deserve serious consideration.

Christian Kingdom in Asia.

In 1509, the Portuguese sent a fleet to Malacca to establish a trading post. Malacca is near the proposed site for the land of Nephi in the Malay Hypothesis. One reason for their interest was that "many Europeans believed there was an undiscovered Christian kingdom in Asia" (Wright, D.K. (1988) Malaysia: Enchantment of the World. Childrens Press, Chicago). The belief and the Far East spices help make tasty food for thought with reference to the Malay Hypothesis.

Section 23. Tenasserim

"He that loseth his honesty hath nothing else to lose." John Lyly

After one of the final battles in Desolation, the Nephite armies fled to the city of Teancum [Morm 4:3]. This may have been the city shown on modern maps with the very similar name of 'Tenasserim' [Map I]. Both have the characteristic 'm' ending in accordance with the Jaredite practice of mimation. Both are located in the land northward. Both are "near the city Desolation" [ibid.]. Both are in the borders by the seashore [ibid]. Both are within a few miles of Moron [now Manoron].

The 'Great Tenasserim River' extends northward from Tenasserim running parallel to the Bilauk Taung Mountains [Map F]. It will be recalled that the Land Northward contained a land of many waters. The larger rivers in Burma and the proximity of the Mergui Archipelago lend a note of credence to the Malay Hypothesis [Map F].

Mason was one of the first competent naturalists from the West to carefully describe natural resources of the southern Burma area [Mason, F. [1852] Tenasserim. A. Mission Press, Maulmain.]. [Note: having the name Teancum evolve into Tenasserim in maybe 2,000 years is no more incredible than having Maulmain evolve into Moulmein in 150 years]. The area in which Mason worked apparently extended from Tenasserim and north, west of the mountain range, to somewhere in the vicinity of Moulmein. The area comprises the 'southern provinces' of Burma. It is the ancient home of the 'Karens' and of other groups.

Mason's book should be of great interest to Mormons and, particularly, to those Mormons with an interest in the Malay Hypothesis.

As mentioned earlier, many of the BM peoples, under duress from military madness or otherwise, would surely have gone northward from the Malay Peninsula. Mason reports that the Bilauk Taung Mountain range, with its luxuriant forest provides excellent security; one impregnable natural fortress, in particular, "has been a *place of refuge* for the Karens during many generations" [p. v] [emphasis added].

The Karens seem to have made special efforts to plant fruit trees in these mountains, this being 'their *last refuge from an invading army'* [emphasis added]. Lehites had similarly brought seeds from Palestine [1 Ne 18:24] as had Jaredites [Eth 2:3]; the Jaredites also reported having "all manner of fruit" [Eth 9:17]. The names of many of the fruits are given by Mason including pineapples, grapes, bananas, coconut, breadfruit, plums, apples, oranges, limes, citron and many others. Of great interest is the fact that this list of fruit includes many of the favorites from the Middle East which would have been taken by B.M. peoples in their migrations! Mason's account supports the Malay Hypothesis. The Nephites also had "all manner" of fruits [Msh 9:9]. The scarcity of fruits in many parts of ancient America, particularly in cold and dry regions along the west coast, makes it more difficult to reconcile the account with some American Hypotheses. Also, many of these fruits were unknown to ancient Americans.

In his list of cultivated crops in ancient America (including fruits) MacGowan includes no Old World fruits (MacGowan, K. (1950) Early Man in the New World. MacMillan, p. 199). He states that there were just a few wild fruits and berries (e.g., wild grapes and blackberries) in

northeastern U.S. that were common to north temperate zones of both hemispheres. The fruit evidence accordingly indicates that BM peoples went somewhere other than America from the Middle East.

Mason [p. 115] reports that the name for banana in the Tenasserim area is 'mauza', whereas the Arabic name is 'mauz'. With Hebrew being cognate with Arabic, he states 'it would have had a similar name' in Hebrew. This supports an Arabic-Hebrew-Karen connection as would be expected according to the Malay Hypothesis.

The Burman name for pineapple is 'nanat' [Mason, p. 114]. Ancient Peruvians called it 'nanas'. A trans-Pacific connection between Southeast Asia and America, in excellent accord with the Malay Hypothesis, is clearly indicated!

Apples, cultured grapes, mulberry, apricots, plums, cherries, and pears...fruits which were highly esteemed in the ancient Middle East. In all likelihood cherished seeds would have been taken by Book of Mormon peoples to the Land of Promise. There is no evidence of them in ancient America.



Mason [p. 6] reports that earthy material called 'laterite' [from 'later': a brick] is located in southern Burma. From its quality of hardening when exposed to the atmosphere, it has been used extensively for bricks for pagodas [TEMPLES!] and other purposes [refer to Section 16]. Alluvial beds within reach of tide waters, contain numerous strata from which bricks are made [Mason, p. 25]. This report provides convincing support for suggestions made earlier regarding the use of laterite as a building material [cement] by the Nephites in the Land Northward [Figure 3].

Alma 46:40 reports that there were some who died with fevers which, at some seasons of the year, were very frequent. This is indicative of a tropical monsoonal climate such as is found on the Malay Peninsula. But reference is also made to the "excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate. . ." [ibid.]. Of great interest, therefore, is Mason's account [p. 148]: The Provinces [southern Burma] are "rich in medicinal plants, both in number and quality." More than a tenth of the known medicinal plants in the world "may be seen growing on the Tenasserim coast"! "Were we deprived of European drugs, and left to our own resources, we could find good substitutes for almost every article in the Medical Flora." His report provides reassuring support for the Malay Hypothesis. Plant diversity is far greater in a tropical rain forest than in the more temperate and arid areas which are very prevalent in the Americas, particularly along much of the western coast. The agreement is supportive to both the BM and the Malay Hypothesis.

Mason [p. 475] states: "It is not a little singular to find a people living on the islands around these Provinces, with many of the habits, and much of the character of the South Sea Islanders, and speaking a branch of the very same language; for it is well known that the Malay, in some of its dialects, is the language of nearly all the islands on the sea-board from Madagascar round eastward to the borders of America!" [2 Ne 10: 21], "there must be more [isles] than this and they are inhabited also by our brethren!". Heyerdahl [16, p. 15] adds: From Hawaii to New Zealand to Samoa to Easter Island "all these isolated TRIBES speak dialects of a common language" [Polynesian]. These statements provide excellent thought-provoking support for the

Malay Hypothesis and for the Malay Peninsula serving as a dispersal site.

The BM refers to the Jaredites becoming "exceedingly rich... having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things" [Eth 9:16]. The things more precious than gold and silver and silk probably included precious stones. Mason reports the following precious stones in the Tenasserim area: amethyst, milky quartz, cat's eye, chalcedony, sard, onyx, carnelian, bloodstone, agate, jasper, garnet, sapphire, ruby, emerald, zircon and others [pp. 19-28]. The account is a gem for reflecting rays of credibility upon the Malay Hypothesis.

Two kinds of 'cotton' trees are reported growing in Tenasserim [red cotton and white cotton]. "The SILKY down that envelops the seed is used to stuff mattresses and pillows; and it has occasionally been made into CLOTH" [p. 194]. Mason found no flax plants but noted that LINEN is frequently mentioned in Burmese books. Linen garments are mentioned "among those which PRIESTS are permitted to wear" [emphases added] [p. 191]. The fabrics mentioned in Eth 9:16 and elsewhere in the BM were therefore apparently in existence in the Malay area. The Malay Hypothesis receives support from the account thereby woven.

Coriantumr "wrote an epistle unto Shiz" [Eth 15:4] so the Jaredites apparently had a material on which to write. Mason interestingly reports that "The Burmese make a coarse paper from the bark of a large creeper that is found in the forests" [p. 196]. Although I have no known way of determining if people in the area made paper in the days of the Jaredites, a bark for the purpose was apparently available to them. The account provides an encouraging note for advocates of the Malay Hypothesis.

Carter has identified the 'Aracunya Chicken' as a pre-Columbian chicken in America [Schneider, H.K. [1977] Prehistoric Trans-Pacific Contact and the Theory of Culture Change. Am. Anthrop. 79:9-29]. In the ARRACAN region of southern Burma are found peacocks, pheasants, jungle fowl, and other Gallinaceous birds [Mason, p. 288]. The "wild fowls are so numerous, that the crowing of cocks at dawn of day in the deepest parts of uninhabited jungles, is quite as loud as in the centre of villages". "All our domestic fowls are supposed to be derived from this species". As indicated by Schneider, it is essentially impossible for the "Aracunya Chicken" [i.e. a specific kind of chicken] to have arisen independently in southern Burma and in America. Hence transport of the chicken from Southeast Asia across the Pacific Ocean by man is a virtual certainty. Chickens are not known as long distance swimmers and genetic engineers in those days were as scarce as hen's teeth. The account provides incredible support for the connection between Southeast Asia and America, as postulated in the Malay Hypothesis. It provides one more item for advocates of the Malay Hypothesis to crow about. American Hypotheses have no way to make this connection.

The BM migrants often named cities, places, etc. after those they had known previously. Of great interest, therefore, is the existence of ARAUCANIANS in ARAUCO in southern Chile. Compare the names with the ARRACAN region of southern Burma. [Reference: Sorenson, J.L. and M.H Raish. Pre-Columbian Contact with the Americas Across the Oceans. Entry C-238. FARMS, Provo, Utah]. The Araucanian Indians once claimed all of the territory comprising Chile [The Columbia Lippinncott Gazetter of the World. [1961] Columbia University Press, p. 89]. The similarity in names is clearly indicative of a connection. Note the connection to Chile, not just to MesoAmerica, in preferential accord with the Malay Hypothesis.

The Nephites planted "all manner of seeds" including the cereal crops, corn, wheat and

barley [Msh 9:9]. "Neas and sheum" were apparently crops unknown to Joseph Smith, hence, the names were not translated. Southeast Asia would have had many crops unknown to Joseph Smith. Mason [p. 145] reports that wheat and barley were grown in Burma with the Pali name for barley being identical with the Sanskrit name; to the best of our knowledge they were not grown in proposed BM sites in America. In the Bible, the term 'corn' refers to the cereal grains. In England, corn refers to the cereal grains most common in a given region [L.D.S. Bible Dictionary, p. 650]. Hence, 'corn' could refer to rice and millet, both of which were grown in Tenasserim or to other grain crops [including wheat, oats, rye, barley, millet, sorghum, etc.] which are native to the Old World. Pendleton [31, p. 177] states, "Numerous kinds of millet, wheat, barley and other cereals long have been cultivated in southern Asia."

Sorghum is indigenous to the tropics in the Old World. It is grown as a grass for forage, for its seed or for its sweet juice which yields a syrup. In prehistoric times it was apparently transported by man across the Pacific to America [see earlier discussion]. Of great interest, therefore, is Mason's report [p. 144] that both Sorghum vulgare and Sorghum saccharatum were found in Tenasserim. Hence peoples of the BM could have taken it from the Malay area to America, in complete accord with the Malay Hypothesis. S. saccharatum is also used in manufacturing brooms; in a sense, it helps to give the Malay Hypothesis a 'clean sweep'.

According to Hunter [18, p. 308] cotton originated in the area between Egypt and India. Seeds might very well have been acquired there and transported by BM peoples to the Malay Peninsula. In any event, Mason [p. 191] reports the growth of native cotton in Tenasserim. So again we find evidence that BM peoples may have gone to Southeast Asia. Hunter summarizes the argument indicating that Old World cotton was transported to America by means of ocean voyages by man. I cotton to the idea. It provides excellent support for the Malay Hypothesis.

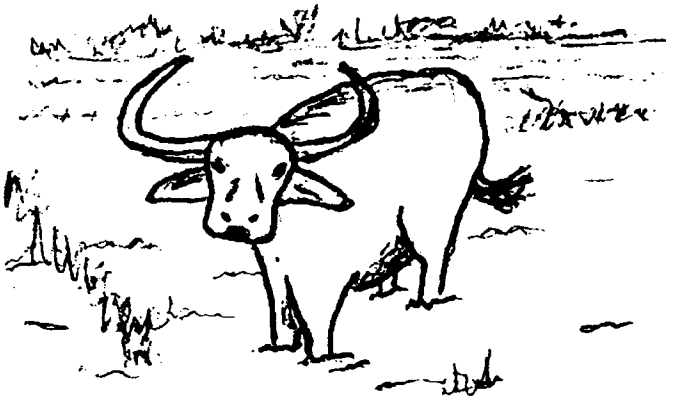
The Bottle Gourd is of great interest. As indicated in Section 5A, this plant is probably indigenous to tropical Africa [or southern Asia]. In excellent agreement with the Malay Hypothesis, Mason [p. 138] reports the Bottle Gourd growing luxuriantly in the Tenasserim Region. From this dispersal site, the gourd was apparently taken to Pacific Islands [where it was called 'kimi'] and from there to Central America [where it was also called 'kimi'] and to Peru [16, p. 103]. The gourd provides a virtually leak-proof container for carrying the Malay Hypothesis. The Malay Hypothesis again allows us to utilize evidence from South America.

The Jaredites had the following animals in their land of promise: cattle, oxen, cows, sheep, swine, goats and many other kinds of animals [for food production]. They also had these USEFUL animals: horses, asses, elephants, cureloms and cumoms [Eth 9:18, 19]. As indicated earlier, none of these animals is known to have existed in America during the BM era. By stark contrast, ALL of the identifiable animals are known to have been in existence in the Old World at that time. The useful cureloms and cumoms may have been water buffaloes or zebu cattle or other large beasts of the area. Mason lists many of the same animals which were there about 1850. So, in all likelihood, most, if not all, of them were present during the BM era. There were:

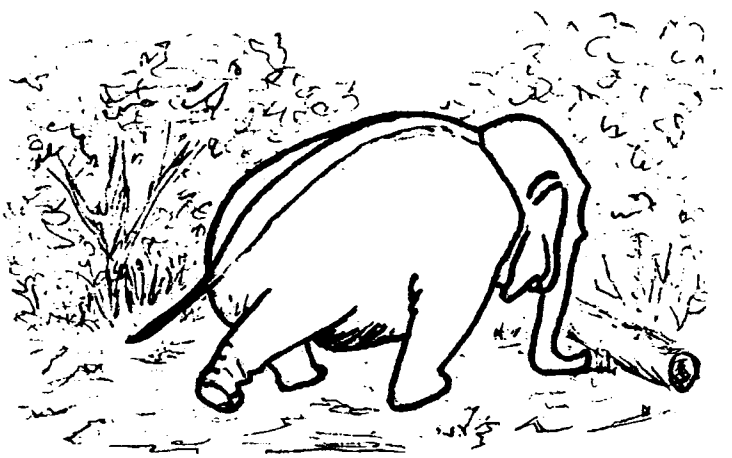
1. Dogs [p. 227], pigs [p. 240] and chickens [jungle fowl]. Of great interest is the fact that ancient sea-faring peoples of the Pacific usually took these same animals along on their pioneering voyages. Pigs and chickens were not indigenous in America.
2. Zebu cattle, water buffalo [including many wild ones] [p. 248], wild cows [often seen in large droves] [p. 247], sheep and goats [p. 247]. Water buffaloes and oxen

were often used as draft animals to draw carts and to plough [p. 248]. The only USEFUL animals in ancient America were dogs [e.g., in Alaska] and the llamas [in the Andes]. There were none in MesoAmerica.

3. Horses and asses [p. 243-4] and elephants [p. 239]. Mason reports that wild elephants were numerous in the interior. Hence they were probably indigenous to the area. In America all of these animals were extinct to the best of our knowledge.



T h e Jaredites had many animals of value for food and many others which were USEFUL to man, including elephants and cureloms and cumoms (Eth 9:19). This scripture rules out America as a legitimate site since there were no elephants in America during Book of Mormon times. In fact, MesoAmerica had no useful animals at all. The water buffalo and the elephants in Southeast Asia provide excellent supporting evidence for the Malay Hypothesis.



As an advocate of the Malay Hypothesis, the existence of these many animals for both production of food and as beasts of burden in Southeast Asia makes my load much easier to bear.

The lands of promise of the BM contained many valuable metals and metal ores. Gold and silver are mentioned in Ether 9:17. And they worked all manner of ore and they made gold and silver and iron and brass and all manner of metals, including copper [Eth 10:23]. Supporting evidence from Mason for the Tenasserim region includes the following: Gold is very abundant and is widely distributed over the Provinces [p. 36]. There are significant amounts of silver associated with the gold and with lead [Pb] deposits [p. 36-39]. Copper has been found on the mainland and on offshore islands [p. 38]. There is a large variety of ores of iron in the Provinces, some of which are uncommonly rich in metal [p. 40]. The area also has some of the largest deposits of tin on earth.

Matheny (24, p. 287) conversely reports, "If current assessment of these resources (metal ores) reflects what was available in the past, it (MesoAmerica) does not appear to have had the great wealth of metallic ores described by the Book of Mormon."

The Jaredites "did cast up mighty heaps of earth to get ore of gold and of silver and of iron and of copper" [Eth 10:23]. Not surprisingly then, Mason writes: "Gold and silver appear to have been much more abundant, even three centuries ago, than they are now" [Mason, p. 427]. Greedy Europeans apparently exploited the treasures of the Malay Peninsula as they did elsewhere. Caesar Frederic writes of the vessel in which he left the country, "Save victuals and ballast, they had but silver and gold, and no other merchandize." [Mason, p. 427]. Note that the account clearly indicates that the native peoples had made gold and silver treasures as is at least implied in the BM accounts. Scriptural records kept on gold or silver plates are therefore a distinct possibility.

Sorenson [36, p. 284] suggests 'ziff' might be tin. The term could refer to 'bright' or 'shiny' or 'plated' as for an alloy with a gilded surface. As a leading producer of tin in the world, the possibility would make the Malay Peninsula an even more attractive location for BM events. Tin deposits are virtually non-existent in America except in Bolivia. Hence, if ziff actually is tin, the Malay Hypothesis is preferentially supported by the account. Bolivia is not a reasonable candidate for the Land of Promise.

In brief, in all known respects, the natural resources of the Malay Peninsula match the accounts in the BM extremely well. It is far more difficult to find a suitable match in any area in America. Lack of some of the resources, e.g. the animals, effectively rules out all American sites as viable options. MesoAmerica also lacks the requisite metal ores. Clearly the Malay Hypothesis deserves the gold medal! And the silver! And the bronze! And the copper! And the iron! And the tin! And maybe even the ziff!

Were Olmecs Jaredites?

The Olmec civilization (in MesoAmerica) seems very different from the Jaredite civilization. The metallurgy, plants, and animals ascribed to the Jaredites have not been found in connection with the Olmecs. Deanne G. Matheny. The reason may be that Jaredite accounts occurred in Southeast Asia.

Section 24. Karen Traditions

"Facts do not cease to exist because they are ignored." Aldous Huxley

The Karens have lived in southern Burma since ancient times. They may be BM peoples who escaped from the fighting on the Malay Peninsula (See Section 23).

Cross provides old Karen traditions which have some thought-provoking similarities to the ancient family of Lehi [Cross, E.B. [1854] On the Karens. Jour. Oriental Soc., Vol 40, p. 305]. His statements are in quotes. Mine are in brackets.

"Men had at first one Father and one Mother". [Lehi and Sariah? They were the FIRST parents of the migrants in the new land of promise.]

"But, because they [the sons of Lehi and Sariah?] did not love each other, they separated". [In both a spiritual and physical sense, the sons became separated].

"The Karens were the elder brother" [Laman, Lamanites?] [So there must have been one or more younger brothers [Nephi and Sam?]. As noted earlier, there is a city called Sami in the area of the Karens [Burma] and a city of Leh [Lehi] in the Himalaya region.]

"They obtained all the words of God". [The brass plates of Laban?].

"They did not believe all the words of God". [The Lamanites became skeptical and rebellious?].

'And became enemies to each other". [Contention and fighting occurred].

"Because they disbelieved God, their language divided". [Within several hundred years, the Mulekites and Nephites could not understand each other. Similar changes undoubtedly occurred between the languages of the Nephites and Lamanites].

"God gave them commands but they did not believe him and divisions ensued". [The Nephites went north on the Malay Peninsula, leaving the southernmost end to the Lamanites.]

A younger brother [Moroni?] is referred to as "the white Westerner" in another tradition. [The Lamanites had been cursed with a dark skin so whiteness would have been noteworthy. The land of Nephi was near the western sea].

The younger brother begs the Karen or older brother "to return to the place where they left God". [Missionary work among the Lamanites?]

God "plunged into the sea" [abandoning all of them by leaving the land?] as a means for "proving their faith". [His departure after His visitation? Or His despair, owing to their unrelenting wickedness, prior to the final battles of annihilation?].

"The stench produced" [from countless decomposing bodies'?] "in the waters" [the BM reports that many battles occurred near rivers or the sea and bodies were thrown in the waters] "had frightened away the inhabitants of the

earth" [Land of Desolation?] [Ether 14:23] similarly reports a horrible scent going "forth upon all the face of the land" as a representative account of the battles of annihilation].

"The elder brother refuses to return" [in a spiritual sense?]. "The younger brother returns and finds God." [Elder and younger brother may represent Lamanites and Nephites respectively].

God "receives him and warns him not to remain in the country of the elder brother". [A surviving Nephite in the land conquered by the bloodthirsty Lamanites?] Lest they "should misuse him" [Lamanites were hunting down Nephites and killing them. Moroni was in hiding to avoid being killed [Morm 8:2]. Did he leave by ship?].

"Thus God conveys" [by means of a ship?] "the white race" [or what was left of it] to an area "by themselves to a country in the WEST" [emphasis added]. [Ancient Malaysians sailed to Madagascar [Section 5C]. In fact, natives of Madagascar claim to be Malaysians and evidence supports their claim. Of great interest is the fact that there is a city of Moroni in the offshore Comoros Islands!]

Cross speculates that the tradition might relate to events which occurred at the time of Noah and the flood. Maybe I will be forgiven for speculating otherwise. The events match those in the Book of Mormon intriguingly well. Critics are reminded that important events are emphasized in traditions, sometimes at a cost in accuracy regarding trivia.

Karen traditions going back to even more ancient times are reported by Mason [Mason, F. [1852] Tenasserim. Am. Mission Press, Maulmain]. Readers are reminded of the Israelite background of the Lehites and the Jewish Mulekites and of the possession of brass plates containing the Books of Moses by the Nephites.

The Karens call a range of mountains in Burma 'The Mooring of the Ship' [p. vi]. A tradition "says that in ancient times the whole world was covered with water and the only survivors of the human race [one good man and his family [p. 441] were in a ship which floated hither, where the highest part of the range, being above water, the ship was moored to it". This provides an obvious connection to Noah and to his family and to the Ark. The fact that the tradition had been retained indicates that it was important to them.

On tour through the mountains a small stream of water was seen gushing from the face of a precipice. The guide said he thought it resembled the rock struck by Moses in the desert. This clearly indicates an Israelite connection and a connection to the BM (2 Ne 25:20).

A tradition of peoples of the Middle East is to "coin a new name for a locality" which is new or unknown [28, p. 86]. The name given is "usually that of some person". Of great interest, therefore, is Mason's report [p. 476] that "there was a country north of these Provinces [southern Burma] known to them [the Karens] by the name of Sai-rai"! Sarai, of course, was the name of the wife of Abraham! And Sariah was the name of the wife of Lehi! Out of the mists of time comes a Karen poem honoring one or both of them [p. 477]. One stanza runs:

The waters of Sai-rai, of Sai-rai,
The country of Sai-rai, of Sai-rai:
It is famous for the frogs that are there.
It is famous for the fish that are there.

A person who can find evidence of God in the wonders of His creations, whether it be in a frog or a fish or a receding distant galaxy can conceivably find evidence of the Lehites in the haunting poem of the Karens.

A nearby country of the 'Canaines' [p. 477] is also reminiscent of their ancient land of 'Canaan'. The possibilities of these similarities being due to coincidence are very remote.

The Karen language indicates a connection with tribes on the borders of Tibet [p. 477] in good accord with references to BM peoples migrating northward from the Malay Peninsula made elsewhere in this manuscript. With the Karen pieces of a jumbled jigsaw puzzle in place, the awesome picture of the BM peoples seems much more clear.

Since "time immemorial" the Karens (Lamanites?) had been expecting a "white brother" to return to them with a book which their forefathers had lost long ago (Richardson, D. (1981) Eternity in Their Hearts. Regal Books, p. 74). The "white brothers" could refer to Nephites. The book could refer to Nephite scriptures. Karens said the author of the book was Y'wa (the Israelite God was Yahweh). An obvious link to ancient Israel, like that of the Lehites, is thereby indicated.

A Karen hymn reveals a knowledge of the nature of God:

> Y'wa is eternal, his life is long
> One aeon... he dies not!
> Two aeons... he dies not!
> He is perfect in meritorious attributes.
> Aeons follow aeons ... he dies not. (ibid. p. 76)

The Karens had knowledge of Genesis accounts including: the devil, the temptation of "two persons," eating the "fruit of the tree of trial," and becoming subject to sickness, aging and death (ibid. p. 77).

Of great interest for present purposes is the Karen expectation of the "return" of Y'wa, as expressed in their "Song of Hope":

> At the appointed season Y'wa will come
> Dead trees will blossom and flower
> Mouldering trees will blossom and bloom again
> Y'wa will come and bring the great Thau-thee
> Let us ascend and worship.

This, of course, could refer to an expected second coming of Christ. If so, it provides excellent support for the Malay Hypothesis. In fact, a second song of hope adds supporting evidence:

> Righteous persons, the righteous,
> Shall go to the new town, the new city. (Zion?)
> Persons who believe their father and mother
> Shall enjoy the golden palace.
> When the Karen king arrives,
> There will be only one monarch.
> When the Karen king arrives,
> There will be neither rich nor poor. (ibid. p. 80)

Karens, like their familiar Jewish counterparts, managed to preserve their unique heritage, at least to some degree, in the midst of many others in Southeast Asia of different persuasions. Karen Prophets (!), in spite of the ever-present and pervasive influence of Buddhist idolatry,

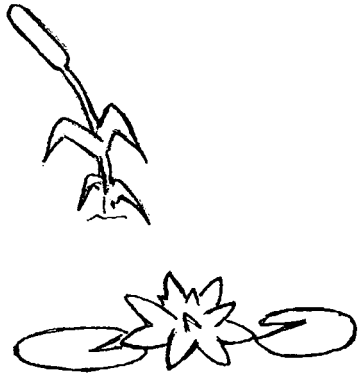
constantly fortified their people against idolatry through proverbs (!). Examples include:

> Do not worship idols or priests.
> Respect and reverence your Mother and Father.
> Love Y'wa and never so much as mention his name lightly.
> Do not be fond of quarreling and disputing, but love each other. And, if we do not love each other, it is the same as if we do not love Y'wa.
> If we repent of our sins and cease to do evil... restraining our passions... And pray to Y'wa, he will have mercy upon us again.
> Pray to Y'wa constantly by day and by night. (Ibid. p. 81)

"The white foreigners, the children of Y'wa (Nephites?) obtained the words of Y'wa (brass plates?) anciently" (ibid. p. 82). The "white foreigners were originally younger brothers (Nephites!) of the Karen people (Lamanites!)." The Karen as older brothers (rascals that they were), negligently lost their copy of Y'wa's book. The white brothers (Nephites!), on the other hand, carefully preserved their copy. As a result white people became righteous and are known as "Guides to God;" they also learned to sail in ships with "white wings" (sails?) for crossing oceans. (ibid. p. 82) Of interest is the fact that the Nephites (Hagoth and others) were engaged in shipping enterprises.

The "Deliverer" of the Karens was to be a "white foreigner" who was to come across the sea from the west. Intriguingly, Hagoth's ships set sail into the West Sea! The Deliverer was to bring Y'wa's white book. Some versions of the tradition said the book would be of gold (!) (gold plates?) and silver. As mentioned elsewhere, some Nephites, and possibly Moroni, left the land of promise with gold plates and sailed into the west sea. BM chronology matches the account.

How can one account for the existence of a people (Karens) in the midst of Orientals with markedly different beliefs? How were they transplanted thousands of miles from Palestine to Southeast Asia? How did they manage to retain their Hebrew beliefs since "time immemorial"? As noted by Richardson, a casual contact with Judaism would not have explained its persistence in this Oriental setting. A very strong and protracted influence is required to instill new religious thought across markedly different cultural barriers. The Malay Hypothesis provides a reasonable answer: The Nephites and Mulekites went to Southeast Asia from ancient Palestine and lived there for a thousand years (600 B.C. to 400 A.D.).



The lovely lotus plant manages to thrive in swampy recesses of the earth. Drawn toward the sun as a symbol of truth and light, it strives upward away from the cold and the dark and dismal. It devotes itself to providing an exquisite bloom representing wholesomeness and beauty and refinement. It thereby enhances its watery niche as an environment for lofty thoughts and behavior.

Intriguingly the lotus bloom served as an important motif in the Orient and in Central America. A connection in ancient times is clearly indicated (Table III, p. 64).

Section 25. Hill Cumorah

"New opinions are always suspected, and usually opposed,
without any other reason but because they are not already common." John Locke

In A.D. 385, Mormon hid "all the records which had been entrusted [to him] in the Hill Cumorah, save it were these few plates which I gave unto my son, Moroni" [Morm 6:6]. The hill called Cumorah by the Nephites had earlier been called Ramah by the Jaredites [BM Index, p. 289]. Sorenson has proposed that the Hill Cumorah might be in the Tuxtla Mountains of MesoAmerica. In Section 16e, reasons for doubting that these mountains provide a suitable setting have been presented. As pointed out in that discussion, there is a 4,000 foot hill in the Bilauk Taung Mountains between southern Burma and Thailand with all of the requisite qualifications for a genuine candidate. It is on a narrow peninsula. It is near the land of many waters. It is near the land of Desolation. It is near the city of Manoron [Moron] in the land of Manoron [Moron]. It is a dominant hill in the area. And last, but not least, it's present name [Hill Maw] is amazingly similar to the Jaredite Hill Ramah! As may be readily apparent, Hill Maw is the preferred candidate for the Hill Ramah in the Malay Hypothesis.

According to the account in the Book of Mormon [Morm, Chap 6] the Nephites were almost completely annihilated by the Lamanites in the same year, A.D. 385. And even a few Nephites "who had escaped into the country southward were hunted by the Lamanites until they were all destroyed [Morm 8:2] by A.D. 401. Nothing is said about a search and destroy mission in lands north of there. Moroni was still in possession of the gold plates [A.D. 400-421] because he was still writing on them [Moro 1:4]. And he was in hiding and wandering "whithersoever I can for the safety of mine own life" [Moro 1:3]. I assume that he found safety by going north as had many others.

The importance of scriptural records to the Nephites is emphasized in the Book of Mormon. Earlier Nephi had committed murder in order to obtain the brass plates [1 Ne 4:18]. Prior to the last battles, Mormon wrote: "Knowing it [would be] the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites [for the Lamanites would destroy them]" [Morm 6:6] he hid some records [apparently most] in the Hill Cumorah and gave a few plates to his son Moroni. The plates given to Moroni were apparently the gold plates that Joseph Smith later obtained, with the assistance of the Angel Moroni, from a hill in upstate New York. To the best of my knowledge, there is no indication in the Book of Mormon that Moroni hid his gold plates in the Hill Cumorah! Thus the hill in New York may not be the Hill Cumorah of the BM; in my opinion, it is not.

How were the gold plates transported from the land of promise to a hill in upstate New York?

As an advocate of a MesoAmerican Hypothesis, Sorenson [36, p. 44] has a comparable problem. He speculates as follows: Moroni had possession of the gold plates for about 35 years. He or someone else could have carried them several thousand miles overland to present day New York. The trek is admittedly possible but, with no wheeled vehicles or beasts of burden and in

view of the plates being heavy and awkward to carry, I don't think the trek is as likely as another option. Also he would have had no incentive for the trek.

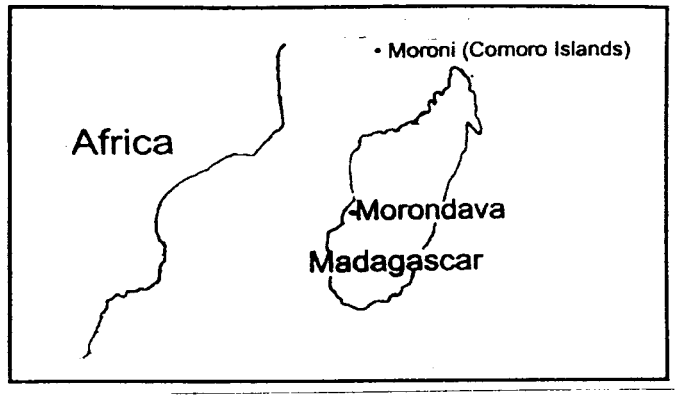
As an advocate of the Malay Hypothesis, I speculate as follows: To save the plates and his life from the bloodthirsty Lamanites, Moroni decided to leave Burma. With a small group of friends, who had also fled northward, Moroni set sail on a ship. As indicated in Section 24, a Karen tradition indicates that God conveyed some white folks to a country in the WEST [i.e. west of the Malay area]. The existence of the city of Moroni in the Comoros Islands by Madagascar provides possible and extremely intriguing evidence of the trip.

Madagascar was settled by peoples from Southeast Asia (Malaysians).

They brought cultural items and apparently a name of great interest with them!

Natives use a Malay language.

The chronology is of great interest. Mormon completed his comments in the Book of Mormon about 421 A.D. He may then have wandered about 35 years. By amazing coincidence, Madagascar was settled about 300 to 500 A.D. The evidence obviously supports the Malay Hypothesis.



From Madagascar they sailed around Africa and across the Atlantic Ocean to New York. The overland trek from there to the hill in upstate N.Y. requires carrying the plates only about 200 miles. There Moroni hid the records. In the Malay Hypothesis, scattering had been a central theme since leaving Jerusalem.

The hill in upstate New York is one of many terminal moraines washed out of receding glaciers at the end of the last ice age. Being quite small and unimpressive, it is not likely to have been given a name by peoples of the Book of Mormon. It may have been named by Joseph Smith or one of his contemporaries.

In neither the MesoAmerican or Malay Hypothesis does the hill in upstate New York play an important role in the geography of events in the Book of Mormon. The plates were transferred there after events of the Book of Mormon had ceased. Possibly they were transferred to the unnamed hill in upstate New York by the Angel Moroni AFTER(!) Joseph Smith had been selected to be a prophet and translator. Not surprisingly, the Angel Moroni has them in his custody again at the present time [Introduction to the Book of Mormon]. So he apparently can transport them to any appropriate site.

No site for sore eyes.

No Book of Mormon location is known with reference to modern topography. Dee F. Green, Anthropologist at Weber State University, 23, p. 211.

Section 26. Poisonous Serpents

"All great ideas are dangerous." Oscar Wilde

Poisonous serpents came forth "upon the face of the land, and did poison many people" and their flocks fled southward towards the land southward [Eth 9:31-35]. The account indicates that the flocks fled before the serpents as if being chased [Eth 9:31]. Otherwise, sheep or goats would not flee more than a few feet. One might have reasonable doubt about the account occurring in an American setting. American poisonous snakes are afraid of creatures as large as those in flocks [sheep, goats?] and, typically, do not chase or pursue [Compton's Encyclopedia, [1966], Vol. 13, p. 223]. As an old sheep herder, I can assure you that a rattlesnake, for example, coils itself in place when threatened by sheep and shakes its rattle as part of a defensive strategy. In this predicament it will typically strike only as a last resort. Under no conditions will it pursue a beast significantly larger than itself. And it will only catch a swallowable meal if the meal is unfortunate enough to come close. Incidently, acent America, during BofM times had no flocks.

Amazingly, Tenasserim has an impressive candidate to consider. In my 72 years as an avid reader on the planet I had never heard of this creature so I seriously doubt that Joseph Smith had ever heard of it either. Whoever wrote the account in Ether apparently knew of serpents that chase and pursue. Hence I believe the author was located somewhere in the vicinity of Tenasserim, as proposed in the Malay Hypothesis.

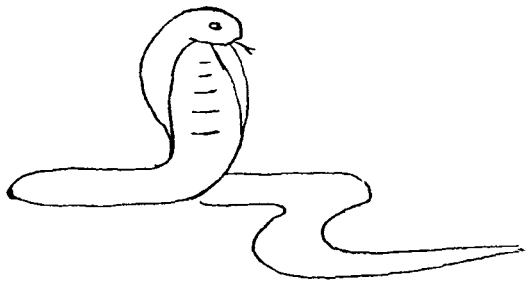
Mason reports that the 'Dusky Hamadryad' is a 'venomous serpent' that grows ten or twelve feet long, with a short, blunt head, a dilatable neck, thick trunk, and short tail [Mason, F. [1852] Tenasserim. Am. Mission Press, Maulmain, p. 345]. The Hamadryad is "very fierce, and is always ready not only to attack, *but to pursue, when opposed*" [emphasis added]. A Burman one day "stumbled upon a nest of these serpents, and immediately retreated, but the old female gave chase. The man fled with all speed over hill and dale, dingle and glade, and terror seemed to add wings to his flight, till reaching a small river he plunged in, hoping he had then escaped his fiery enemy, but lo! on reaching the opposite bank, up reared the furious Hamadryad, its dilated eyes glistening with rage, ready to bury its fangs in his trembling body. In utter despair he bethought himself of his turban, and in a moment dashed it upon the serpent, which darted upon it like lightning, and for some moments wreaked its vengeance in furious bites, after which it returned quietly to its former haunts."

What a great story! The innocent guy tries to avoid confrontation and violence! He exhibits alertness and endurance and ingenuity! He thwarts the evil intent of the ferocious monster! He gets away and is saved! The little innocent serpents are also saved! The Mother serpent is a heroine for successfully defending her little ones! The exciting episode helps to foster good behavior and to verify the truthfulness of the Book of Mormon and the authenticity of the boy Prophet and the Malay Hypothesis. Who needs soap operas? Many true stories are just as exciting and are far more rewarding and faith-promoting.

Large venomous serpent with a short blunt head and dilatible neck.

Southeast Asia has a suitable serpent.

To the best of our knowledge, ancient America had no suitable serpent which would aggressively pursue livestock (Eth 9:31).



During the time the Israelites were in the wilderness, they became rebellious and were speaking out against God and against Moses (Num 21:5). Their complaining displeased the Lord. His anger was kindled and the fire of the Lord burnt among them and consumed some (Num 11:1). Fiery serpents were also sent among the people; they bit some and many died (Num 21:6). The account clearly indicates that the serpents were poisonous and that they aggressively slithered in among the people and bit them. So there is an obvious similarity in the behavior of the serpents in Sinai and in the Promised Land. The accounts accordingly support the view that the Promised Land was in Asia. To the best of my knowledge, there is no poisonous serpent in America which will aggressively slither in among people or livestock and bite them.

Moses, at the time, made a serpent of brass and put it up on a pole, (Num 21:9). It seems reasonable to conclude that the symbol of the serpent served as a reminder of the Lord's displeasure with their rebelliousness and to induce intimidation. Accordingly, it "later became an object of superstitious worship" (L.D.S. Dictionary (1979), p. 782). The Lehites and Mulekites would undoubtedly have known of events at the time of Moses and their descendants might very well have used the serpent as a symbol to prompt better behavior through fear and trembling.

Lest I be accused of being the only soul on the planet who is reluctant to refer to Jesus as a feathered serpent, consider the following comment from MacKenzie: *It is remarkable that in pre-Columbian America as in India the serpent should be regarded as a demon which causes drouth by confining the water supply, and that it should be regarded too as a producer and guardian of precious gems that bring luck to mankind, cure diseases, promote longevity, protect against injury in battle, promote birth, work charms, etc.* (MacKenzie, D.A. (1950) Myths of Pre-Columbian America. (Dover Publ., p. 57). The serpent motif in ancient America might accordingly provide evidence of a connection to Southeast Asia (as in the Malay Hypothesis) rather than of a visit from Jesus Christ (as in American Hypotheses).

In all respects the serpent accounts are more compatible with an Asian setting and a transfer of the symbolism to America at a later time.

I believe, Brothah!

These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them (Mark 16:17-18). So again the term 'serpent' is used with derogatory connotations.

Section 27. Southeast Asia

"Everything has its beauty but not everyone sees it." Confucius

Dobby has provided a coverage of features of Southeast Asia [Dobby, E.H.G. [1969] Southeast Asia. Univ. of London Press]. Features of relevance to the compatibility of the area to accounts in the Book of Mormon are summarized below:

1. **Volcanism.** The Malay Peninsula area is characteristically free from active volcanism [p. 18]. To the best of my knowledge, no volcanic activity is reported in the BM except possibly during the great upheavals at the time of the crucifixion of Christ. No flow of lava is reported in the Book of Mormon. In contrast, Sorenson [36, p. 320] reports that "Scores of volcanoes are scattered along this zone of instability from north-central Mexico to Nicaragua". The account is damaging to MesoAmerican Hypotheses because more great upheavals and lava flows should have occurred during the 3,400 year BM era.
2. **Earthquakes.** Earthquakes in the area are infrequent [p. 18].The only earthquake reported in the BM is the frightful one at the time of the crucifixion of Christ [3 Ne, Chap 8]. However, "relics of old seismic activity are present" [p. 20]. "Seaquakes" sometimes produce tsunamis in Oriental waters [p. 20] and there are nearby zones of tectonic instability [pp. 72-73].
3. **Hail.** Rapidly rising moist warm air currents [chimneys] often occur in the area but the freezing altitude is so high [25,000 feet] that hail is rare [p. 39]. Hel 5:12 makes reference to hail as a warning to build on a firm foundation. Mosiah 12:6 refers to hail as a penalty which will afflict the wicked. But apparently no hail actually fell. They may have experienced hail in the Middle East. The lack of hail in the BM accounts appears to be compatible with reality on the Malay Peninsula.
4. **Whirlwinds.** Typhoons are common in the South China Sea [p. 40]. Some pass over the Malay Peninsula. Burma is not often affected. Mosiah 12:6 provides a warning that people will be smitten with the EAST WIND [i.e. from the South China Sea]. Hela 5:12 refers to mighty winds and shafts in the whirlwind. Other BM references include 2 Ne 26:5, Msh 7:30, Alma 26:6, 3 Ne 8:12, 3 Ne 8:16, 3 Ne 10: 12-13. Interestingly, and in excellent accord with the Malay Hypothesis, all references to whirlwinds were made either to peoples in Bountiful or the Land Southward adjacent to the South China Sea, not in the Land Northward. The BM accounts fit very well on the Malay Hypothesis. In contrast, note that hurricanes from the east [Gulf of Mexico] would affect Sorenson's Land Northward more than the Land Southward [which is far inland from the Gulf]. The accounts do not fit well in MesoAmerica.
5. **Diseases.** Southeast Asians are subject to malaria, dysentery, cholera, and the plague. Fevers and virulent diseases have frequently ravaged people [p. 384]. Alma 46:40 similarly refers to diseases and fevers which "at some seasons of the

year were very frequent." This is as expected for a land like Southeast Asia with a monsoon climate.

6. **Writing.** "Many experiments in writing styles were developed among these isolated and complex peoples." Nephi similarly experimented with conveying the learning of the Jews in the language of the Egyptians [1 Ne 1:2]. No effective methods for gathering and conserving records were developed [p. 385]. Writing and record keeping were apparently not commonly practiced by most people. This may have also been true of BM peoples; to the best of my knowledge, with a few trivial exceptions the BM refers only to writing the BM accounts (and only by leaders).

7. **Archaeological Evidence.** Being in a well forested area, the most readily available building material for ancient Malaysians was wood. In accounts in the BM, the most readily available building material was wood. Many artistic creations, being made of wood, rapidly disintegrated [p. 382]. In most areas stone was not easily come by; the BM, intriguingly, makes no mention of stone having been used. Yet, to the dismay of advocates of MesoAmerican Hypotheses, many huge structures of stone were built in Central America!

8. **Savannah.** Northward in Burma and Thailand there are seasonally dry areas. Particularly if trees are destroyed, the vegetation may revert to coarse tropical grass and bushy vegetation [or savannah] [p. 76-82]. It was not actually devoid of vegetation "save it were for timber" [Hela 3:6]. According to the BM, only the land northward was adversely affected, not the land southward. This is in good accord with the Malay Hypothesis [Burma being the land affected]. As discussed in Section 16, the area around the Tuxtla Mountains is not at all likely to be abused and revert to savannah; so the MesoAmerican Hypotheses are not supported by the evidence.

9. **Lateritic Soils.** Some of the soils are lateritic [Later: Latin for brick] [p. 79]. The soil material [typically red in color] will harden upon drying in the sun into material like brick. As discussed in Section 16, this may have been the 'cement' used by the Nephites when they moved into the Land of Desolation and were faced with a shortage of timber for construction [Hela 3:7-11]. The likelihood of finding lateritic material in southern Burma is much better than in the area with volcanic soils around the Tuxtla Mountains in MesoAmerica.

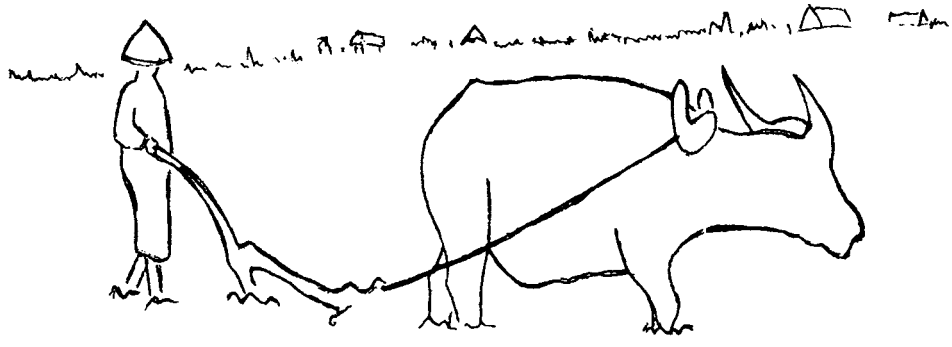
10. **Weathering.** "Historic brick structures weather to nothing very quickly" [p. 382]. At Angkor, for example, may be seen the power of quick-growing tropical vegetation to shatter and break down *temples* and palaces built of stone and *red lateritic bricks. As* noted in Section 12, peoples of the Book of Mormon built temples, synagogues, and sanctuaries. The weathering of wood and of lateritic bricks may explain why more evidence of these structures has not been found. Note that brick had been used in ancient times!

11. **Drought.** "A distinct dry season occurs in most districts [of Burma] except where on the coastal fringe or on uplands local influences may cause adequate precipitation" [p. 152]. They have a seasonal monsoon climate. The account in

Ether 9:30 is accordingly of interest: "There began to be a great dearth [drought] upon the land". Also in Hela 11:6 reference is made to the earth being smitten with dryness; if I read Hela Chap 3 correctly, this also happened in the land northward. The accounts of drought in the Book of Mormon are therefore consistent with the climate on the Malay Hypothesis. Drouth was rare enough to be noteworthy.

If I didn't know that Dobby was writing about Southeast Asia, I could be persuaded that he was writing about the lands of promise in the Book of Mormon. There appears to be no significant discrepancy between conditions described in Book of Mormon events and conditions which actually exist in Southeast Asia.

Bellwood states that Southeast Asia could have been the earliest centre of plant domestication in the world. Taro, yam, breadfruit, banana, coconut, and probably rice were apparently domesticated in Southeast Asia about 5,000 years ago. This date accomodates the accounts of the Jaredites in 3,000 B.C. and therefore provides support for the Malay Hypothesis (See Bellwood, P. (1979) Conquest of the Pacific. Oxford University Press, NY, p. 136).



The Jaredites had <u>useful</u> animals including horses, asses, elephants, cureloms and cumoms. Of these, the elephants, cureloms and cumoms were the <u>most</u> useful (Eth 9:18-19). With the exception of llamas and alpacas in the Andres region, America had no useful work animals at all. MesoAmerica had none. Southeast Asia had horses and asses and elephants and animals even more useful in that area than horses and asses. One of them is the water buffalo depicted here.

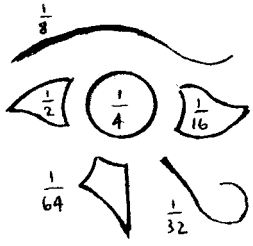
Section 28. Egyptian System of Weights

"If you shut your door to all errors, truth will be shut out." Rabindranath Tagore

In Egyptian mythology, Horus and Seth [two gods] fought [39, p. 95]. Horus lost 1/64th of his eye. Thoth, the keeper of the mysteries, restored the missing fraction. [Believing in an eye for an eye, might require a Thoth for a tooth!].

The myth was used as a basis for the ancient Egyptian system of weights based upon fractions. The symbolic eye was called the 'wedjet eye'. It was considered to be made up of fragments, each succeeding fragment being twice the weight of the preceding fragment. Thus, the relative values were:

1, 2, 4, 8, 16, etc.



The Egyptian Wedget Eye

Basis for a system of weights formed by successive doubling (1, 2, 4, 8, etc.)

The system was used by the Egyptians for measuring grain [ibid, p. 95]. They may have used scoops which had been carefully constructed and which could conveniently be leveled off. A fish at the marketplace, for example, might be on sale for 11 scoops of barley. The payment would involve a scoop of 8, a scoop of 2 and a scoop of 1 of grain. In my boyhood days in Sanpete, we used to similarly barter measures of wheat for groceries at the Moroni Co-op Store [and eggs for candy!]. This is the straight scoop!

Vestal and Wallace [39, p. 93] discuss the ingenuity of the Egyptian system. Of all the possible weight systems that could have been devised, it is one of the most efficient with regard to number of scoops needed and amount of scooping required in common bartering transactions.

Joseph Smith, as a young man, could conceivably have independently devised the strange Egyptian system. But it was quite unlike the 1, 5, 10, 25, 50, 100 monetary system with which he was familiar. He might also have miraculously known that the ancient Egyptians had had such a system. He might also have somehow gained the insight needed to correctly conclude that the Lehites [but not the Jaredites] were familiar with the Egyptian system. But each of these possibilities is very remote.

Nevertheless, the Egyptian system of weights is described in impressive detail in the Book of Mormon [Alma, Chap. 11]. The system had been extended, with the same underlying form, into three standards, viz. the gold, silver and the barley standards. For 'lesser numbers' the barley standard was apparently used [Alma 11:14-15]. The names for the relative amounts [scoops?] were: Leah [1], Shiblum [2], Shiblon [4] and Senum [8].

The Israelite name of Leah might be noteworthy. The fact that the Egyptian system is found in the Book of Mormon provides an amazing confirmation of the authenticity of the book and of the genuineness of the untutored boy prophet.

Any tangible evidence of the actual use of the Egyptian system in proposed BM sites would constitute supporting evidence for that area being a genuine land of promise. Of interest, therefore, is Mason's report [Mason F. [1852] Tenasserim. Am. Mission Press, Maulmain, p. 196]:

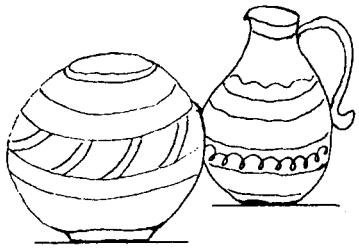
Jewelers in the Burma area use the seed of a species of abrus for small weights. The weights are apparently used in weighing gems and small amounts of precious metals, etc. There are two kinds of abrus seeds, viz. one species produces a red seed with a BLACK EYE and another species produces a black seed with a WHITE EYE ! Were these particular seeds selected for the purpose owing to a traditional connection to the Egyptian 'wedjet eye'?

Burmese use selected abrus seeds as two [2] grain weights [but Mason found they varied from one [1] to two [2] grains. The seed of 'Adenanthera' is in common use also by the Burmese. It is a four [4] grain weight. The seeds, of course, have to be carefully selected owing to seed variability. Obviously then, their seeds, or grains, form the basis for a 1, 2, 4, 8 [two fours for 8] system of weights in good agreement with the Egyptian and Nephite systems.

"A senum of silver was equal to a senine of gold, and either for a measure of *barley,* and also for a measure of *every kind of grain* [Alma 11:7]. The wording about barley and every kind of grain clearly indicates that the Nephites had ready access to two or more kinds of grain. This creates a serious problem for MesoAmerican Hypotheses, Larson [23, p. 239] reports that there is no evidence of barley or other common grain having been grown in MesoAmerica. Maize is not usually considered to be a 'grain'. According to Matheny [24, p. 301], maize [and possibly amaranth] was the only 'grain' cultivated in ancient MesoAmerica. The evidence from MesoAmerica accordingly does not match the account in the Book of Mormon regarding the use of grains by Nephites in their barter system. Specific reference to barley is especially damaging to MesoAmerican Hypotheses because barley was not grown in MesoAmerica.

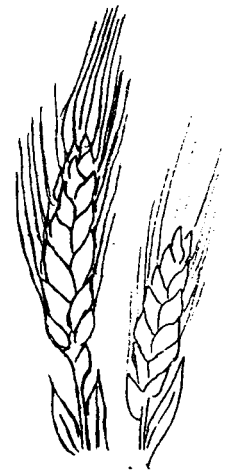
Of great interest is the fact that barley was the most common grain produced in ancient Mesopotamia and was used as a means of exchange! (See Section 22). To the best of our knowledge, there was no barley or other common grain (unless corn is considered to be a grain) grown in ancient America. The evidence clearly provides preferential support for the Malay Hypothesis.

Evidence for rice and millet having been grown in prehistoric times in Southeast Asia is presented in Tables I and II. Pendleton [31, p. 177] reports that "numerous kinds of millet, wheat, barley and other cereals have long been cultivated in southern Asia". The fact that most common grains were indigenous to the Old World and, to the best of our knowledge, were not introduced into the New World until the arrival of Europeans provides additional assurance that the accounts fit better on the Malay Peninsula than in MesoAmerica. Sorry, but advocates of MesoAmerican Hypothesis are scooped again.



The Jaredites had "all manner of grain" (Eth 9:17) as did the Nephites (Hela 11:17). The seeds which they had brought with them from the Middle East "did grow exceedingly" (1 Ne 18:24). Ancient Americans raised mostly beans, corn, manioc and potatoes. Being indigenous to America, they brought none of these crops with them. To the best of our knowledge ancient Americans had no grain under cultivation; nor did they have beasts of burden to carry out the requisite cultivating for grain. The accounts of grain are preferentially supportive of the Malay Hypothesis over American Hypotheses.

The Nephites "did till the land" (as a requisite to raising grain) and did "raise all manner of grain" (Enos 1:21). Horses (appropriate beasts of burden) are mentioned in the same verse. This confounds matters for American Hypotheses because there were no horses in America during Book of Mormon times. Nor did ancient Americans till the land.



Tipping the scales.

Small cups made to contain 1, 2, 4, and 8 volumes are currently available for the tourist trade in Guatemala (personal experience). Welch (Welch, J.W. (1999) Jour. of Book of Mormon Studies. Vol. 8, #2, p. 47) assures us that ". . weights were not used anywhere in Meso-America at the time of the Spanish conquest, nor were scales known". Nor is there evidence of the cups having been "culturally descended" from a system of weighing in pre-Spanish times. The currently available cups have apparently been used in latter days for ladling out funds from Mormon tourists.

Section 29. Transoceanic Crossings

"To date, no known examples of metal plates with an inscribed text have been found anywhere in the Americas." Stan Larson

In thy leaping, thank God if thee do well; but don't blame God if thee fall short [Sanpete Proverb].

Historically, investigators have commonly assumed that man must have migrated to America by way of the Bering Strait. During an ice age, when sea levels were lower, man apparently walked from Asia to America on land. Similarities in arrowhead artifacts, for example, support the belief. Note that arrowheads are not very unique and have been found in many locations, yet they are readily accepted as evidence of a Bering Strait crossing. Other artifacts which are far more unique are only reluctantly accepted (or not at all) as evidence of transoceanic crossings! They are typically attributed to independent and psychic innovation. When there was need for a light bulb, a light should have been turned on in heads all around the planet!

The possibility that other men migrated from Asia to America by sailing across the Pacific has traditionally been dismissed by two beliefs, viz. [1] Ancient man had no boats which were sufficiently sea-worthy. [2] Requirements [time, physical endurance, seamanship, coping with hazards, water, food, etc.] exceeded man's abilities to cope with the voyage. The numerous cultural similarities between America and many parts of the Old World have traditionally been dismissed as having been due to independent "psychic" development on both sides of the ocean [and not accepted as evidence of transoceanic crossings]. The argument is: In a comparable circumstance, man will make a comparable innovation. Seldom in history has it happend!

In recent decades, Meggers [25] and many others have made a respectable case for ancient man having crossed the Pacific Ocean in boats. Advocates of man exclusively crossing over the Bering Strait became a bit overbearing, so to speak. Since Mormons have held this heretical belief for over a hundred and fifty years, in spite of sarcastic ridicule from 'experts', we have been encouraged by the shifting tides of opinion. In traditional Mormon Hypotheses, three crossings were made by peoples of the Book of Mormon; in the currently popular MesoAmerican Hypotheses all three groups landed in or near MesoAmerica. In the Malay Hypothesis many crossings were made by island-hopping ventures across the Pacific from a base in the Malay Peninsula and terminating at sites all along the western coasts of both Americas. In other words, the two hypotheses differ sufficiently so a test of validity might be possible.

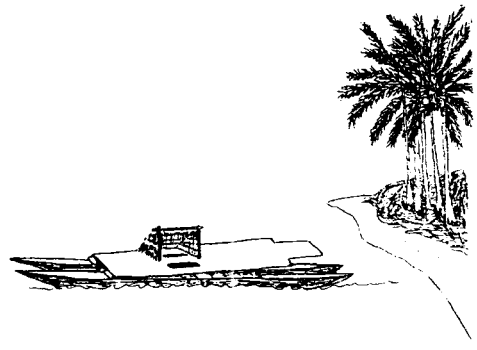
In this section the feasibility of making extremely long ocean voyages in ancient times will be the main emphasis.

Bellwood [1,2] has convincingly shown that man was crossing open seas in the Southeast Asia area as early as 30 to 40 thousand years ago. This is an extremely important finding. In effect, it represents man progressing from a hop [as across a stream where you can see the other side] to a genuine leap into the great unknown of an open sea. However, the distances travelled were of the order of magnitude of 100 miles or less. One of the limiting factors, but by no means the only one, was potable water. In a warm climate, a voyager with no potable water can be

completely parched within several hours and dead within several days. The problems increase exponentially as the length of the voyage increases linearly. Ocean water does not quench thirst.

In more recent times the Polynesians developed the abilities and the knowledge and the expertise needed to colonize the islands of the Pacific. Apparently the outrigger canoe provided the requisite conveyance and the outstanding navigational skills of the Polynesians provided the sailing expertise. Bellwood [1, p. 17] calls their extension into the Pacific one of the greatest colonizations achieved by man. In effect, they extended man's ability to cross oceans by an order of magnitude, i.e. from hundreds of miles to thousands of miles. They settled Easter Island, for example, and it is over 1,000 miles from the nearest habitable island. Much of the eastward expansion, from the Southeast Asia area, occurred during the period 1,000 B.C. to A.D. 1,000. Extending man's ability tenfold [from hundreds of miles to thousands of miles] in crossing open seas is an outstanding accomplishment. It might be compared to increasing the pole vault record from about 20 feet to about 200 feet.

Modifications of the Polynesian double canoe are the craft which made colonization of the Pacific lands possible. Amazingly, there is no inconsistency between these crude boats and the sea-going barges described by Jaredites in Ether except for the enclosure on deck being water-tight and larger in the Jaredite barges.



According to the Book of Mormon, the Jaredites journeyed from Mesopotamia to a promised land about 3,000 B.C. on barges [Ether Chap 6]. Note that this date falls in between the era when sea voyagers were able to go maybe a hundred miles and the era when sea voyagers were able to go maybe a thousand miles. The most popular view at present [MesoAmerican Hypothesis] proposes that their destination was Guatemala in Central America. Well, if so, then, no matter which route they took, they would have had to travel well over 10,000 miles! This would represent a phenomenal improvement in extending sea voyages over those of their contemporaries. To continue the analogy, it would represent extending the pole vault record from the initial 20 feet to over 2,000 feet using a similar pole. Who knows? Maybe they could have done it. To an arm-chair Admiral, putting the decimal point after a 10,000 may not seem much different than putting the decimal point after a 100. To someone who has spent any time at all in crossing bodies of water, there is an enormous difference between 100 miles and 10,000 miles. Actual examples will be given as a means for trying to appreciate the problems in extended voyages on old-fashioned craft.

1. According to the Malay Hypothesis, the Jaredites travelled in eight barges to the upper part of the Malay Peninsula. Staying close to land for reasons given in Section 1, the distance was about 5,000 miles. The voyage took 344 days to complete [Eth 6:11].

2. In 1519, Magellan left Seville, Spain with five well-equipped sailboats of about the same type as those used by Columbus. They departed on Aug 10, 1519 and sailed apparently about as far as Argentina before experiencing severe winter cold and storms about June 1520. So they had sailed about 6,500 miles in about 300 days.
3. In recent times, Thor Heyerdahl and an experienced crew sailed on a raft from Peru to the Raroia Reef where they ran aground apparently enroute to Tahiti. They had travelled about 4,000 miles in 101 days. They travelled day and night.

There are several significant reasons why the Jaredites would have gone a little slower than the other expeditions. They had no sails or other means of propulsion; the Heyerdahl and Magellan expeditions had sails. To the best of our knowledge, the Jaredites had no guidance system and no navigational skills. The Jaredite barges were small [the length of a tree, Eth 6:17] and were loaded with "flocks and herds" and "whatsoever beast or animal or fowl" they selected [Eth 5:4]. They had food for themselves and their animals but no water is mentioned in the account. For two reasons it is a virtual certainty that the Jaredites followed the shoreline and went ashore probably every night:

[1] If they had sailed at night, the barges would surely have become separated and lost,
[2] They would have had to replenish their supplies of food and, particularly, of water. A small barge, the length of a temperate climate tree, would not have held much feed or water and the limited amount that they had would surely have been spoiled by seawater within a few days [they were many times buried in the depths of the sea] [Eth 6:6]. Heyerdahl's raft was also assisted in its voyage by floating in the Humboldt Current most of the way.

To summarize: According to the Malay Hypothesis, the Jaredites travelled about 5,000 miles in 344 days. Within historical time, Magellan travelled about 6,500 miles in about 300 days. And in recent time Heyerdahl travelled about 4,000 miles in 101 days. Realizing that circumstances were quite different in the three voyages, the data indicate that the rates of travel were roughly comparable. The proposed trip from Mesopotamia to America is too far.

In the days of crude sailing vessels [rafts, canoes, barges, etc.] and limited navigational skills and anxieties about unknowns of the oceans [such as sea monsters and falling off the edge of the planet], the emotional and physical limits of some voyagers were apparently reached after travelling several thousand miles. The crew of Columbus threatened to rebel after sailing maybe 2,000 miles toward America. A mutiny in Magellan's crew off the coast of South America was put down by the use of force [Compton's Encyclopedia [1966] Vol 9, p. 36]. Even in recent times, Heyerdahl and crew were ready to terminate their adventure after rafting about 4,000 miles. In fact, they didn't have much choice; their raft was wrecked on a reef. By the time the Jaredites had reached the Malay Peninsula, they would have barged about 5,000 miles. Remembering that they had women and children and animals on board, (unlike Heyerdahl and Magellan), they would have been approaching emotional and physical limits and would have been quite willing to call the Malay Peninsula a land of promise and disembark.

According to Nemet-Nejat, in the first, second, and third millennia, B.C., Babylonians had the requisite expertise and technology to undertake 'lengthy journeys in the Persian Gulf and as

far as the Red Sea and Indian Ocean (Nemet-Nejet, K. (1998) Ancient Mesopotamia. Greenwood Press, p. 277). This is an indication of the sea-faring capabilities in that area at the time of the Jaredites and long after. Proposing that they drifted beyond the Malay Peninsula is to stretch credibility.

According to American Hypotheses, the Jaredites did not stop at the Malay Peninsula but floated on, non-stop, to America. In the popular MesoAmerican Hypotheses, they landed in Guatemala. In the event that they had undertaken this voyage, let's consider what they probably experienced:

For reasons already given, the Jaredites would have had to follow the coastline of eastern Asia north to the Bering Strait and then southward along the American coast to Guatemala. Access to shore would have been a crucial requirement for obtaining the requisite amounts of drinking water and food for humans and for animals. This is about a 16,000 mile voyage [in addition to the 5,000 mile voyage required to reach the Malay Peninsula]. For comparison, the voyage of Magellan required sailing about 8,000 miles to the southern tip of South America and an additional 11,000 mile voyage to the Philippine Islands. What did Magellan and his crews experience in their voyage? Information is obtained from the Compton reference given above and the Encyclopedia Britannica [1995] Vol. 18, p. 733.

Magellan set sail from Seville, Spain on Aug 10, 1519 with five ships. There were 239 experienced and fit European sailors in the crews. The ships were equipped with sails and Magellan was an experienced seaman with expertise in seamanship, having previously sailed around Africa and as far east as the Dutch East Indies.

They ran into cold and severe storms as they approached the southern end of South America. A mutiny was put down by the use of force. They were apparently approaching emotional and physical limits. The fact that no mutiny occurred in Jaredite crews supports the belief that they did not proceed beyond the Malay Peninsula. Interestingly, neither the Jaredite account nor the Magellan account report any serious misfortunes on the first few thousand miles of their voyages. This is remarkable for the Jaredites since they had no sailing expertise, little experience, no sails, no guidance system, and no skills at seamanship to the best of our knowledge. Other peoples of their time were successfully sailing a thousand miles or so at most.

In Sept 1520 [springtime] Magellan set sail going south. On Oct 21, they found the Strait of Magellan leading to the Pacific Ocean. On the way through the treacherous strait, one ship was wrecked and one turned around and sailed for Spain. In contrast, none of the eight Jaredite barges was wrecked and none turned around and sailed for Mesopotamia. This Jaredite evidence is supportive of a limited voyage just to the Malay Peninsula.

For 14 weeks after entering the Pacific, Magellan's crews did not see land. They ran short of food and water. Rats and leather and sawdust mixed with wormy biscuits were eaten. Drinking water turned thick and yellow. Many crew members died of scurvy. On Mar 16, 1521 they reached the Philippines. So it took 1 year and 7 months for Magellan to go approximately as far [Spain to the Philippines] as advocates of American Hypotheses would have us believe the Jaredites went in 344 days [Persian Gulf to Guatemala]. It seems far more likely that the Jaredites only barged 5,000 miles to the Malay Peninsula.

Magellan was killed by natives. One ship attempted to re-cross the Pacific but failed. One ship, the Vittoria, sailed on across the Indian Ocean around Africa and on to Seville arriving on Sept 9, 1522. The trials and tribulations of Magellan in crossing the Pacific from east to west,

probably provides a fair representation of the trials and tribulations the Jaredites would have experienced in crossing the Pacific from west to east. The fact that the Jaredites reported no serious mishap at all in their voyage [Eth 6:4-12] indicates that they likely stopped on the Malay Peninsula and did not cross the Pacific Ocean. Specific evidences include the following:

1. Unlike Magellan's crews, they did not run out of food. They probably went ashore each night.
2. Unlike Magellan's crews they did not run out of water. They probably replenished supplies on shore.
3. Unlike Magellan's crews they did not develop scurvy (vitamin deficiency) and no deaths were reported. They probably managed to get fresh fruits and vegetables on shore.
4. There were no mutinies and no barges turned around to return to Mesopotamia. This evidence supports the concept of an endurable shorter voyage [i.e. to the Malay Peninsula].
5. No barges were wrecked on reefs, shoals, rocks, etc. The Indian Ocean and Bay of Bengal are relatively free of these hazards. Many are located around the thousands of islands in the Pacific.
6. No Jaredite is reported to have died or been killed during the voyage. Only 17 out of the original 239 crew members survived the Magellan voyage.
7. Eight Jaredite barges undertook the voyage; all eight completed the voyage. Amazingly, all landed at the same site. Magellan started out with five ships; only one completed the voyage; two successfully made the trip to the Philippines.
8. No combination of prevailing winds would have blown them to MesoAmerica from the Persian Gulf. No ocean currents extend from the Persian Gulf to Guatemala either.

All evidence consistently indicates that the Jaredites undertook a far shorter, less demanding, and less strenuous voyage than did Magellan and his crew. It accordingly supports the Malay Hypothesis and raises doubts about all American Hypotheses.

An Historic Voyage

Not until 1497 did European sailors succeed in reaching the Cape of Good Hope by sailing south along the west coast of Africa. A major reason why it took so long was the difficulty of finding supplies of potable water along the arid coast (Compton's Encyclopedia (1966) Vol. 6, p. 7). The voyage of da Gama was hailed as an outstanding achievement of historic importance.

About 4,500 years earlier, the Jaredites sailed from the Persian Gulf along the arid southern shores of Asia. Unlike the Portuguese, they had sensitive women and children, as well as livestock, aboard their crude barges. They would have had an urgent need to go ashore much more often to replenish water supplies (and food and feed). With rivers being limited along the arid shores of Iran, Pakistan and much of India, they would have had to stay close to shore in order to find the mouths of the rivers.

With experienced sailors and expertise in sailing and with better ships, Vasco da Gama managed a voyage of about 6,500 miles to reach the cape. With every disadvantage, the Jaredites

managed to sail crude barges about 5,000 miles to Burma. And having experienced the ordeals of insufficient water since leaving Mesopotamia, the abundant rainfall, rivers, lush vegetation and plentiful game in Burma surely made it appear to be an impressive land of promise. It is miraculous that the Jaredites all survived a trip to the Malay Peninsula. American Hypotheses have the problem of explaining how in the world they could have survived an additional 10,000 mile minimum in proceeding to America.

Obtaining the requisite water, food and feed required following the coastline past Alaska to MesoAmerica. But this option involves exposure to wetness and severe cold and hypothermia. Crossing the Pacific is a huge challenge.

A Pointed Question.

Ether 10:23-27 indicates that the Jaredites were involved in preparation of metals and in making weapons of war. This presents a serious problem for MesoAmerican Hypotheses because native Americans in that area were still in the stone age when Europeans arrived. So is there a more promising area for locating the Jaredite land? The Malay Hypothesis proposes that they landed in southern Burma and spread from there to other regions in Southeast Asia. In support of this proposal, a bronze spearpoint, thought to have been made 4,000 years ago has been found in Ban Chiang, Thailand (Southeast Asia: A Past Regained. Time-Life Books. Alexandria, Va.). It was cast with a two-piece mold, inserting a center piece to shape the socket, then hammered and annealed (heated) on the edge to strengthen it (p. 26). Note that at least some metal objects are still identifiable after 4,000 years in a warm moist climate.

By the third millennium B.C., pottery-making horticulturalists had achieved adaptations to island existence. P.V. Kirch. Note the good match with the Jaredite account.

Section 30. The Land of Promise

"If the teachers of mankind are to be cognizant of all that they ought to know, everything must be free to be written and published without restraint." John Stuart Mill

Actually how promising was the Land of Promise? Sometimes we forget that physical parameters of the land, no matter how promising they appear to be, are much less important than the spiritual and emotional and mental parameters of the inhabitants of the land. A Zion can be established anywhere within reason provided those involved are sufficiently motivated, cooperative, hard-working, unselfish, etc. The valleys of Utah, e.g., were pretty desolate until irrigated by Mormon pioneers.

The Book of Mormon is primarily scripture. The emphasis throughout the book is upon religious beliefs and religious behavior. So the area being considered for Book of Mormon events should provide evidence of an emphasis upon religious activities. In this section, attention will be focused upon Central America, as the most popular land of promise at present, and upon Southeast Asia, which is obviously my preferred candidate:

1. Central America

The evidence for an emphasis upon conventional religious activities in ancient Central America is pretty meager.

The Index to the BM provides 35 verses devoted to the construction and use of temples, synagogues, and sanctuaries. We should accordingly expect to find some of these buildings in any acceptable site for BM events. Unfortunately for Central American Hypotheses, evidence for ancient synagogues, temples, and sanctuaries in America is not impressive. Sorenson [36, p. 234] expresses disappointment in the lack of supporting evidence. He suggests that these structures may not have been actually constructed and that hilltops, or water holes or lakes or private homes may have been used for the purposes. Unfortunately, for this suggestion, the BM citations clearly state that temples, synagogues and sanctuaries WERE BUILT! This is accordingly a problem for Central American [and other American] Hypotheses.

The familiar ziggurats of Central America hardly qualify as temples, synagogues, or sanctuaries. As discussed earlier, a ziggurat was commonly used as a place to slaughter thousands of innocent victims. And parts of the victims were subsequently eaten! I don't recognize this behavior as being consistent with revealed Gospel principles. Nibley [36, p. x] apparently has similar misgivings. He states, "What of the mighty ruins of Central America? Until the people who study that area can come to some agreement among themselves as to what they have found, the rest of us cannot very well start drawing conclusions." Central America does not provide a good setting for these BM accounts.

The monotheistic concept of God in Judeo-Christian tradition differs completely from that of some of the ancient Americans. The Aztecs, for example, believed in at least 1,600 deities "but their forms were so intricate as to be countless" [National Geographic 158, No 6., p. 762. Dec 1980]. There were gods of the wind and of war and of spring and of water, etc. Quetzalcoatl, for example, bridged the gap between mythology and history. A human ruler of the Toltec capital of Tula, he merged with an earlier plumed serpent god, who created civilization through agriculture

and writing. Quetzalcoatl left Tula in disgrace because of drunkenness, tradition held, but was expected to return someday from the east. Having countless gods is indicative of no effective religious interaction with BM peoples at all.

The Aztec gods were arrogant and all-powerful and demanding as were gods of other ancient Americans. Since they had created the world, they could also destroy it at their whim. In order to achieve a desired objective, priests had to intercede with the gods on behalf of the common people. To appease the fickle demands of the masters of human fate, rituals ranged from flower offerings to human sacrifices. Xipe Totec, a god of spring, wore the skin of sacrificial victims, for example. Tlaloc, a god of rain, relished the sacrifice of children. Their tears supposedly increased the effectiveness of the atrocities in causing rain! The slaughter of thousands of innocent victims accompanied by ghastly cannibalism is not a setting in which BM teachings fit at all. The BM concept of man is an ennobling concept in which man has the potential for becoming kind and loving and considerate like the true God Himself.

For years I maintained a hope that the Mayan glyphs would be translated someday and, when they were, a clear connection to BM events would be indicated. Now some of the glyphs have been translated. Unfortunately, the translated records, to the best of my knowledge, have revealed nothing of relevance to BM events. The Dresden Codex is one of only four Maya writings to survive [Stuart, G.E. [1975] The Maya Riddle of the Glyphs. National Geographic 148, No 6, p. 772. Dec]. The definitive study of Sir Eric Thompson, dean of Maya scholars, shows "it was a book of divination" [divination: search for hidden knowledge by occult or supernatural means]. "Among its thousands of glyphs, delicately drafted figures, and rows of numerical notation lie sacred almanacs of good- and bad-luck days, tables charting the orbitings of Venus and predicting solar eclipses, and even warnings of divinely bestowed diseases" [ibid]. Some glyphs, inscribed in stone, depict days of the calendar. On page 770, Stuart shows a group of glyphs which represent Feb 11, A.D. 526, in our calendar. Note that the Nephites were annihilated about 400 A.D. Other glyphs [e.g. p. 788] depict military conquests. Other glyphs honor noteworthy personages such as kings named Mah K'ina, Yax K'uk' Mo' and Cu Ix and Yax Pac and Smoke Shell and Smoke Monkey and 18 Rabbit and Smoke Imix and Butz' Chan and Moon Jaguar and Waterlily Jaguar [Stuart, G.E. [1989] Copan, City of Kings and Commoners. National Geographic 176, No 4. p. 498. Oct]. None of the names of personages so honored resemble those in the Book of Mormon to the slightest degree. Being totally different from Egyptian glyphs, I have yet to be convinced that the glyphs of Central America provide any support at all for BM events having occurred in that area.

Not only does ancient Central America lack the physical facilities for religious activities required by the Book of Mormon but there is very little evidence, to the best of my knowledge, of scriptures of any kind or of conventional religious ceremonies having been practiced [except possibly for baptism]. I am not suggesting that ancient Central Americans had no religion; I am suggesting that their religious beliefs and behaviors do not match the BM accounts well at all. Landa reports that baptism was practiced only in the Yucatan Peninsula (not in MesoAmerica) (Farnsworth, D. (1962) The Americas Before Columbus. Deseret Book Co., p. 21).

2. Southeast Asia

Since ancient times peoples of Southeast Asia have made use of modest pagodas for meditation, prayer, and other religious activities. Some of these, e.g. the ruins at Angkor, were

clearly constructed from lateritic brick, as has been suggested earlier. The temple pyramids of Central America were conversely devoted to human sacrifices, cannibalism, anguish and abject horror. The Oriental pagodas, with their emphasis upon quiet contemplation, peace, security and tranquility, provide much better candidates for the temples, synagogues, and sanctuaries of the Book of Mormon.

In addition to the appropriate physical facilities, are there evidences of Christ-like beliefs and behavior [possibly having originated in earlier dispensations] in the Southeast Asia area?

As a young man, Buddha became distressed over some of life's misfortunes. He meditated in solitude and experienced a spiritual awakening or 'enlightenment'. The similarities of his experience with that of young Joseph Smith are noted. Following the examples set by Jesus, both of these young men gathered about them a few devoted disciples. Both established a religious organization. Both sent out missionaries to spread revealed teachings.

Buddha was born about 563 B.C. in northern India [Compton's Encyclopedia [1966] Vol 2, p. 358]. The Jaredites, according to the Malay Hypothesis, had been in nearby Burma since about 3,000 B.C. The Lehites and Mulekites arrived on the Malay Peninsula about 600 B.C. Buddha's teachings spread through much of the Orient and many temples were built in his honor.

Buddha delivered a Sermon at Benares which Buddhists hold in the same esteem as Jesus' Sermon on the Mount. Maybe it was patterned after one of the sermons Buddha had heard on a local mount.

There is a recommended 'middle way' of life between the extremes of self-indulgence and self-mortification, said Buddha. In order to pursue the middle way, one must recognize the Four Noble Truths, viz.

1. Human life is an existence of suffering.
2. Human suffering is caused by desire for things which cannot satisfy the spirit.
3. Suffering can be ended and man set free by renouncing these desires which are rooted in ignorance.
4. Man can free himself of desire by following the Noble Eightfold Path of Right Views:
   complete view [of life]
   complete aspirations,
   complete [i.e. truthful] speech,
   complete [i.e. right] behavior,
   complete mode of livelihood,
   complete efforts,
   complete thinking, and
   complete contemplation.

The term 'complete' is used to denote an ultimate truth or a perfection. Thus the dedicated Buddhist hopes to attain a state of perfection. So does a dedicated Mormon; "As God is [i.e. a perfected being] man may become". All of these teachings seem very compatible with Mormonism and with the BM. Effort is required for exhaltation.

In everyday life, the eightfold path requires that the individual do no harm to any creature. Expressly forbidden are theft, falsehood, unchastity, strong drink, and the taking of life. [Note the contrast to the Mayan approach of slaughtering innocents to appease the gods]. These teachings

are very comparable to the teachings of Jesus. They, of course, could have arisen independently but it seems far more likely that they came from a common heavenly source.

Having BM lands physically located near lands embracing the numerous Oriental philosophies may help foster the realization that no denomination has all truth. A particular emphasis in another denomination might provide the crucial key to a door blocking a certain individual's way to happiness.

The Buddhist concept of voluntarily following rules of conduct without use of force or fear of retribution is to remove hindrances to clarity of awareness. Mormons similarly believe in 'free agency' and similarly try to avoid hindrances to the attainment of truth, intelligence, and happiness.

In accord with Christ's teaching, Buddhists advocate a charitable and kindly treatment of others. They have a virtually identical version of the 'Golden Rule'. And both Buddhists and Christians look forward to a state of eternal bliss and tranquility in 'Nirvana' and in 'Heaven' respectively.

Buddha emphasized a peculiar approach in the quest for exquisite bliss [happiness, security, truth, etc.]. But the approach is something like trying to compress the air in your fist; the harder you try, the more completely the air escapes. In order to 'HAVE' a handful of air, one has to avoid trying to HAVE it! In pursuing a state of bliss, actively and aggressively and with full intent, one will surely fail. To the degree that one discontinues the quest, a state of bliss will automatically ensue [Watts, A. [1957] The Way of Zen. Pantheon Books, Inc.]. Before condemning this concept as alien doctrine, consider some of our own scriptures:

- He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. [Matt 10:39].
- Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. [Matt 6:25].
- Which of you by taking thought can add one cubit unto his stature? [Matt 6:27].
- Take no thought for the morrow: for the morrow shall take thought for the things of itself. [Matt 6:34].

Buddhists contemplate the immersion of self into an infinite sea of nothingness. Mormons similarly contemplate the immersion of self into an infinite sea of humanity in need of help. In the giving of one's self, arrogance is diminished and love, concern, and compassion are enhanced.

In Buddhism and Mormonism there is a comparable emphasis in relying upon intuition rather than upon reason. A Mormon is encouraged to seek intuitive guidance and promptings and comfort from the Holy Ghost. Unquestioning faith is encouraged. Additional understanding, particularly if it involves doubts or questions is discouraged. Reason is tolerated but somewhat reluctantly. This is a major theme in Buddhism. The Buddhist is intriguingly encouraged to let his mind alone so it will function in the "spontaneous way that is natural to it" [Watts, A., p. 25]. This ideal behavior of the mind "cannot be cultivated or imitated by any deliberate method" [ibid.]. The dedicated Buddhists and Mormons should sympathize with the centipede in the poem:

The centipede was happy, quite,
Until a toad in fun
Said, "Pray, which leg goes after which?"
This worked his mind to such a pitch
He lay distracted in a ditch,
Considering how to run. [Watts, A., p. 27]

The preceding indicates to me that conventional Gospel Principles were made known to peoples in the Southeast Asia region. The events in the life of Buddha were recorded and can be historically substantiated. His teachings are available in the literature; they indicate heavenly inspirations and revelations. The evidence indicates that the Southeast Asia region was far more likely to have been the land of promise for BofM events than was Central America. Hopefully appropriate investigations will be undertaken to test this conclusion.

Gospel teachings were known in the Orient prior to the time of Christ. Because Mormons believe in prior dispensations, we should rejoice in having recognized these teachings.

In Mormonism, each child is a child of promise. We often refer to the high expectations we have for each individual. We similarly think of each land where Saints live as a land of promise, meaning that it has the potential to become a land of Zion. Each of us accordingly thinks of being 'a' child of God or of living in 'a' Zion rather than the only child of God or the only Zion. Many scriptures accordingly refer to 'a' land of promise (1 Ne 2:20; 5:5; 2 Ne 1:5; 3:2; 10:19; Eth 1:38; 1:42; 2:9; 2:10; 2:15; 10:28; 13:2). Specific reference is made to Israel returning to their LANDS OF PROMISE in 2 Ne 24:2. So clearly there is more than one land of promise just as there is more than one child of promise.

We sometimes refer to 'the' land of promise or to 'the' promised land, when we are referring to a particular land. We similarly often refer to a highly esteemed friend or leader as 'the' promised individual. All lands and all individuals are promised in a sense. There is not just one. D&C 57:2 refers to Missouri as 'the' land of promise. Enos dwelt in 'a' land of promise (Moses 6:17). And 3 Ne 20:29 refers to Jerusalem as 'the' promised land of my people forever. In any event, reference to 'the' land of promise or 'the' promised land apparently is not to be interpreted to mean that there is only one land of promise. Neither do we imply that there is only one great salt lake when we refer to 'the' Great Salt Lake. God has spoken to the Jews and they shall be established in 'ALL THEIR LANDS OF PROMISE" (2 Ne 9:2).

Prophecies of events to come in the distant future were reported in 1 Nephi (about 600 B.C.). 1 Ne 13:12, for example is usually interpreted to refer to Columbus' voyage to America as a promised land. Since the Malay Hypothesis proposes that the Nephites were dispersed to many lands of promise, including America, there is no inconsistency. In Ne 11:13-36, another prophecy is made regarding the birth and ministry of Jesus. Of relevance is the fact that the events mentioned were to occur in still another land of promise, viz. Palestine.

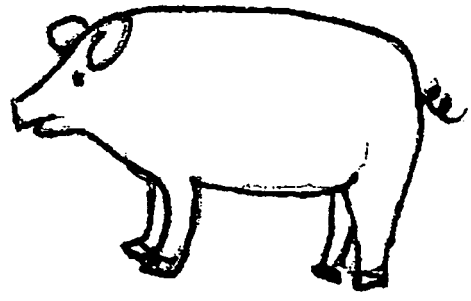
Realizing that there are many lands of promise and many promised lands should alleviate the stress involved in thinking that the Malay Peninsula might be both a promised land and a land of fantastic promise. America or selected parts of America are not the only candidates for the honor. The currently most popular land (Mesoamerica) does not appear to be a very promising candidate for the land of promise.

The Glass Slipper.

Advocates of MesoAmerican Hypotheses propose that the land of promise was located in southern Mexico and Guatemala. Does this area provide a suitable enclosure in which Book of Mormon accounts comfortably fit?

Is it a land where man had never been (Eth 2:5)? No. Was the land kept from the knowledge of other nations (2 Ne 1:8)? No. Is it a land which is choice above all other lands (Eth 2:10)? No. Have the people there been kept from bondage (Eth 2:12)? No. Have the people there ever been swept off (Eth 2:8)? Not so far as we know. Have the people in the land remained free (D & C 10:51)? No. Have the people there prospered (2 Ne 1:9)? Not unless a strange definition for prosper is used. Have they been blessed (2 Ne 1:9)? Well, many other peoples have been more blessed. Did it become the greatest nation on the earth (Eth 1:43)? No. Has there been none to molest them (2 Ne 1:9)? They have been molested horribly. Were they scattered and smitten by invading Gentiles (1 Ne 13:14)? Many were smitten horribly by invading Spaniards but not much scattering occurred. Does this land contain precious ores in abundance (Jac 2:12)? Matheny reports that it does not appear to have had an abundance of ores. Have they avoided having kings (2 Ne 10:11)? No. The accounts do not fit well in the proposed MesoAmerican area.

In proposing MesoAmerica as the land of promise (so the size of the land is suitably small, for example) it is not quite cricket to match up the Book of Mormon accounts with the United States and Canada. These countries are not in the proposed area!



At the risk of appearing to be greedy, advocates of the Old World Hypotheses can claim a compatibility with all, or virtually all, relevant evidence in the Book of Mormon.

As indicated in Ether 9:18, the Jaredites had swine and beasts of burden (cureloms and cumoms) which were as useful as elephants. The llamas and alpacas of the Andes were the only animals put to any effective use at all in ancient America. Southeast Asia had swine and several excellent candidates for cureloms and cumoms.

Our archaeologists may have been rooting around on the wrong continent.

We must be willing to accept existing maps at face value (and not pretend that upheavals at the time of the crucifixion of Christ significantly altered the landscape). J.L. Allen

Section 31. Apostle Mani

"Disinterested intellectual curiosity is the life blood of real civilization." G.M. Trevelyan

As a resurrected being, Jesus visited His people in the land of promise in A.D. 34. During His visit, He appointed 12 Disciples [Apostles] to carry on His work of spreading the Gospel to everyone. "They are called to go into all the world to preach my gospel unto every creature" [Doctrine and Covenants 18:28]. Reference is again made to the Apostles about A.D. 400 [Moro Chapter 2] so they or their successors were apparently still functioning in their divine calling. The people were blessed with peaceful and prosperous times for about 200 years. During this time there was no wickedness or rebelliousness and they "were in one, the children of Christ, and heirs to the kingdom of God" [4 Ne 1:17].

During his ministry, the Apostle Paul is given credit for bringing about much righteousness in the area around the Mediterranean Sea. In the land of promise, one or more of the Apostles should have been given credit for establishing the peaceful and prosperous kingdom of God mentioned above. Interestingly, there was an ancient Apostle of the right time period in the Orient.

A person named 'Mani' lived in the Orient during the time period A.D. 216-276 [Prophet, p. 286]. During this time, according to the Malay Hypothesis, some BM peoples are thought to have migrated northward into Burma and Tibet. Mani claimed to be an Apostle for Jesus! He believed himself to be "the instrument of the promised 'Paraclete' [an advocate or intercessor or aide] and messenger of the Holy Spirit". Of great interest is his claim to be in the line of succession of PROPHETS or messengers of God, chief among them being Zoroaster, Buddha, and Christ! He founded a religious denomination called 'Manichaeism' in Persia.

Mani's followers were vegetarians [Word of Wisdom?], believed in reincarnation [well, INcarnation we could accommodate] and followed a ritual of prayer several times a day. [Evening, and morning, and at noon will I pray, and cry aloud [Psalms 55:17]]. Their religious practices also included frequent fasting, alms-giving and confession. His movement, involving syncretism, attempted to reconcile divergent or opposing religious beliefs. [And there shall be one fold and one shepherd [1 Ne 22:25]]. The Malay Hypothesis also has the potential for promoting syncretism.

Not surprisingly, the prevalent churches of the time considered Mani's doctrines to be heresy. [Heresy: any belief which differs from the belief of those in power]. He was persecuted by orthodox Zoroastrians and was martyred [sounds familiar!] in Persia by Zoroastrian priests. Manichaeans claimed to have a form of Gnostic Christianity [denoting a superior knowledge of spiritual matters meant only for a select few who have special knowledge and interest]. To a considerable degree, this claim is similar to that in many denominations today. Give not that which is holy unto the dogs say the scriptures [Matt 7:6].

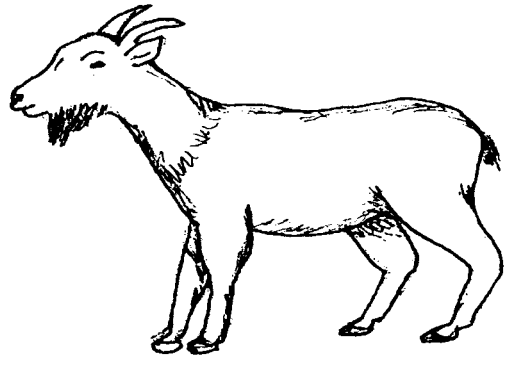
The Malay Hypothesis provides a way to relate comfortably with the enormous store of truths in the Orient. If Jesus visited His flocks there [other sheep have I which are not of this fold] and if he appointed Apostles there [3 Ne 12:1] and if individuals there received inspirations and revelations, then we ought to carefully ponder and pray over the scriptural messages to be

found there. Some of the messages of Jesus have not always been immediately obvious. His intent may have been missed by the recorder or by the interpreter. Possibly Oriental scribes managed to grasp some of the messages more effectively than our Occidental scribes. No scribe has ever been able to record or to interpret, with absolute precision, the message of any teacher; facial expressions and body language and voice inflections and emotions are not easily conveyed in word form. Maybe Oriental concepts which have proven to promote tranquility and love and harmony and peaceful co-existence for thousands of years should be used to supplement the religious truths that we happen to have. "Whatsoever thing persuadeth men to do good is of [Christ].. ." [Eth 4:12]. Many teachings from the Orient qualify.

A relevant account of great interest is found in Mormon 8:10: The disciples of Jesus still tarried in the promised land. But the wickedness of the people became so great that the Lord would not suffer them to remain with the people. They departed, possibly to avoid being killed by the Lamanites [401 A.D.] and whither they be upon the face of the land no man knoweth. Possibly some fled northward into Oriental countries. Possibly some fled into the Pacific area. Possibly some reached America. See Section 36.

Of great interest is the existence of a village named Mani near the upper part of the Yucatan Peninsula (Allen, J.L. (1989) Exploring the Lands of the Book of Mormon. S.A. Publ., Inc., p. 31). Villagers were so dedicated to ancient beliefs and traditions (possibly taught by Mani?) that Spaniards burned their records (ibid. p. 155). Yet the villagers retained their old religious ways. A connection to the Apostle Mani of the Orient is suggested (possibly through a descendant with the same name). Possible supplemental support for the Malay Hypothesis is thereby provided.

During His ministry in Palestine, the sermons and teachings of Jesus extended through periods of many hours. Yet the words ascribed to Him in Biblical scriptures can be read in maybe half an hour. Obviously much of His message to us was not included in the Bible. Possibly we should be more inclined to search elsewhere for uplifting and edifying truths amongst our Oriental Brothers and Sisters.



Since ancient times, people of the Middle East had domesticated sheep and goats (Gen 27:9; Moses 5:17). Also they were found in the land of promise (Eth 9:18; 1 Ne 18:25).

Interestingly, parts of America had WILD sheep and goats. They could have become domesticated and used as a source of milk but apparently they were not. Why not? Orientals have an aversion to milk as do native Americans (Roberts, p. 99). If Book of Mormon peoples spent hundreds of years in the Orient and in the Pacific, prior to reaching America, they could have developed a similar aversion.

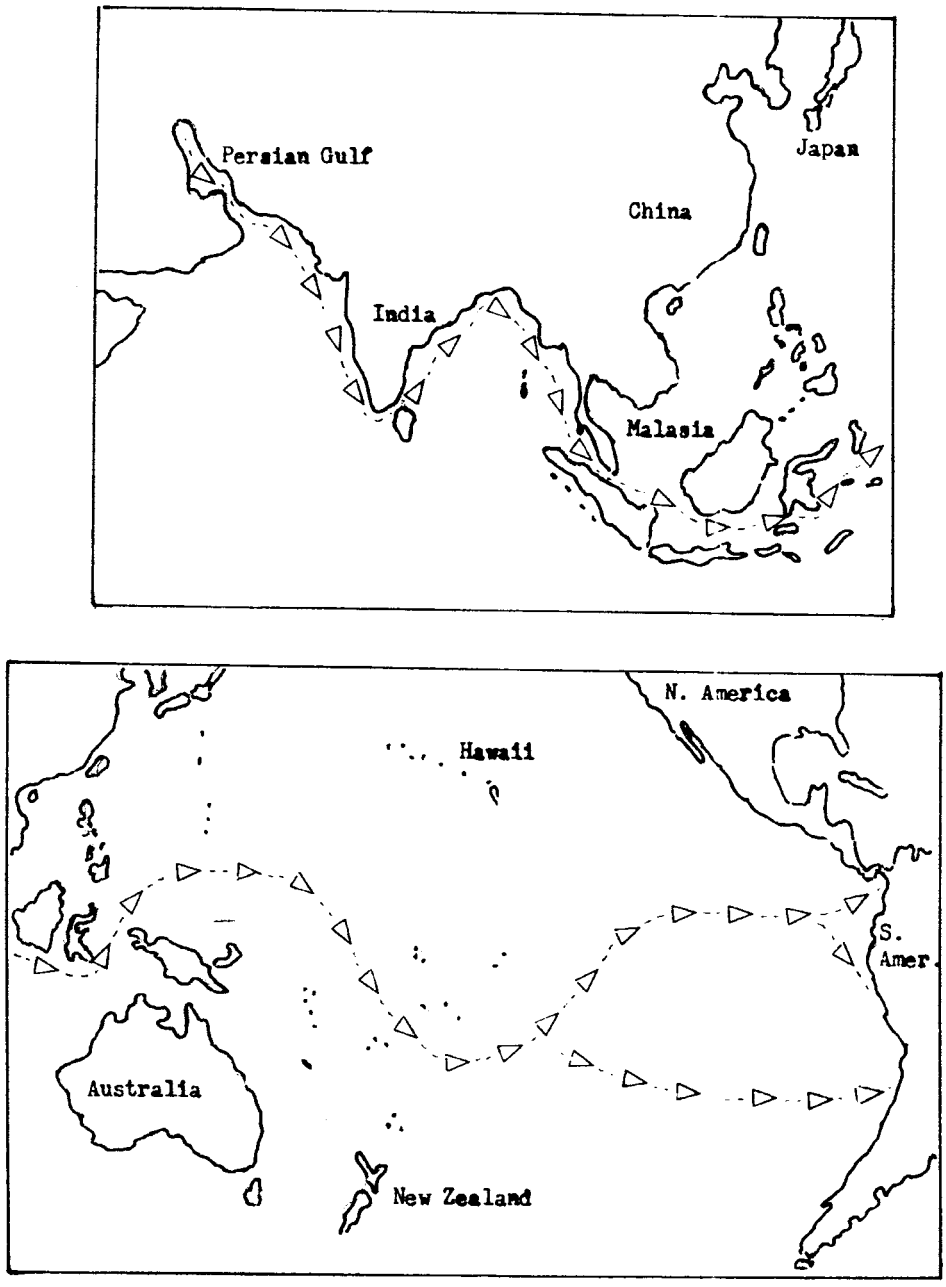
The accounts are consistent with the Malay Hypothesis. American Hypotheses are left struggling on the horns of a dilemma.

Section 32. Men Out of Asia

"We owe almost all our knowledge not to those who have agreed, but to those who have differed." C. C. Colton

Long before the Malay Hypothesis was formulated, Gladwin postulated the transPacific voyages of ancient peoples from Southeast Asia to America [Gladwin, H.S. [1947] Men Out of Asia. McGraw Hill Co., N.Y.]. With no reference whatsoever to the Book of Mormon, Gladwin makes a very convincing case for cultural transfer from Old World to New, as contrasted to the more traditional view of independent psychic creation of cultural innovations in the Americas [Psychic innovation in response to a given environmental scenario]. For many decades, mankind has had a desperate need for a Malay Hypothesis. It seems strange then that I am the only person, to date, who has been psychically inspired to formulate the hypothesis! Inadvertently, he thereby provided an amazing confirmation of the Malay Hypothesis. Some of his important contributions of relevance are summarized below in quotes [Refer to Map J].

- p. 90. Arabs in southern Arabia "show clear traces of a Negroid admixture". A negroid strain is evident in India, particularly in southern India. Negroes inhabited the Andaman Islands and "most of southeastern Asia" [p. 91]. A large number of people with Negroid features are now found in the islands of Melanesia. "Some of them are needed in North America to explain certain features in certain peoples" [p. 91]. Dixon states: "Proto-Negroids... drifted eastward through India to southeastern Asia and thence through Indonesia and Melanesia to Australia, with a long arm stretched out farther through central Polynesia as far as Easter Island"; they also *"penetrated to the New World"* [p. 94], probably by using boats. Gladwin concludes: "We thus have plenty of good authority behind us in bringing our Negroid migration into North America." [Refer to Section 5A].
- p. 234. "It is generally agreed that there is a strong WHITE element in the Polynesians, the origin of which cannot be traced to any other people in the Pacific, and they must, therefore, have hailed from some land beyond its boundaries. . if they sailed into the Pacific from somewhere beyond its shores, they certainly did not enter through the Bering Strait or the Straits of Magellan, so they must have come from the Indian Ocean, probably through the Straits of Malacca, past Singapore" [i.e. the Malay Peninsula!]. "And, what is more, they must have known a good deal about handling boats before they entered the Pacific or they would never have been able to reach New Zealand, the Society Islands, the Tuamotus, the Marquesas, Hawaii and Easter Island. Not only must they have known about boats but, for them to have done what they did, the boats must have been good sizable craft, large enough for both men and women and for carrying adequate supplies of food and water." [in good agreement with BM accounts]. Note his skepticism about amateurs on crude barges successfully completing the requisite voyages.
- p. 235: "We have said that there is a WHITE strain in the Polynesians but we can



Map J. Proposed route for migrants sailing from the Middle East to America in pre-historic times (Gladwin, H.S. (1947) Men Out of Asia. McGraw Hill, N.Y.). Gladwin provides a wealth of evidence linking ancient cultures in America to those of the Middle East and Southeast Asia. His presentation is in excellent accord with the Malay Hypothesis.

be more specific. Haddon speaks of this strain as European. Buck calls it Europoid. Dixon says Caspian, meaning WHITE and BLOND. Hooton merely calls it WHITE. . some of them may have come originally from the valley of the Ganges in India, from Egypt, Mesopotamia, Persia or Baluchistan."

Did the white peoples reach America? p. 334: "It is very peculiar to read of mummies in Peru with red and ash-blond hair and then, entirely aside from any references to bearded white gods, there are several other references to these early people as having been light in color as, for instance, the quotation from Tylor: "The Toltecs themselves were not like the small, dark Aztecs of later times; they were large of stature and fair almost as Europeans." And it is consequently rather reassuring to read in Radin's "Indians of South America" that the Arawaks were "men of light color, with long hair and beards". [See Section 5B].

- p. 108. In Southwestern U.S. [note proximity to the Pacific Ocean] the earliest populations consisted of slender and short persons with dolichocephalic heads, narrow and longish faces, and rather broad, low noses. They seem to show affinities with the fundamental brunet dolichocephalic type which we call the Mediterranean race, but they occasionally display also hints of Negroid admixture. Certain features of the face and skull, notably heavy brow ridges, depressed nasal roots, and scaphoid skulls, may indicate a strain of the problematic white race which is represented more distinctly in the Dravidians, the Australians, and the Ainu. [See Sections 5A and 5B].
- p. 234. Who were the Polynesians [brown peoples]? They were not Australoid, like the Australians, the Papuans in Melanesia, or the Ainus in Japan. They were not Negroid, like the Melanesians. They were not Mongoloid, like the Japanese. Yet it is possible to recognize a strain of some or all of these Pacific peoples mixed in with a strong white element in the Polynesians. As Hooton says, "When different races of men come into contact with each other they sometimes fight but they always breed" p. 92.
- p. 242. Polynesia was not populated at one time and it was not all done by exactly the same people. The Polynesians of New Zealand, the Marquesas, Mangareva and Easter Island are long-headed; those of Hawaii, Samoa, and Tonga are broad headed, and there is also a wide range of variation in other physical characters, such as the nose, stature, hair texture, etc. All of which is not surprising when you remember that we started from Susa [IRAQ!] with broad-headed Syrians [BABYLON!] with large, Armenoid noses, long-headed Egyptians with high, narrow noses, and all sorts of Eastern Mediterranean [Palestine!] and Indian types. [Note that the evidence for racial heterogeneity and blending in the Polynesians is far more supportive of the Malay Hypothesis than of any of the American Hypotheses].
- p. 336. In Southeast Asia Mongoloids mixed with long headed primitives... to give rise to many composite stocks in which Mongoloid features overlie those of Negroids and Whites [See Section 5]. One of these blends was the great race which I have called the Indonesian-Malay. Mixtures of this composite race with

> minor factors of Oceanic Negroid ultimately produced the Polynesian race which at a later period passed through *the Malay Archipelago* and Melanesia and peopled the islands of the far Pacific [from Hooton] [Section 5].

The route proposed by Gladwin for ancient migrants who originated in the Middle East and who eventually reached America by way of Southeast Asia is shown in Map J [from his pages 226 and 245]. Of special interest for present purposes is the fact that Gladwin found many connections between lands in Southeast Asia and the Pacific and lands in South America. By being restricted to evidence in MesoAmerica, MesoAmerican Hypotheses simply have to ignore this evidence. The Malay Hypothesis, on the other hand, can accommodate evidence from the entire western coast of the Americas. Specific examples include the following:

- p. 288. Terraced fields were built in the Andes which were similar to those in southern Asia and Indonesia.
- p. 290. A mathematical system called quipu in Peru involved tying knots in strings. It was also used in the southwestern Pacific and Polynesia and in Hawaii.
- p. 273. Pan pipes in Melanesia and those in South America have been shown by Hornbostel to have the same tonal identity and pitch.
- p. 268. The same kind of unique fishhook was used in America and Polynesia.
- p. 268. Fishing by using a cormorant with a string around his neck was done in China and Peru.
- p. 268. A very involved and intricate technique was used in making bark cloth in Columbia, Panama, and Melanesia.
- p. 268. Rain cloaks made of bark cloth were used in Columbia, Panama, and Melanesia.
- p. 270. Crested helmets of the same type and shape used in Hawaii and Polynesia were depicted on Mochica pottery in Peru.
- p. 271. Similar slings were used in South America and Polynesia.
- p. 271. Short stabbing clubs used in Polynesia were illustrated in Mexican codices and on old Peruvian pottery.
- p. 272. Knuckledusters were used in Peru, Central America and Polynesia.
- p. 272. Similar bamboo spears were used in South America and Polynesia.
- p. 272. Conch trumpets were used in Colombia, Panama, Peru, Mexico and Oceania.
- p. 272. Bamboo daggers were used in Columbia, Panama and Oceania.
- p. 272. Clubs with a stone macehead shaped like a five pointed star were used in Peru, Central America and Melanesia.
- p. 272. Similar signal gongs were used in Columbia, Panama and Melanesia.
- p. 274. Medicine men practised bloodletting with the same venesection bow type in Colombia, Panama and Melanesia.
- p. 274. Trepanning of skulls was practiced in Peru, Central America and Oceania.
- p. 292. In Colombia and Ecuador, they knew how to blast and cast, to plate and sinter, to weld and solder, to forge and filigree, and to do all of these things with gold, silver, platinum, copper and lead. They also knew how to make bronze and other alloys, such as gold-copper, gold-silver-platinum, and copper-gold-platinum.

These metals and techniques were used in making ornaments such as: earplugs and skewers, nose plugs and rings, beads, bracelets, bells and gorgets, also such tools as axes, mace heads, T-shaped choppers, knives, pins, and needles. But there is nothing to indicate that they had succeeded in discovering or inventing any use for metal not previously known in southern Asia! These techniques were not known in MesoAmerica.

- p. 274. Tattooing, piercing septums for nose plugs or the lobe of an ear for an ear-plug or a hole in a cheek for a lip stud or drilling a few teeth for fancy inlays was done in South America and Oceania. Vanity rears its ugly head again!

The ideas presented by Gladwin "open up an entirely new range of the possibilities of prehistoric connections between Asia and America through the Pacific islands". He writes: We were soon confronted with the indisputable fact that many of the fundamental traits of the high native American civilizations are not to be found in northeastern Asia but are characteristic of southern Asia and the Near East! This is precisely as proposed in the Malay Hypothesis!

"It certainly should no longer be regarded as absurd to take these long voyages into account when considering the peoples, cultural traits and influences that may have reached the New World prior to 1492. Once you get accustomed to the idea that such voyages were possible, you may agree with us that they not only actually took place, but also that there were a great many of them, spread over a long period of time, which accounts for the conditions and situations in Central and South America that cannot be explained by migrations via the Bering Strait and North America". [Neither can they be explained by postulating that three small groups migrated to MesoAmerica at two precise times and remained there, as in MesoAmerican Hypotheses.]

The Malay Hypothesis alternatively proposes that BM events occurred on the Malay Peninsula and then, at periodic time intervals extending over hundreds of years, peoples migrated from island to island until they finally reached America. This proposal gives the Malay Hypothesis several marked advantages over MesoAmerican Hypotheses, including:

- The migrants landed in many locations along much of the western coast of the Americas, as far north as British Columbia, not just in MesoAmerica.
- The migrants came at many different times, not just two [3,000 B.C. and 600 B.C.]. There are no archaeological findings of advanced civilizations beginning in the Americas at these two dates.
- The evidence indicates many cultural interactions and racial blending with peoples of Southeast Asia and Oceania. In traditional American Hypotheses, no rational basis is provided for interaction with any other peoples; the three BM groups sailed non-stop from the Middle East to an unpopulated America.
- The actual chronology provides a much better match. The BM indicates that Jaredites (3000 BC) and Lehites (600 BC) initiated advanced civilizations immediately upon arrival in the land of promise. As pointed out by Gladwin [p. 214], as late as 336 B.C. the New World inhabitants "were puttering away in much the same way as Indians have always puttered when left to themselves, and no one was bothering about the hows and whys of trying to concoct a civilization." This is a serious problem for American Hypotheses. By postulating that BM peoples spent extended periods of time [on the peninsula and elsewhere] prior to

finally reaching America, the Malay Hypothesis provides a rational way to make chronological sense out of the evidence and the BM accounts. See Section 9.

- p. 257. The prototypes of culture traits in North America, north of Mexico, were almost exclusively confined to China and Northeastern Asia. The prototypes of those culture traits which are distinctive of Mexico, Central America and the Andean region can be traced almost exclusively to Polynesia, Melanesia, India and the Near and Middle East. The heterogeneity in sources and in racial types is much more supportive of the Malay Hypothesis than of American Hypotheses.
- p. 272. Wooden swords with inlaid shark's teeth in Polynesia were similar to swords inlaid with sharp pieces of obsidian in Mexico.
- p. 273. Similar wooden stools, Arawak looms, and lattice baskets were used in Columbia, Panama, and Melanesia.
- p. 274. Tobacco was chewed in Mexico; coca in South America; betel in Oceania.
- p. 278. Some built houses in America the same way they had built them in Oceania...palm thatched, with a roof-apex cap of clay.
- p. 278. Some houses in Central America were raised on piles as their ancestors had done in Oceania and southern Asia.
- p. 278. Some protected themselves with wooden palisades of the same kind as those in Melanesia and Polynesia.
- p. 257. Many complex developments which "could have only been evolved after long ages of experiment and experience" did not appear until about the time of Christ [in Mexico, Central America and in the Andes]. They include metallurgy, temple pyramids, hieroglyphic writing, calendar systems, the concept of zero, weaving techniques, various ways of painting and many others. In all probability they were developed elsewhere and were brought to America by migrants.
- p. 278. There were diversified and remarkable correspondences between the architectural and sculptural remains in Middle America and those of Southeastern Asia. In both regions there were pyramids ascended by four steep stairways of stone, bordered by serpent balustrades and surmounted by temples which employ the offset arch and have sanctuaries, symbolic altar sculptures, and inscriptions. The snouted masks of the Maya sculptures have an insinuating way of suggesting the trunk of the elephant [as in Southeast Asia] and the upturned jaw of the mythical serpent is equally reminiscent of the treatment of the cobra jaw in the Far East. Temple walls are embellished with a profusion of carved and modeled ornaments and surmounted by roof crests and cupolas of elaborate and even pagoda-like [as in Southeast Asia] design. There are present also in Yucatan, as in Cambodia, as supports for the great stone tables, balustrades, and lintels, dwarfish Atlantean sculptured figures, and it is especially noteworthy that some of these figures on this side represent whiskered men.
- p. 328. A pre-Maya culture in Guatemala, Honduras, Salvador, and Costa Rica left traits such as: composite silhouette, decoration by incision, support of vessels by legs or cylinders, spouted vessels, pot stands and effigy forms. These traits are not primitive and appeared suddenly in Mexico and Peru as well as the other areas indicated at about the time of Christ. Gladwin [p. 331] suggests that the traits

were brought from the Near and Middle East, "where red, bay, brown and black polished wares were the prevailing types, where vessel shapes included tripods, tetrapods and other forms similar to those of the culture, and where geometric patterns incising, paint-filled incised designs, red-on-white and white-on-red decorations were applied to the pottery."

- p. 331. "Metals, alloys and metallurgical processes, textile products and techniques, temple pyramids and their architectural accessories and bronze figures, some gold bells, a vertical loom, some tripod pottery trays, a roll of tapestry and other woven articles" [p. 332] likewise indicate a connection to India and the Near and Middle East.

As has been ably shown by Gladwin, much of the evidence of a trans-Pacific crossing by peoples originating in the Middle East has been found in Southeast Asia, the islands of the Pacific and the west coast of South and Central America. His model matches that of the Malay Hypothesis very well. By restricting attention solely to MesoAmerica, MesoAmerican Hypotheses accordingly have to ignore much of the evidence which is available.

Gladwin writes: "There are a few things which stand out [in the Americas] as having required many centuries of what might be called cultural ancestry. Among others these include such things as metallurgy, temple pyramids, hieroglyphic writing, calendar systems, the concept of zero, weaving techniques, various ways of painting and ornamenting pottery and many other traits featured in the civilizations of Mexico, Central America and the Andean region of South America" [p. 257]. In other words, a much larger area than simply MesoAmerica is of interest with regard to establishing the historicity of the Book of Mormon. The Malay Hypothesis provides a reasonable way for making use of evidence from the larger area.

Gladwin continues: "Though it must be obvious that all of these things could only have been evolved after long ages of experiment and experience, none of them made their appearance in the New World until about the time of Christ." [ibid.]. As discussed earlier in this section, this chronology is seriously inconsistent with MesoAmerican Hypotheses but is entirely consistent with the Malay Hypothesis. The hypothesis presented by Gladwin is consistent in most important respects with the Malay Hypothesis.

Sticking My Big Nose Into It

Some natives of the East Indies (e.g., in New Guinea), though black, have very large and convex noses (Gladwin, H.S., Men Out of Asia, p. xv). Gladwin attributes the noses to genetic transfer from the Middle East. He adds that Armenoids with prominent convex noses have also been engaged in flattening the pliable foreheads of infants. Evidence of this bizarre practice has been found in Samoa, Tonga, the Marquesas, Fiji, and throughout Polynesia. And again, in the Americas, in Peru, and Central America cranial deformation was practiced in prehistoric times (ibid. pp. 337-39).

Gladwin postulates that the skull deformation practice was taken from the Middle East to the lands indicated by followers of Alexander the Great about 323 B.C. As obvious as the nose on your face, however, is the fact that the practice could have alternatively been taken by peoples of the Book of Mormon as they migrated from the Middle East to the same lands indicated.

Unfortunately for Gladwin's hypothesis, flattened skulls have been found in Peru which

were carbon dated at 700 B.C. So the peoples who practiced skull deformation preceded the time of Alexander by nearly 400 years. This is a serious discrepancy. Metallic objects of the same period found in Peru had been welded, soldered, and filigreed (Irwin, C. (1963) Fair Gods and Stone Faces. St. Martin's Press, N.Y., p. 256). So the ancient Peruvians were skilled in preparing and working metals.

The carbon dating evidence is clearly inconsistent with the hypothesis of Gladwin. Of great interest, on the other hand, is the fact that Jaredites, according to the Malay Hypothesis, were migrating from the Malay Peninsula and dispersing eastward through the Pacific for centuries after 3,000 B.C. The findings provide little or no support for MesoAmerican Hypotheses because they are committed to having Jaredites arrive in America shortly after 3,000 B.C. and of migrating solely to MesoAmerica. The Malay Hypothesis conversely proposes that the Jaredites arrived in America at intervals during a period extending many hundreds of years and of landing in many places along the western shores of the Americas.

According to the Book of Mormon and according to archaeological findings, peoples of the Middle East had capabilities in metallurgy as did peoples of Southeast Asia. Their capabilities could accordingly have been evidenced in Peru with regard to welding, soldering and filigreing. Relative to both the Alexandrian Hypothesis and MesoAmerican Hypotheses, therefore, the Malay Hypothesis wins by a nose; in fact, by a huge nose. Now, if you feel inclined to hit your forehead with the palm of your hand for missing this point; don't overdo it; you might flatten your skull!

Lost and Found Department.

Stucco figures from prehistoric Thailand represent Semitic merchants (Higham, C. (1989) The Archaeology of Mainland Southeast Asia. Cambridge Univ. Press, p. 277). The accompanying photograph shows a whiskered man with Semitic features in a Maymo, Burma market place (Lewis, N. (1952) Golden Earth. Scribners Sons. p. 119. Many evidences of the lost ten tribes in the countries of southern Asia are presented in the video 'Quest for the Lost Tribes' A & E (1999). The groups have managed to retain Israelite beliefs, traditions, customs, practices, etc. and some are engaged in returning to Palestine in accord with Biblical teaching.



The outrigger sailing canoe was the critical adaptation that permitted Polynesians to venture beyond the sheltered coasts of New Guinea. P.V. Kirch. Note the inference that a more primitive craft such as a raft would have been inadequate.

Section 33. Joseph Smith's Early Accounts

"People on the whole are very simple-minded in whatever country one finds them. They are so simple as to take literally, more often than not, the things their leaders tell them." Pearl S. Buck

Joseph Smith would not have known where events of the Book of Mormon occurred without input from heavenly sources. It is accordingly of interest to know what he learned in his early visions.

To the best of my knowledge, the earliest record of the vision from the angel Moroni was dated 1832 [Jessee, D.C. [1989] The Papers of Joseph Smith. Vol 1, Deseret Book Co., S.L.C., p. 8]. The wording is of interest for present purposes. "An angel of the Lord... revealed unto me that in the town of Manchester... there was plates of gold upon which there was engravings which was engraven by Maroni & his fathers the servants of the living God in ancient days and deposited by the commandments of God and kept by the power thereof and that I should go and get them and he revealed unto me many things concerning the inhabitants of the earth. . ."

Joseph was told that Moroni and his fathers lived in ancient days but he was not told where they lived. Reference to 'inhabitants of the earth' denotes a broader coverage than simply MesoAmerica, for example. People on the Malay Peninsula were 'inhabitants of the earth'! The hill near Manchester is not identified as the Hill Cumorah either [In fact Morm 6:6 indicates that the rest of the plates were hidden by Mormon in the Hill Cumorah but does not indicate where Moroni hid the gold plates in his care]. Neither was the angel identified as being Moroni. Joseph's own thinking was apparently involved in later identifications and specifics.

A later version of the vision is apparently dated 1835 [ibid. p. 127]. "An angel... told me also of a sacred record which was written on plates of gold. I saw in the vision the place where they were deposited." Again there was no identification of the hill as Cumorah nor of the angel as Moroni. "He said to me the Indians were the literal de[s]cendants of Abraham." Note that the account is not inconsistent with the Malay Hypothesis; nor is the first account. This hypothesis proposes that Moroni and some predecessors engraved some gold plates while living on the Malay Peninsula. Also, at least some of the "Indians" of America [not all by any means] were descendants of these Israelites, having come from Southeast Asia during and after BM times.

"Historical sources give no indication that Moroni's instructions to young Joseph Smith included geography, nor did Joseph Smith claim inspiration on the matter. Ideas he later expressed about the location of events reported in the book reflected his own best thinking" (Sorenson, 36, p. 1).

"The responsibility for determining the divine validity of that which one of the oracles of God may state does not rest solely upon him." (J.E. Faust, Ensign, August 1996, p. 7). J. Reuben Clark stated, "We can tell when the speakers are 'moved upon by the Holy Ghost.'" (J. Reuben Clark: Selected Papers, David H. Yarn Jr., ed. (1984), p. 95-96). Obviously no one is so moved at all times throughout his life.

Joseph Smith experienced the vision in 1822, [ibid., p. 8]. Not until 1839, did one of his accounts refer to 'this continent' [ibid., p. 278]. [In 17 years most of us forget much. Having no

reference to this continent in the early versions is thought to be important.] And as fishermen know, the story retold tends to grow longer and less accurate! "He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent [note that it does not say 'while they were ON this continent'] "and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants." Clearly by 1839 he was elaborating upon the account. As noted by Roberts (33, p. 154) during the time interval from 1822-1839 literature may have been accessible (directly or indirectly) which suggested that American Indians were descendants of Israel. The literature could have played a role in convincing Joseph Smith that the BM provides an account of former inhabitants of America. In my opinion, later statements by Joseph Smith and others COULD HAVE ALSO BEEN elaborations on the messages reported here.

Does this account decisively rule out the Malay Hypothesis as a candidate for BM lands of promise? I think not. Note that the first two accounts make no reference to America at all. The accounts are not highly accurate [as evidenced, for examples. by the hill being IN the town of Manchester and by reference to all 'Indians' as being literal descendants of Abraham]. And Joseph's opinions had had 17 years to incubate and produce a little different version of the vision. He apparently had an excellent memory but no mortal has a perfect memory.

But, even assuming a perfect memory, consider the difficulties involved in accurately portraying events using words:

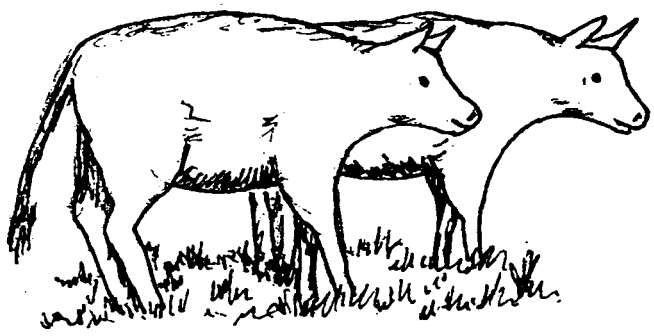
Many years from now an angelic tour guide on Temple Square might tell visitors that the Doctrine and Covenants give an account of former inhabitants of Utah and the source from which they sprang. This is a reasonably accurate statement but it is not complete. Telling about events which occurred WHILE THEY WERE LIVING ELSEWHERE WHILE ENROUTE TO UTAH would add to accuracy and completeness. An editor might make this editorial change without offending anyone.

Please note that I am similarly not suggesting that the 1839 account of Joseph Smith is in error. I am suggesting that it is incomplete. A better account would have included events which occurred WHILE BM PEOPLES WERE LIVING ON THE MALAY PENINSULA WHILE ENROUTE TO AMERICA (and elsewhere). Hopefully Mormons will not find this alteration offensive either.

The location of a revelation or vision, of course, need not decrease its spiritual significance. One might be tempted, therefore, to ignore geography as if it were of no importance for present purposes. For the Book of Mormon this is not a reasonable option. Many events in the book are inextricably entwined with geography. Many BM events occurred in, or enroute to, sites which are named and described to some extent. So unless a reasonable geography is found and specific sites identified, many people will continue to think of the BM as a compilation of fairy tales. A book based solidly on a genuine Land of Promise has to have a genuine Land of Promise; otherwise, to many people, it will continue to be viewed as fiction.

For example: It was only the distance of a day and half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward (Alma 22:32). This scripture dealing with geography is inextricably entwined with other scripture dealing with theology in the Book of Mormon. Doubts about geography logically leads to doubts about the theology.

Admittedly, some scripture appears to be totally unrelated to geography. In D & C 60:2, for example, we read: 'With some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.' This and other scriptures give one courage to speak up regarding the importance of geography in authenticating scripture.



Ancient Israelites thought of a good land as one 'flowing with milk and honey' (Exo 3:8). Ancient Southeast had an abundance of both. Ancient America had neither.

The Jaredites apparently took swarms of honey bees to the promised land (Eth 2:3) and cows were clearly present (Eth 9:18; 1 Ne 18:25). Available evidence clearly favors the Malay Hypothesis.

Intriguingly, native Americans had an aversion to milk as do Orientals (Roberts, p. 99). Incans could have milked llamas, e.g., had they been so inclined. The hundreds of years spent in the Orient and in the Pacific prior to BM peoples arriving in America provides a reasonable explanation for their aversion.

The Malay Hypothesis is readily compatible with the evidence. American Hypotheses are not at all compatible.

Plowing a Deeper Furrow.

Reasonably successful production of the cereal grains requires plowing and tillage of the land. Ancient Americans had neither metals for making plows nor beasts of burden for pulling them. Reference to production of cereal grains in the Book of Mormon (Msh 9:9) accordingly provides evidence that this occurred in a different land of promise, e.g., on the Malay Peninsula. Ancient Southeast Asians had both metals for farm implements and excellent draft animals, e.g. water buffalo, for pulling them.

Section 34. Archaeology in Ruins.

"When we build, let us think that we build forever" John Ruskin

Long before the Malay Hypothesis was devised, Nibley made some statements about the archaeology of the Book of Mormon which are of interest [Nibley, H. [1976] An Approach to the Book of Mormon. Deseret Book, S.L.C.]. To his credit, Nibley has apparently managed to remain open-minded regarding the location of events of the Book of Mormon. His statements are presented below in quotes; my responses are in brackets.

- p. 366. "In view of the nature of their civilization one should not be puzzled if the Nephites had left us *no ruins at all."* [i.e. there is nothing in the BM which indicates that BM peoples became engaged in building huge stone edifices or other highly durable structures.] [See Section 19].

Depiction of the flimsy bamboo and thatch dwellings of rural Southeast Asia. They are and were highly susceptible to being swept away by flood or by fire in accord with accounts in the Book of Mormon.



- p. 366. "People underestimate the capacity of things to disappear, and do not realize that the *ancients almost never built of stone."* [The disappearance is particularly marked in areas with high temperatures and high rainfall where decomposition and degradation processes are accelerated].
- p. 370. "There is certainly no shortage of *ruins* on this [American] continent, but until some one object has been *definitely identified* as either Nephite or Jaredite it is dangerous to start drawing any conclusions." [Nibley was apparently still skeptical about an authenticated BM artifact having been found in America. I share his skepticism].
- p. 370. Woolley is cited as having said, "No record is ever exhaustive" [complete or decisive?]. [This, of course, is true in most research endeavors; it helps in keeping arrogance under control.]
- p. 370. Nibley adds, "And at any moment something might turn up [and often does!] to require a complete reversal of established views... archaeology at its best is a game of surprises." [Unfortunately, an accepted opinion often becomes dogma and the reversal of views doesn't occur as readily as it should.]

- p. 370. The Nephites lived in *"quickly-built wooden cities,* their most ambitious structures being fortifications of earth and timbers occasionally reinforced with stones." [See Section 19]. [Interestingly, the houses and other buildings of Southeast Asia were also quickly built wooden cities; conversely, many of the buildings of Central America were massive edifices constructed with many durable stones.]
- p. 370. "The Lamanites... had a type of culture that leaves *little if anything behind* it." [Yet many of the massive edifices of Central America were constructed after the Jaredites and Nephites had been annihilated.] This is a frightful problem.
- p. 373. "How shall we recognize a Nephite city when we find it?" [Nibley is apparently skeptical about a Nephite city having been found in America. He or others might be less skeptical about many cities within the realm of the Malay Peninsula which have all of the essential attributes including many similar names in amazingly suitable locations.]
- p. 375. "In all the Book of Mormon we *look in vain* for anything that promises *majestic ruins."* "They come only with the empires of another and a later day. . ." [Nibley was aware of serious chronology problems of American Hypotheses. Many of the majestic edifices of Central America were built AFTER BM times! Refer to Table in Section 9.
- p. 375. "Its great restraint and conservatism in this matter is a strong proof that the Book of Mormon was not composed by any imaginative fakir, who could easily have fallen into the vices of our archaeologists and treasure-hunters."
- p. 376. "Until the people who study that area [Central America] can come to some agreement among themselves as to what they have found, the rest of us cannot very well start drawing conclusions." [I think the stepped pyramids which have been found are not temples, synagogues, or sanctuaries of BM peoples but, rather, are structures designed for killing thousands of innocent victims by non-BM peoples.]
- p. 376. "It is our belief that the decisive evidence for the Book of Mormon will in the end come from the New World." [Note his optimism that decisive evidence will yet be found. With all due respects, I favor looking in Southeast Asia, particularly the Malay Peninsula, and expect supportive evidence will be found there].
- p. 376. "The documents may be already reposing unread in our libraries and archives, awaiting the student with sufficient industry to learn how to use them." [I agree. I believe there is very abundant evidence in existing literature which convincingly indicates that the Malay Peninsula is a very likely site for BM events. The evidence is usually ignored because most Mormon scholars have already made up their minds regarding BM events having occurred in America. More evidence is, of course, needed but an even greater need is a more open-minded attitude toward alternative hypotheses. Interestingly, Nibley encourages those with diverse backgrounds and training to intensively investigate the BM.]

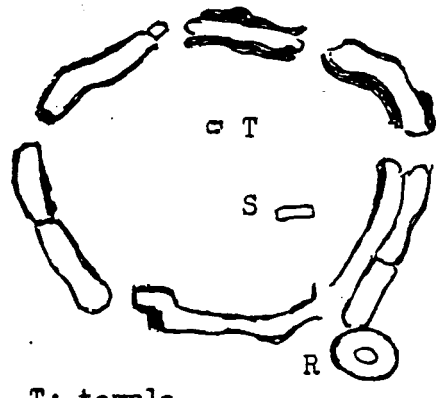
As an illustration of the relative strength of the Malay Hypothesis:

About 65 BC, a Lamanite army under Amalickiah had advanced northward along the east coast of the land southward; many cities along the coast had been overcome (Alma 51:26). MesoAmerica has no provision for many cities along an eastern seashore; Sorenson's MesoAmerica provides virtually no eastern seashore. They had advanced as far north as the city of Mulek (Alma 52:2). On the Malay Peninsula, Pasir Puteh is a reasonable candidate for Mulek (note similarities between Puteh and Mulek, particularly in sound). A Nephite army under Teancum moved to the coast (probably from the vicinity of upstream Zarahemla) to fortify Bountiful. They were to prevent the Lamanites from reaching the narrow pass which led to the land northward (Alma 52:9). On the narrow neck of land on the Malay Peninsula there are several excellent candidates for a suitable narrow pass. The city of Kota Baharu is thought to be an excellent candidate for Bountiful. The names Bountiful and Baharu share common key sounds. Both are ideally located near an eastern seashore (Alma 51:32) and near the southern end of the narrow neck of land. The "labors and heat of the day" (Alma 51:33) which resulted in "much fatigue" (ibid) at the first of the year (Alma 51:1) indicate a tropical climate such as is found on the Malay Peninsula. At this same time, another Nephite army under Moroni was fighting the aggressive Lamanites "on the borders by the west sea" (Alma 52:12). Sorenson's MesoAmerica has virtually no east OR west sea. Evidence that the east and west seas were reasonably close together and reasonably accessible is provided by ease of communication between the two Nephite armies; also there is no indication in the account that an extended period of time was required for Moroni's army to travel to the aid of Teancum (Alma 52:15-18). The fortification of the city of Bountiful involved digging a ditch (Alma 53:3-4) and putting up a breastwork of timbers atop an earthen wall. Bountiful thereby became an "exceeding stronghold ever after" (Alma 53:5). There is no indication in the BM account at all that great rock walls were erected (as in parts of Central and South America) even in this unusually well fortified city. Thus there are several serious discrepancies between the BM accounts and prevalent conditions in the Americas; the fit is far better on the Malay Peninsula.

O'er the ramparts we watched.

The Nephites built ditches and earthen embankments with timbered ramparts around about 'all the cities' throughout their lands (Alma 49:2-22; Alma 50:1-6; Alma 53:3-5).

Archaeological evidence of moated sites with earthen ridges and ramparts in ancient Thailand are accordingly of great interest Higham, C. (1989) The Archaeology of Mainland Southeast Asia, p. 212. Shaded ramparts are shown around moats at Ban Chiang Hian. E.H. Moore has examined 91 moated sites in Thailand (ibid. p. 217). So this was a well-known defense in ancient S.E. Asia.



T: temple
S: school
R: reservoir

Section 35. Waters of Mormon

"We must take the Book of Mormon at face value. TO ALTER ITS DIRECTIONS, as some current literature suggests, OR TO DEMAND UNBELIEVABLE DISTANCES, as tradition outlines, is unacceptable." Joseph L. Allen

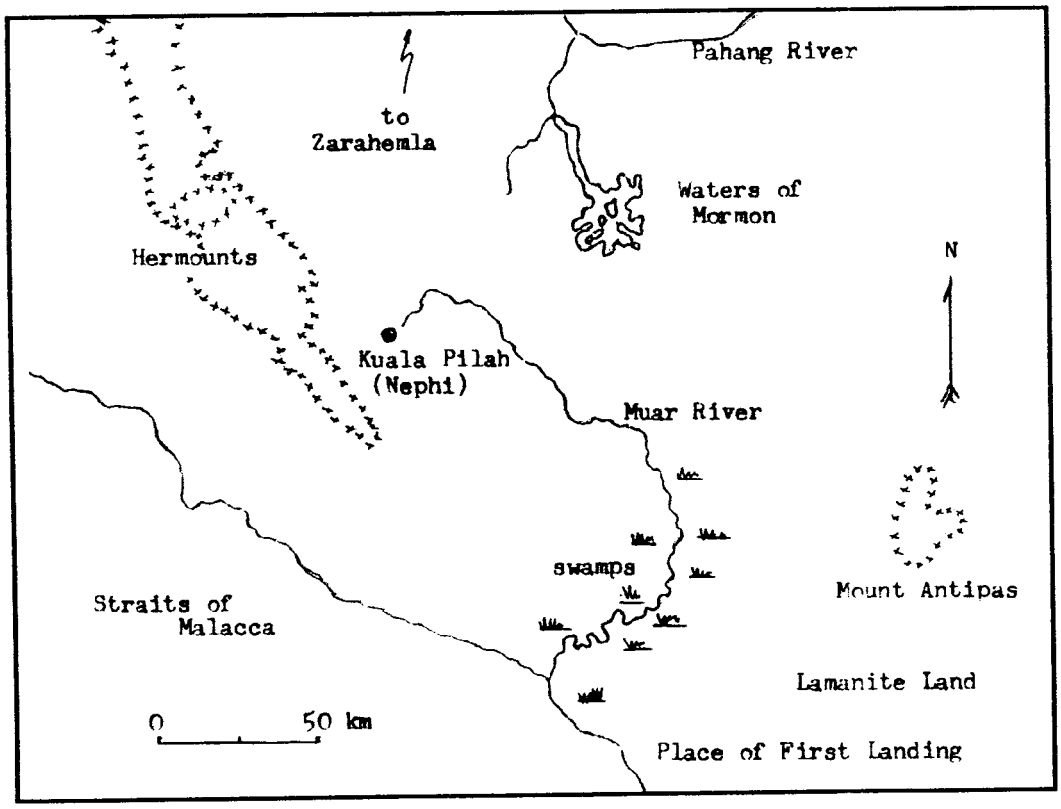
Clark points out that the naming of a geographical feature in the BM is an indication that it had special significance or prominence [9, p. 61]. Reference is made to the Waters of Mormon [Msh 18:8]. Why were these waters of significance or prominence? Does the Malay Peninsula have suitable waters? Are they located in accord with BM accounts? Refer to accompanying Map K.

According to the Malay Hypothesis, the Lehites landed near the south end of the Malay Peninsula on the western shore. Within several years after their arrival, the Nephites left the contentious Lamanites and walked to an inland valley [9, p. 51]. To get there they 'did journey in the wilderness for the space of many days' [2 Ne 5:7]. They called the place 'Nephi'. As indicated in Section 3, the present city of Kuala Pilah is considered to be a reasonable site. In a few centuries, the name Nephi might have evolved into Pilah [Egyptian Ne Pi?]. By following a river (Muar River) upstream away from swamps near the west sea, the Nephites would have been led to the proposed upland valley indicated on Map K.

The Muar River arises in the mountain near Kuala Pilah and runs to the west sea. This provides excellent agreement with the description of Sorenson [37, p. 329]: "Toward the west sea from local Nephi, the lands in order of increasing distance and descending elevation were Shilom, Shemlon, and the west wilderness [coastal lowlands]. Shemlon was within sight of the city of Nephi; the distance from Nephi to the beginning of the coastal plain probably did not exceed twenty five miles. From Nephi to the west sea itself would not likely have exceeded fifty miles." The Malay Peninsula provides an excellent setting.

The major mountain range on the land southward terminates within a few miles of Kuala Pilah [at Shilom?]. According to Sorenson [ibid.]: To its north lay a hill that was a landmark [i.e. a southernmost hill of the mountain range] for parties going to or coming from Zarahemla [in a central valley between the two main mountain ranges]. On top of the hill north of Shilom a pyramid tower was built; with luck, evidences of the tower might remain. The hilltop also served as a rendezvous point for large parties of hundreds or more. The account matches the topography of the Malay Peninsula extremely well.

North of the original settlement at Nephi [Kuala Pilah?] there was a land (and city?) later referred to as 'Mormon'. Of interest, therefore, is the existence on modern maps of a city called 'Malim' maybe 80 miles north of Kuala Pilah. With poor enunciation, 'Mormon' can evolve into 'Malim' within a few hours or even minutes. Orientals often change an 'R' sound into an 'L' sound.



Map K. Important Book of Mormon sites near the southern end of the Malay Peninsula, as proposed in the Malay Hypothesis. Some of the land of their first inheritance was low and swampy. The Nephites may have followed the Muar River to a more desirable upland valley.

Based upon internal evidence in the Book of Mormon, Sorenson [37, p. 331] reports: The 'Waters of Mormon' were located "Northward from Nephi, on the order of thirty or forty miles" or about two days travel time. "The 'waters', most likely, was a sizeable lake. The Book of Mormon describes it as "a fountain [singular] of pure water" [Msh 18:5], there being a thicket of small trees nearby and there being wild beasts present at times [Msh 18:45]. Amazingly, there is a sizeable lake [Tasik Bera] on the Malay Peninsula about 30-40 miles northeast of Kuala Pilah. Maps appropriately indicate intermittent forests in the area [Section 42]. I have yet to find a suitable lake for the Waters of Mormon in MesoAmerica.

During the reign of the wicked King Noah in Nephi, Alma met at the Waters of Mormon with people interested in discussing the words of the martyr Abinadi [Msh 18:1-6]. They met secretly in this remote site in order to avoid strenuous persecution. Many were baptized in the waters. Reference was made to: "The place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever."

The Waters of Mormon were appropriately called a 'fountain of pure water' [Msh 18:5]. The large lake which serves as an appropriate candidate on the Malay Peninsula serves as a source of water to the Pahang River. As discussed earlier, this river served as a boundary and a

defensive line between Nephites north of it and Lamanites south of it. It may be recalled that the city of Moroni was located downstream along the Pahang River within half a day's journey or so from the east sea. Amazingly, modern maps show a city of Maran at a location which is in excellent agreement with the BM account.

At the time of the crucifixion of Jesus Christ [34 A.D.] there "arose a great storm" and a "great and terrible tempest" and great earthquakes [3 Ne 8:5-12]. During the great upheavals and tempests, water came up to cover the cities of Onihah and Mocum and Jerusalem. Alma had identified Jerusalem as a city "away joining the borders of Mormon" which had been constructed by Lamanites, Amalekites and Amulonites [Alma 21:1-2]. Since the Pahang River was apparently the border between Nephite and Lamanite lands, Jerusalem was apparently located along the river. Sorenson [36, p. 176] suggests that the waters of the lake rose enough to cause inundation of the cities; it seems more likely that the waters of the lake were caused to flow downstream and the floods caused the inundations. Being at near sea level, "The city of Moroni did sink [or at least seemed to sink] into the depths of the sea [3 Ne 8:9]. [Another candidate for Moroni is the city of Marang which is directly on the coast of northeastern Land Southward.] The sea is not mentioned with regard to the inundation of Jerusalem, Onihah, and Mocum; these cities were apparently farther upstream.

In all respects the BM accounts regarding the Waters of Mormon seem to fit extremely well on the Malay Peninsula. Advocates of other hypotheses are encouraged to open-mindedly decide whether or not they fit as well elsewhere.

A Flap over Tents.

When the Lehites left Jerusalem, they took authentic tents and provisions (1 Ne 2:4). In the wilderness and in the land of promise, many references are subsequently made to pitching tents (BofM Index), by both Nephites and Jaredites. The tents were apparently enclosable structures because they had doors (Msh 2:6). And they were taken with them on journeys (Msh 18:34) so they were not assembled when needed from accessible vegetation. Because tent materials quickly decompose, we may not be fortunate enough to find fragments. However, Matheny notes a serious inconsistency between the BofM tent accounts and total lack of reference to tents in archaeological, ethnographic and linguistic records from MesoAmerica (24, p. 289).

Houses and Villages.

Even today a typical country village in Malaysia has fewer than 3,000 inhabitants (Wright, D.K. (1988) Malaysia: Enchantment of the World. Childrens Press, Chicago, p. 89). A typical house has a thatched roof and is built on wooden stilts for cooling and for protection from animals. They are susceptible to wind, wave, fire and earthquake.

Section 36. Culture-Heroes as 'gods'

"We must not become complacent over any success. We should check our complacency and constantly criticize our shortcomings, just as we should wash our faces or sweep the floor every day to remove the dirt and keep them clean." Mao Tse-tung

During His ministry, Jesus chose and ordained twelve apostles. Their special calling was to go forth to peoples of the earth (Acts 1:8) as witnesses of Jesus as the Christ, making known His divinity, His Gospel, His Atonement and His resurrection from the dead (Acts 1:22).

Much is known of the travels and missionary efforts of the Apostle Paul; less is known of the other apostles. Thomas, however, apparently did missionary work as far east as India [Richardson, D. (1978) Eternity in their Hearts. Regal Books. p. 168]. Others went north to Russia and south to Ethiopia. Distances travelled by these early apostles were accordingly very impressive. Paul travelled extensively throughout the Mediterranean area, by land and by sea as a missionary. At Lystra (now in Turkey) he miraculously healed a man who had been a cripple since birth. When witnesses realized what he had done, both Paul and his missionary companion, Barnabas, were hailed as 'gods'. (Acts 14:8-15). The people referred to Barnabus as Jupiter and to Paul as Mercurius (ibid). Many people of the time were polytheistic and were inclined to attribute any favorable or unfavorable event to the actions of 'gods'. In matters of dress and in general appearance, the apostles probably looked similar to Jesus. On successive journeys Paul 'came again' to places in which he had visited and made conversions during his earlier journeys.

Of great interest are similar accounts of comparable individuals travelling about in ancient America. Bancroft writes as a historian: "Although bearing various names and appearing in different countries, the American culture-heroes all present the same characteristics ... all described as white, bearded... clad in long robes, appearing suddenly and mysteriously upon the scene... at once set about improving the people by instructing them in useful ... arts ... exhorting them to practice brotherly love and other Christian virtues. . . introducing a milder and better from of religion; having accomplished their mission. . . disappeared as mysteriously... as they came ' (Cheesman, P.R. (1978) The World of the Book of Mormon. Deseret Book Co., p.7). Names assigned to these personages include Itzamna, Viracocha, Kukulcan, Bochica, Hyustus, Quetzalcoatl and others (ibid, p. 9-11).

Reference by Bancroft to the culture-heroes being noticeably bearded is indicative of the native Americans, by contrast, as having sparse facial hair. This creates a hairy dilemma for American Hypotheses. The BM indicates that the BM peoples were to go to an uninhabited land of promise. If this land had been America, then most American Indians should have had ample facial hair like Hebrews. The Malay Hypothesis accommodates the evidence that America had been well inhabited long before BM times and many of the migrants had been Orientals (with sparse facial hair). The bearded culture-heroes are postulated to have been later migrants of Hebrew descent who originated in the Southeast Asia area, via island-hopping ventures across the Pacific. So again, the Malay Hypothesis provides a basis for making sense out of the accounts.



Carvings and figures of bearded white(?) gods or culture-heroes from ancient Central America (from MacGowan, K. (1950) Early Man in the New World. MacMillan, N.Y., p. 190). Unlike typical Native Americans, they were bearded. Most facial features are consistent with those of the Middle East (Israelites?) and are neither Mongoloid, Oriental, Negro or Native American. The personages depicted are clearly not the same individual (e.g., Jesus). Any or all could have been disciples of Christ who visited the Americas in accord with both the Malay Hypothesis and with native writers.

As discussed by Cheesman, Mormons have proposed that one or more of the culture-heroes of ancient America was none other than the resurrected Jesus Christ. This proposal is based upon John 10:15: "Other sheep I have which are not of this fold (in Palestine); them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Mormons interpret this scripture to mean that Jesus intended to minister to His sheep elsewhere after His resurrection. The account in Third Nephi, Chapter 11 and 12 is accordingly of great interest. It tells of the resurrected Jesus appearing to the Nephites who were gathered around the temple in Bountiful in the year 34 A.D. He taught the Gospel and selected twelve apostles, and organized a church. Much of what He had said and done in Palestine, He said and did again in Bountiful.

Unfortunately, for present purposes, the scriptures do not indicate where this land of Bountiful was located. According to the popular MesoAmerican Hypothesis, it was located in Central America. According to the alternative Malay Hypothesis being proposed herein, it was located on the Malay Peninsula. Is there evidence available which preferentially supports one of these hypotheses?

In travelling to another country with a different language, the names of my shirts and socks and underwear may drastically change; but my name remains the same. It seems very strange then to have different groups of ancient Americans referring to the same individual using drastically different names. Maybe He forgot to tell them His name? Well, in 3 Nephi 11:10 we learn that He said: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven." Under the awesome and humbling circumstances, most of us would never have dreamed of addressing Him by any name other than Jesus Christ. Hence I

am inclined to believe that Itzamna, Viracocha, Kukulcan, Bochica, Hyustus, and Quetzalcoatl were personages other than Jesus Christ.



The House of Israel was to be scattered upon all the face of the earth and among all nations (1 Ne 22:3-4). In fact, "the more part of all the tribes" had already been led away (588-570 B.C.).

Much later, during the ministry of Jesus, the twelve apostles were directed to go to the lost sheep of the House of Israel. They were to preach, minister, and heal the sick (Matt 10:6-8).

The resurrected Jesus also called twelve apostles in the land of promise (See Section 36). These apostles were to similarly go elsewhere to serve. According to native American chronicles, culture-heroes ('gods') visited lands in ancient America from across the sea. Being white, bearded, and wearing long robes, they differed noticeably from native inhabitants.

In the Malay Hypothesis, many culture-heroes are postulated to have been apostles who came many years after the crucifixion of Jesus.

Moroni inscribed his final messages on the golden plates about 421 A.D. (footnote Moroni Chapter 10). So entries had been made for nearly 400 years after the visitation by Jesus; and many references were made in the accounts to Him. Yet not once is reference made in The Book of Mormon to Itzamna, Viracocha, Kukulcan, Bochica, Hyustus, or Quetzalcoatl. Their complete absence in the sacred records appears to clearly indicate that these names were not used to refer to Jesus Christ.

American Hypotheses apparently also have a frightful chronological disparity. Hedrick (22, p. 18) states, "The earliest possible date at which Quetzalcoatl could have appeared... as a man . . . was at least 300 + years subsequent to the crucifixion (of Christ)." So the Quetzalcoatl account does not chronologically match the account in the Book of Mormon (34 A.D.) at all. According to the Malay Hypothesis, the resurrected Jesus appeared to the Nephites on the Malay Peninsula in 34 A.D. As indicated in 3 Ne 16:1-3, he similarly visited flocks other than those in Jerusalem and the Land of Promise of the Nephites. One or more of these flocks may have been in America. According to the Malay Hypotheses, these visits were not recorded in the BM. He taught His Gospel, established His church, and ordained apostles. Some 300+ years later, apostles from the still existing church managed to reach America where they served much as Paul did in serving Jesus as a missionary. The Malay Hypothesis provides a reasonable way to resolve the chronological disparity.

To the best of our knowledge, the Nephites had mingled genetically with the Jewish Mulekites but with no one else. Hence it comes as no surprise that, in appearance, in dress, and in behavior these apostles resembled Jesus. Each was white and fair. Each had long brown hair and a beard. Each wore a loose-fitting robe and sandals. Lest we visualize all of them as the same individual or identical clones of Jesus, Cheesman (p. 10) reports that Itzamna is often depicted as

an ugly old bearded man with a protruding tooth and a nose that out noses Cyrano's. All descriptions of Jesus are more complimentary than this. Latter Day Apostles are more handsome than this but, who knows, maybe they had to use what they had in those hard times!

Regarding the appearance of Quetzalcoatl, Larson (23, p. 18) provides information from the editors of the 'Mysteries of the Ancient Americas': "There is, however, a serious flaw in the theories of the white-god-as-European. It is only after the Spanish Conquest that Quetzalcoatl is depicted as having a white skin, and then only in accounts provided by the Spaniards themselves. In local Aztec art, he is usually depicted as a feathered serpent or as a human wearing a mask or shown to have a black face, sometimes with yellow stripes and a red mouth." This is not expected behavior or appearance for Jesus.

By postulating that the culture-heroes were disciples of Jesus, rather than Jesus Himself, we can readily accomodate disparities in appearance without distracting from the crucial role played by Jesus in establishing His Church and having His Gospel spread by them in other lands.

Bancroft reports that many "American culture-heroes" appeared in different countries and bearing various names (Farnsworth, D. (1962) The Americas Before Columbus. Deseret Book. p. 43). It might be noted that ancient Americans typically had many gods and many of them were vindictive tyrants who demanded the sacrifice of thousands of innocent victims. Having the visiting apostles called 'culture-heroes' rather than 'gods' might accordingly be more complimentary and more accurate. A Quetzalcoatl appeared in Cholula, Votan in Chiapas, Wixepecocha in Oaxaca, Zamma and Kukulcan (with nineteen (other?) disciples!) in Yucatan, Guzumatz in Guatemala, Viracocha in Peru, Sume and Paye-Tome in Brazil, THE MYSTERIOUS APOSTLE mentioned by Rosales in Chile and Bochica in Columbia (ibid), (emphasis added). Farnsworth refers to an apostle Topiltzin in Peru and a Saint Thomas among the Maya (ibid, p. 30-32). This sounds much more like a missionary system with an organizing headquarters involving separate apostles with different names than like individual visits by the Savior. Note that the culture-heroes did not restrict their visits to MesoAmerica.

Irwin provides relevant evidence about the ancient American 'god' named Votan in Peru (Irwin, C. (1963) Fair Gods and Stone Faces, St. Martin's Press, N.Y.). Votan had knowledge of the Tower of Babel (p. 101) (so he may have been a Jaredite). He came to America about 1,000 B.C. (so he could have come from the Malay Peninsula via the Pacific). Conversely Jesus went to a promised land in 34 A.D. Votan came by sea (Jesus, conversely, descended from the heavens). Other men came with him (Jesus came alone). They married native women and had children (in contrast to the behavior of Jesus). Votan, according to myth was a grandson of Quetzalcoatl (p. 100); if true, then neither Votan nor Quetzalcoatl could have been Jesus. They could have been disciples from an earlier dispensation; this possibly is supported by the fact that they were attired in long robes. Natives referred to them as 'men in petticoats' (p. 97).

Farnsworth provides information regarding the teachings of the god (small g!) Viracocha in ancient Peru (p. 43): "The tradition still survives of the god who came as a white man and taught the people the principles of social order, gave them their religion, taught them to till and irrigate the ground, to weave, to make implements of bronze and ornaments of gold and silver. They called this god Viracocha." To the best of my knowledge, there is no evidence in scriptures indicating that Jesus taught political or social orders, tillage, irrigation techniques, weaving, metallurgy, metalworking, art, etc. Jesus emphasized spiritual matters in His teachings; mundane temporal matters were relegated to apostles and their underlings farther down in the ranks.

Viracocha was apparently not Jesus.

The lack of convincing similarities to Christian worship in pre-Columbian America (rites, rituals, symbols, paraphernalia, priestly garb, etc.) is thought by some to indicate that Jesus did not establish Christianity in America. "If there actually was a pre-Columbian exposure to Christian ideas, any such teaching, if it occurred, was dramatically unsuccessful" (Mysteries of the Ancient Americas, The Reader's Digest Assn., Inc. (1986)). Yet Farnsworth (Farnsworth, D. (1962) The Americas Before Columbus. p. 28) provides contrary evidence. The Aztecs, for example, practiced baptism, communion, confession and use of the cross. The Mayans (possibly after contact with the Spaniards) believed in and had terms for heaven, God, Lucifer, hell, sin, soul, love, purging the soul, virgin, sermon, converted soul, baptism, the cross and being born again. Not surprisingly, an apostasy comparable to that in the Mediterranean area had apparently occurred. Possibly these practices were introduced by the Spaniards. Apparently the ancient apostles turned out to be mere mortals, more or less, like the rest of us.

Roberts (33, p. 231) has written: "The Great Spirit offered Quetzalcoatl beverage" (implying that Quetzalcoatl was a mere mortal rather than a resurrected being) "which, while it rendered him immortal, inspired him with a taste for travelling, and with an irresistible desire of visiting a distant country called Tlapallan." There is a Tlalpan in southern Mexico so apparently Quetzalcoatl originated somewhere quite 'distant' from Mexico. According to the Malay Hypothesis he may have originated somewhere on the route between the Malay Peninsula and America; so he would probably have come to America by sea.

When Jesus came to the Land of Promise, the Nephites ". . cast their eyes up towards heaven; and behold, they saw a Man descending out of heaven" (3 Ne 11:8). So He was airborne. He came neither by land or by sea. Conversely, Cheesman reports that according to ancient American legend, the bearded white god came from across the waters (Cheesman, PR. (1978) The World of the Book of Mormon. Deseret Book Co., p. 9). So apparently the culture-heroes (one or all) came by boat to America and not through the air as Jesus came.

The Malay Hypothesis provides a reasonable way to reconcile these accounts: Bountiful was located on the narrow neck of land on the Malay Peninsula. The Nephites living there in 34 A.D. were as precious to Jesus as people living elsewhere. His visit to them is the one reported in Third Nephi. He arrived by descending from the heavens. Jesus called twelve apostles (3 Ne 19) and organized a church to be called the Church of Christ (3 Ne 27:8) and sent them forth to minister to all the people (3 Ne 28:18). They were to go to the ends of the earth to cry repentance (3 Ne 27:20). After each session with the Nephites, Jesus ascended once more into heaven (3 Ne 18:39).

Many months after proposing that disciples of Jesus had left the Malay Peninsula about 340 A.D. and gone to America., I found the following account in Mormon 1:16: Because of iniquity in the land of promise (i.e., the Malay Peninsula) "the beloved disciples were taken away out of the land". The BM footnote dates the event at about 326 A.D. Where did they go? According to the Malay Hypothesis, to America! Under the circumstances, one could not hope for better supporting evidence for the Malay Hypothesis.

Similarly, Nephi, the son of Helaman, departed out of the land after turning matters over to his son. "And whither he went, no man knoweth." (3 Ne 1:2-3). The BM footnote dates his departure (to America or elsewhere to do missionary work?) at about 1 A.D. The account is consistent with the accounts of culture-heroes showing up unexpectedly in ancient America at

about the time of Christ or later.

A central theme in the Malay Hypothesis is that of dispersal of the BM peoples from the Malay Peninsula, in response to an edict from the Lord. Prompted to at least some degree by the incessant warfare, some of the more peaceful and tender-hearted souls migrated to other lands, including islands of the Pacific and America. Among the migrants to reach America, at different times and at different sites, were the Apostles mentioned previously. Thus the Malay Hypothesis provides a sensible way for explaining why the culture-heroes arrived in America hundreds of years after the crucifixion of Jesus and why they were dispersed throughout the Americas (since they were subject to some degree to the whims of winds and ocean currents in crossing the ocean).

Three of the apostles deserve special mention. They were allowed to remain in mortality to minister "unto all the *scattered* tribes of Israel and unto *all nations,* kindreds, tongues and people. . ." (including those in far-off America?) (3 Ne 28:29). The account serves to emphasize the dispersion concept of the Malay Hypothesis as contrasted to the MesoAmerican Hypotheses which propose that BM activities were confined to a restricted area in MesoAmerica. They may have spent time as 'culture-heroes' in the Americas.

As mentioned earlier, Jesus descended from heaven and, after completing each mission, ascended once more into heaven. Conversely, Cheesman reports that, according to ancient American legends, the bearded white 'god' came from across the waters (Cheesman, P.R. (1978) The World of the Book of Mormon. Deseret Book Co., p. 9). So apparently the culture-heroes arrived and departed by boat, as would be expected if their origin had been islands in the Pacific. When Quetzalcoatl went away he promised to return at a future time. So when Cortez arrived in Mexico via sailing ships, he and his conquistadors were received very kindly by Montezuma (18, p. 214). Cortez was thought to be the bearded White God (god?) for whom they had long awaited (18, p. 215). The comings and the goings of Quetzalcoatl and Cortez with shiploads of armored and armed conquistadors are decidedly different from the comings and goings of the lone, unarmed, airborne Jesus (3 Ne 28:12-13). If He comes again "in His glory" (an even more glorious arrival than those described in Third Nephi?) we should probably look heavenward for Him ... not seaward. Montezuma may have been a bit forgetful or naive.

The Malay Hypothesis appears to provide a rational way to make sense out of the visit of Jesus to the Nephites and of the 'culture-heroes' (apostles?) who then left the Malay Peninsula to establish His Church and to convey His Gospel to ancient inhabitants of America and elsewhere. The usefulness of the Malay Hypothesis in this regard provides one more argument in support of its apparent validity.

Corroborative evidence of the transfer of apostles from the Malay Peninsula to America (and elsewhere?) is provided by the Book of Mormon. Morm 8:10 indicates that owing to the wickedness of the people, the Lord would not suffer the apostles to remain. Note that the Apostles could have included both black (Lamanite) and white (Nephite) men as shown in the figure on page 202.

The Buck doesn't stop anywhere.

Disciples of all ages were apparently to go and teach ALL NATIONS, baptizing them in the name of the Father and of the Son and of the Holy Ghost (Matt 28:19). Evidence of them in the Americas and elsewhere should therefore come as no surprise.

Section 37. MesoAmerican Cultures

"I can't be your Friend, and your Flatterer too." Thomas Fuller

In the Book of Mormon reference is made to several distinctive and reasonably advanced cultures, viz. the Jaredites, the Nephites and the Mulekites. The Lamanites, during at least most of the Book of Mormon times, had a more primitive culture; they eked out a living primarily by hunting and gathering and by preying upon the more advanced cultures nearby.

Early in the history of the church, the impressive and extensive ruins of Central America were eagerly welcomed as evidence of the cultures of Book of Mormon peoples. As is typical in all religious denominations, the traditional view has been perpetuated. In the telling and retelling, the belief has become increasingly more entrenched even though the evidence is not as convincing as one would like. The evidence which follows will supplement that provided elsewhere in the present manuscript in support of the Malay Hypothesis.

There were five ancient cultures in Meso America which might have been established by the peoples of the Book of Mormon, viz. the Teotihuacan, the Olmec, the Zapotec, the Izapa, and the Mayan. Locations of these cultures are shown in Map M as adapted from maps of Allen (Allen, J.L. (1989) Exploring the Lands of the Book of Mormon, S.A. Publ., p.51). To what extent do these cultures in the locations shown provide support for the most popular current hypothesis (the Sorenson Hypothesis)?

Sorenson and others have convincingly shown that Book of Mormon lands were confined to an area which was a few hundred miles in length and much less than that in width (see Map D). The postulated shape is rectangular. The preferred "narrow neck of land" in the hypothesis is the Isthmus of Tehuantepec. Unfortunately, the Isthmus extends east-west; since the principal lands in the Book of Mormon were the Land Northward and the Land Southward, the geography presents a serious problem. An attempt to cope with the problem is made by (a) assuming that north was actually northwest and (b) assuming that the narrow rectangle extended diagonally across the isthmus with the 'north' end being adjacent to the Gulf of Mexico and the 'south' end being adjacent to the Pacific Ocean. Any extension of the model into surrounding lands involves ignoring these basic assumptions and expands the lands beyond the limited size which is indicated in the Book of Mormon.

How well do the lands of the ancient MesoAmerican cultures match with the proposed Sorenson model?

[a] Teotihuacan. This culture is ruled out because of geography. Very little, if any, of the Teotihuacan territory is located in the area proposed by Sorenson.

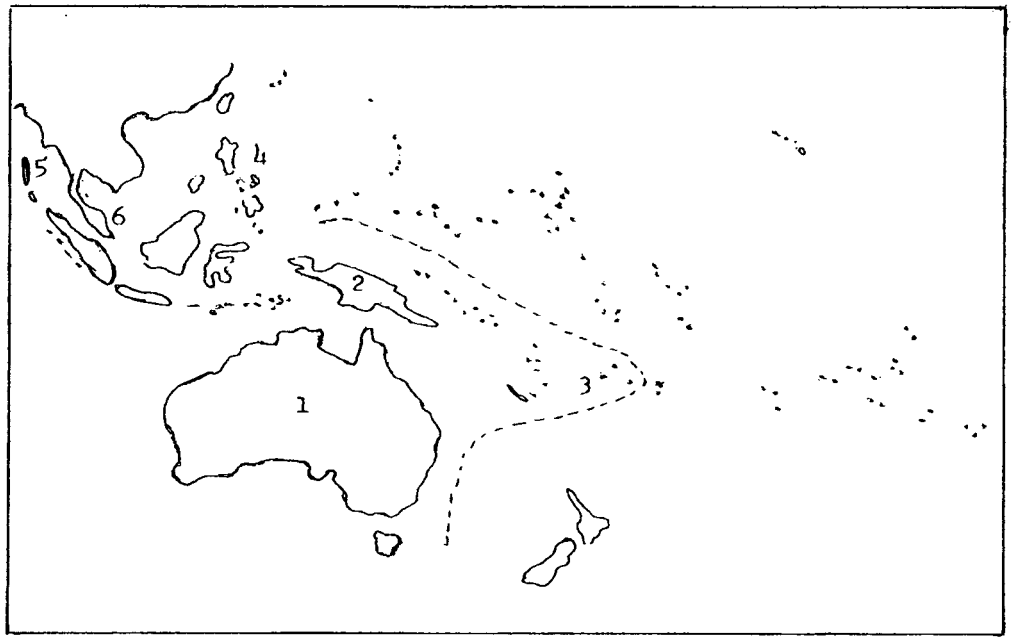
[b] Zapotec. On Sorenson's model the Land Northward must be located near the Gulf of Mexico (even there it is not NORTH of the Land Southward; it is NORTHWEST). One cannot extend Sorenson's model into Zapotec territory without ignoring the size and directional restrictions mentioned above. The Zapotec territory is clearly WEST of much of Sorenson's proposed Land Southward. The match is accordingly very poor at best.

[c] Izapa. The Book of Mormon clearly indicates that the land along the coast west of the Hermounts mountain range was not inhabited by Nephites or Mulekites (Alma 22:27-29). It could not have been inhabited by Jaredites because they did not live south of the narrow neck of land. The Izapa land could have been inhabited by Lamanites assuming Sorenson's hypothesis to be correct; but being hunter gatherers during most, it not all, BM times they are not likely to have left evidence of an advanced culture. The Izapa culture is accordingly not likely to have been created by a BM group.

[d] Mayan. Since Jaredites lived exclusively north of the narrow neck of land, the Mayans could not have been Jaredites. However, Mayan territory does overlap over Sorenson's proposed Land Southward. Hence, Nephites and/or Mulekites could have been Mayan. However, there are some serious discrepancies, viz.

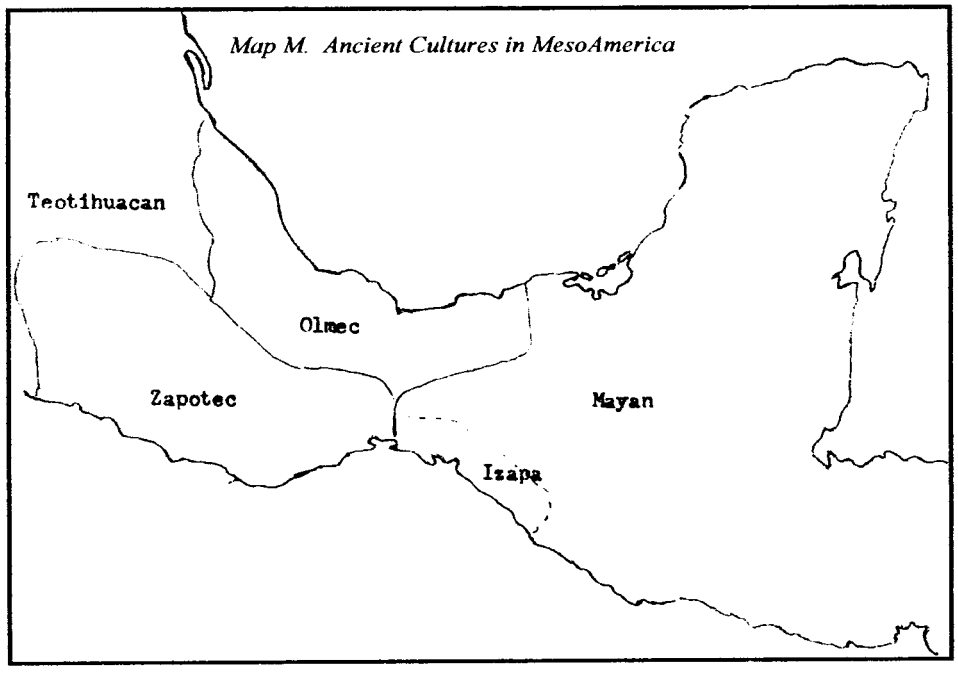
1. The Mayan territory is much larger than Sorenson's proposed Land Southward. Inclusion of the much larger area into Sorenson's proposed model is inadmissable because of size restrictions imposed by internal evidence in the Book of Mormon.
2. Many of the more impressive ruins left by the Mayans are located on the Yucatan Peninsula. This fact raises doubts about the Sorenson model because the Yucatan Peninsula simply has to be ignored in the Sorenson Hypothesis.
3. There are frightful directional problems. For example, inclusion of the Yucatan Peninsula into Nephite-Mulekite territory would require that much of the Land Southward would be EAST of the Land Northward and part of the Land Southward would be NORTH of the Land Northward!
4. There is a serious chronology problem. According to the Book of Mormon the Nephites-Mulekites initiated an advanced culture almost immediately upon arrival in the Promised Land (600 BC). The classic Mayan culture began about 200 AD (Allen, p. 50). The Nephites-Mulekites were annihilated about 400 AD. Yet the Mayan culture was still in existence at the time of the arrival of the Spanish (1500 AD). The classic Mayan period extended from 200 AD to 900 AD. These problems are not easily explained.

[e] Olmec. The Olmec culture is the oldest MesoAmerican culture. Its chronology (2500 BC - 300 BC) matches that of the Jaredites (3000 BC - 120 BC) to some extent. The Olmec culture did not climax early enough to provide a good match. Whether or not the Olmecs actually were Jaredites, however, is debatable. Inasmuch as I believe the Land of Promise for the Jaredites was on the Malay Peninsula, I offer the following postulate for the Olmecs for your consideration:



Map L. Extension of Black Peoples into the Pacific prior to Book of Mormon times. (1) Australia, (2) New Guinea, (3) Melanesia, (4) the Philippines, (5) the Andaman Islands, and (6) the southern end of the Malay Peninsula.

As early as 40,000 years ago, Negroid people had sailed, apparently starting from near the Horn of Africa, to Southeast Asia and into the Pacific as far east as Melanesia (see accompanying Map L). The Masai tribe in present day Kenya and Tanganyika (in that vicinity of Africa) included individuals of unusually great height. As discussed in Section 5A, the Olmecs landed on the Pacific coast of MesoAmerica more than a millenium before Christ. They then migrated to the lowland regions along the Gulf of Mexico (as indicated on Map M) where their civilization reached its peak. Of relevance is the fact that the Jaredites landed on the west coast of their land of promise and remained there. This constitutes a major discrepancy between the Jaredite account and the Olmec account. In unique instances Jaredites temporarily migrated eastward to an east sea. For example, Omer and his family did so (Eth 9:3) and some military operations extended eastward to the sea (Eth 14:26). But as I read the accounts, the Jaredite culture was located primarily near the west sea. In fact, Omer was later restored to the land of his inheritance (adjacent to the west sea?) (Eth 9:13).



Adapted from maps of Allen (Allen, J.L. (1989) Exploring the Lands of the Book of Mormon, S.A. Publ., p. 51).

According to Allen (ibid., p. 50), Mayan territory included Guatemala, Belize, Honduras, and El Salvadore. Hence, it extended northeast far beyond Sorenson's proposed Land Southward. Similarly, Teotihuacan extended north and west far beyond Sorenson's proposed Land Northward.

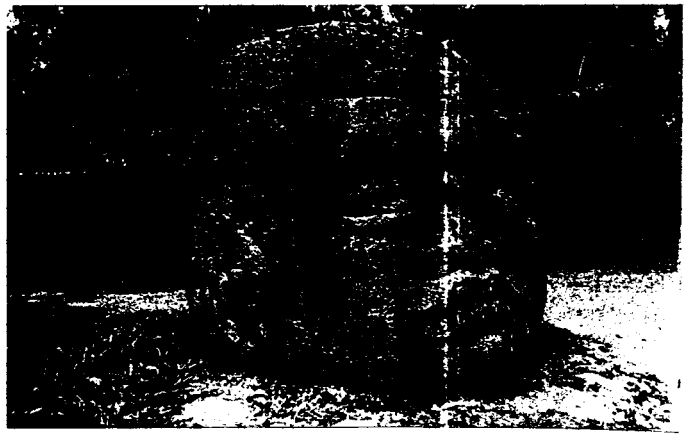
The Book of Mormon indicates that the Jaredites initiated an advanced culture soon after their arrival in the Land of Promise about 3,000 BC (Eth 9:16-20). The comparable classical period of the Olmecs began about 1,200 BC (Allen, J.L. (1989) Exploring the Lands of the Book of Mormon. S.A. Publ. P. 61). A discrepancy of nearly 2,000 years is a serious discrepancy.

The Jaredite lands were in the Land Northward. Their southern border was with Bountiful at the northernmost end of the narrow neck of land. Although Jaredites used the northern end of Bountiful as a hunting ground, the only recorded instance of a Jaredite going South and staying there was the old battered war veteran Coriantumr (Omni 1:21); and he died several months later. Yet, the accompanying map of the Olmec culture indicates that roughly a third of the Olmec territory extended into Sorenson's proposed Land Southward. And Allen (ibid, p. 61) reports that the Olmec influence extended much farther into the proposed Land Southward than is indicated on the map. This huge geographical inconsistency clearly indicates that Jaredites were not Olmecs.

Ixtlilxochitl (a native American writer) referred to ancient inhabitants of the Olmec culture as 'giants'. A reasonable, though admittedly not the only, definition of the term is that of great height. In making what is obviously a judgment call, it is easier to think of a Masai warrior who is maybe seven feet in height as a 'giant' rather than someone from ancient Babylon. In support of this judgment call, the huge stone heads carved by the Olmecs clearly have negroid characteristics (accompanying Figure).

The fact that Ixtlilxochitl made reference to ancient Americans having come from 'The Very High Tower' is often cited as evidence that the Olmecs may have been Jaredites. This is not convincing evidence. Many groups were dispersed from the Tower of Babel (not just Jaredites). And Ixtlilxochitl wrote: "They were scattered to ALL PARTS OF THE WORLD" (emphasis added) (Allen, ibid., p. 62). Hence the possibility is not ruled out that the Jaredites migrated to the Malay Peninsula and one or more other groups from Babylon migrated to America. The Book of Mormon account does not rule out the possibility of groups, other than the BM groups, migrating to America. Serious discrepancies between accounts in the Book of Mormon and those in the writings of Ixtlilxochitl are discussed in Section 43.

In summary, none of the five cultures which existed in ancient MesoAmerica during Book of Mormon times match the cultures described in the Book of Mormon very well. Sorenson (36 p. 188) has written: "Nowhere have I insisted that specific Book of Mormon people must be identified with particular sites, structures, or artifacts." In view of the very significant time and energy devoted to the quest, it seems significant that not a single site, structure or artifact in the Americas can be unequivocably assigned to the Book of Mormon peoples. He continues: "At some points the fit between scriptural specification and external fact seems to me to have passed beyond mere plausibility to the level of probability." Even with minimal effort devoted to the quest in the Malay Peninsula, the same statement is applicable here. My hope is that some investigation by qualified experts will henceforth be undertaken there.

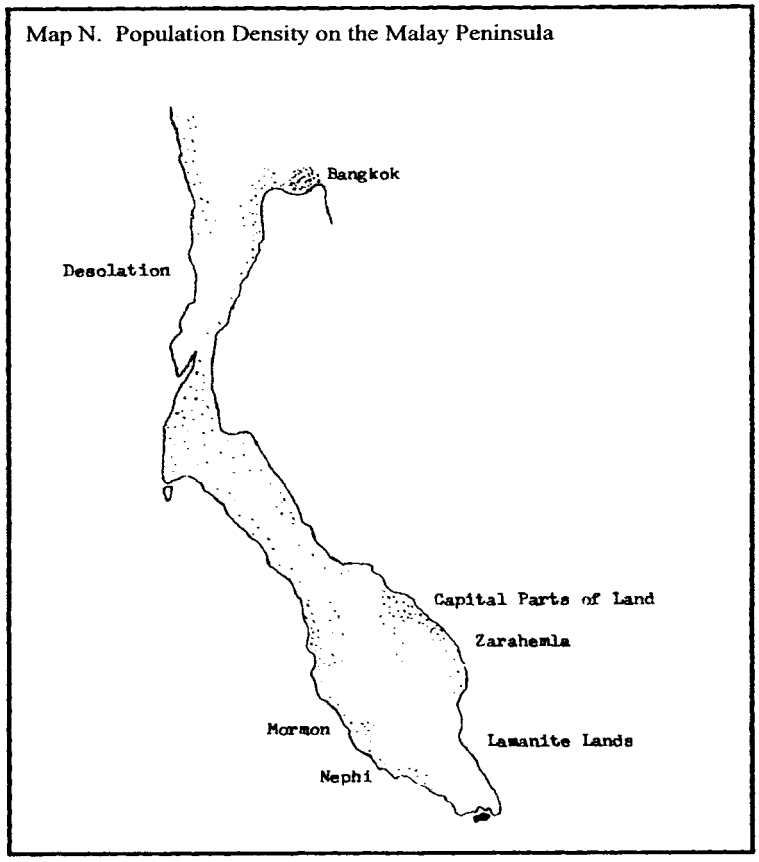


Negroid characteristics of the Olmecs.

Middle America is the only part of the New World in which a system of embryonic writing developed. Eric Thompson.

Section 38. Population Density

"He that nothing questioneth, nothing learneth." Thomas Fuller



Map N. Population Density on the Malay Peninsula. Of special interest is the fact that Desolation and the original Lamanite lands remain only sparsely populated to the present time. The Capital Parts of the Land Southward and parts of the land along the eastern shore are still well populated, as are the areas in the proposed lands for Nephi and Mormon. Population growth along the western shore is at least partially due to tin mining operations in recent times.

Sorenson (37, p. 10) writes: "North of the city (Zarahemla), between Zarahemla and Bountiful, which was still farther north (Hela 1:27-28), lay "the most capital parts of the land". This important zone seems to have been along the river Sidon, which flowed NORTHWARD (emphasis added) from Zarahemla (Alma 22:27-33; 2:15)". As indicated on Map N, a high rural population is presently found in the proximity of the mouth of the Kelantan River (the proposed candidate for the Sidon river) near Kota Baharu. Excellent confirming evidence for the Malay Hypothesis is thereby provided. Note the directional problems with MesoAmerican Rivers.

Sorenson continues: "With the most important settlement area lying downstream from Zarahemla, we get the impression that the capital city was nearer to the Lamanite border than was

the population focus of the greater land of Zarahemla." The Malay Peninsula provides a perfect setting for the account.

Nephites settled the northeast sector of the Land Southward but not the southeast sector. Of interest is the fact that the southeast sector of the proposed Land Southward remains sparsely inhabited to this day.

In military forays against the Nephites in Zarahemla, the Lamanites typically crossed the highlands (narrow strip of wilderness) near Manti (Tahan) and followed the Sidon River northward. Interestingly, modern engineers decided that their route was a sensible route for a railroad.

In searching for Zarahemla, Limhi's explorers found Desolation in the Land Northward instead (Msh 8:7-8). Beginning at Nephi (Kuala Pilah) the map (Map G) indicates that they could easily have followed the route west of the Hermounts Mountains which led to the Land Northward. There is nothing in the exploration account that cannot be readily accomodated on the Malay Peninsula.

Of great interest is the fact that the proposed land of Desolation remains sparsely populated to the present time. The land was apparently seriously abused in ancient times.

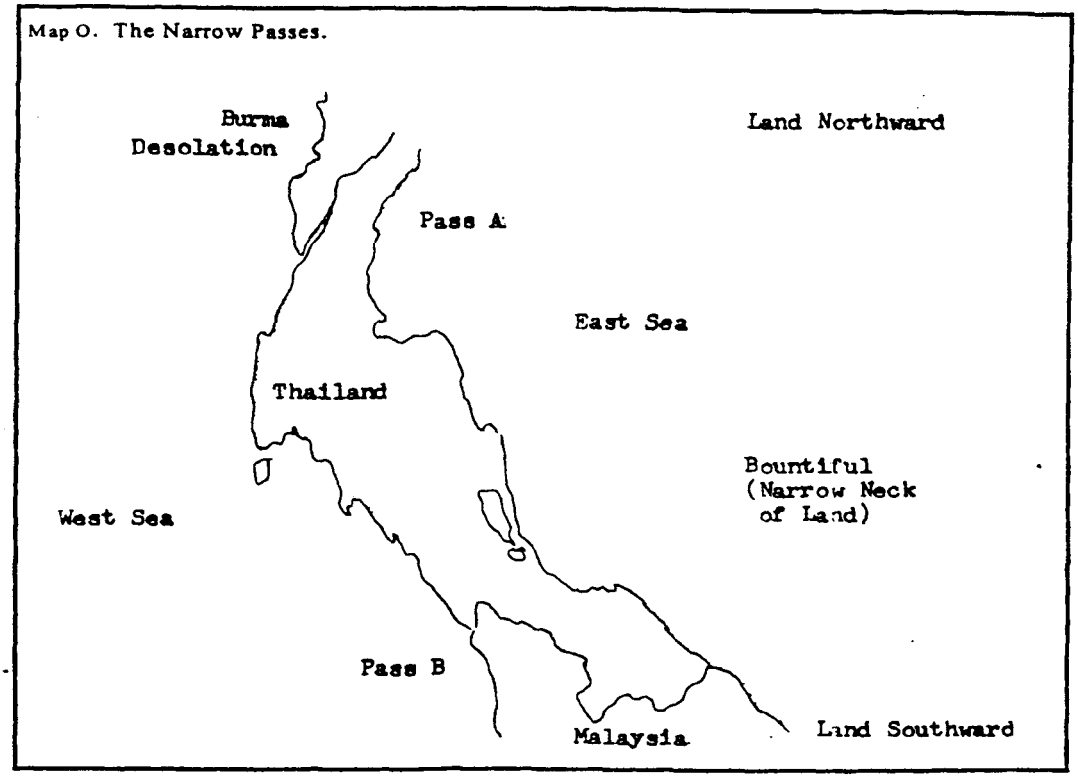
Although the Lamanites did not abuse the land in the southeastern part of the Land Southward, it remains sparsely inhabited to the present time. The Nephites exibited good judgment in settling in the more favorable parts of the land.

As noted by Clark, Nephite lands were more extensive along the west coast than along the east coast (Clark, J. (1989) A Key for Evaluating Nephite Geographies. FARMS. Provo, Utah). In this regard and in virtually all regards, the Malay Peninsula provides an excellent match to criteria outlined by Clark.

Section 39. And It Came To Pass(es)

"Prejudice is the child of ignorance." William Hazlitt

The Book of Mormon refers to two important passes. Each was sufficiently narrow so it was used as a defensive position by armies. One of these was at the northern boundary of Bountiful adjacent to Desolation (Pass A) (Morm 3:5). A Nephite could walk from sea to sea at that boundary in a day and a half (Alma 22:32). At the southern end of the narrow neck of land, (Bountiful) there was another narrow pass (Pass B). It was a day's journey along the fortification line from the sea west to the east end of the line (Hela 4:7). The small areas proposed by Sorenson (Map D) and Hauck (Map E) do not match these accounts of Bountiful at all. Neither extends from sea to sea and neither would provide an effective fortification line for military purposes.



The border between Thailand and Malaysia runs along a mountain range.

About 35 B.C. the Nephites had been driven northward into Bountiful (Hela 4:6). And they built a fortification line extending from the west sea even unto the east; it being a day's journey along the fortification line (Hela 4:7). In the Malay Hypothesis, this line is thought to extend from the West Sea to the mountains separating Thailand from Malaysia.

About 66 B.C. Moroni sent orders to Teancum to fortify the land Bountiful and to secure the NARROW PASS which led into the land northward (Alma 52:9). This is interpreted to mean

that there is a narrow pass, labeled Pass B, somewhere along the southern border of Bountiful.

During a different military campaign, the Nephites fought on the borders of the land Desolation, by the sea, on the west and on the east, by the NARROW PASS which led by the sea into the land northward (Alma 50:34). These scriptures clearly indicate that there was a genuine narrow neck of land and that the land of Bountiful occupied a significant area on the narrow neck of land and between these two passes. MesoAmerica has no reasonable candidate for the Bountiful thus described.

About 350 A.D. the lands were divided (Morm 2:29). The Lamanites were given the Land Southward. The Nephites were given the Land Northward, even to the narrow passage which led into the Land Southward. This is interpreted to refer to Pass A.

After more fighting the Nephites gathered themselves together at the Land Desolation, to a city which was in the borders, by the NARROW PASS which led into the land southward (A.D. 362) (Morm 3:5). This is interpreted to also refer to Pass A.

Of relevance is the fact that Bountiful can be considered to be part of the land northward to those living in the Land Southward. Bountiful can similarly be considered to be part of the Land Southward to those living in the Land Northward.

The following will illustrate how well Book of Mormon accounts fit on the Malay Peninsula:

The lands of Lehi and Morianton (Kuantan?) were located in the Land Southward along the east coast (Alma 50:25). About 66 B.C. inhabitants took up arms over a territorial dispute (Alma 50:26). The account fits very well on the Malay Peninsula. On his map, Sorenson shows no Lehi or Morianton and has no east sea.

When the people of Lehi obtained the support of Moroni and his army (Moroni (Maran?) was located south of these cities on the Malay Peninsula) Morianton and his armed people fled north. Their intent was to flee into the Land Northward. The account fits well on the Malay Peninsula. Sorenson has no land north of his proposed Moroni.

The Land Northward was covered with large bodies of water (Alma 50:29). In fact, the land was "among many waters" (Msh 8:8). The Mergui Archipelago with its numerous bays and islands and large rivers provides a reasonable fit to the description in southern Burma. Sorenson's Land Northward has no appropriate large bodies of water that I have been able to find on maps.

In order to go to the Land Northward, Morianton had to go through the Land of Bountiful (Alma 50:32). With Bountiful occupying the entire narrow neck of land, the account fits on the Malay Peninsula very well. According to Sorenson's map, they could have simply and easily just by-passed Bountiful.

Moroni was afraid the people of the Land Bountiful would unite with those of Morianton. Moroni accordingly sent an army in pursuit of the people of Morianton. . . "to stop their flight into the Land Northward" (Alma 50:33). Moroni's army did not "head them until they had come to the borders of the land Desolation" (Alma 50:34). The account suggests that Bountiful was relatively large and had a significant population; otherwise why would Moroni be fearful of their military capability? (Alma 50:32). The proposed Bountiful on the Malay Peninsula is relatively large and well populated. Sorenson's proposed Bountiful is neither large nor populous.

Contact with the fleeing group was finally made at "the *narrow pass* which led by the sea into the land northward, *yea, by the sea, on the west and on the east. . .* " (Alma 50:34). This account clearly indicates that this narrow pass (Pass A) on the accompanying map of the peninsula actually IS BY A WEST SEA AND AN EAST SEA. The narrowest pass in Meso-America extends from a south sea to a north sea! And with these seas being about 130 miles

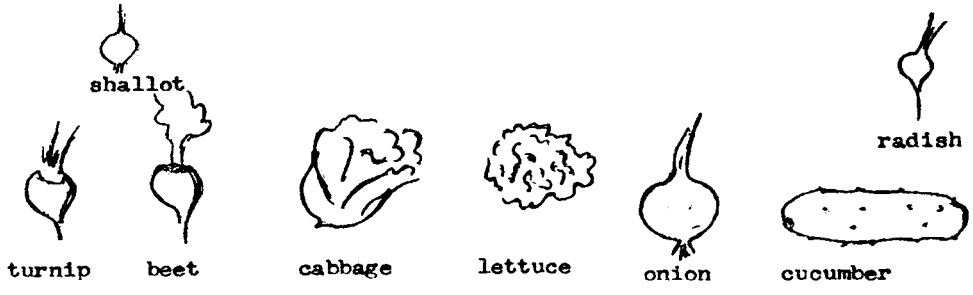
apart, no stretch of the imagination could have the small 'armies' BY one of the seas also be BY the other sea!

After a battle the victorious army of Moroni's brought the people of Morianton back and peace was restored (Alma 50:36).

About 35 BC the Nephites had been driven northward into Bountiful by the Lamanites (Hela 4:6). The Nephites occupied Bountiful. The Lamanites occupied the Land Southward. The Nephites built a fortification line extending "from the WEST SEA even unto the east; it being a day's journey along the fortification line" (Hela 4:7). On the Malay Peninsula, this line is thought to extend from a genuine west sea to relatively impassable mountains separating Malaysia from Thailand (Pass B). The fit is reasonable. On Sorenson's map, Bountiful is about 100 miles from the west (actually south) sea. In no reasonable way can a fortification line be imagined which would extend but a day's journey from his proposed 'west' sea 'eastward' to provide any protection at all to his proposed land of Bountiful. In fact, such a line would simply deflect Lamanite armies moving 'northward' TOWARD Bountiful!

About 350 AD the lands were divided (Morm 2:29). The Nephites occupied the land northward. The Lamanites occupied the land southward, apparently including the land of Bountiful (narrow neck of land). The Nephites gathered themselves together at the Land Desolation, to a city which was in the borders, by the NARROW PASS which led into the land southward (Morm 3:5). This is interpreted to refer again to Pass A.

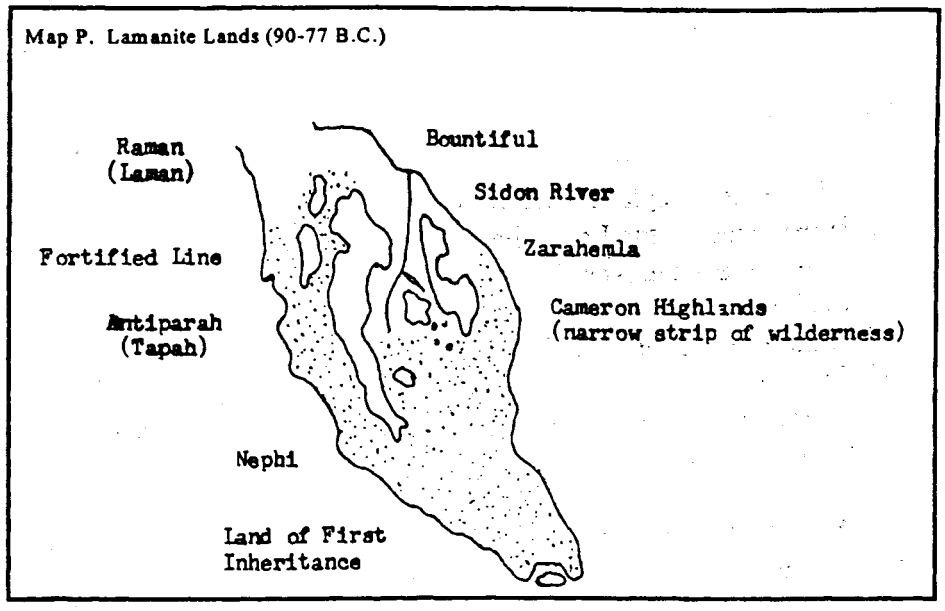
For present purposes, the significance of the reference to two narrow passes is that Bountiful was actually a genuine long and narrow neck of land with a narrow pass at both north and south ends. The proposed Bountiful on the narrow Malay Peninsula appears to provide excellent agreement with accounts in the Book of Mormon. The proposed Bountiful in MesoAmerica appears to provide extremely poor agreement, as summarized in the preceding discussion.



Vegetables which were highly esteemed in the ancient Middle East. With seeds being small and valuable and easily transportable, surely migrants would have taken them to new lands of promise. There is some evidence of them having been grown in the ancient Orient. I have found no evidence of them having been grown in ancient America. (Lettuce look elsewhere unless they turnip!)

Section 40. Lamanite Lands (90-77 B.C.)

"No Book of Mormon location is known with reference to modern topography." Dee F. Green



Alma 22:27 provides an appropriate description of Lamanite lands:

In the following a score of 10 for each feature will denote a perfect match on the Malay Peninsula:

- And it came to pass that the king (of the Lamanites) sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about,
- which was bordering even to these, on the east (10) and on the west (10). [Note that Meso America provides almost entirely north and south seas.]
- and which was divided from the land of Zarahemla by a narrow strip of wilderness (10), which ran from the sea east (10) even to the sea west (10). [I can find no suitable narrow strip of wilderness in Sorenson's MesoAmerica.]
- and round about on the borders of the seashore (10), [Sorenson's MesoAmerica has very little seashore.]
- and the borders of the wilderness which was on the north by the land of Zarahemia, (10)
- through the borders of Manti (10), by the head of the river Sidon (10), running from the east towards the west... (10)
- and thus were the Lamanites and the Nephites divided.

Alma 22:28 adds: Now the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi (10);

- yea, and also on the west of the land of Zarahemla, in the borders by the seashore (10),
- and on the west of the land of Nephi (10),
- in the place of their father's first inheritance, and thus bordering along by the seashore (10). Note the emphasis on seashores; this preferentially supports the Malay Hypothesis.

Alma 22:29 continues:

- And also there were many Lamanites on the east by the seashore (10),
- whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites (10);
- nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness (10),
- at the head of the river Sidon (10),
- from the east to the west, round about on the wilderness side (10);
- on the north, even until they came to the land which they called Bountiful (10).

As indicated by the perfect scores, the Malay Peninsula provides an excellent fit for the Lamanite lands. MesoAmerica provides a much poorer fit.

Four Seas.

The Nephites went from the land southward to the land northward. Keep in mind that Bountiful would have been part of the land north of those living in Zarahemla (Hela 3:1-8). And they multiplied and spread 'insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east (Hela 3:8). The specific reference to each sea conveys the sense of its reality. The account fits very poorly in MesoAmerica, which has only limited access to a north and south sea. Conversely, the account fits very well in Bountiful as proposed on the Malay Peninsula. Refer to Map O on page 214.

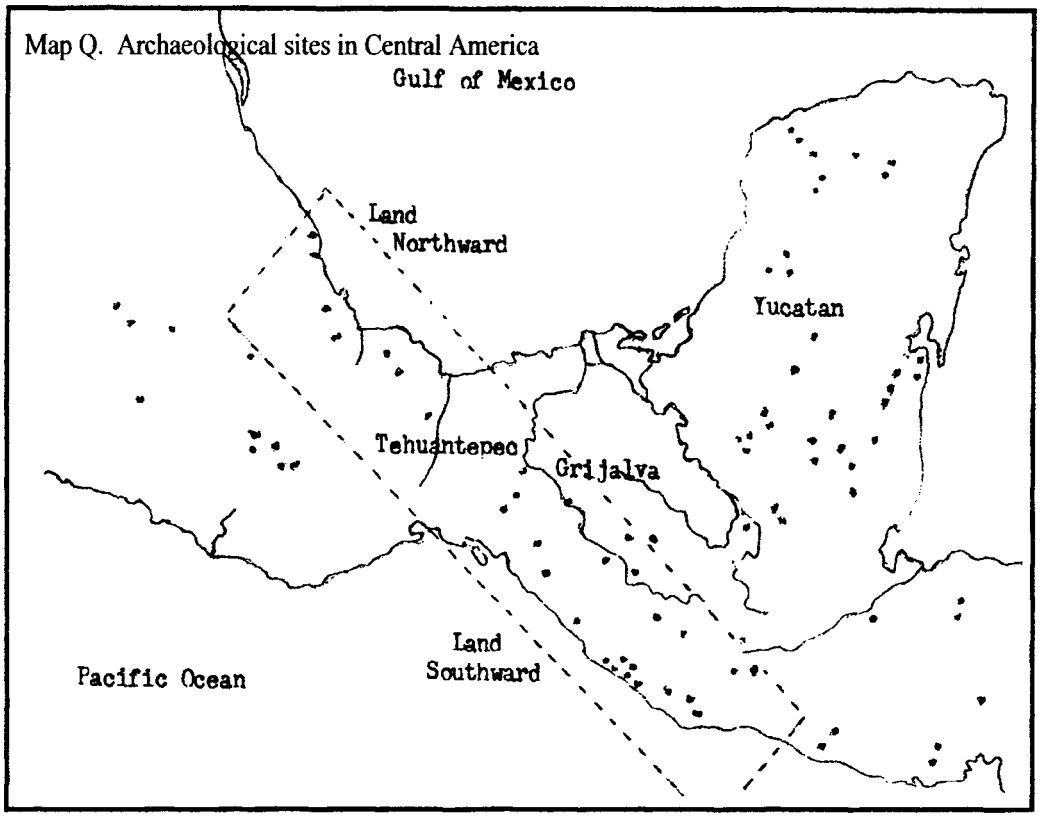
A devastating problem. Those living in Zarahemla are told: If my people shall sow filthiness they shall reap the east wind, which bringeth immediate destruction (Msh 7:31). Reference is also made to whirlwinds (typhoons?) in the land northward (3 Ne 8:12). Of great interest is a map in the Encyclopedia Britannica (1998) Vol 16, p. 481 showing common paths of typhoons into the proposed area for Zarahemla (Tanah Merah) and into mainland Burma (land northward). The same map shows no paths of whirlwinds (hurricanes?) into the proposed MesoAmerican lands of Sorenson.

Section 41. Internal Ideality vs. External Reality

"Where passion is high, there reason is low." Thomas Fuller

Owing primarily to the impressive stone ziggurats and other durable stone structures in Central America, this area is currently the most popular site for searching for Book of Mormon artifacts. Archaeologists are human. A place which provides artifacts, even if they are not convincing artifacts, provides an interesting place to undertake research activities. And the research is exciting. So long as we keep finding artifacts, who knows? Maybe if we persevere long enough, we will find convincing artifacts!

With all due respects to archaeologists and other experts, for many reasons provided in this manuscript, the selection of MesoAmerica for BM lands seems quite arbitrary to me. And I find no convincing evidence in the Book of Mormon that BM peoples built impressive stone structures. The flimsy wooden structures that they did apparently build, to large extent, might very well have blown down or washed away and/or decomposed long ago. So maybe we should be looking elsewhere for convincing evidence.



Sorenson's proposed land of promise is within the dashed rectangle.

If the huge stone structures of Central America were built by peoples of the Book of Mormon, then they should be found (at least mostly) within the area proposed for Book of Mormon lands. As indicated on Map Q, Sorenson's proposed area for Book of Mormon events does not include many of the more impressive sites. The restricted area within the dashed line (with size conforming to internal evidence in the Book of Mormon) appears to be an arbitrarily selected area with serious discrepancies from criteria presented in the Book of Mormon. The discrepancies are summarized below.

Sorenson's map which is based solely upon accounts in the Book of Mormon is shown in Map X, p. 233. This map does not match a map of Central America very well; one cannot be superimposed on the other at all.

Sites occupied by ancient Americans in the proximity of MesoAmerica are shown in Map Q (patterned after Map 1, reference 24, p. 273). Additional sites not shown are located further in Mexico and Central America. The dashed rectangle is the geographical setting in which advocates of the Sorenson Hypothesis are currently trying to fit events of the Book of Mormon.

Problems with this setting include the following:

[a] The lands should be located on a peninsula. They are not.

[b] There is no genuine narrow neck of land. Tehuantepec is not narrow enough. Neither would ancient peoples without a map have referred to it as a 'neck of land'.

[c] At Tehuantepec there is no inlet where the west sea divides the land.

[d] From Tehuantepec, the land extends east-west. It should extend north-south.

[e] Although many of the more impressive sites are located on the Yucatan Peninsula, they (and many others) have to be ignored in Sorenson's restricted model.

[f] The Nephites in the Land Southward did not occupy lands along the west coast to any significant extent. Yet many of the sites shown on the map are located there.

[g] The most densely populated part of the Land Southward (Capital parts of the land) was located on the northeast section along the coast. The map shows no sites there at all.

[h] Much of the shipping occurred from the Land Southward to the Land Northward. According to the map, each of these lands is inaccessible to the other by sea.

[i] The Sidon River flowed north. Sorenson's proposed candidate (the Grijalva) flows mostly northwest. There is no indication in the Book of Mormon that the river changes direction as it nears the sea.

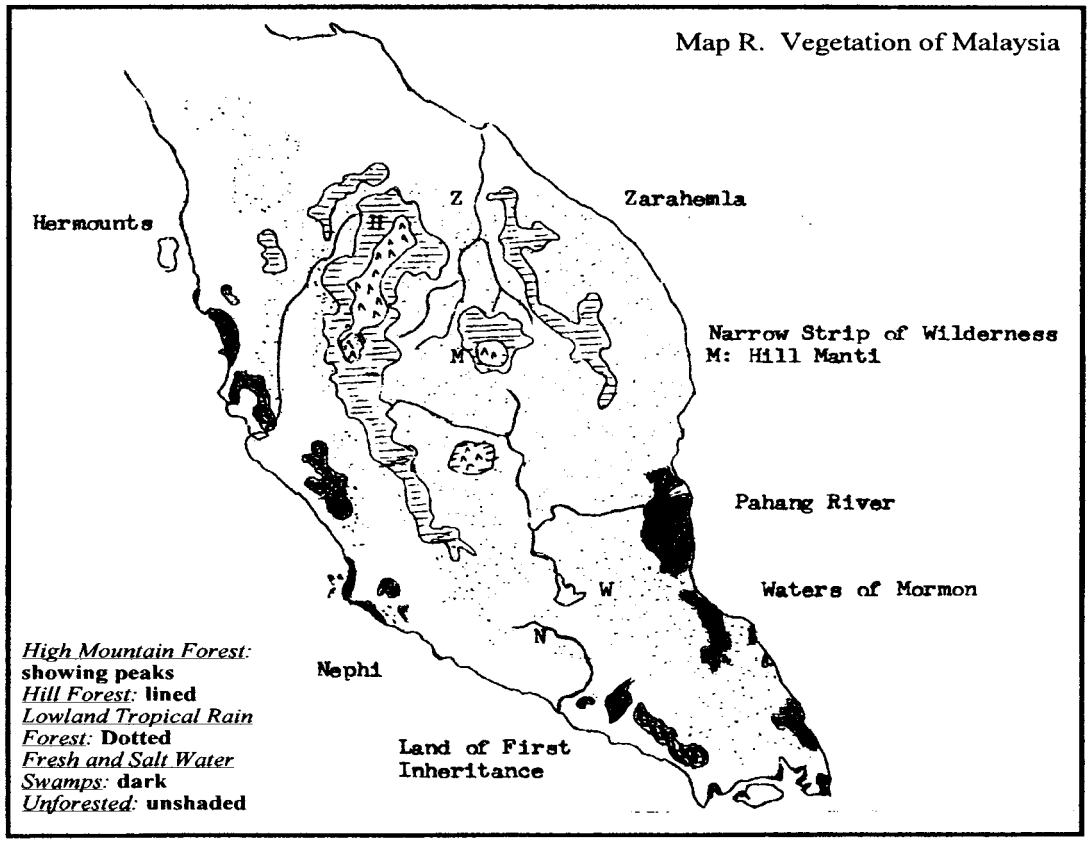
[j] There is no suitable 'narrow strip of (mountain) wilderness' extending from sea to sea across the Land Southward. According to topographic maps, lands along the Gulf of Mexico in the proximity of the Grijalva are low in elevation and flat.

[k] The predominant seas for the Land Southward were East and West Seas. Sorenson's Land Southward has no east sea at all. At the narrow neck of land there was an East Sea and a West Sea. At Sorenson's narrow neck of land, the seas are located north and south. The principal sea for the Land Northward was the West Sea. Sorenson's proposed Land Northward has only a northeast sea.

There are serious inconsistencies between the BM accounts and the proposed BM geography in MesoAmerica.

Section 42. Vegetation of Malaysia

"Opinion in good men is but knowledge in the making." John Milton



Swamps near the Land of First Inheritance may have prompted Nephites to go inland to higher ground. Swamps on the western coastal plain may have discouraged Nephites from settling there. Likewise on the eastern coastal plain they settled only north of the Pahang River.

Comments from Clark (9, p. 58) emphasize the excellent fit of Book of Mormon accounts on the Malay Peninsula:

- Mountain wilderness surrounded the Sidon River Basin.
- The southern border of Nephite lands was two to three times wider than the northern border in the narrow neck of land.
- The western and eastern mountain wildernesses ran north-south.
- These same wildernesses paralleled the western and eastern coastlines.
- These same wildernesses converged as they approached the narrow neck.
- Hermounts was a large mountain chain that paralleled the western coast.
- The Nephites did not inhabit Hermounts or the coastal plain west of it.

- Hermounts was a natural barrier of such magnitude that it provided protection against attack.
- Some mountain passes allowed east-west travel through Hermounts.
- Hermounts was higher in elevation than other wilderness zones, and narrower.
- Hermounts did not extend northward as far as the narrow neck of land. Lamanite attacks from the west accordingly came around Hermounts (from the northwest).
- South of Zarahemla was a narrow strip of wilderness that ran from the "sea east even to the sea west" (Alma 22:27). Note that this strip is a 'continental' divide separating the Kelantan (Sidon) and Pahang River watersheds.
- The map shows why Lamanite armies consistently entered the Kelantan (Sidon) Valley from the proximity of Manti.
- The southern wilderness occupied by Lamanites was a different kind. As shown by the map, it was mostly lowland tropical rainforest land with many swampy areas.
- It had no impassable obstacles (such as mountains or rivers).
- It had no major landmarks to guide those who became lost.
- The southern wilderness adjoined the upland region that the Nephites called the eastern wilderness near the city of Moroni. More specifically, according to the Malay Hypothesis, the border was the Pahang River.
- The eastern wilderness was lower in elevation and wider than the western wilderness.
- Travel through the eastern wilderness could occur in any direction.
- It was settled by the Nephites, indicating a rather hospitable wilderness.
- The Northern wilderness was the northern end of the eastern wilderness.
- It was heavily populated during the days of General Mormon. As I read the accounts, near the mouth of the Kelantan River was referred to as 'the capital parts of the land.' In our time, the area is still well populated.
- The Northern wilderness was relatively low in elevation and likewise hospitable.
- As is hopefully apparent, all comments and conclusions by Clark fit extremely well on the Malay Peninsula.

It might be noted that the Nephites going northward from the Land of First Inheritance would have encountered a river (Muar). In following the river they would have gone inward away from swamps and to a higher elevation. In accord with the BM account, the area proposed for Nephi is only partially forested and is within two days of a large lake proposed as the Waters of Mormon (located appropriately in a northerly direction from Nephi).

And there they did fortify against the Lamanites, from the west sea, even unto the east; it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country. This line is thought to be at the southern end of the narrow neck (Hela 4:7).

As is readily apparent, the description of Lamanite lands in the Book of Mormon fits amazingly well on the Malay Peninsula. The fit accordingly provides additional support for the Malay Hypothesis.

Based upon internal evidence in the Book of Mormon, Sorenson (37, p. 243) also provides the following supportive comments:

A lowland west wilderness strip extended along the west sea. It included the place of their father's first inheritance, the western part of the land of Nephi, and a part west of the land of Zarahemla (but separated from it by a range of mountains that was not easily crossed).

The Nephites did not spend much time in the west wilderness strip which was west of the land of Zarahemla. The Lamanites apparently had control over this strip from "early on".

Ammonihah was located on the east side of the high mountain range near the north end. It was more susceptible to Lamanite attack from the west wilderness strip than was Melek (even though Melek was located farther south). This is readily explained on the Malay Peninsula. The high range of mountains protected Melek but Lamanites could go around the mountains at the north end and attack Ammonihah.

In all respects, the relevant BM accounts fit extremely well on the Malay Peninsula and correspondingly support the Malay Hypothesis.

Section 43. Fault Finding

"He that knows nothing doubts nothing". George Herbert.

The Malay Peninsula is located near a huge fault line which is shown on the accompanying map (Map S) as crosses. One of the most devastating volcanic eruptions of history occurred on this fault line on the island of Krakatoa (between Sumatra and Java). The detonation was heard for more than 150 miles and more than 40,000 natives of Java and Sumatra were drowned by the huge waves (tsunami?) accompanying the eruption and earth displacement. More than four cubic miles of earthy material were blown into the atmosphere. The huge dust cloud which was formed completely hid the sun over many thousands of square miles. The dust was carried completely around the world as evidenced, for example, by unusually red sunsets which persisted for several months. The eruption occurred in 1883 A.D.

The Book of Mormon reports a comparably devastating earthquake in the land of promise at the time of the crucifixion of Christ (34 A.D.) (3 Nephi Chapter 8). Some of the effects, such as total darkness for several days, indicate that there was an accompanying volcanic eruption. Since no outpouring of lava is reported in the account, the eruption may have occurred offshore. The account is accordingly consistent with the possibility of the epicenter having been somewhere along the fault line shown on Map S.

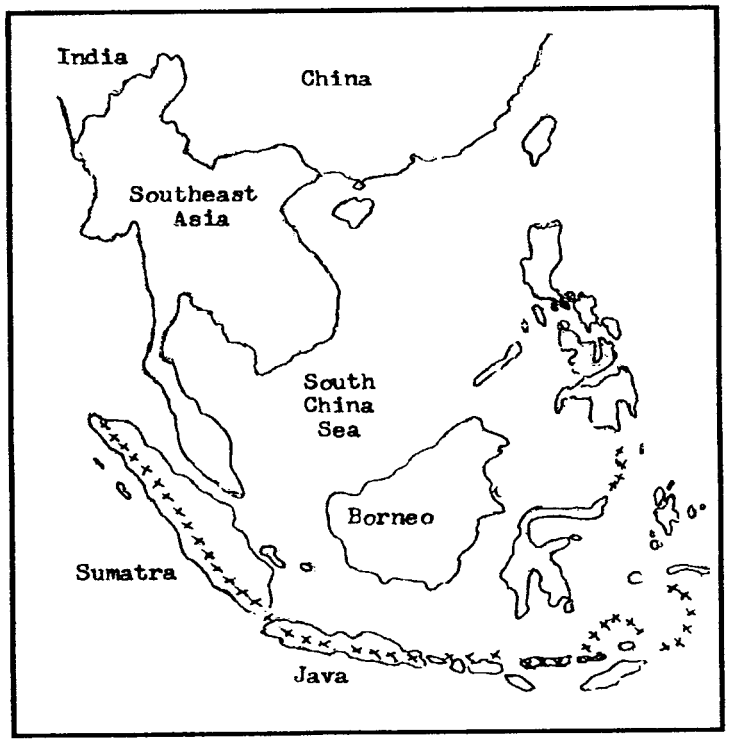
As indicated in Section 27, "Scores of volcanoes are scattered along the zone of instability from north-central Mexico to Nicaragua". Conversely, the Malay Peninsula is characteristically free from active volcanism. Lava flows are accordingly highly likely in MesoAmerica, especially during intense seismic activity. They are much less likely in the Malay Peninsula. The fact that no outpourings of lava are reported in the Book of Mormon accordingly provides preferential support for the Malay Hypothesis.

Many cities including Moroni, Onihah, Mocum and Jerusalem were inundated with water (Chapters 8 and 9). This suggests that many cities were located on low-lying coast lines as was true on the Malay Peninsula. Conversely, in Sorenson's MesoAmerica, very few of the Nephite cities in the proposed land southward were located along coast lines. Most of his proposed cities are located far inland and in relatively upland terrain.

Intriguingly, there was even more 'great and terrible destruction in the land northward'. There is no mention of cities there being inundated with water. Rather, the emphasis in the account (3 Ne 8:11-18) is upon physical disruption of the earth. The whole face of the land was changed. Highways were broken up. Level roads were spoiled. Many smooth places became rough. Buildings were shaken down. The face of the earth became deformed. Places were left desolate. The northern end of the Malay Peninsula consists of an eastern low-lying and smooth terrain part in Thailand and a western hilly and dissected and "rough" part in southern Burma. The latter part is interestingly located nearer the fault line and so was presumably nearer the epicenter of the earthquake. To this day, the land in southern Burma which is thought to be the location of Desolation is only sparsely populated (Map N). The two cities which may have been identified (Moron (Manoron) and Teancum (Tenasserim)) are far enough inland to have been unaffected by the tsunami. Thus, the Malay Peninsula provides a suitable setting for the account.

Apparently because of 'exceeding sharp lightnings' (3 Ne 8:7) many cities, including Zarahemla, took fire and burned (3 Ne 8:8, 14) inflammability is consistent with the belief in the Malay Hypothesis that most housing was of flimsy thatched roof construction. After a period of about three hours, the devastations ceased and there was total darkness upon the face of the land (3 Ne 8:19-23). If the 'cities' had been small country villages made from highly combustible materials, they could have completely burned in about three hours. The much larger and more substantial cities of ancient MesoAmerica probably would have burned for many days.

Following the three hour catastrophe, there was complete darkness for three days (3 Ne 8:19-23). (Glowing molten lava would have been clearly visible). Stellar objects could not be seen and there was not so much as a glimmer of light on earth. There could be no fire kindled nor could they light candles or torches (3 Ne 8:21). The account kindles an intriguing question regarding how these ancient people might have proceeded to try to kindle a fire. They had readily combustible material because 3 Ne 8:21 states that they had 'fine and exceedingly dry wood.'



Map S. Fault Line (shown as crosses) along the unstable western Pacific rim.

Levels of atmospheric gases (particularly oxygen) were apparently favorable for combustion as evidenced by their suitability for human respiration. So if they had had a way to attain ignition temperature, they should have been able to light a fire. Three possibilities come to mind:

1. Friction as, for example, by rubbing wood against wood at high speed,
2. Creation of hot sparks as with pieces of flint struck against metal,
3. By the use of a light-focusing lens.

Methods (1) and (2) could have been used to kindle a fire even in complete darkness whereas method (3) requires a source of intense light such as sunlight. I accordingly propose that the people involved in the account relied upon the use of lenses to focus the light of the sun to produce ignition temperature. Hence in darkness, their efforts failed.

Interestingly, reference F-217 in the Annotated Bibliography by Sorenson and Raish, reports that metal lenses were used in some areas in prehistoric times to start fires. "The making of fire by a metal burning lens (mirror) was only known in the high cultures of China, Siam and India and in Peru." Of great interest is the fact that evidence of the lenses has been found in Siam (which occupies much of the proposed BM lands on the Malay Peninsula). The evidence is also indicative of a connection between Southeast Asia and America in ancient times as postulated in the Malay Hypothesis. And, unfortunately for Sorenson's MesoAmerican Hypothesis, the lenses have apparently not been found in MesoAmerica. Their existence in Peru and Siam is completely compatible with the Malay Hypothesis and provides supporting evidence for this hypothesis.

MesoAmerica provides a poor'match', so to speak.

Earthshaking Events.

The Krakatoa explosion was violent. It was heard in Australia, 2900 miles away. So the terrible thunder which shook the whole earth as if it was about to divide asunder (3 Ne 8:6) (in the nearby Malay Peninsula) is understandable.

An even more violent explosion occurred along the same seismic fault line on nearby Sumbawa (Tambora volcano) in 1815 A.D. The associated tsunami killed 56,000 people. Debris from the explosion darkened the skies for several months and caused a global cooling that made 1816 'the year without a summer' (Encyclopedia Britannica (1998) Vol 29, p. 520). Whether or not a comparably devastating event might have occurred in MesoAmerica remains to be determined.

A fault line runs through MesoAmerica and it has active volcanoes. The Malay Peninsula has no active volcanoes and the fault line is located a few miles away from the peninsula to the west and south. Several related matters make the Malay Peninsula a more likely location for BM events (3 Ne 8): (a) No harmful gases were reported, (b) No flowing hot lava was seen; in fact, after the lightning ceased, there was total darkness for 3 days (no glowing lava), (c) Moroni and many other great and notable cities sank into the sea. The Malay Hypothesis locates many cities along coasts. Sorenson locates only one city (Nephite) on a coast and it is thereby placed completely out of alignment with other sites, (d) A destructive hurricane (typhoon) is more likely to have devastated coastal Burma than inland southern Mexico (proposed lands northward).

Evidence from tree rings (reduced growth owing to darkness and cooling caused by dust in the atmosphere) and from layering of volcanic dust in geologic strata indicates other volcanic explosions in the Southeast Asia area extending back into times before Christ (Keys, D. (2000) Catastrophe. Random House). So available evidence indicates a good match with BM accounts.

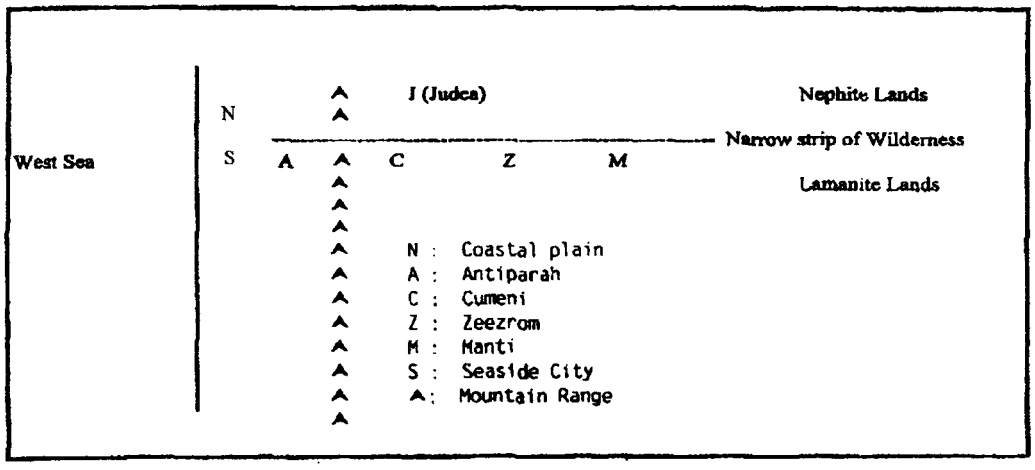
Section 44. Manti-Antiparah

"To err is human, to repent divine, to persist devilish". Benjamin Franklin

During much of the Nephite era, the Lamanites were "hemmed in" on the southern end of the Malay Peninsula. As their population increased, they became more aggressive in militarily pushing northward. This behavior makes far more sense on the Malay Peninsula than in MesoAmerica. In MesoAmerica they could have expanded into an uninhabited Central and South America.

About 65 B.C. the Lamanites had captured four Nephite cities in or near the narrow strip of wilderness which extended from the west sea to the east sea. As discussed elsewhere, the Malay Peninsula has an excellent candidate for the narrow strip (Cameron Highlands) and it does extend from sea to sea. To the best of my knowledge, MesoAmerica has no suitable strip. Neither does it have a west sea or an east sea.

Based solely upon internal evidence in the Book of Mormon, Sorenson (37, p. 367) has proposed a map of the cities; part of it is shown below:



Map U. The Manti-Antiparah Connection.

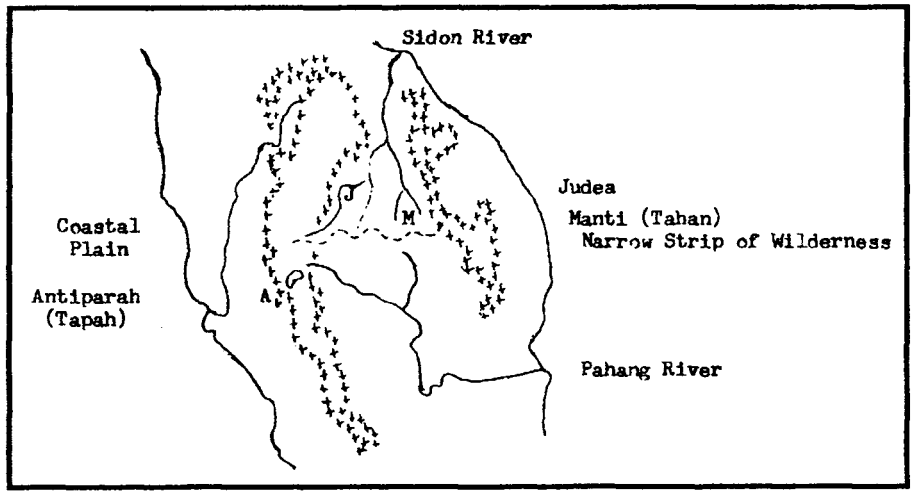
Antiparah was higher in elevation than the seaside city (Alma 56:25). The normal route to and from the seaside city was via Antiparah (37, p. 275). The four cities probably lay in a line parallel to the narrow strip of wilderness (ibid.).

The army of Antipus was in Judea, fortifying the city (Alma 56:15). The Nephites had fought valiantly and suffered much and were depressed. Helaman with a band of 2,000 stripling warriors, went to their assistance (Alma 56:1-17). Helaman and his group went toward Antiparah. As they neared the city, a powerful Lamanite army came from the city. Helaman's group fled north with the Lamanite army in pursuit (Alma 56:36). Going west and then fleeing

north is consistent with directions on the Malay Peninsula. The account is not consistent with directions in MesoAmerica.

Sorenson assumes that the pursuit occurred through mountains on the edge of the Sidon basin (37, p. 277). I interpret the account differently. The army of Antipus had joined in the action by pursuing the Lamanite army. The area was apparently not forested because each group could see the other groups at a considerable distance (Alma 56:37). The coastal plain of the Malay Peninsula provides some appropriate level unforested terrain. The Lamanites turned neither to the right or the left but stayed on a 'straight course after us' (Alma 56:37). This would have been virtually impossible in mountainous terrain.

The Malay Peninsula, in contrast, provides an excellent setting for the events in the Book of Mormon. As indicated on the accompanying map, the land southward had genuine east and west seas. Being a peninsula, the Lamanites actually were 'hemmed in' at the southern end. There was a higher range of mountains running parallel to the west coast and a lower, broader range of mountains running parallel to the east coast (outlined with crosses). The dashed line denotes a 'continental' divide connecting the two mountain ranges; hence the Sidon River drains northward from the divide and the Pahang River drains southward.



Map V. The Manti-Antiparah Connection

The presently existing cities of Tahan and Tapah are each sufficiently similar to the BM cities of Manti and Antiparah to be well within the realm of possible evolution. The similarity of the names themselves provide excellent support for the Malay Hypothesis. Having them located in excellent agreement with the BM account (along the narrow strip of wilderness and Antiparah being west of Manti and near the west sea) provides fantastic confirmation.

The coastal plain provides an excellent setting for the armies to flee northward and enough of the plain is unforested so the armies could have seen one another and could have fled on a straight course.

The mountains parallel to the west coast of the land southward (Hermounts) were

apparently quite impassible, especially at the north end. However, modern maps show a road going from the west coast past Tapah/Antiparah and parallel to a stream flowing out of Hermounts. The road proceeds northeastward toward Tahan (Manti?) in the Cameron Highlands (National Geographic Atlas of the World. Revised Sixth Edition (1996) p. 80). The close agreement between the BM account and the Malay geography, terrain and specific sites provides excellent support for the Book of Mormon and for the Malay Hypothesis. The odds of this match occurring by chance or by Joseph Smith reciting fiction are nil.

Narrow strip of wilderness.

Clark concludes that the term 'wilderness' as used in the Book of Mormon refers to mountainous regions filled with wild beasts (9, p. 27). Alma reports that south of Zarahemla there was a narrow strip of wilderness which ran from the sea east even to the sea west (Alma 22:27). For two reasons, this presents an insurmountable problem for Sorenson's MesoAmerican Hypothesis: (a) The Tehuantepec area has no east and west seas, and (b) There is no mountainous strip of wilderness extending across the isthmus. The mountains that are present run parallel to the seas and the terrain toward the Gulf of Mexico side of the isthmus is not mountainous. Conversely, on the Malay Peninsula, the Cameron Highlands extend from west to east across the peninsula and serve as a narrow divide from which waters run both north and south. The proposed Sidon River (Kelantan) runs straight north past Zarahemla (Tanah Merah). The Malay Peninsula provides a perfect match for the account.

Squashed again.

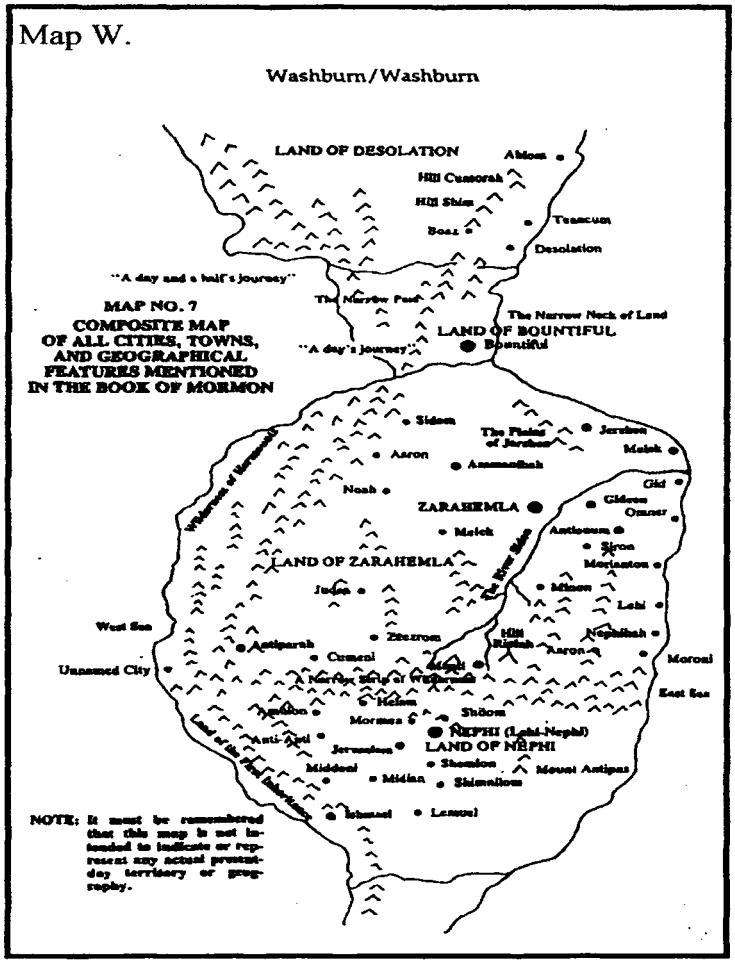
Important domesticated crops in ancient America included the native maize, beans, squashes, potatoes, tomatoes, and manioc according to John A. Price, anthropologist at York University (22, p. 181). Each was indigenous and each was very productive. Since crops are mentioned in the Book of Mormon (e.g. Msh 9:9; Eth 9:17), these extremely important crops should have been identified and included. Corn is mentioned (Msh 9:9) but the term is ambiguous (see Bible Dictionary) and could refer to one of the smaller seeded cereal grains rather than maize. Omission of these important crops from the accounts in the Book of Mormon accordingly casts doubt upon the land of promise having been in ancient America.

Name changes comparable to those suggested in this manuscript have occurred in recent times. The name of Danzig in Poland, for example, has been changed to Gdansk. So these changes, in fact, do occur.

Section 45. The Washburn Map

"All progress depends upon the unreasonable man." George Bernard Shaw

Based upon a thorough study of the Book of Mormon, Washburns have provided a map showing "all cities, towns, and geographical features mentioned in the Book," (37, p. 202). As indicated on the accompanying map, they make no claim to have found any suitable "actual present-day territory or geography" which matches their map. Could they have searched in MesoAmerica and been disappointed?

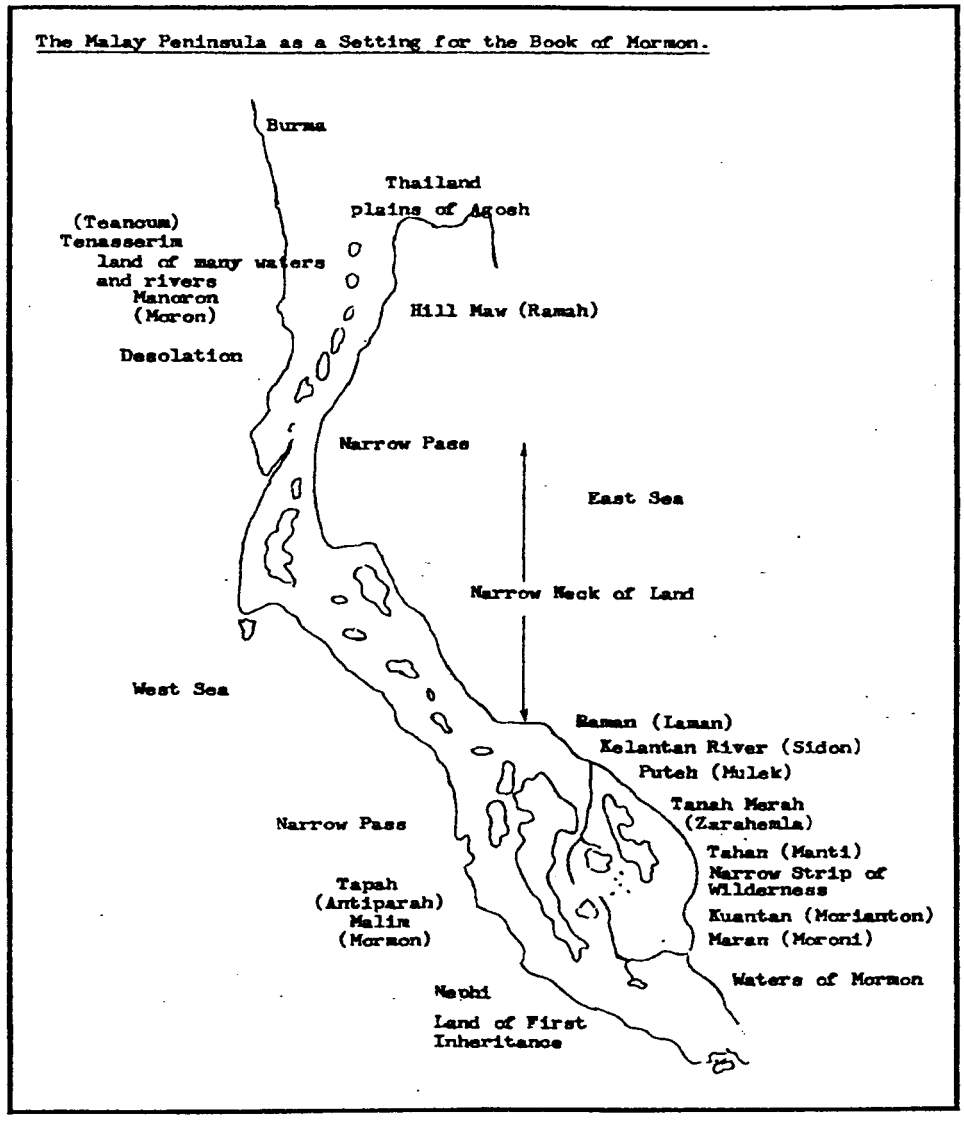


Some of the numerous ways in which their map coincides with the geography of the Malay Peninsula are summarized below:

- The land is a peninsula extending southward into the sea.
- The land extends in a north-south direction.
- The two principal lands are the Land Northward and the Land Southward.
- The two principal lands are joined by a genuine narrow neck of land (Bountiful).

- The narrow neck at the northern end is a "day and a half's journey" across.
- The narrow neck at the southern end is a "day's journey" along a defensible line extending eastward from the west sea.
- A mountain range extends most of the way north-south through the peninsula.
- In the Land Southward, a major mountain range (Hermounts) extends down the western side of the peninsula and a lower, wider range extends part way down the eastern side of the peninsula.
- A narrow strip of wilderness extends east-west across the Land Southward from mountain range to mountain range, thereby extending effectively from sea to sea.
- The Sidon River arises in the narrow strip of wilderness (highlands) and flows north. There is no indication in the BM that the river changes the direction of flow.
- In the Land Northward, there is a Land of Desolation on the west side of the peninsula.
- A mountain range separates Desolation from a lower flatter eastern portion of the peninsula.
- A Hill Maw in this mountain range is located precisely where the Hill Ramah of the Book of Mormon specifies.
- A city and area called Manoron are located in Desolation precisely where the Book of Mormon locates Moron. Washburns omitted Moron.
- At the source of the River Sidon there is a city of Tahan precisely where the Book Of Mormon locates Manti. Appropriately, there is a high mountain peak nearby.
- Near the west end of the narrow strip of wilderness there is a city of Tapah precisely where the Book of Mormon locates Antiparah.
- In an inland valley near the southern end of the peninsula there is a city of Kuala Pilah precisely where the Book of Mormon locates Nephi.
- North of Pilah there is a Malim precisely where the Book of Mormon locates Mormon.
- Along a defense line running east-west and near the eastern shore, there is a Maran precisely where the Book of Mormon locates Moroni.
- Farther north on the east coast there is a city of Kuantan precisely where the Book of Mormon locates Morianton.
- As shown by the Washburns, there are many cities along the northeastern portion of the Land Southward. In the BM, the "capital parts of the land" was located near the mouth of the Sidon River. This description fits on the Malay Peninsula very well.
- At the Bountiful site there is a city of Baharu (note sound similarities).
- In a protected valley on the west side of the Kelantan (Sidon) River, there is a city of Tanah Merah precisely where the BM locates Zarahemla.
- In the wilderness north and west of Tanah Merah there is a city of Raman in a setting which matches that of the BM for Laman.

Readers are invited to note the excellent fit between these features and the accompanying map of the Malay Peninsula. The odds of this many similarities occurring by chance are very remote.

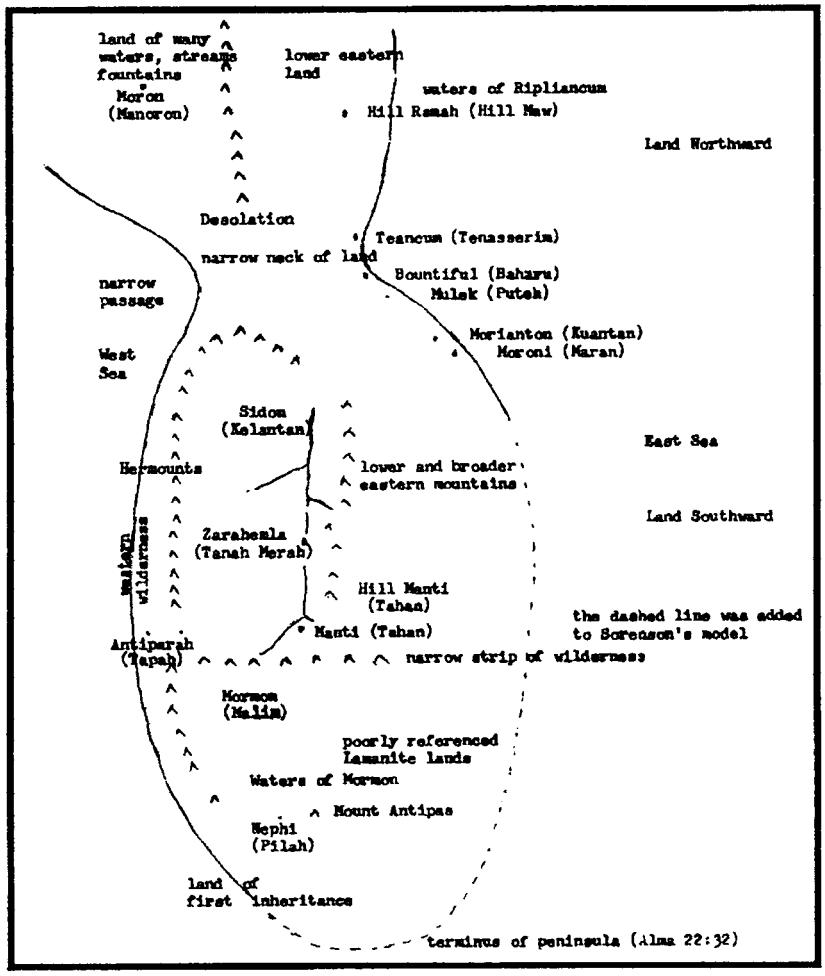


Making mountains out of mole holes.

The only Book of Mormon geographies which avoid insurmountable difficulties are those which merely show relationships between lands and make no attempt to locate places on a map of the real world, according to Larson (23, p. 9).

Note, in contrast, the excellent agreement between maps based on internal evidence in the Book of Mormon and the Malay Peninsula.

Sorenson (37, p. 367) has also prepared a map based solely upon accounts in the Book of Mormon. In most respects, the Sorenson map (Map X) is similar to the Washburn map, as would be expected.



Map X. Sorenson's map based upon internal evidence in the Book of Mormon. Note the compatibility of the map with features of the Malay Peninsula.

Sorenson's model was based upon internal evidence in the Book of Mormon. Note that the model is far more compatible with the Malay Peninsula than with MesoAmerica. Names from the Malay Peninsula are provided in brackets.

For present purposes, the many geographical discrepancies between these maps and MesoAmerica are of great interest; they include the following:

1. BM lands extend north-south. MesoAmerica extends east-west
2. BM lands were on a peninsula. MesoAmerica is not on a peninsula.
3. BM lands north and south were separated by a genuine narrow neck of land which a Nephite could cross in 1.5 days. In MesoAmerica, they are not.
4. Many cities in the land southward, particularly the 'capital parts of the land' were located along the east coast. In Sorenson's MesoAmerica virtually none of the cities are located along either coast.
5. The main BM River (Sidon) runs north and empties into a northern sea. The Grijalva River in Sorenson's MesoAmerica runs north (?) and then changes direction to run east (?).
6. The principal seas in the BM were the East and West Seas. MesoAmerica has only north and south seas.
7. The land of Bountiful in the BM occupies all of the narrow neck of land and extends from the west sea to the east sea. In Sorenson's MesoAmerica, Bountiful is a small land, arbitrarily located, which does not extend to either sea.
8. In the BM, reference is made to a 'narrow strip of wilderness' extending across the land southward. MesoAmerica has no suitable narrow strip of wilderness.
9. Along the eastern shore of the land southward, there is a mountain range. Topographic maps show that eastern (actually northern) MesoAmerica and the Yucatan Peninsula is quite uniformly flat and at low elevation.
10. Hagoth sailed in the west sea to Desolation in the land northward. Sorenson's Desolation in his land northward is located adjacent to the east (north?) sea and is not accessible from the west sea.

Other discrepancies between BM accounts and Sorenson's geography are presented elsewhere in this book. In most disciplines, ten major discrepancies are more than enough to prompt serious consideration of alternative hypotheses. In all evident respects the internal evidences summarized by Washburn and Sorenson match the setting on the Malay Peninsula.

The only BM geographies which avoid insurmountable difficulties are those which merely show relationships between lands and make no attempt to locate places on a map of the real world. Stan Larson, p. 9.

The location of lands, oceans, rivers, mountain ranges and boundaries in relationship to distances and relative positions in the Book of Mormon must match. Joseph L. Allen

On the Malay Peninsula they do match!

Section 46. Directions and Tehuantepec

"Any coward can fight a battle when he's sure of winning;
but give me the man who has pluck to fight when he is sure of losing." George Eliot

While driving, I sometimes ask if I should turn left. My wife, with map in hand, will sometimes say, "RIGHT!" In order to have hope of reaching Book of Mormon lands, we must have a good map and a guide who can tell us what the map means. Matheny (24, p. 277) states that directional problems are the most serious problems confronting MesoAmerican Hypotheses. She apparently thinks our currently popular guides have given us a bum steer. I agree. This section will briefly supplement discussions on directions presented elsewhere in this document.

Sorenson states that we must focus attention on the Book of Mormon itself (36, p. 5); "Every statement in the volume must be milked of relevant information and all of it ought to fit together without contradiction." A bum steer can only lead to frustration and disappointment.

Let's first milk the introduction to the book: "The Book of Mormon was (is) the most correct of any book on earth." As a translated book of ancient records, this means to me that the terms used in the translation, being inspired, can be relied upon as being accurate. The term 'horse', for example, surely must mean 'horse' and the term 'north' surely must mean true 'north.' Otherwise, I would be reluctant to accept the book as being correct at all. If we must entertain doubts about the simplest terms being accurate, how can we have confidence in the more sublime and ecclesiastical terms and concepts?

Archaeologists assure us that horses, to continue the example, had become extinct in the Americas prior to BM times. This lack of supporting evidence should raise a question in the mind of an unbiased investigator regarding the validity of American Hypotheses. If, instead, we pretend that the term 'horse' must have been used to refer to some totally different creature (such as a deer) this is questionable behavior. A more rational and open-minded approach is to explore the possibility of BM lands having been located in an area where horses are known to have existed during the appropriate times. Meanwhile the search for evidences of horses during BM times in other sites could be continued.

What are some of the more important comments made in the Book of Mormon with regard to directions in the land of promise? Refer to Sorenson's map (Map D) of his proposed land of promise.

The Land of Promise was located on a peninsula which extended southward into the sea and which terminated in the sea (Alma 22:32). MesoAmerica is obviously not located on a peninsula at all; the Malay Peninsula matches the account perfectly.

There was a small neck of land between the Land Northward and the Land Southward (Alma 22:32). The Malay Peninsula has a genuine narrow neck of land. At best, the Isthmus of Tehuantepec might be described as a slight constriction in a broad body of land.

The Book of Mormon provides no reason for doubting that the Land Northward was north of the Land Southward. The Malay peninsula provides a near-perfect setting. The Isthmus of Tehuantepec is oriented nearly straight east-west in nearly the worst possible orientation.

The East Sea and the West Sea are the two principal seas mentioned in the Book of

Mormon (See Section 8). These accounts provide an extremely good match for the seas adjacent to the Malay Peninsula. One has to stretch in order to imagine any except North and South Seas for MesoAmerica. "Any geography that tries to accommodate a north and south sea is doomed to fail" concludes Clark (9, p. 65).

The Land of Bountiful occupied the narrow neck of land and extended from the West Sea to the East Sea (Alma 22:33). MesoAmerica has no narrow neck of land and no candidate at all which extends to the East and West Seas. The Malay Peninsula accommodates the description extremely well.

The northern boundary of Bountiful extended across the narrow neck at its narrowest point (running east-west). The boundary was the distance of a day and a half's journey for a Nephite. The Malay Peninsula matches the account extremely well. MesoAmerica is too wide and the narrowest constriction extends almost straight north-south across the isthmus.

In spite of the serious problems encountered to date in convincingly identifying the promised lands of the Book of Mormon, Sorenson courageously writes: "The Book of Mormon account actually did take place SOMEwhere" (36, p. 31). Apparently because of opinions expressed by early church leaders, no investigator has previously considered searching for a suitable site other than in America. Accordingly, in a valiant attempt to make some sense out of the directional dilemmas in MesoAmerica, Sorenson makes two proposals:

1. Nephite directions were skewed so that north extended west-northwest approximately. In this way the Isthmus of Tehuantepec could be imagined to extend in a direction more in line with BM accounts.
2. The Book of Mormon lands extended diagonally across the Isthmus of Tehuantepec.

One might reasonably respond as follows:

No mortal except Jesus has been infallible. All prophets, including those of Latter Days, sometimes made statements which were uninspired and unreliable. No mortal is inspired 24 hours per day. The Book of Mormon does not identify America as being the land of promise. The early church leaders may have been mistaken regarding this geography.

Statements in the Book of Mormon clearly indicate that Nephite directions were the same as ours. The Lehites reported travelling south-southeast along the eastern shores of the Red Sea (1 Ne 16:13-14). This is not merely approximately correct. It is precisely correct! The account clearly supports the belief that the BM can be trusted completely with regard to providing correct directions. From Nahom, the Lehites travelled "nearly eastward" (1 Ne 17:1) until they reached Bountiful (1 Ne 17:5). If their east had been skewed some sixty degrees or so northward, they would not have reached the Southeast end of the Arabian Peninsula. With regard to directions we should not be doubting the correctness of the Book of Mormon. It is the most correct of any book (scripture?). Even with the proposed positioning of the lands of promise diagonally across the Isthmus of Tehuantepec, major inconsistencies exist between BM accounts and Sorenson's model. They include:

The Jaredites landed on the western shore of the promised land. Judging from accounts in Ether 6, they were soon exploiting natural resources and mis-using the earth as a means for becoming exceedingly rich (Eth 6:28). The account indicates that the Land of Desolation was located adjacent to the West Sea. In fact, the Hagoth account (Alma 63:5) unequivocally

indicates that Desolation and Bountiful border the west sea. As noted in Section 16, the soils and terrain in southern Burma are much more susceptible to abuse than those in Thailand bordering the east sea across the Bilauk Taung Mountain range.

The Omer account is supportive. Omer and his family "departed out of the land" (Desolation) and passed by the Hill Shim (apparently in the Bilauk Taung Mountains) and went eastward "by the seashore" (Eth 9:3). After a war ceased in the kingdom (Desolation), Omer was allowed to return to "the land of his inheritance" (Eth 9:13). The land adjacent to the eastern shore was therefore apparently NOT a part of Desolation. Sorenson apparently errs in locating Desolation adjacent to the EAST sea (see Map D). Since Desolation anchors his entire skewed land of promise at the eastern (actually northwestern) end, this is a critical mistake.

Alma 22:32 provides assurance of the land Desolation bordering the West Sea without providing assurance that it bordered the East Sea. The casting of slain Lamanites into the sea after a battle at the City of Desolation (Morm 3:7-8) further indicates that the city was immediately adjacent to the western shore. To the best of my knowledge there is no clear evidence in the BM for locating the City of Desolation near the East Sea as does Sorenson (see Map D).

Having both the city and the land of Desolation adjacent to the west sea raises havoc with Sorenson's model which is anchored in a city of Desolation located adjacent to the east sea. In contrast, the account fits perfectly on the Malay Peninsula.

Desolation bordered upon the land of Bountiful (Alma 22:29-30). Some passages in the BM clearly indicate that the Land of Bountiful was adjacent to the West Sea, viz., Alma 22:32, 63:5; Hela 4:5-8; 3 Ne 3:22-24. Other passages clearly indicate that the Land of Bountiful was adjacent to the East Sea, viz., Alma 27:22, 51:26-32, 52:9, 15, 18, 39. And some passages clearly indicate that Bountiful bordered on both seas (e.g. Alma 50:34). By occupying the long narrow land of Bountiful, the Nephites "hemmed in the Lamanites on the south" (Alma 22:33). Hence Bountiful must have extended from sea to sea. One had to travel "an exceedingly great distance" to go from Zarahemla to Desolation (Hela 3:3-4). So Bountiful was long and narrow.

There is no readily apparent way to reconcile these accounts with MesoAmerican Hypotheses. Hauck locates his proposed tiny Bountiful on the East Sea and several hundred miles from Desolation (even though Desolation and Bountiful have a common border!). He concludes that there must be another Bountiful somewhere on the West Sea (not shown on his proposed map) (Hamblin, W. (1989) Chapter Paper in 'Review of Books on the Book of Mormon.' FARMS, Provo, Ut., p. 74). Sorenson appropriately locates Bountiful adjacent to Desolation but inappropriately locates Bountiful adjacent to neither sea. And neither Sorenson nor Hauck have Bountiful occupying a long and narrow neck of land. So neither of these proposals is at all compatible with BM accounts.

In contrast, the narrow neck of land on the Malay Peninsula provides a setting for Bountiful which is completely compatible with BM accounts. It extends north-south. It extends to both the East Sea and the West Sea. It provides a narrow pass and a boundary with Desolation at its north end. It provides another narrow pass and a boundary with the Land Southward at its south end. In every way it meets Sorenson's requirement of fitting everything together without contradiction.

The account in Alma 51:23-26 indicates that the following cities, going from south to north, were located "on the east borders by the seashore": Moroni, Nephihah, Lehi, Morianton,

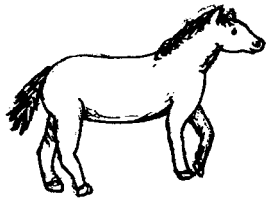
Omner, Gid, Mulek, Jershon and Bountiful. Clark estimates a distance of 6 USD (USD being the standard distance for a day's travel) for this eastern transect (9, p. 37). Assigning an approximate value of 20 miles for one USD provides an estimate of 120 miles for a well populated area along the northeastern part of the Land Southward. The cities comprising the capital parts of the land may have been in addition (Hela 1:27). Then the Land of Bountiful extended an "exceedingly great distance" (Hela 3:3-4) north of there on the narrow neck of land.

Sorenson's proposed map does not accommodate this well inhabited area along an eastern seaboard at all. By committing his model to a diagonal placement of BM lands across the Isthmus of Tehuantepec, he can only accommodate a minimal population on either coast. Contrary to BM accounts, most of the BM cities on his map are accordingly located far inland and mostly east (not south as required by BM accounts) of his proposed Land Northward. To make matters worse, his proposed Moroni is located north of his proposed Zarahemla and BM accounts clearly indicate that Moroni was located southeast of Zarahemla "by the line of the possessions of the Lamanites" (Alma 50:13) to keep Lamanites contained on the southern end of the peninsula. (see Washburn map, 37, p. 240). In brief, placing the proposed lands diagonally across the Isthmus of Tehuantepec appears to have created more problems for MesoAmerican Hypotheses than were resolved.

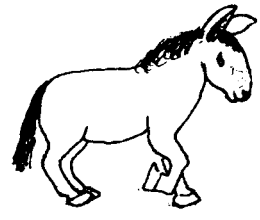
Conversely, the Malay Peninsula provides a setting for the BM accounts which fits extremely well without problems or contradictions.

Horses and asses are mentioned in the Book of Mormon in both the Jaredite and Nephite accounts (Eth 9:19; 1 Ne 18:25). Both were widely distributed on the Asian continent during BM times, as were wheeled vehicles (Nemet-Nejat, K. (1998) Ancient Mesopotamia. Greenwood Press. p. 275).

The information is incompatible with an American setting during BM times. Ancient Americans had no horses, no asses, and no useful wheeled vehicles. With the exceptions of llamas and alpacas in the Andes, ancient Americans had no beasts of burden.



The evidence is clearly preferentially supportive of the Malay Hypothesis. It may be time to put on our white hats and ride off into the sunset toward the Malay Peninsula.



To alter the directions of the map confuses the issue and does nothing to solve the problem. Allen, J.L.

Section 47. North American Indians

"Christianity supplies a Hell for the people who disagree with you and a heaven for your friends." Elbert Hubbard

According to the Malay Hypothesis, BM peoples migrated outward into the Pacific region from their Promised Land on the Malay Peninsula. Some of the more righteous people are more likely to have left the wickedness and contention. According to early Biblical and BM accounts, righteous people had similarly left wickedness and contention elsewhere.

People of the time had mastered the skills involved in seamanship and in the use of sails to go in preferred directions, regardless of prevailing currents and winds. They were proceeding step-wise, from island to island, in search of new lands of promise. Having no maps of the planet, and not knowing which direction was most promising, one would expect them to proceed in virtually all directions. This apparently happened. There is good evidence of Malaysians and Polynesians having gone as far west as Madagascar, as far south as New Zealand, as for north as Hawaii, and as far east as the west coast of South America. Surely, then they reached the west coast of North America also.

Evidence of their migrations to Central and South America has been emphasized earlier in this presentation. Evidence of Hebrew migrations to eastern North America is also noteworthy. This widespread scattering of the BM peoples throughout the earth and in those parts of the Pacific 'quarter' which were still uninhabited is in excellent accord with scriptures earlier cited. The scattering is in striking contrast to expectations according to the MesoAmerican Hypotheses which emphasize confining migrating Hebrew peoples to a small segment of Central America.

A very impressive presentation indicating a Hebrew lineage for North American Indians is provided by Adair (Adair, J. (1930) History of the American Indians. Promontory Press, NY, Edited by Williams, S.C.). These people may be descendants of Israelites who crossed the Atlantic Ocean. By coming directly from Palestine they retained more Hebrew similarities than did those on the west coast of the Americas. The single authentic Hebrew script in ancient America (Bat Cave, Tennessee) may have been left by these people. Similarities between Hebrew and Indian cultures are presented as follows:

1. Their division into tribes (indicating an arrival, a boatload at a time?).
2. Their worship of Jehovah (called Yohewah by Indians).
3. Their notion of theocracy.
4. The belief in the ministrations of angels.
5. Their language and dialects (transmitted verbally, not in written form).
6. Their manner of counting time (the importance of 'moons,' e.g.).
7. Their Prophets and High Priests.
8. Their Festivals, Fasts, and Religious Rites.
9. Their Daily Sacrifice.
10. Their Ablutions and Anointings.
11. Their Laws of Uncleanness.
12. Their abstinence from unclean things.

13. Their Marriage, Divorce and punishment for Adultery
14. Their several punishments.
15. Their cities of refuge.
16. Their purification and their ceremonies preparatory for war.
17. Their ornaments.
18. Their manner of curing the sick.
19. Their burial of the dead.
20. Their mourning for the dead.
21. Their raising seed to a deceased brother.
22. Their choice of names adapted to their circumstances and the times.
23. Their own traditions, the accounts of English writers, and the testimony which the Spanish and other authors have given, concerning the primitive inhabitants of Peru and Mexico.

The evidence for a Hebrew lineage for North American Indians creates a problem for MesoAmerican Hypotheses. A central concept in MesoAmerican Hypotheses was to restrict Hebrew people to a small segment in Central America, as contrasted to the earlier concept of their occupying all of the American continents. Complete destruction of those practicing the Hebrew traditions is foretold in 3 Ne 3:3-8. The actuality of the destruction is presented in Morm 6:11; 8:2-9. The completeness of the annihilation is emphasized several times. Their wicked and contentious enemies, the Lamanites, had totally forsaken all Hebrew beliefs and practices. After annihilating the hated Nephites, the likelihood of their complete turn-around in adopting Hebrew beliefs, customs, etc. seems minimal. Furthermore, there is no indication in the BM of this conversion having occurred.

A central feature of the Malay Hypothesis is that of dispersion of folks in the Middle East (including Palestine) to lands elsewhere on the planet. As mentioned previously, the most direct route for reaching America is via the Mediterranean Sea and the Atlantic Ocean. If this occurred, the prevailing currents would have taken them toward the West Indies, as happened to Columbus many years later. Interestingly, Farnsworth reports: "On the tropical eastern seaboard, in the Antilles (West Indies) and northeastern South America we find Indians wholly distinct from either our U.S. tribes or the Central American and western South American tribes (less genetic blending?). Many of them are strikingly Semitic in appearance and still adhere to Semitic customs (Farnsworth, D. (1962) The Americas Before Columbus. Deseret Book Co. p. 25).

Hunter and Ferguson (18) have compiled impressive evidence from native American sources which indicate that groups of people did migrate directly from the Middle East to America. In fact, Ferguson has noted 311 cultural parallels between the Middle East and America. The odds are accordingly astronomical in favor of a connection (see equation 1). But were these groups of people the BM peoples? Or were they totally different groups which migrated from the Middle East across the Atlantic to America? Evidence of relevance to this possibility from Hunter and Ferguson is presented below:

- **p. 25** A king named Chichimecatl brought them to the New World. Neither a king nor a Chichimecatl led any of the BM groups to the land of promise.
- **p. 25** It had been 520 years since the flood when they came. The BM dates are much later than that. Again we have a chronology problem.

- **p. 25** They travelled 104 years. There is no mention of a comparable long voyage to the promised land in the BM.
- **p. 30** They came from seven 'caves.' This does not match the BM accounts at all. It might be noted that the Jaredites came from a tower; the inconsistency is about as great as is possible.
- **p. 30** The earliest people landed on the east coast of Mexico, as would be expected from the prevailing currents in the Atlantic Ocean. To the best of our knowledge, the BM peoples landed on the west coast of their land of promise.
- **p. 39** They settled in northern Mexico (dry and desolate). Both Jaredites (Eth 9:20) and Lehites (1 Ne 18:24-25) arrived in highly productive lands of promise.
- **p. 22, 41, 47** The first group experienced three calamities, viz. a flood, a hurricane, and an earthquake with volcanic eruptions. The pretense is made that these represented the ocean crossing, warfare, and drought experienced by the Jaredites. These 'similarities' are not at all convincing.
- **p. 60, 63** The second group came from where the sun comes up (i.e. from the east across the Atlantic). The Lehites, according to the BM, came from the west to the land of promise.
- **p. 64** The second group, upon arrival, had to eat roots in order to survive. In complete contrast, the BM account indicates that the land of promise of the Lehites provided an abundance of food (1 Ne 18:24-25).
- **p. 64** They hunted small game (rabbits? birds?). The Lehites found cows, oxen, asses, horses, goats, and wild goats (1 Ne 18:25).
- **p. 64, 80** The second group came from Babylonia. The Lehites came from Palestine. The FIRST group in the BM came from Babylonia.
- **p. 70, 81** It is not clear how they crossed the sea. In the BM, this is made quite clear.
- **p. 73** Their older and younger brothers stayed in the Old World. In the BM account, the entire family of Lehi made the voyage.
- **p. 78** Horrendous earthquakes and volcanic eruptions occurred in 199 B.C. as contrasted to 34 A.D. in the BM (and with no lava reported).
- **p. 85** They bade farewell to sons and wives before their voyage. The Lehites didn't start a voyage from Palestine; they started a miserable trek through a desert. Sons and wives were not left behind.
- **p. 140** A third group was oppressed and enslaved by giants. There is no indication in the BM of one of the groups being enslaved by giants.

These and other serious inconsistencies provide convincing evidence that the migrants referred to by the ancient American chroniclers were not the BM peoples. The evidence accordingly does not support the MesoAmerican Hypotheses, or other American Hypotheses. In no readily apparent way is the evidence inconsistent with the Malay Hypothesis. The scattering of other groups from the Middle East to eastern America is, in fact, consistent with the central scattering theme in the Malay Hypothesis. Still others apparently crossed the Bering Strait from Asia.

Section 48. The China Connection

"The man who makes no mistakes does not usually make anything." Edward Phelps

An underlying thread intertwined throughout the Malay Hypothesis is that of dispersion of the peoples. At the Tower of Babel, for example, the Lord proclaimed "that they should be scattered upon all the face of the earth" (Eth 1:33). And elsewhere in the Book of Mormon many references are made to scattering, fleeing, and driving of peoples elsewhere. Some apparently left in accordance with admonitions from the Lord. Others apparently fled in hopes of escaping the dissension and horrendous behavior and incessant warfare in their land of promise (proposed to be the Malay Peninsula).

The inhabitants of the Malay Peninsula who fled by land would, in all likelihood, have gone from southern Burma (the scene of the final battles of annihilation of both Jaredites and Nephites) and settled elsewhere toward northern Burma and the Himalaya Mountain region or southern China. The forests and mountainous terrain in that region would have provided some degree of security from the proximity of the fighting in or near Desolation.

But is there evidence of peoples having actually gone northward (and/or eastward) from the land northward on the Malay Peninsula in accord with expectation according to the Malay Hypothesis? As a matter of fact, there is!

In other sections, including Section 24, evidence is presented indicating that Book of Mormon peoples went northward from the Malay Peninsula and settled elsewhere in Burma and the Himalaya region. These regions are near Southern China. Did some people also migrate into China? Consider the following:

Is the chronology reasonable? One of the earliest civilizations in China is called the Shang dynasty (7, p. 218). Chang reports that the Shang dynasty in China dates to about 1,850-1,100 B.C. (ibid.). The Jaredites arrived in their land of promise about 3,000 B.C. According to the Malay Hypothesis, their land (the Land Northward) was located at the northern end of the Malay Peninsula. A period of a thousand years would have been a reasonable length of time for a small group in southern Burma to have extended their zone of influence northward into southern China and elsewhere in Indochina, especially under the influence of intensifying armed conflict.

But is there evidence of an advanced culture, such as described in Ether (Book of Mormon) having been disseminated from Southeast Asia into China? Actually, there is! Solheim is convinced that Southeast Asia was not simply the recipient of agricultural and technological advances made elsewhere (35, p. 330). He states, "Men were cultivating plants there (Southeast Asia) making pottery and casting bronze implements as early as anywhere on earth" (ibid.).

Cultural innovations which have actually been found in southern China, many of which are referred to in the Book of Mormon, are listed below from the ancient evidence provided by Chang (7). Page numbers from his book are given in brackets.

> Bronze metallurgy (416); bronze arrowheads and knives (416); pottery spoons for bronze smelting (416); bronze artifacts (416); bronze arrowheads (417); dugout canoes (421); bronze and iron metallurgy (422); iron axes and hoe blades (422); pottery (427); iron axes (427); bronze

vessels, weapons, implements (427); bronze foundry (427); bronze workshop (427); picture of wheeled chariot drawn by horses (429); man on horse with curved sword (scimitar?) (429); lacquerware (429); chestnuts, ginger, sweet fennel (430); cherry, apple, plum pits (430); melon seeds (430); bones of chicken and animals (430); iron axes, knives, adzes, swords, halberds, arrowheads, rings, belt hooks (430); preparation of lead (Pb) (430); bronze vessels, swords, halberds, spears, horse and chariot fittings, belt hooks, mirrors, musical instruments (bells and drums) and seals (431, 447); bronze foundry (431); silk (432); copper mine (433); bronze and iron tools (433); silk and hemp weaving (433); ceramics, wood carving, leatherwork, lacquer work, stone and jade crafts, pottery (433); bronze scales and weights (434); writing (434); bamboo tablets (434); silk clothing (434); bronze vessels (434); metal halberds (436); calligraphy (436); religious inclinations (436, 438); paintings on silk (437); king's court (438); temples (438); snake (serpent?) motif (438); bronze drums and bells (438); chickens and combs (439); lacquerware (440); silk fabrics (440); swords (440); rice cultivation (440); ziggurat (444); bronze arrowheads, knives, halberds, spearheads, axes (445); writing (446); bronze swords and socketed axe (447); wheel-made pottery (447); bronze coins (451); glass beads (451); bronze horse fittings (451); bronze seals (452); kettledrum (453); iron sickle (455); rice, wheat and millet seeds (455); copper axes, knives, chisels, rings, fish hooks (455); bronze hoes, axes, knives, plow blades (456); bronze spearheads, swords, picks, axes, spear ends (456); bronze goblets, cups, dibbles, fruit stands, cooking pot (456); bronze spoons, chopsticks, kettledrum, gourd shaped sheng, bell (456); models of cattle, horses, sheep, pigs, dogs, and chickens (456); horse figurine (457); bronze plows, spades, saw, axes, adzes, chisels, sickles, knives (458); iron adzes, axes, knives (458); models of cattle, sheep and horses 460; horses (462); sacrifice of humans (462); pillar with a snake (serpent?) coiled around it and associated with sacrifice (462); mirrors, iron axes, swords (463); boats with oars (463); cattle depicted on bronze pillow (464); pictures of chickens (465); peacock motif (466); pile dwellings (469); and cattle motifs (466).

Many, if not all, of the items listed are thought to have existed during the Shang Dynasty about 1850 - 1100 B.C. (218). As a supplement to the list and to help substantiate their widespread use in the Orient, other items from elsewhere in China are included below:

Silk (212); Jade (212); paper (212); weaving (215); small farming villages (216); royal genealogy (216); wine vessels (222); serpent patterns (227); oxen (227); sheep (227, 280); bronze wine servers (228); pigs (228); wine-making facilities (236); dogs (238); cattle (238); interred wheels, chariot and 2 horse skeletons (256); peach and apricot pits (260); horse-drawn chariot (279, 282); wine vessels (283); millet, rice wheat (289); hemp and silk (289); serpent motifs (292); horse-drawn chariots (305); wheeled chariot and four interred horse skeletons (311); walled cities (317); wine (349).

Chang (p. 481) cautions against concluding that "Chinese civilization developed in isolation or that it can be understood outside its world setting. In the first place, it would be astonishing if it proved to be that China in all stages of its development did not participate in various larger spheres of interaction in the ancient world."

Of special interest to advocates of the Malay Hypothesis, Chang writes: "Archaeology and ethnology have, in recent years, combined to point to Southeast Asia as being the site of a very old cultural stratum, and the relationship of North China to this ancient substratum will be one of the most important topics of research in the next decade." (p. 482). Regarding the possibility of the ancient Jaredites having contributed to the Oriental civilization, Heine-Geldern suggests that the civilization referred to "owed its impetus directly to the western Asian (Mesopotamia?) and European Bronze Age and Iron Age cultures" (cited by Chang, p. 467). According to The Book

of Mormon, the Jaredites brought advanced knowledge from Mesopotamia which could have made many of the innovations listed above possible. In fact, reference is made to many of these innovations in the Book of Mormon accounts. By 1,850 B.C. the innovations might very well have spread from a small group at the northern end of the Malay Peninsula to southern China and northern Indochina. The evidence is accordingly consistent in all readily apparent ways with the Malay Hypothesis.

The evidence of this section can not be readily reconciled with the MesoAmerican Hypotheses. To briefly reiterate matters more completely discussed elsewhere: To the best of our knowledge, MesoAmerica in ancient times had no bronze or iron metallurgy, no foundries, no metal instruments or weapons, no cultivated cereal grains, no cattle, horses, sheep, pigs or chickens, no silk, no paper, no cultivated wine grapes or presses or grape wine, no wheels and no chariots drawn by horses. The discrepancies between the Book of Mormon accounts and the evidence actually found by archaeologists in MesoAmerica are thought to create very serious problems. Adoption of the Malay Hypothesis conversely appears to satisfactorily resolve all of the discrepancies without casting doubts upon the Book of Mormon. In fact, the near total agreement which is noted helps in a very significant way to lend credibility to the book.

Hoe, Hoe, Hoe.

Both the Jaredites and the Nephites made all manner of metallic tools and weapons (Jar 1:8; Eth 10:25-27). Supporting evidence in prehistoric times for the Malay Hypothesis is provided by Higham (Higham, C. (1989) The Archaeology of Mainland Southeast Asia. Cambridge Univ. Press) including: crucibles, casting, moulds, implements (p. 102); copper and tin ingots (p. 117); mining pits for copper (p. 147); iron spear blade and knife (p. 156); spears, axes (p. 168); bronze sickle (p. 181); iron hoe, arrowheads, chisels, knives, (p. 204).

Lamanites kept their heads (hair?) shorn (Alma 3:5). A fascinating test of the rival hypothesis could be undertaken by shearing hair using rocks (as in MesoAmerica) and by using metallic scissors (as in the Malay Peninsula).

Touché.

We are still left with virtually the entire span of time covered by Book of Mormon events with no metallurgy (hence no metal weapons or tools) in the area chosen by Sorenson. Deanne Matheny. This is a major and unresolved problem for MesoAmerican Hypotheses.

Section 49. The Wentworth Letter

"There is no such thing on earth as an uninteresting subject;
the only thing that can exist is an uninterested person." G.K. Chesterton

Newspapers are not renowned for their accuracy.
A local minister submitted a letter to the editor of a newspaper. The recommended title was "Gladly the Cross I'd Bear." In the interests of expediency, the proof-reader simply asked the type-setter to correct the spelling and clarify the title. When the paper was published the next day the title read: "The Cross-eyed Bear named Gladly."

Joseph Smith was asked by the editor of the 'Chicago Democrat' to write an article on the "rise, progress, persecution, and faith of the Latter-Day-Saints" (History of the Church, Vol IV, p. 535). In response to the request, Joseph wrote the 'Wentworth Letter.' Whether or not each word or idea in the letter was inspired and whether or not the type-setter managed to convey the intended meaning perfectly we have no way of knowing. However, the letter was dated 1842. This was nineteen years after the first vision and Joseph, the mere mortal, like the rest of us, had had ample time to incorporate his own opinions of the geography of the Book of Mormon. Several matters of relevance to it being flawed appear in the letter (p. 537):

1. In the BofM the history of 'ancient America' is unfolded. Since an important part of the history of the ancient Americans is postulated to have occurred on the Malay Peninsula, this does not rule out the Malay Hypothesis. The history of any migrant extends into the land of his origin, as all genealogists realize.
2. America was first settled by "a colony that came from the Tower of Babel" (about 3,000 B.C.). According to archaeological findings, America had been settled many thousands of years before that.
3. The Book of Mormon informs us about America. Actually the Book of Mormon tells of migrations of people to a promised land. Nowhere in the book is America mentioned. After the translation, America was widely ASSUMED by Mormons to be the promised land.
4. America was "inhabited by two distinct races of people." Actually America was settled long before (thousands of years before) BM times. There is good evidence indicating that America was inhabited by more than two distinct races of people, including Orientals, Siberians, Caucasians, Negroids, and Polynesians.
5. "The first (settlers) were called Jaredites." The Jaredites were almost certainly not the first settlers in America.
6. "They (the Jaredites) came directly from the Tower of Babel." The BM indicates that they went directly to a promised land. [Incidentally, some MesoAmerican Hypotheses propose that they first walked across Asia!]
7. The second race also came directly to America. The BM indicates that they went directly to a promised land.
8. The remnant are the Indians that now inhabit this country. By postulating that remnants of people from Southeast Asia migrated to America (during and after

BM times), this belief is seen to be consistent with the Malay Hypothesis but many Indians have a completely different ancestry.

One might strongly disapprove of what a youngster does without disapproving of him (or her). We can love the person without loving his actions. We can keep the two matters in entirely different categories. One might similarly disagree in all honesty with a viewpoint of a church leader and still support and sustain and appreciate and love him (or her). I have great respect for John L. Sorenson; e.g., even though his MesoAmerican Hypothesis appears to be seriously flawed.

In fact, each of us has an obligation to try to help others avoid waywardness and error.

- I Tim 4:14 Neglect not the gift that is in thee...
- D&C 6:11 If thou wilt inquire, thou shalt know mysteries which are great and marvelous.
- D&C 9:6-8 You must study it out in your own mind...
- D&C 46:11 There are many gifts and to every man is given a gift...
- D&C 60:2 With some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

Dr. Henry Eyring made a cogent statement: "I've often said that I would be delighted to have someone point out some flaw in the Book of Mormon that proved that Joseph Smith made an error in translating OR INSERTED SOME IDEA OF HIS OWN THAT WASN'T ON THE PLATES... that would merely prove that he was human, a fact about which I was already quite sure (26, p. x). Note that the plates do not specify that America was the land of promise.

Joseph Fielding Smith had made a relevant presentation (Doctrines of Salvation (1960), Vol. 3, pp. 304-305):

"It makes no difference what is written or what anyone has said, if what has been said is in conflict with what the Lord has revealed, we can set it aside. My words, and the teachings of any other member of the Church, high or low, if they do not square with the revelations, we need not accept them. Let us have this matter clear. We have accepted the four standard works as the measuring yardsticks or balances, by which we measure every man's doctrine."

"You cannot accept the books written by the authorities of the Church as standards in doctrine, only in so far as they accord with the revealed word in the standard works."

To the best of my knowledge, the standard works do not unambiguously reveal the setting for the Book of Mormon. The Book of Mormon itself does not specify where the land of promise was located. Joseph Smith's opinions should be respected but, not necessarily, believed. Like all of us mere mortals, he sometimes erred in his opinions. See preceding examples. As I read the scriptures cited above, each of us is encouraged to use our God-given talents in striving for the truth, regarding the geography of the Book of Mormon and other matters. On the judgment day, how will we feel if we know we may have known the truth about the geography of the Book of Mormon but kept quiet because of the fear of man?

Kemo Sabé, Tonto.

No relationships have been established between a native American Indian language and any Old World language, (Gordon R. Willey, Board of Directors, New World Archaeological Foundation (23, p. 210)). The similarities between MidEast languages and Book of Mormon language are a different matter; these similarities are supportive of a different location for the land of promise.

Quetzalcoatl.

The equating of Christ with Quetzalcoatl by many Mormons is another example of our naive myth building using trait comparisons. Dee F. Green.

When early European explorers went ashore in a new land they performed a ritual. After planting and unfurling a flag, they claimed the land by sovereign authority (Compton's Encyclopedia (1966) Vol. 3, p. 478). When early Israelite explorers went ashore in a new land they similarly claimed the land as a Land of Promise and by their sovereign authority (God). Thus, when the seaborne Lehites went ashore (on the Malay Peninsula?) They "DID CALL IT the Promised Land" (1 Ne 18:23). Evidence of the scattering of Israelites to many lands of promise is provided by 1 Ne 22:12: they shall be gathered to the LANDS of their inheritance; and by 2 Ne 9:2: they shall be established in ALL THEIR LANDS of promise. We apparently err in thinking of only one land of promise.

Section 50. The Missing Link

"Tradition is a guide and not a jailer." Somerset Maugham

The Book of Mormon tells of three groups of people who migrated from the Middle East to an unidentified land of promise. In the currently most popular hypothesis the land of promise is assumed to be MesoAmerica. BM events are thought to have occurred there. In the alternative Malay Hypothesis the land of promise is assumed to be the Malay Peninsula. BM events are thought to have occurred there. In Southeast Asia they acquired many Oriental beliefs, skill, practices, etc. At various time intervals, small groups 'hived off' to migrate elsewhere, including lands of the Pacific and western America.

The following supportive comments for the Malay Hypothesis are from the extensive annotated bibliography by Sorenson and Raish (Pre-Columbian Contact with the Americas across the Oceans (1990), F.A.R.M.S., Provo, Utah. Accompanying comments in brackets are my own. The numbering system of Sorenson and Raish is retained.

TABLE V. Southeast Asia, Oceania, America Connections

C-212	Human with protruding tongue (like Aztec Calendar Stone) is a widespread motif in the Pacific.
C-237	Inca language of Peru contains mixture of Malay, Javenese, and Arabian.
C-238	White potato in Maori is Kumara; in Ecuador and Peru is Cumar. Connection in language between Indonesia and Araucanians of Chile.
C-240	Word links between Asia, Polynesia and Peru.
C-241	Similar pan pipes in China, Oceania and the New World.
C-253	Batak script from Sumatra has been found in California.
C-260	Melanesians and Australioids were Negroid; Olmecs were significantly black.
C-285	Trans-Pacific diffusion occurred around the time of Christ (not at the time of the Jaredites (3,000 B.C.) or Nephites (600 B.C.)).
C-291	Similar stone axes, atlatl hooks, shell discs, decorations on metal, ear pendants in Indo China and Ecuador.
C-291B	Similar bells in Vietnam and Columbia. Similar trumpets in Cambodia, Peru and Mexico.
C-301	Similar musical features between Indonesians and Mayans.
C-345	Coconut from Pacific reached tropical America before Columbus.
C-346	Yams, sweet potato, taro, sugar cane and banana indicate contact between coastal Asia, Pacific Isles, and America. Coconut, bean, cotton, gourd, and bottle gourd found in both hemispheres.
C-402	The Chinese had a great culture-hero (god?) Called Shih Huang-ti. (So ancient America had no monopoly on great culture-heroes.)
C-417	American batik making is comparable to that of Southeast Asia.
D-010	Polynesians and Melanesians reached Peru, Central America, Mexico and the Pacific Northwest.
D-011	Quetzalcoatl may have been Saint Brendan. (So I am not alone is suggesting that Quetzalcoatl was not Jesus but a disciple.)
D-012	The color direction symbolism of Burma is duplicated in Mexico.
D-013	A Polynesian shaft-throwing game is similar to one found in America.
C-036	Yams have a long history in South and Southeast Asia where it was called 'ubi'. In

Polynesia it was called "uhi' as it was in Columbia.

C-049 The macuahuitl (made with obsidian fragments) had a counterpart in Oceania where shark's teeth were imbedded in the weapon. (The macuahuitl does not qualify as a metallic sword.)

D-169 Peruvian posts carved with human figures are similar to posts in Melanesia.

E-038 The Peruvian 'Ikat' is an old world textile technique.

E-042 A group of traits in art and architecture at Palenque and Piedras Negros is similar to traits in India, Cambodia, Java, and Indochina.

E-045 Slate and pyrite mirrors at Teotihuacan may have come from China.

E-049 The Inca used concave metallic mirrors for making ceremonial fires. An Olmec mirror was reportedly used in making a fire by focusing the rays of the sun.

E-064 Malay, Asiatic, Madagascar, American and Polynesian languages show that (1) inhabitants maintained communication or (2) colonies from one of them peopled the others. (The Malay Peninsula was an ideal dispersal site.)

E-081B Easter Island adzes probably came from the Marquesas. Asiatic plants and animals prove migrations from west to east across the Pacific.

E-087B Weaving and dyeing techniques are nearly identical in America and Southeast Asia.

F-028 There were bearded 'gods' in MesoAmerica and Peru.

F-065 The Chacmool figures have parallels in India, Southeast Asia and Polynesia.

F-114 Dark-skinned Americans probably did not cross the Bering Strait.

F-120 Literature on parasites "makes inescapable" the conclusion that men reached South America from Oceania or Southeast Asia.

F-121 Hookworm parasites indicate a link between Oceania and Paraguay.

F-158 Ruins in the South Pacific match with stonework of South America.

F-170 Certain clusters of motifs and ideas in American cultures have strong affinities in Asia and follow the Asian sequence exactly.

F-217 Southeast Asia-Oceania-America connections: shell trumpet, pellet bow, barkcloth, mallet, blowpipe, hammock, grain pestles, spear thrower, suspension bridges, wooden signal drums, cylindrical drums with skin membranes, conch trumpets, musical bow, crutch-shaped paddle, etc.

F-217 Connection between motifs of America and Southeast Asia is "established fact": lotus, makara, kirtmukha, cosmic tree, gods standing on crouched human figures, Atlantean figures, elephant headed gods, diving god. Good agreement even in minor details.

F-217 Cylindrical block of copper, gold, or mother of pearl in incisor teeth in India and Malay Archipelago; jade, obsidian, turquoise, hematite, flint, obsidian were similarly used in Mexico, Yucatan and equatorial America.

F-217 There were similarities in human sacrifice, animal deities, tiger demon, etc. between Southeast Asia and America.

F-220 The Tukano (Columbia) cross the Pacific.

F-034B Asiatic transfer to America via the Polynesians: divination, agriculture, alphabet, domestic animals, art, comparative botany, arch, calendar, writing, philosophy, musical instruments, deities, elephant motif, cosmic conceptions, jade, linguistics, lotus, moon cult, makara, symbolism of hands, metallurgy, myths, money, numeration, parchisi, parasol, pyramids, porcelain, garments, quipu, Quetzalcoatl, Brahmanism, Buddhism, Hinduism, human sacrifices, serpent dragon, sun cult, Tlaloc, tiger, jaguar.

G-049 Clay models of houses and temples in Ecuador, especially in their saddle shaped roofs, show similarity to Asian architecture.

G-090 Marquesan use of knotted cords in "strongly reminiscient of Peruvian Kipu".

G-133 Twilling as a unique technique of plaiting baskets was used in Southeast Asia, Indonesia and in the New World.

G-137 Kwakiutl (British Columbia) used 'ate' (translated as Lord); seems cognate to Polynesian 'ati' with a similar meaning.

G-187 The Polynesian drink 'kava' had the same name in Chile and was prepared in the same

way, by mastication of the roots of certain plants.

G-191 The Maya god Itzamna was bearded as was the god Tonatiuh in Guatemala (as would be expected if they were visiting Christian disciples).

G-212B Rafts cannot be used in northern climates at sea because people die of exposure.

H-063 Human sacrifice in Polynesia was like that in Mexico and Peru. The hearts were eaten by the priest.

H-074B Cylindrical drums with skin membrane, conch trumpets, musical bow, pan pipes and wooden signal drums link Southeast Asia, Oceania & Peru.

H-098 Artificial enlargement of ear lobes: Easter Island, Polynesia, Southeast Asia, Peru (Incas), Mexico and other locations.

H-128 Musical instruments of Malaysia found on the west coast of South America.

H-139 Quetzalcoatl was born, bred and buried in what is now Mexico.

H-159 Primitive cultures in MesoAmerica and Andean area were affected by small groups of immigrants.

H-171 Makara (a sea monster) of Southeast Asia is seen in Maya art.

H-179 Lost wax process surely came to western South America from Old World.

H-180 Southeast Asia-Yucatan connections: parasols in frescoes, fans on poles as insignia of rank and royalty; also stairways flanked by serpents.

H-189 Fish hook of shell and bone found in Oceania, Chile, and California.

H-222 Mayan art connection to makara mask of Southeast Asia.

H-240 Sculptured beads are found in Peru and are common in Oceania. Double perforated beads have been found in Marquesas and Brazil.

H-246 It is likely that Viracocha, like Quetzalcoatl, had, in fact, been a white Christian missionary who came from the west to Peru.

H-255 Musical instruments in South America: Similar to drum in Polynesia, bamboo flageolet in Malaysia and signal drum in Southeast Asia.

H-259 A harpoon similar to that of the Ainu has been found in America.

H-308B Vishnu (India) travelled on a raft of snakes as did Quetzalcoatl.

H-390 A 'remarkable' similarity in architecture between Yucatan, Cambodia, and Java.

I-004 Numerical systems in Columbia, Peru and Central America are 'unquestionably' from Oceania.

I-022 Stone axe heads of Oceanic origin found in Bolivia, Ecuador and Araucanian (Chile) area.

I-060 Similar words for fabric, axe and sweet potato in Peru, Chile, Easter Island, Marquesas, and Tahiti.

I-099 Polynesian reached Society Islands by middle of 1st millennium B.C. and ultimately reached South America. (In good preferential agreement with the Malay Hypothesis.)

J-013 Ancient Egyptians had a feathered serpent god. (So the concept apparently did not originate in America.)

J-072 Blowgun was invented in Southeast Asia. It spread from there to Madagascar, Melanesia, Northwest South America and Middle America.

J-075 Jade was esteemed in Asia and America. Jade meant precious and verdant. Jade was put in corpse's mouth; also used as medicine.

J-089 Use of black-boned chickens in folk medicine provides a link between Mayans and Southeast Asia, via trans-Pacific contact.

J-094 Black boned, black meated chickens in ancient times in Southeast Asia, India, Guatemala, Huastec Mayans and the Chipaya of Bolivia.

K-117B Aharaibu, a white tribe in Brazil, may be related to the Ainu (Japan).

K-119 Hawaii had a god/culture-hero called Lono (so apparently disciples travelleded to many parts of the world?). He left in a canoe made of reeds.

K-154 Clubs in Peru similar to a dance club or baton in Samoa, Fiji and other islands.

K-187 Many connections between Oceania and northwest South America including houses on stilts, calabash containers for lime and coca leaves (compared to lime and betel in

Melanesia) (and others which are repetitious).

K-208C A seal of Mesopotamia depicted a serpent (about 2200 B.C.). (So the serpent symbol may have gone to America long before the time of Christ.)

L-006 In recent decades Easter Islanders have set sail for Tahiti (2000 miles) in tiny craft without adequate food supplies or proper navigational equipment. SOME have succeeded (emphasis added).

L-069B Araucanians of Chile had unique chickens similar to those of Southeast Asia. Some are tailless, have tufts of feathers at the sides of their heads and lay blue and olive green eggs.

L-242 Sacrificial sites (stone pyramids) of Polynesia, Melanesia and the Americas may have stemmed from ziggurats of Mesopotamia. (Note that they are not called temples.)

L-261 The rapid rise of high civilizations in America is attributed to trans-Pacific migration.

L-271B Snake worship was practised by serpent cults in the Pacific, Peru, Ecuador, Bolivia, Columbia, Chile and elsewhere. (So we may err in thinking the serpent (feathered) represented Jesus Christ.)

L-375 Ancient Egyptians worshipped a rain god represented as a plumed serpent. (This was apparently long before the time of Christ.)

M-008 In pre-Columbian America reference was made to white missionaries and white gods.

M-017 Reference is made to the impressive achievement of the Malays in migrating to Madagascar. (The migration from Arabia to Malaysia is almost as impressive.)

M-050D Chichen Itza murals show yellow-haired white-skinned people being attacked by darker warriors.

M-109A The blowgun was apparently taken from Southeast Asia to Madagascar.

M-109B The Cuna people of Panama were white. (So white people landed all along the coast.)

M-136 A huge list of elements common to Oceania and America is provided.

M-183 Potlatch was practised in Southeast Asia, Oceania, Melanesia and British Columbia.

M-201 A drift vessel going from Japan to Ecuador (Jomon/Valdivia connection) would take 19 months minimum with no chance for survivors. (Compare to the 12 month Jaredite voyage on drifting barges.) The evidence preferentially supports the Malay Hypothesis.

M-249 Transpacific contacts significantly impacted American cultures.

M-267B Olmecs are shown with dark skin, curly hair, platyrrhine nose, prognathism and other features suggestive of an African influence.

M-399 Marquesan carved wood clubs are similar to clubs in Peru, Chile, Columbia, Ecuador, etc.

M-400B Quetzalcoatl was an indigenous person, not someone from the Old World.

M-472 The cult of the serpent was transferred from Asia to the Americas.

N-008 Lotus panels in Chichen Itza are similar to those of Southeast Asia and India.

N-016 The jaguar motif in Chavin art apparently had a Chinese origin. Aztec drums or gongs are similar to those used in Oriental temples. Coolie-yokes found in East Asia, MesoAmerica and South America. Star-shaped lids on calabashes (bottle gourds) in Mexico and Asia.

N-017 Many cultural items are listed which give an 'overwhelming impression' of cultural influences exerted in Amerindian cultures by those of Asia. For example, sky dragon motifs are found in Southeast Asia and America.

N-019B Quetzalcoatl was a Christianized Norseman. The Norse called their vessels 'flying serpents'. (Quetzalcoatl may not have been one person.)

N-105 The gourd provides proof of a connection between Oceania and America.

O-005 Crossing the Pacific on a raft is not feasible. (And less so for inexperienced amateurs.)

P-024 Similar ceramic whistles are found in Siam (Malay Peninsula) and Peru.

P-027B Blond blue-eyed men came to Central America across the sea and returned again (disciples?).

P-044 An idol figure rests on a snake (in Peru); the type of snake was probably Indochinese or Egyptian and was not American.

P-175 House models in Columbia with upturned roof ends and pagoda form indicate an Oriental influence.

P-179B The Quetzalcoatl myth came by maritime migration to Mexico.

P-197 The fate of disabled vessels drifting in the north Pacific before the 19th century was usually disastrous. (Comparable to the proposed Jaredite voyage?)

Q-010 Peruvian cooking in oven with hot rocks followed by a ritual banquet followed a Polynesian custom.

Q-020 As a symbol of water, the cross had a very different meaning in America.

R-010 American centers of civilization were along the Pacific coaast and had close cultural parallels with Eastern Asia and the Pacific.

R-011 Quetzalcoatl came from a line of priestly rulers. (Hence was a mere mortal.)

R-020 Water lily symbolism in Chichen Itza/Palenque and Southeast Asia and India.

R-083 Peruvian socketed copper axe and other artifacts are like those of Dong Son culture (Southeast Asia.).

R-089B The archaeology of much of Southeast Asia is hardly known at all.

R-117 From a Southeast Asia Center, a language family spread to Japan (Ainu) and elsewhere around the Pacific. (Supportive of the Malay Hypothesis!)

R-125 Polynesian earth oven is found in Chile, Peru, and Mexico.

R-131B A Peruvian tribe has a tradition of coming across the Pacific.

R-145 Calendar similarities between MesoAmerica and Southeast Asia.

S-007 Panpipes of Melanesia and South America have to be related.

S-020 Chewing of lime and coca leaves similar to chewing of areca nut and betel pepper in Malaysia and India. Lime-holding gourds in Chile.

S-022 Twenty-seven of the Polynesian crop plants were in the East Indies.

S-042 Araucanian Indians of Chile show a strong Oceanic influence.

S-120 Polyphony in music in South Asia, Micronesia, Polynesia, and S. America.

S-125 In the first millennium B.C. temple bearing cultures came to America from across the Pacific.

S-136 The first high cultures of Peru came across the Pacific from Southeast Asia.

S-246 The Asian diploid cotton was transferred by humans across the Pacific to America. Intricate details of looms in Old and New Worlds are identical.

S-253 There was no pre-Columbian barley domesticated in America. Bottle gourd, indigenous to Africa, was in America as early as 7,000 B.C.

S-315 Old World culture "reached Central America and Peru via Polynesian voyagers about the beginning of the Christian era".

S-316 Immigrants to Honduras and elsewhere brought civilization across the Pacific about 0-1200 A.D. and maybe 2-3 centures before. The chief source of Maya civilization was Indochina.

S-317 The peculiar civilization of Southeast Asia appeared suddenly and fully developed in Central America, Mexico and Peru. Some Melanesian and Polynesian features were added. Polynesians must have landed repeatedly on American shores for ten centuries or more (as postulated in the Malay Hypothesis).

S-319 Overwhelming evidence indicates the derivation of early American culture from Southeast Asia.

S-320 The earliest culture of Mexico, Central America and Peru is unmistakably Asiatic.

S-324 The Maya flowing vase symbolized an early Mesopotamian myth of the milky way as the life-power of deity, the serpent, and the Tree of Life.

S-354 Southeast Asia is the diffusion link between Africa (Madagascar) and Oceania to South America.

S-355 An intestinal parasite (A. duodenale) was introduced to South America from Indonesia or Polynesia.

S-399 Coconuts originated in Indo-Pacific region and were taken to Central America.

S-418 PaleoIndians were not classically sinodent but appear much like modern South Asians.

S-424 Peruvian quipus are similar to knotted strings used by Marquesan priests to aid in recall of technical terms, legends and songs, ancestral names, etc.

S-429B From Sumerian Ur, a white and bearded people migrated to the Pacific Islands and western America. In the Titicaca region they established a sun-worshipping culture.

S-446 Old World plants in America: sweet potatoes, Pachyrrhizus, Lagenaria, cotton, plantains and, perhaps, peanuts and coconuts.

S-447 Evidence for trans-oceanic diffusion: blowgun, bark cloth, panpipes, chewing lime with a narcotic, star-headed clubs, trepanning, the venesection bow, and ikat weaving.

S-447 Many traits might have been introduced to America by individual boatloads of voyagers in the course of settlement of the Polynesian Islands DURING THE CHRISTIAN ERA (i.e., not at 3,000 B.C. or 600 B.C.). American cultures were basically formed before trans-Pacific navigation could have taken place.

S-470 There are "astonishing parallels" between Palenque (Yucatan) and Angkor (Thailand).

S-477 Brilliant emerald green jade from Burma was used at LaVenta.

S-484B Decorative elements and artifacts of metal casting from Asia were apparently introduced to South America.

T-040 Grain or root grinding pestles of exactly the same shape are found in Oceania and South America.

T-057 A darker race (Papuan) could have preceded the Polynesians and Melanesians to America.

T-060 Mayan calendar based on Polynesia. Both originated in Asia.

T-062 Maya vigesimal system of numeration was very similar to the Polynesian and was probably derived from Malaysia.

T-063 Similarities in Maya and Malay languages, particularly as related to the calendar and astronomy. Semitic inscriptions have been found in Japan.

T-106 Similarities in barkcloth making in MesoAmerica and Southeast Asia are "highly indicative of a historical relationship".

T-111 Evidence of a Southeast Asia-South America connection: coca/betel chewing, bark cloth, ceramics, metallurgy, tie dying, poncho, panpipes, sailing raft, neck rest, coolie yoke, blowgun, backstrap loom, patu clubs, and flasks. Evidence of a Southeast Asia-MesoAmerica connection: Zodiac, deities, zero, calendrics, paper, books and writing, world ages and quarters, color symbolism, patolli, sacrifice usages, incense, volador, symbolism of wheeled figures, hibiscus, hairless dog and others listed elsewhere.

T-138 The Americas received their greatest cultures from Asia.

T-144 Mayans and Malaysians are of the same linguistic stock. Words for hill, water, sky, king, chief, earth, hand, breast, wall, shore, fort, fish, sacred, tiger, etc. are remarkably similar.

U-001 Wooden posts in Peru are carved with figures of ancestors like posts in the Admiralty Islands.

V-013 Resist dyeing technique (Ikat) in pre-Columbian Peru similar to that in Southeast Asia.

V-023 Peruvian term for panpipe is apparently Polynesian.

V-032 Skulls from Baha, California resemble skulls of New Hebrides, New Caledonia and elsewhere in Melanesia.

V-032B Clubs with heads of stone, shaped like stars or rings in Polynesia and Ecuador.

V-036 Nearly all South American tribes have words with the same meanings as in Oceanian dialects. (According to the Malay Hypothesis, BM people went all along the American west coast!)

V-039 Quetzalcoatl came to Mexico by sea. (The BM account indicates that Jesus came to Bountiful from the sky.)

V-060 Cranial evidence indicates Peruvians were descendants of the Malays.

W-011B Naymlop, a culture-hero, in Tiahuanaco with a fleet of rafts.

W-013 Ancient Egyptian Uraeus symbol was a possible model for the Aztec plumed serpent.

W-048 Ancient Peruvian abacus may be connected to East Asian "computing tablets".

W-049	World or life-tree motif in Micronesia parallels a motif in Panama and Columbia. A bizarre and detailed myth about a sea monster indicates a Polynesia-South America connection.
W-053	Architecture of Middle America is similar to that of extreme Southeastern Asia.
W-084	Biting or cutting off the nose was punishment for adultery in Micronesia, Samoa and North America. Nose flute customs are similar among natives of India, Oceania, and America.
W-087	Polynesians migrated to Panama region.
W-092B	Migrants from the Marquesas went to Easter Island between 500 A.D. and 1000 A.D. (This chronology is consistent with the Malay Hypothesis.)
W-095	Bottle gourd was in North America several hundred years before Columbus and in Peru at least 1000 years earlier.
W-096	Bottle gourd originated in Africa. It reached MesoAmerica 5,000 B.C. (before BM times) and South America by 3,000 B.C.
W-107	New World domesticated birds came from Southeast Asia.
W-117	Olmec carved giant heads had a Negroid origin.
W-119	Beliefs about a rabbit appearing on the face of the moon are found in the Orient and in MesoAmerica.
W-146	Evidence of Asiatic 'coolie yoke' in Ecuador. The serpent was used as a phallic symbol.
W-202	Southeast Asian parallels are found in the Olmec region by the end of the first millennium B.C.
W-211	The Assyrian tree of life is seen in MesoAmerican art.
W-219	Eagle-seizing-serpent motif went from Mideast to Southeast Asia and into the Pacific and America.
W-233	Use of semi-precious minerals in mosaics in Sumeria and in China and MesoAmerica.
Z-011	Pre-Columbus metal-working of Ecuador came from the Pacific.

The BM indicates that the BM peoples went directly from the Middle East to the promised land.

Advocates of American Hypotheses postulate that the promised land was in America. These hypotheses accordingly have no way to account for the extensive evidence (a sampling of which is provided above) which clearly indicates a connection between Southeast Asia, the lands of the Pacific, and the western shores of America. One either has to ignore this evidence or assume that it pertains to other migrating groups. The latter choice creates additional problems because the Book of Mormon clearly states that the 'quarter' to which they were to go was uninhabited and that the land of promise was to be kept from the knowledge of other peoples. To make matters worse, advocates of American Hypotheses have further postulated that peoples from America migrated WESTWARD to lands in the Pacific! This postulate is completely at odds with scientific findings which indicate that lands of Pacific were settled by people moving EASTWARD, from island to island across the Pacific, to the western shores of America.

The Malay Hypothesis provides a simple and sensible way to resolve the dilemmas. The land of promise was the Malay Peninsula! The BM peoples migrated there and lived there and the BM accounts occurred there! But, at intervals, during the succeeding centuries, small groups 'hived off' from the peninsula to other lands, including lands of the Pacific and western America. The Lord had directed them to disperse throughout the earth. There is accordingly a huge amount of evidence (as represented above) indicating a connection between Southeast Asia and the lands of the Pacific and America. The evidence decisively favors the Malay Hypothesis over ALL

American Hypotheses (including the currently popular MesoAmerican Hypothesis).

Thus the Malay Peninsula serves as a vital 'missing link' for resolving major problems associated with historicity of the Book of Mormon. Some of the other baffling problems are addressed and resolved in other sections of the present book.

"Inasmuch as Book of Mormon geography has not been revealed, we are indeed left to study things out in our minds pertaining to the history and geography of the Book of Mormon. The Lord does not and will continue to reveal to His Church and to His children further light and knowledge as we are ready to receive it. I personally look forward to and even pray that within a short period of time, we will have the additional records that the Lord as promised us. And I pray that we will be ready to receive them." Allen, J.L.

Section 51. One Fold and One Shepherd

"Those who never retract their opinions love themselves more than they love truth." Joseph Joubert

When Joseph Smith was a boy, many denominations were actively contending for converts. Each claimed to have THE truth. By implication, or otherwise, the others accordingly had falsehoods. In his words, "a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert [History of the Church, Vol 1, p. 3]. Unfortunately, after the Mormon Church was formed, bad feelings continued. Mormons, in fact, had to bear more than their share of the abuse. In the eyes and minds of most people in society, we then simply had one more denomination, each still claiming to have THE truth. There was, and still is, a widespread reluctance to give credit or praise to those good souls in other denominations who plod along in their own peculiar ways in promoting Jesus' Gospel of decency and respect and charity and love. Many of us lose the spirit of the law in emphasizing the letter of the law.

"There shall be one fold and one shepherd," said Jesus [John 10:16]. And His complete Gospel is THE WAY to most effectively bring this unity and togetherness to pass. Surely then, the Book of Mormon ought to be extremely effective for the purpose since it contains "the fullness of the everlasting Gospel" [BM Introduction]. With this in mind, let's think of mankind as being composed of black, yellow, red, brown and white 'folds'. Which of the two hypotheses under consideration is more conducive toward bringing these five folds into one fold under one shepherd?

A. According to American Hypotheses.

Blackness or darkness of skin is a term usually used to denote a curse [2 Ne 5:21, Moses 7:8, 7:22]. There is little or no emphasis upon blackness being a blessing or a complimentary feature. Hence this is a divisive term. Orientals [yellow] are completely ignored in American Hypotheses. Hence, this does nothing to promote togetherness with them. Jaredites and Lehites and Mulekites were 'white' people who succeeded in establishing a Zion only temporarily in intervals between periods of wickedness and frightful battles. White folks are depicted as being so hopelessly evil and contentious that God eventually allowed them to be annihilated. Hence, this makes inter-fold aggravations and negative feelings even worse. The surviving Lamanites [American Indian 'red' men] were depicted as usually being so rebellious and wicked that they were cursed with dark skins [Alma 3:6]. Many were depicted as ferocious and half-civilized savages in the wilderness. 'Brown' peoples [e.g. Pacific Islanders] are postulated to have been descendants of ancient Americans, hence of equally questionable repute.

In many classic Biblical accounts, there are 'good guys' and 'bad guys'. There are trials and tribulations and wickedness and dissension and fighting. The accounts I like best are the ones in which the good guys are triumphant [e.g. David vs. Goliath] or who valiantly remain faithful in spite of misfortune [e.g. Job] or, at least, who manage to escape from the wickedness and flee to a better situation [e.g. Lot and his family from Sodom and Gomorrah]. In American Hypotheses,

we see very little of the classic venture. The guy in the white hat only occasionally wins and rarely rides off into the sunset with the beautiful lady of his dreams. For illustration, the Jaredites annihilate each other and the 'bad guys' [the Lamanites] are triumphant over the 'good guys' [the Nephites]. With few exceptions, American Hypotheses either depict all folds in a relatively negative and dismal light or not at all.

B. According to the Malay Hypothesis.

Black people are viewed in a very favorable light. They were among the pioneers who first ventured forth into the sea toward the rising sun to settle in the Malay land of dispersal. They established impressive and permanent 'Zions' in Asia and in many Pacific lands and in America [Olmec Civilization].

Yellow people [Orientals] are also viewed in a very favorable light. They contributed in many beneficial ways to ancient civilizations on the Malay Peninsula. Many cultural, technological and important spiritual innovations were apparently interchanged. There was racial blending, notably in the creation of the Polynesians. Some Orientals [Chinese and Japanese, e.g.] apparently migrated directly to America and contributed directly to ancient American civilizations also.

Not all white people are viewed as being contentious and wicked. Many were destroyed [as at Sodom and Gomorrah] but others [good guys?] migrated or fled from the dissension and violence on the Malay Peninsula [comparable to the fleeing of Lot]. The Malay Hypothesis emphasizes the role of the peninsula as a dispersal site. White people formed delightful 'Zions' [in Australia, on many islands of Southeast Asia and the Pacific, northern India, in America and Japan [Ainu] after emigrating from the peninsula.]

Many of the brown people who migrated from the Malay dispersal sites established Zions in hundreds of islands and other lands touched by the Pacific Ocean, and even in the Indian Ocean and Bay of Bengal. Some of their island societies [Tahiti, Hawaii, Samoa, etc.] probably come as close to being models of paradise [Zion] as any on earth. Contrary to long-held opinions in American Hypotheses, many peoples in America are descendants of these delightful Polynesians, etc. rather than vice versa.

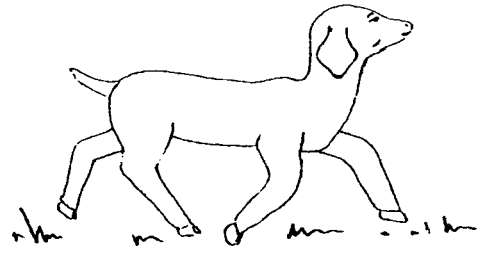
In many ways the accounts of red people [North American Indians] are very inspirational and faith-promoting. Some are apparently descendants of the Lamanites. Yet the ancestors could have been more righteous Lamanites who were peaceful, loving, and caring and who emigrated from the peninsula. In classic fashion, many Lamanites became outstanding defenders of the faith in spite of adverse circumstances. They apparently succeeded in establishing Zions in many places touched by the Pacific Ocean and ultimately in America. In recent times we are gaining a greater appreciation for their beliefs and behavior [with regard to living in harmony with the pristine environment, for example.]

The currently popular MesoAmerican Hypotheses provide a limited perspective, relating directly only to peoples in Jerusalem, Arabia, Mesopotamia and MesoAmerica. The Malay Hypothesis provides a much broader perspective, relating to peoples in Jerusalem, Arabia, Mesopotamia, Africa, Madagascar, India, Tibet, Australia, Andaman Islands, Malaysia, Burma, Thailand, India, New Zealand, New Guinea, the Philippines, China, Japan, Sumatra, hundreds of islands in the Dutch East Indies and the Pacific and much of the west coast and part of the interior of the Americas.

As viewed from the perspective of American Hypotheses, the Book of Mormon is considered to be 'America's Witness for Christ'. As viewed from the perspective of the Malay Hypothesis, the Book of Mormon could be considered to be 'Planet Earth's Witness for Christ'! McMurrin [33, p. xiii] refers to our modern era as "being marked by the worldwide extension of Mormonism, a promised dissolution of its extreme parochialism, and the apparent beginnings of a genuine universalism." If the Malay Hypothesis proves to be true, it could contribute significantly to the universalist cause. Nibley [28, p. 252] has provided a supportive comment: "Saints in every age have made due allowance for the dealings of God with all humanity and refused to regard their own limited experience as the only measure of divine providence among men". Hutchinson [19, p. 5] has similarly stated that the message of the Book of Mormon is "of a God revealed to all nations and not simply one, of a Christ whose redeeming work is addressed to all times and places, of the need for humble obedience to God and for social justice."

In brief, the Malay Hypothesis helps all 'folds' of people find inspirational and complimentary messages associated with the history of the Book of Mormon. The messages of the book transcend all arbitrary boundaries with regard to 'folds'. God does not judge by external appearances (Gal 2:6) (D&C 1:35) When diligently studied in this way, the Book of Mormon promotes the extremely important concept of 'One Fold and One Shepherd'. Our shrinking planet desperately needs more togetherness; divisiveness is becoming ever more hazardous to our collective health. Unfortunately we can no longer flee from the wickedness and find unspoiled lands of promise elsewhere. There are none left on planet Earth.





During Book of Mormon times, the Old World had tame sheep who willingly followed a Good Shepherd. The New World had only wild sheep who had no use for Shepherds or for restraining rules of any kind.

In speaking lovingly of His sheep, for example as in 3 Ne 16:1, folks in the Old World (i.e., on the Malay Peninsula) would have understood the message. If He had been in America, many would have been prompted to go astray and become even less compliant and more unruly.

Section 52. Quetzalcoatl

"All art constantly aspires toward the condition of music." Walter Pater

"Other sheep I have," said Jesus, "Which are not of this fold (in Palestine?); them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd!" (John 10:16). Mormons interpret this scripture to mean that Jesus intended to minister to His sheep elsewhere after his resurrection. The account in Third Nephi, Chapter 11 is accordingly of great interest. It tells of the resurrected Jesus Christ appearing to the Nephites who were gathered around the temple in Bountiful in the year 34 A.D. He taught the Gospel and selected twelve apostles and organized a church. Much of what He had said and done in Palestine, He did again in Bountiful.

Unfortunately, for present purposes, the scriptures do not indicate where this land of Bountiful was located. According to MesoAmerican Hypotheses, it was located in MesoAmerica. According to the Malay Hypothesis, it was located on the Malay Peninsula. Is there evidence available which preferentially supports one of these hypotheses?

A good coverage of evidence for the proposed visits of Jesus to His sheep in MesoAmerica has been provided by Cheesman (Cheesman, P.R. (1978) The World of the Book of Mormon. Deseret Book Co., S.L.C.). He cites Bancroft (a historian), for example, on page 7: "Although bearing various names and appearing in different countries, the American culture-heroes all present the same characteristics...all described as white, bearded...clad in long robes, appearing suddenly and mysteriously upon the scene...at once set about improving the people by instructing them in useful arts...exhorting them to practice brotherly love and other Christian virtues...introducing a milder and better form of religion; having accomplished their mission...disappeared as mysteriously as they came." One of the more popular personages in ancient Central America was Quetzalcoatl. In other parts of the Americas comparable personages reportedly appeared. Names assigned to them include Itzamna, Virococha, Kukulcan, Bochica, Hyustus and others (Cheesman, p. 9-11).

In traveling to another country with a different language, the names of my shirts and socks and underwear may drastically change; but my name remains the same. It seems very strange then to have different groups of ancient Americans referring to the same individual using drastically different names. Maybe He forgot to tell them his name? Well, in 3 Nephi 11:10 we learn that He said: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter up which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven." Under the circumstances, most of us would never have dreamed of addressing Him by any name other than Jesus Christ. Hence I am inclined to believe that Itzamna, Virococha, Kukulcan, Bochica, Quetzalcoatl, Hyustus, etc. were personages other than Jesus Christ. See the Sorenson and Raish entry H-246 for supporting evidence.

In the Book of Mormon, the appearance of Jesus is dated 34 A.D. Moroni inscribed his final messages on the golden plates about A.D. 421 (footnote Moroni Chapter 10). So entries had been made for nearly 400 years since the visitation by Jesus; and many references were made in the accounts to Him. Yet not once is reference made to Itzamna, Viracocha, Kukulcan, Bochica, Hyustus, or Quetzalcoatl. In view of the high esteem to which these individuals were held by ancient Americans, their omission from the Book of Mormon appears to clearly indicate that these names were not used to refer to Jesus Christ.

The lack of detectable similarities to Christian worship in pre-Columbian America (rites, rituals, symbols, paraphernalia, priestly garb, etc.) is thought by some to indicate that Jesus did not visit America. "If there actually was a pre-Columbian exposure to Christian ideas, any such teaching, if it occurred., was dramatically unsuccessful (Mysteries of the Ancient Americas, The Reader's Digest Assn., Inc. (1986)).

Hedrick has also noted a frightful chronological disparity (22, p. 18). He states, "The earliest possible date at which Quetzalcoatl could have appeared...as a man...was at least 300+ years subsequent to the crucifixion." So the Quetzalcoatl account does not match the account in the Book of Mormon (34 A.D.) at all.

The Malay Hypothesis provides a reasonable, though admittedly unproven, way to reconcile the Quetzalcoatl accounts with the Book of Mormon:

Bountiful was located on the narrow neck of land on the Malay Peninsula. The Nephites living there in 34 A.D. were as precious to Jesus as people living elsewhere. His visit to them is the one recorded Third Nephi. Visits to other precious lambs is at least implied in John 10:15.

Jesus selected apostles to spread the Gospel and to testify of Him as Savior and Redeemer. A central theme in the Malay Hypothesis is that of dispersion of the BM peoples in response to an edict from the Lord. Prompted, to at least some degree, by the incessant warfare, some of the more peaceful and tender-hearted souls migrated to other lands, including islands of the Pacific and America. Among the migrants to reach America (at different times and at different sites) were apostles Viracocha, Kukulcan, Bochica, Hyustus, Quetzalcoatl and probably others. According to Hedrick, Quetzalcoatl apparently arrived about A.D. 350. The concept differs only in degree from the concept of apostles from Palestine serving on missions throughout the Mediterranean area and elsewhere in Africa and Asia.

To the best of our knowledge, the Nephites had mingled genetically with the Jewish Mulekites but with no one else. Hence it comes as no surprise that, in appearance, in dress, and in behavior these apostles resembled Jesus. Each was white and fair. Each had long brown hair and a beard. Each wore a loose-fitting robe and sandals. Lest we visualize all of them as the same individual or clones, Cheesman (ibid. p. 10) reports that Itzamna is often depicted as an ugly old bearded man with a protruding tooth and a nose that outnoses Cyrano's. In modern times, with more to choose from, Itzamna would probably have gone no higher than High Priest group leader. I've been through it; we had to use what we had in those hard times.

The message of these ancient Apostles was the same Gospel message that latter day Apostles convey. Cheesman, p. 8, reports that they: "At once set about improving, the people by instructing, them in useful. . arts. exhorting them to practice brotherly love and other Christian virtues... introducing a milder and better form of religion." For ancient peoples with a multiplicity of gods for bringing everything from soup to nuts to famines and misery one could easily imagine

an acceptance of the apostles as gods for having brought a better way of life.

Having conveyed Jesus' Gospel of peace and love and hope, the ancient Apostles 'mysteriously' disappeared. Latter Day Apostles still behave the same way, especially from small towns with poor restaurants.

In response to the Reader's Digest Assn.: Apparently an apostasy occurred in lands in the Americas just as it did in the Mediterranean area. Sacrificing innocent victims is not much worse than subjecting them to the horrors of the inquisition.

Feathered serpents (Quetzalcoatl) were carved in stone on the ancient ziggurats of Central America (see accompanying figure). Advocates of MesoAmerican Hypotheses propose that the serpent represents Jesus and thereby provides evidence for MesoAmerica being the site for Book of Mormon events. Although I believe that Jesus did visit His sheep in many lands, the serpent does not provide convincing support for MesoAmerican Hypotheses. Reasons for this opinion can be summarized as follows:

1. Scriptures clearly indicate that the serpent was a symbol for Satan, not Jesus (Genesis, Chap. 3). Also Rev 12:9; D&C 76:28; 84:72; 88:110.
2. References to serpents by Book of Mormon writers typically have very negative connotations (e.g., Morm 8:24; Eth 9:31-33; 3 Ne 14:10).
3. If I had been in personal contact with the resurrected Savior, I would most assuredly not address Him as a feathered serpent. I would grope for much more appreciative and complimentary terms.
4. The serpents were carved into the ziggurat structures of both America and Southeast Asia as balustrades along the stairways (Gladwin, H.S. (1948) Men Out of Asia. McGraw Hill, N.Y., p. 278). These structures were used for the horrendous slaughter of thousands of innocent victims and to the cannibalism of body parts. This behavior ought not be associated with Jesus. It is the antithesis of His Gospel.
5. Ancient Egyptians, long before the time of Christ, also had a rain god who was depicted as a plumed serpent (Sorenson and Raish, entry L 375).
6. Available evidence indicates a transmission of the symbol from Egypt to Mesopotamia (ibid., entry K 208 C) and to America via Southeast Asia.
7. In Section 6, reference is made to serpents being associated with human and animal sacrifices in Southeast Asia also (again denoting a connection).
8. The brass serpent was made by Moses at a time when biting serpents had caused fear and death in the wilderness. The Israelites had been wayward and rebellious (Num 21:6). It became "an object of superstitious worship" for them long before the time of Jesus (L.D.S. Dictionary (1979) p. 782).
9. Quetzalcoatl reportedly arrived in America about 350 A.D. (long after the crucifixion of Jesus). I accordingly prefer to think of him (and others with the same name) as disciples of Jesus. The Egypt-Southeast Asia connection suggests that the carved serpent motif was baggage carried along as a symbol to induce proper behavior through fear and trembling. This approach was not unusual in Old Testament times. The approach advocated by Jesus was conversely oriented toward hope and faith and love and happiness.
10. Jesus himself used the term 'serpent' in a derogatory sense. Using terms familiar

to his listeners, he asks: "If he (a son) asks for a fish, will you give him a serpent?" (Matt 7:10). So the term obviously had negative connotations and surely would not have been used by devoted followers to refer to the Savior.

Mormons have postulated that the feathered serpent symbols of ancient America represented Jesus Christ. The references to serpents in scriptures conversely largely have negative connotations. Inasmuch as the symbols are typically found on ziggurats devoted to slaughter and cannibalism of innocent victims, I am inclined to believe they promote fear and abject horror and vindictiveness rather than the love and charity and compassion of Jesus' Gospel.

At best, the serpent motif may indicate a connection to Southeast Asia.



The absence of important names like Itzamna, Viracocha, Kulcan, Bochica, Hyustus and Quetzalcoatl in the Book of Mormon suggests that they were not known to authors of the book. So the authors may not have been in the Americas.

Serpent: A subtle, treacherous, malicious person; any noxious creature that creeps, hisses, or stings. Webster's Collegiate Dictionary (1946).

The serpent beguiled Eve (Gen 3:1-6). God cursed the serpent and put an enmity between it and woman (Gen 3:14). Dan is to be like a serpent which bites horses (Gen 49:17). Moses fled from a serpent (Exo 3:3). The Lord sent biting serpents and cockatrices among the people (Jer 8:17). Satan is that old serpent (D & C 88:110). Rev 12:9 refers to that old serpent which deceived the whole world. In these and in many other scriptures the term serpent is clearly used in a derogatory way. It seems very unlikely, therefore, that Jesus would have been called a serpent. The account in Third Nephi depicts Jesus as a tender hearted and loving and compassionate Savior.

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3 Ne 28:29 The Three Nephite disciples were to minister to all the scattered tribes of Irael and unto all nations, kindreds, tongues and peoples. Surely they would have gone to those in the Americas.

Morm 1:13 The Lord took away his beloved disciples because of the wickedness of the people.

Jesus admonished the eleven disciples to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt 28:19). Taken literally, the scripture provides a basis for thinking the disciples may have traveled to the Americas.

Section 53. Supplementary Evidence

"When you have excluded the impossible, whatever remains, however improbable, must be the truth." Arthur Conan Doyle

1. **Blood types.** Blood types of American Indians indicate multiple racial origin. More homogeneity would be expected according to American Hypotheses. The blood types seem closer to those of the Mesopotamian area than to the Mongoloid [8, p. 14]. American Indians have a predominantly 'O' blood type. If they were of the same racial stock as the earliest Asians, one should expect a predominantly 'B' blood type [39, p. 112]. Also [27, p. 246].

2. **Art.** Similarities in the art of Mexico and the Far East are "sometimes so striking that it is difficult to deny the possibility of Asiatic culture elements having reached the ancient cultures of Mexico" [Linne, S., Treasures of Mexican Art, p. 14.] [See Cheesman [8, p. 30]. If the art was brought by peoples of the BM, then apparently they spent appreciable time in the Far East, as proposed in the Malay Hypothesis. Most American Hypotheses propose that they came directly from the Middle East without stopping in Southeast Asia.

3. **Polished jade.** Mayan polished jade indicates probable ties with the East [8, p. 22]. Red painted jade amulets were placed in the mouths of corpses in both China and America [Chiang Khang-Hu [1934] On Chinese Studies. Commercial Press. Shanghai].

4. **Racial Diversity.** Indian [American] complexions varied from dark to yellow and even white [38]. "There they were then, in great number, the black men and the white men, men of many classes, men of many tongues" [Recinos, Popul Vuh, p. 172]. Mahan has stated, "The possibility is reluctantly accepted that Africans, Mediterraneans, and Orientals may have sailed before Columbus [39, p. 112]. The Malay Hypothesis is compatible with this diversity in America. Traditional American Hypotheses are not.

5. **Silk making.** The intricate arts of making silk were developed in China about 2640 B.C. [10, Vol 13, p. 201]. In spite of silk having become a highly prized commodity in the Mediterranean area, the arts were not known there until the reign of Justinian 1 [527-565 A.D.] [ibid.]. Reference is made to fine silks and costly apparel in both the Jaredite record [Eth 9:17, 10:24] and in the Nephite record [Alma 1:29, 4:6]. Advocates of American Hypotheses not only have to postulate an independent discovery of the arts by ancient Jaredites but another discovery by the Lehites [since there was no cultural contact between the two groups reported in the BM]. With the Malay Peninsula being located near both China and India, the odds of BM peoples learning the arts there are much higher than of independent discoveries in America.

6. **Fruits.** The Lehites took seeds with them on their trans-oceanic voyage [1 Ne 18:6]. They planted 'seeds of all manner of fruits' in their new land of promise [Msh 9:9]. Old world fruits with which they were probably familiar included: apple, pear, plum, cherry, wine grape,

apricot, peach, prune, lime, fig, persimmon, quince, pomegranate, melons, banana, coconut, orange, pomelo, lemon, lime, date, mango and breadfruit [18, p. 306]. Not many, if any, of these fruits were in the New World prior to the arrival of Europeans. The account fits better in the Old World where these fruits were indigenous.

7. **The Serpent.** From ancient Mexico comes an account of the 'Serpent', a name which "stood for the earth's sea people [Polynesians and other peoples of Southeast Asia?] who had once, with their fleets, ruled the oceans and established colonies on many shorelines" [15, p. 31]. The account matches that of the BM people on the Malay Peninsula who sailed forth to countless lands of the Pacific and, finally, to the western shores of America. The account does not match the American versions of the BM peoples sailing directly to America, having ruled no oceans and having established no colonies while enroute.

Was there a 'serpent' in the experience of ancient Americans that had been so impressive that it became a traditional symbol? In the Dutch East Indies there is a 'Kimodo Dragon'. Reaching 10 feet in length and weighing over 300 pounds, the dragons are swift and powerful enough to prey on wild pigs and deer. This 'serpent' could have been adopted as a symbol to strike fear into opponents. Neither the Middle East nor America have a suitable candidate.

8. **BM Site Uncertainty.** Sorenson [36, p. 1] has written: "The historical sources give no indication that Moroni's instructions to young Joseph Smith included geography, nor did Joseph Smith claim inspiration on the matter. Ideas he later expressed about the location of events reported in the book [BM] apparently reflected his own best thinking." To the best of our knowledge, Joseph was fallible like the rest of us mere mortals, when not receiving heavenly inspiration.

9. **The Red Land.** A favorite book of the 'Healer' in Mexico was an ancient history which originated in the 'Red Land'. The Malay Peninsula contains red lands [red lateritic soils]. Dry lands of temperate regions, such as those of the Middle East, typically do not. According to the Malay Hypothesis, many BM events occurred in a 'Red Land' [Malay Peninsula]. This Red Land "fathered the serpents, their colonies, and fleets of ocean-going vessels" [outrigger canoes in which they set out to colonize lands of the Pacific area] [15].

10. **Migrants.** Oliver [29] makes some very intriguing and relevant statements:

[a] Ainoids. In pre-historic times, white peoples called 'Ainoids' [Jaredites?] moved out from Malaysia into the islands of Southeast Asia [p. 17]. In the islands they apparently blended with Negroid peoples already there [See Section 5A]. But some Ainoids managed to reach Australia where they have survived in southern Australia as 'hirsute whites'. Others managed to reach Japan where a few still exist [the Ainus]. Note the amazing consistency with the Malay Hypothesis.

[b] Veddoids. The Ainoids were later followed by 'Veddoids'. They were so named because of "their physical affinities with the aboriginal Vedda population of India". They were "dark skinned, wavy haired and linear in build". Thus the Malaysian culture was influenced by that of India as has previously been indicated. The role of the peninsula as a funnel through which peoples blended and migrated is given

further verification. They could have been some of the predecessors of the Lamanites.

[c] Origin of Ainoids. Oliver states "the Mediterranean variant of the white race must have extended through northern India to Southeast Asia" [p. 19]. The Malay Hypothesis provides an alternative, or supplementary, option. The BM peoples went from the Middle East to the Malay Peninsula aboard ships. From there, some were dispersed to northern India, induced partly by armed violence.

[d] Polynesians. "Polynesia was the last great world area to be settled" [not America!] [p. 51]. The Jaredites were to go into that quarter where there never had man been [Eth 2:5]. And the Polynesians, possessing many cultural elements of the Orient sailed eastward into the Pacific... not westward from America [this is a mistaken notion in American Hypotheses].

Evidences of Mideast languages are found in the BM but to only a limited degree in America! The Malay Hypothesis provides reasons, viz.[1] There was a long time period [spent in the Malay Peninsula and elsewhere] before the BM peoples reached America, and [2] As they arrived in America, a boatload at a time, their languages had minimal impact upon languages of large indigenous populations.

11. Palenque. Joseph Smith identified Palenque as a Nephite city [23, p. 22]. Yet "all modern scholarship" indicates the city was built AFTER 600 A.D. This creates a serious problem for American Hypotheses since all Nephites had been annihilated in 385 A.D. [ibid]. The matter creates no problem for the Malay Hypothesis. Nephites on the Malay Peninsula were annihilated; but many Nephites had previously left the peninsula to settle in lands touched by the Pacific Ocean, including America. They and their descendants survived! The sympathy offered by Coe [23, p. 22] in "working that one out" was appreciated but was not necessary.

12. Maha Maya. The origin of the ancient American term 'Maya' is apparently unknown [18, p. 11]. A possible connection to India [hence to Southeast Asia] is suggested. Maha Maya, also called Maya, was the VIRGIN Mother of Sakyamuni [The Buddha]. He was born about 563 B.C. so, according to the Malay Hypothesis, BM peoples were living nearby. Of special interest to Mormons is the the belief that 'there will be innumerable Buddhas in the future as there have been in the past'! [Prior dispensations? Prophets in Latter Days?] [Encyclopedia Britannica 15:264]. The existence of a city called Bandar Maharani near the southern end of the Malay Peninsula supports the possibility of a cultural link to India [note similarity of the name to the Nephite 'Moroni'].

13. Oriental Beans. After soybeans had been introduced into America, a few plants were being grown on the campus of Princeton University. When asked by Henry Eyring what they were, Albert Einstein replied that he didn't know. His modesty and candor are very refreshing. Dr. Eyring concluded that, although Einstein had a fantastic knowledge of the physical universe, in the biological universe he didn't even know beans! Neither does an extremely knowledgeable theologian necessarily know geography. John A. Widtsoe "encouraged studies of the BM by a variety of person and approaches, hoping that out of diligent prayerful study, we may be led to a better understanding of times and places in the history of the people who move across the pages of

the divinely given Book of Mormon" [37, p. 27].

14. Professional Insight. G.F. Ekholm served as archaeologist of the American Museum of Natural History, N.Y. With unquestioned knowledge of the relevant evidence, he wrote, "I am inclined to believe at the present time [1951] that there may have been some historical connection between the peoples of Middle America and those of Southern Asia, and thus indirectly with early peoples in the Near East"! [23, p. 721]. His statement is in excellent agreement with the Malay Hypothesis. American Hypotheses make no provision for inclusion of the crucial Southern Asia connection. The Malay Hypothesis provides the crucial missing link.

15. Native White Americans. According to American Hypotheses all white people [Jaredites and Nephites] in America were annihilated. According to the Malay Hypothesis, many white people migrated from the peninsula to lands elsewhere including America. Sorenson [36] provides statements of relevance:

- The highlanders of Guatemala were little darker than the Spaniards [p. 89].
- Indians of central Chiapas were "fair of complexion" [p. 90].
- Natives of Nicaragua were "indifferent white" [p. 90].
- The skin shades include a range from dark brown to virtual white [p. 90].
- Brazil's National Indian Foundation has reported "white skinned and blue-eyed Indians" in the Northwestern Amazonian jungles [39, p. 112].

Cheesman adds comments about native Americans from Winsor, viz. "They were attractive in person, well formed, winning and gentle, and trustful; they were light and soft of skin, and their hospitality was spontaneous, generous and genial." [Cheesman, P.R. [1978] The World of the Book of Mormon. Deseret Book Co., S.L.C., Utah, p. 181].

The presence of white people in pre-Columbus America is readily compatible with the Malay Hypothesis [having escaped the annihilations on the Malay Peninsula]. Their presence is unexplained in American Hypotheses since both Jaredites and Nephites were totally annihilated in the BM accounts.

16. Raising Cane. Immediately after arrival in the land of promise , the Jaredites initiated agricultural practices [Eth 6:12-13]. The Lehites similarly began to till the earth and to plant seeds upon their arrival [1 Ne 23-24]. Both major groups in the BM were agriculturally oriented peoples.

Unfortunately for American Hypotheses, there is no good evidence of agriculturally oriented societies in the Americas beginning either in 3,000 B.C. [Jaredites] or 600 B.C. [Nephites].

Valuable plants which were indigenous to America included: potatoes, corn, manioc, arrowroot, tomatoes, melons, pumpkins, beans, squash, peppers, sweet potatoes, pineapple, maize, cotton, Am. chestnuts, chocolate and cocoa producing plants, peanuts, tobacco, and amaranth. To the best of my knowledge, corn is the only one of these plants mentioned in the BM. Lack of a reference to them raises doubts about the authenticity of American Hypotheses [18, p. 306]. Lack of a picture of George Washington would similarly raise doubts about the authenticity of a dollar bill.

17. Book of Mormon Names and Places. In spite of considerable time and effort and funds having been devoted to the objective of verifying the presence of peoples of the BM in ancient America, results to date are not convincing. Larson [22, p. 210-211] states that no personal or place names, no point of terrain, and no location mentioned in the BM has been verified to date [1996]. My Grandma may have been right. Maybe we have been digging for spuds in the string bean patch.

Within the realm of the Malay Peninsula, at no cost and with relatively little time, I have managed to identify the following possibilities:

[a] A city of Maran [Moroni?] located near the eastern shore [subject to a tidal wave?] and near a natural defense line [Pahang River] [subject to flooding] against the Lamanites living on the southern end of the peninsula.

[b] A city of Kuala Pilah [Nephi? from Egyptian Ne Pi?] located in an inland valley near the west coast of the south end of the Malay Peninsula in good agreement with the Book of Mormon account.

[c] A large lake serving as a source of water [a fountain?] for the Pahang River and within two days travel time of Kuala Pilah has all of the requisite characteristics for the Waters of Mormon. It is located northeast of Kuala Pilah in a mountain wilderness and lies between that city and the proposed Zarahemla.

[d] The land of Mormon, located near Kuala Pilah, has a city named 'Malim' as indicated on modern maps. 'Mormon' could have easily evolved into 'Malim', especially if enunciation was a problem.

[e] North of the Waters of Mormon is located a 'continental divide' which extends east-west across the peninsula. It serves as an excellent candidate for the 'narrow strip of wilderness'. It serves as headquarters for a branch of the Pahang River running south and then east. It serves as headquarters for the Kelantan River running north.

[f] The Kelantan River serves as an excellent candidate for the River Sidon. It runs through a large valley bounded on the east and west by two mountain ranges running north-south. It continues to run due north through what is now a more densely populated region [the 'capital parts of the land'] and empties into a genuine north sea.

[g] The city of Tanah Merah is located partway upstream on the west side of the Kelantan River. It is an excellent candidate for Zarahemla. Note the phonetic similarity of the two names.

[h] Between two forks of the Kelantan River near its origin in the narrow strip of wilderness, is located the present city of 'Tahan'. It is an excellent candidate for the city of 'Manti'. Similarities in the names might be noted. Appropriately, there is a high mountain peak nearby.

[i] In the wilderness north and west of Tanah Merah, modern maps show a city of Raman. It will be recalled that one of the founders of the Lamanites was Laman and Lamanites were hunter-gatherers who typically lived in the wilderness.

[j] Across the narrow strait of Malacca from Lamanite lands at the southern end of the Malay Peninsula is the Island of Sumatra. Near the northwest end of the island, modern maps show a city of Lammeula. Lemuel was one of the rebellious sons of

Lehi who became one of the original Lamanites.

[k] In the Land Northward [southern Burma] modern maps show a city of Manoron in a land of Manoron. These are obviously excellent candidates for the Jaredite city of Moron in the land of Moron.

[l] There is a mountain pass on the narrow peninsula east of Manoron through which armies probably fled in going to the east sea. About one day's fleeing time south of the area of the pass there is a Hill Maw [Hill RAMAH!] where Mormon hid some of the precious plates.

[m] A few miles north of Manoron and near the west sea, precisely where it is supposed to be, there is a city of Tenasserim [Teancum?]

[n] A few miles farther north, in southern Burma, a group of ancient peoples with Hebrew connections have an area of Canaine [Canaan?] and an area of Sarai [wife of Abraham or Sariah, wife of Lehi].

[o] Within fleeing distance for peoples leaving the battle-plagued peninsula there is a city of Sami [Sam was Nephi's brother] and a city of Leh [Lehi was Nephi's Father].

[p] Modern maps show a city of Kuantan [Corianton?] on the east coast of the Land Southward a few miles northeast of Maran [Moroni?] right where it is reported to be [9, p. 36]. Also a Marang on the eastern seacoast. This could be the Moroni which sank and was later rebuilt.

[q] Many residents of Madagascar claim to be descendants of peoples from Southeast Asia. Evidence brought with them supports their claim. In the Comoros Islands off the northwest coast there is a city of Moroni [MORONI!]. On Madagascar there is also a city of Morondava.

[r] There is a city of Tapah near the west coast of the Land Southward near the west end of the narrow strip of wilderness almost precisely where the city of Antiparah is located in the Book of Mormon.

[s] North of Zarahemla on the east coast there is a city of Kota Baharu where the city of Bountiful was located. Bountiful could evolve into Baharu.

[t] There is a city of Pasir Puteh on the east coast of the land southward where Mulek was located. Mulek could evolve into Puteh.

To those concerned with spelling alterations in the names, I would like to comment as follows: Within about a hundred years after he left Scandinavia, my Great-Grandfather's name evolved into Behunin, Behunnin, and Bahannon. When transmitted verbally, even more so than in writing, names and words can evolve rapidly. Poor enunciation and faulty hearing accelerate the changes.

There is, of course, no guarantee that the names presented here are genuine Book of names. But the principle involved is the same as the principle involved in the use of finger prints in the identification of an unknown person. The more unique traits there are in precisely the right locations, the higher the odds of a positive identification. And even one misplaced unique whorl can be enough to rule out a positive identification. In both respects, the Malay Hypothesis appears to have much higher odds of matching BM events than do American Hypotheses.

Larson [22, p. 264] states, "What a starting place that would be," i.e. if we could only have

"our very first Book of Mormon place identified". Well, as indicated above, here are some candidates for consideration.

18. Relevant Revelations. Joseph Fielding Smith has stated, "My words and the teachings of any other member of the church, high or low, if they do not square with the revelations we need not accept them." Other works by church authorities are to be accepted "Only insofar as they accord with the revealed word in the standard works." [Doctrines of Salvation, Vol 3, p. 203-204].

To the best of my knowledge, the standard works do not convincingly reveal where BM events occurred [other than the trek of the Lehites through the deserts of Arabia]. "It is clear enough," states Sorenson [37, p. 210] that none of them [church authorities] knew the answer [to the geographical setting]. This is "what some of them have said often enough." If a male driver admits that he doesn't know exactly where he is, you know that he doesn't have the slightest idea about where he is!

Incidentally, some opinions of church leaders regarding BM geography are more compatible with the Malay Hypothesis than with American Hypotheses. In a report for the Andes mission in 1959, Harold B. Lee stated: "From the writings of the Prophet Joseph Smith, and of other inspired men, it seems all are in agreement that *the followers* of Lehi came to the western shores of South America [from somewhere in the Pacific region?]. I believe we are [today] not far from the place where the history of the people of Lehi commenced in western America [after having spent many years in the Malay region and elsewhere in the Pacific?] [37, p. 390]. Note the inconsistency with MesoAmerican Hypotheses. Lehi died in the promised land (Malay Peninsula?) (2 Ne 4:12). Intriguingly, Lee stated that his followers (not Lehi) reached America.

B.H. Roberts has also stated: "We need not follow our researches in any spirit of fear and trembling. We desire only to ascertain the truth; nothing but the truth will endure; and the ascertainment of the truth and the proclamation of the truth... will do no harm to the work of the Lord which is itself truth. Nor need we be surprised if now and then we find our predecessors, many of whom bear honored names and deserve our respect and gratitude for what they achieved in making clear the truth, as they conceived it to be... we need not be surprised if we sometimes find them mistaken in their conceptions and deductions; just as the generations who succeed us in unfolding in a larger way some of the yet unlearned truths of the Gospel, will find that we have had some misconceptions and made some wrong deductions in our day and time... all which is submitted, especially to the membership of the Church, that they may be prepared to find and *receive new truths both in the Book of Mormon and about it"* [37, p. 386-7] [emphasis added].

19. Unavoidable bias. Based upon his comments about Palenque and Zelph and the Hill Cumorah, for examples, Joseph Smith clearly believed that BM events occurred in America. As he translated the Book of Mormon, he would therefore have unavoidably introduced some of his thinking, bias, and background into the translation. Any translator unavoidably introduces 'himself', to some degree, into his translations. Many words, phrases, sentences, and essays have more than one possible meaning. A translator has the challenge of trying to decide which of the possible meanings was intended by the original author. And the original author, himself, may have failed to make clear his intent; even worse, he may have had a faulty or incomplete concept. At best, words are not perfect ways for conveying feelings or impressions or beliefs, etc. Try describing the aroma of lilacs or the sight of a starlit night or the feelings involved in a holding a

newly-born baby or the sounds of a favorite songbird if you think writing and interpreting are simple ventures.

If, in spite of Joseph's unavoidable biases toward America as the site for BM events, the completed book 'fits' almost perfectly on the Malay Peninsula, this provides even stronger evidence for the authenticity of the Book of Mormon as genuine scripture. It also provides even stronger evidence for the genuineness of Joseph Smith as a Prophet who received divine revelations.

20. Limitations of language. An illustrative example is taken from Hunter, M.R. [1959] Christ in Ancient America. Vol II. Deseret Book Co., S.L.C. p. 15]. Even with benefit of intense editorial scrutiny in modern times, the following problem arose.

a] "In Volume I... we used the term 'White Bearded God', which caused a certain amount of misunderstanding. Some of the readers interpreted that phrase to mean that he was a God with a white beard, while the writer was attempting to convey the idea that he was a deity who had a white skin and wore a beard."

b] "In order to rectify any misunderstanding, this ancient deity will be referred to in this volume by either of the following names: 'White and Bearded God', or 'WHITE BEARDED GOD'" [emphasis added]. So even with benefit of hindsight and with full intent of improving a misleading term, this skilled writer, with the assistance of a skilled editorial staff, repeated the same ambiguous term!

21. Place names. Nibley [28, p. 175] has written: "No historical phenomenon has been more thoroughly demonstrated than the tenacity of place names. In many instances place names still in use among illiterate peasants or nomads have been proved to go back to prehistoric times."

On the trek of the Nephites through Arabia, Ishmael died and was buried at a place called 'Nahom' [1 Ne 16:34]. There is presently a 'Nehem' close to the ancient frankincense trails in northern Yemen where those trails veer to the east across Arabia. So the name, with altered spelling, has apparently persisted for about 2,600 years, in keeping with Nibley's conclusion.

If the name 'Nahom', as nothing more than a burial site in a desert, has persisted for 2,600 years then surely the names of far more important sites should have persisted in the land of promise. Nephites survived there at least until 400 A.D. and Lamanites survived until the present time! Unfortunately for MesoAmerican Hypotheses, there is not a single BM name, to the best of my knowledge, which has survived in recognizable form anywhere in MesoAmerica. As indicated earlier, there are 20 or more names in the realm of the Malay Peninsula which are recognizably similar to BM names. In addition, they are all suitably located! This provides very significant preferential support to the Malay Hypothesis over the MesoAmerican Hypotheses.

22. Metals and engraving. Joseph Smith reported that the gold plates had the thickness of common tin and were engraved with Egyptian characters [Wentworth Letter. HC., Vol IV, p. 537]. To the best of our knowledge, ancient MesoAmericans in BM times were not skilled in metal working nor in engraving metal plates. Conversely, in 67 A.D., and possibly earlier, people in Nepal [Northwest of Burma] there were artisans who were highly skilled in lettering and artwork on metal (Repousse Work) [Sanday, J. (1989) The Kathmandu Valley. p. 114. Passport Books.] This evidence provides preferential support for the Malay Hypothesis over

MesoAmerican Hypotheses.

23. Nephites, Jacobites, Josephites and Zoramites. In 1828 Joseph Smith received a revelation indicating that the Lord's work was to go forth to the peoples indicated (D&C 3:16-18). This is a serious problem for MesoAmerican Hypotheses because the Book of Mormon indicates that all Nephites (including the other groups listed) were killed in the battles of annihilation. Thus:

- "...the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed" (Morm 8:2).
- "And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites." (Morm 8:7)
- ". . . there are none save it be the Lamanites and robbers that do exist upon the face of the land" (i.e. the land of promise) (Morm 8:9).
- ". . because of their hatred they (the Lamanites) put to death every Nephite that will not deny the Christ." (Moro 1:2). Moroni added "a few more things" hoping "they may be of worth unto my brethren, the Lamanites, in some future day" (Moro 1:4). So he apparently had no hope of his comments being beneficial to his brethren, the Nephites, owing to their annihilation (in the land of promise).

The Malay Hypothesis provides a more optimistic scenario. Many Nephites, Jacobites, Josephites and Zoramites had migrated from the Malay Peninsula. Some were in America and some were in other lands as indicated elsewhere in this manuscript. The Lord's work is probably going forth to them in many lands, including America, at the present time.

24. Serpents. Gladwin (Gladwin, H.S. (I 947) Men Out of Asia. McGraw Hill Co., N.Y. p. 278) makes a very intriguing observation: There were remarkable correspondences between the architectural and sculptural remains in Middle America and those of Southeastern Asia. In both regions there were pyramids ascended by four steep stairways of stone, BORDERED BY SERPENT BALUSTRADES! (emphasis added). The serpent motif accordingly may have arisen in Southeast Asia and may not have represented Jesus at all. In fact, Genesis 3:1 uses the serpent symbolically to refer to Lucifer.

Also, the brass serpent was used at a time when biting serpents had caused fear and death (Num 21:6). It served as a "sacramental means for healing for the Israelites in the wilderness." (L.D.S. Dictionary (1979), p. 782). It "later became an object of superstitious worship" (ibid.). The evidence is not convincing that the serpent was used as a symbol for Jesus Christ. The brass serpent episode occurred long before Jesus was born.

25. Olmecs as Black Peoples. According to the Malay Hypothesis, black peoples migrated from Africa to Malaysia and to America via island-hopping through the Pacific. Supporting evidence can be found in the bibliography by Sorenson and Raish (Sorenson, J.L. and M.H. Raish (1990) Pre-Columbian Contact with the Americas across the Oceans: An Annotated Bibliography, Research Press, Provo, Utah). Using their numbering system:

A-086B Blacks from East Africa migrated to Polynesia and from there to America about 900 B.C.

C-208 The colossal stone head from Tres Zapotes indicates an African origin for the Olmec culture.

C-260 The Olmecs were significantly black as were Melanesians and Australoids.

26. Ancient Mesopotamia. Relevant information has recently been provided (Nemet-Nejat, K.R. (1998) Daily Life in Ancient Mesopotamia. Greenwood Press).

1. Cuneiform writing by 3100 B.C. and thousands of clay tablets (p. 47-55).
2. Fired and unfired bricks for construction made of clay. Also pottery made from clay.
3. Wild bees and apiculture developed by the 3rd millennium B.C. (p. 253).
4. Crops: barley, emmer wheat, millet, and (since Persian times) rice.
5. Farm animals: sheep, goats, cows, pigs, horses, asses, oxen, and onagers (p. 159). Elephants were found along rivers.
6. Birds: Ducks, geese, mallard, stork and quail (p. 252). Chickens were introduced about 600 B.C. (from Southeast Asia?) (p. 252).
7. Fruits: Dates, apples, pears, grapes, figs, quince, plums, cherries, mulberries, melons, pomegranates, pistachio (p. 159) ... citrus and cherry (p. 255). Ancient Americans had none of these under cultivation.
8. Vegetables: Onions, leeks, shallots, garlic, lentils, chickpeas, lettuce, cabbage, cucumbers, radishes, beets, and turnips (p. 159). Ancient Americans had none of these.
9. Herbs and Spices: coriander, cumin, mustard, fennel, marjoram, thyme, mint, rosemary, fenugreek, watercress, rue (p. 160). Ancient Americans had none of these.
10. Metals known and used: copper, tin, bronze, gold, silver, lead and iron (p. 293). The lost wax method for molding copper was known.
11. Wheeled vehicles: were known and used since about 3500 B.C. (p. 271).
12. Fabrics: linen (p.186).
13. Camels: were not widely known until the first millennium B.C. and were used mostly by nomadic Arab tribes. Jaredites probably did not have camels for a trek across Asia (3,000 B.C.).
14. Linen Robes (p. 186).
15. Model of a chariot (~2,000 B.C.)(p. 167).

Many of these would have been priceless items to take to a new land of promise. And who could forget how to make a clay tablet and how to write? Who could forget the usefulness of a wheel? Who would forget to take favorite seeds? Yet, very few of the items were used by MesoAmericans. The evidence creates serious problems for MesoAmerican Hypotheses.

27. Infallibility. "The responsibility for determining the divine validity of that which one of the oracles of God may state does not rest solely upon him" (Ensign, August (1996) p. 7). President J. Reuben Clark, formerly a member of the First Presidency, stated, "We can tell when the speakers are 'moved upon by the Holy Ghost'" (J. Reuben Clark: Selected Papers, ed. D.H.

Yarn Jr. (1984), 95-96). Each of us should consider carefully the truthfulness of what is presented by others.

The First Presidency is "not infallible in our judgement and we err" (J. Reuben Clark, Conference Report, April 1940, p. 14).

"I make no claim of infallibility" (Spencer W. Kimball, Conference Report, April 1970, p. 120).

Joseph Smith stated: "I told them that a prophet was a prophet only when he was acting as such" (HC 5:265). In expressing opinions he may have been no more enlightened than the rest of us. LDS scholars have convincingly shown, e.g., that early leaders erred in deciding BM lands extended throughout the Americas.

28. Going to the Limit.

The borders of the proposed lands for the Book of Mormon peoples coincide to an impressive degree with existing borders today. For examples:

[a] The southern border of Burma is located at the narrowest part of the narrow neck of land (at an inlet of the sea). It extends northward through the land of the Karens toward China and India (where some would have fled).

[b] Thailand occupies virtually all of the narrow neck of land (Bountiful) and terminates at the proposed boundary between Bountiful and the Land Southward. It extends northward into the level plains of Thailand (Agosh?) And Cambodia (where some would have fled).

[c] Malaysia occupies the remaining part of the southern end of the peninsula (Land Southward?) extending into the sea. Malaysia also occupies part of the nearby island of Borneo in the Dutch East Indies (where some would have fled).

Coincidence, like lands, has limits you know.

29. Water water everywhere.

On a narrow peninsula, as contrasted to a large land mass, one expects to find an awareness of WATERS and many references to WATERS in the relevant literature.

In migrations TO the land northward from Zarahemla, the Nephites reported travelling "an exceedingly great distance insomuch that they came to large BODIES OF WATER and many rivers" (Hela 3:4). The account fits extremely well on the Malay Peninsula. The narrow neck of land (Bountiful) extends an exceedingly great distance (by their standards). Many rivers flow at right angles to their course of travel and toward the east and west seas; so the rivers flow in the right directions and are navigable. At no time along the narrow peninsula would they have been more than a few miles from large bodies of water (east and west seas and lakes). In contrast, Sorenson's map (24, p. 273) shows no rivers between Zarahemla and the land northward, including in his tiny Bountiful, and no bodies of water whatsoever.

Later, when the Nephites gathered IN Desolation (in the land northward) they described it as "a land of MANY WATERS, rivers and fountains" (Morm 6:4). A fountain is the SOURCE or head of a river. Sorenson's land of Desolation would be more appropriately described as being the place where there was ONE river which EMPTIED into the Gulf of Mexico (36, p. 339). So, instead of there being 'many' waters there was only one candidate, viz. the gulf. Conversely, the proposed land northward on the Malay Peninsula has many rivers which arise in nearby

mountains (so there are fountains) and the nearby Mergui Archipelago provides MANY WATERS interspersed with islands, promontories, etc.

The Book of Mormon accounts are accordingly far more appropriate on the Malay Peninsula than in MesoAmerica.

30. Serving to the best of one's ability

Once upon a time there were some large earthenware pots. Their assigned duty was to patiently stand in the royal storage shed and serve as passive and innocuous receptacles for water. All were willing and able to serve in this important function, save one. One pot was cracked. Instead of simply storing water, this pot let it slowly trickle down onto the floor and out of the shed. The water lost thereby served in allowing the grass to remain green and flowers to grow and bees and butterflies to come by and humming birds to pause for nectar and songbirds to rejoice in the warm sunshine. Workers who came to get a drink accordingly found refreshment for their thirsty souls as well as for their thirsty bodies.

Moral of story: *In every group there is a need for a least one cracked pot.*

Section 54. Summary and Score Card

"No one has convincingly demonstrated a link between any of them (the writing systems of MesoAmerica) and any Near Eastern derived system or to anything resembling the Anthon Transcript." Deanne G. Matheny

Before narrowing down the search for Grampaw's potato patch, we ought to go to the right hemisphere first.

There is nothing in the Book of Mormon which clearly states whether the land of promise was in the New World or in the Old World. Neither have church authorities located the land of promise. It is clear enough that none of them [the Brethren] knew the answer [which is what some of them have said often enough] [37, p. 210]. But there is apparently still hope. To those who serve God in righteousness will be revealed all mysteries, yea, all the hidden mysteries of His Kingdom from days of old [D & C 76:5-7]. With my impressive unrighteousness in mind, possibly SOME of these mysteries have been revealed. For your consideration, some of the more interesting and significant conclusions are summarized below. The degree of 'fit' in the Old World [OW] and New World [NW] is evaluated numerically. A perfect fit is indicated by the number 10. No fit at all is indicated by a zero.

	Criteria	OW	NW
1.	Suitable ocean currents flow from Southeast Arabia to the Land of Promise to make the floating barge trip of the Jaredites possible.	10	0
2.	The proposed route along a coastline would have made it possible to go ashore often to replenish water, food, feed for animals and other supplies.	10	2
3.	At the rate of flow of wind-driven gyres [1-2 miles per hour] and with the necessity of going ashore at night to avoid being separated and lost at sea, the Jaredites could have floated to the promised land.	10	0
4.	An inexperienced bunch of landlubbers on barges with no means for propulsion and no known guidance system and no knowledge of the route could have survived the trip with no mutinies and no serious health problems [such as scurvy] and no shipwrecks, etc.	10	0
5.	BM peoples were directed to go to an uninhabited land. At the time, the only uninhabited lands on earth were in the Pacific [and in polar regions]. Which hemisphere provides the best setting?	9	1

6.	As is clearly indicated in the BM, the peoples of the BM acquired many Oriental customs, beliefs, behaviors, expertise, warfare tactics, etc. Are the Lehites more likely to have acquired these characteristics if they lived there or if they casually waved as they sailed by?	10	1
7.	The Jaredites took 'seeds of every kind' [Eth 2:3] from the Old World to the Land of Promise. Use of the term 'seeds' clearly indicates that they were to be used for agricultural purposes. Which hemisphere provides evidence of agriculture as early as 3,000 B.C.?	10	0
8.	The Jaredites produced 'all manner of grain' [Eth 9:17]. To what extent have evidences of Old World grains [that would have been known to Jaredites] been found by archaeologists?		
	a. Wheat	10	0
	b. Barley (cultivated)	10	0
	c. Oats	10	0
	d. Rice	10	0
	e. Millet	10	0
	f. Sorghum	10	0
9.	Maize was an extremely important crop for ancient Americans. Yet reference to 'corn' was only made once in the BM [Msh 9:9]. According to the L.D.S. Bible Dictionary, the term 'corn' in the Bible [from Hebrew and Greek terms] referred to cereal grains used for food. Thus, use of the term by Mosiah indicates that the Nephites were raising grains.	10	0
10.	The Jaredites had 'all manner' of animals 'which were useful for the food of man' [Eth 9:18]. Of great interest is the fact that the animals named were indigenous to the Old World and no evidence has been found of their existence in pre-Columbian America. They include:		
	a. Cattle [beef?]	10	0
	b. Oxen	10	0
	c. Cows [milk?]	10	0
	d. Sheep [America had no domesticated sheep]	10	0
	e. Goats [America had no domesticated goats]	10	0
	f. Swine [the peccary was America's best candidate]	10	0
	g. Honey bee [the bees recognized as being significant producers of honey were introduced to America from the Old World by post-Columbus Europeans].	10	0
11.	The Jaredites also had animals which "were useful unto man" [Eth 9:191. They included:		

a.	Horses [horses had lived in America prior to BM times but had become extinct]	10	0
b.	Asses [donkeys, burros,] [during BM times there is no evidence of them being in America]	10	0
c.	Elephants [during BM times there is no evidence of them being in America]	10	0
d.	Cureloms and Cumoms [the Old World had oxen-type creatures such as the water buffalo and Zebu cattle as likely candidates; the only reasonable candidates in the New World were the llamas and alpacas and they were found only in the Andes, far south of proposed lands of promise in Meso-America.	10	0
12.	The Jaredites took seeds of every kind [Eth 2:3], probably including those of fruits. Later they report having all manner of fruit [Eth 9:17]. Yet, there is very little evidence of the following popular Old World fruits having been grown in pre-Columbian America:		
a.	Apple	10	0
b.	Pear	10	0
c.	Plum	10	0
d.	Cherry	10	0
e.	Apricot	10	0
f.	Peach	10	0
g.	Persimmon	10	0
h.	Orange	10	0
i.	Lemon	10	0
13.	The Book of Mormon reports the cultivation of grapes and processing of wine [vineyards, wine presses, wine bibbers [Msh 11:15][Msh 55:15]. A grape growing wild is the only evidence of any of these activities in the New World.	10	1
14.	The production of silk is an involved and complicated process. The requisite arts and procedures were developed in China in 2,640 B.C. [during Jaredite times]. The Jaredites reported having "all manner of silks" [Eth 9:17] and the Nephites reported having "an abundance of silk" [Alma 1:29] about 90 B.C. The fact that Burma is adjacent to China plus the fact that little or no evidence of silk has been found in ancient America favors the OW.	10	1
15.	The Jaredites reported having "all manner... of fine linen" [Eth 9:17]. The Nephites later [about 90 B.C.] reported having "an abundance of fine-twined linen [Alma 1:29]. Lack of convincing evidence of its existence in pre-Columbian America [33, p. 113] plus the fact that flax		

	is an Old World plant favors the OW.	10	1
16.	Reference is made to wheels and to wheeled vehicles in the BM. Although these were common in the Old World, the only evidence in the New World are several ceramic toys with wheels.		
	a. Usable wheels	10	0
	b. Carriages	10	0
	c. Carts	10	0
	d. Chariots	10	0
17.	Languages in the Americas are far more diverse and numerous than linguists assure us would have been the case if peoples had first arrived as recently as 3,000 B.C. The language evidence accordingly raises doubts about conventional American Hypotheses.	5	0
18.	Peoples of the Middle East were some of the most prolific writers of antiquity. If they had migrated to the New World, they should have left an abundance of script, particularly in view of the common proclivity of ancient Americans to write on durable stone. What has been found?		
	a. Cuneiform script comparable to that of the Babylonians	10	0
	b. Hebrew [Aramaic] script (a single sample in Bat Cave, Tennessee)	10	1
	c. Egyptian hieroglyphics [the Mayan hieroglyphics are a totally different script]	10	0
19.	If the Mulekites and Lehites had migrated to America as recently as 600 B.C., particularly as significant or even sole sources of the population, then many similarities in language between those of the Middle East and of America should be readily detectable. There are virtually no similarities.	10	0
20.	Many ancient metal plates have been found on which important records have been inscribed [Reference 32]. However, none, which are accessible and authenticated, have been found in the New World. Available evidence accordingly indicates that the plates from which the BM was translated were probably made and inscribed in the Old World [and later transported to the hill in upstate New York.]	10	0
	Totals	464	8

In an attempt to convince skeptics that the Old World might be worth consideration as a

location for BM events, I obviously selected criteria which would be as advantageous as possible for the Old World over the New World. No claim is made regarding the scores being highly accurate. Skeptics are encouraged to formulate their own rating system [in hopes of generating some open-minded thought and investigation and dialogue].

Next, we consider whether or not the Malay Peninsula might provide a reasonable land of promise for BM events in the Old World. For reference purposes, the Malay Peninsula [MP] will be numerically compared to the currently popular MesoAmerican [MA] site in America. Some comparisons are not completely fair because much more is known of ancient MesoAmerica than is known of ancient Southeast Asia so some forbearance might be appropriate.

	Criteria	MP	MA
1.	Do coordinated ocean currents extend from Southeast Arabia and the Persian Gulf to the proposed land of promise [so a float trip by unpropelled barges is even remotely likely]?	10	0
2.	Does the route follow a continuous coastline so migrants could go ashore at night to avoid becoming lost at sea and to replenish supplies of water, food, feed for livestock, etc.?	10	2
3.	At the rate of flow of wind-driven ocean currents [1-2 miles per hour] could barges float the required distance, travelling only during daylight hours (to avoid becoming lost)?	10	0
4.	Are amateurs with no experience or expertise in ocean travel likely to have survived the float trip with no casualties, no mutinies, no breakup of barges, no shipwreck, no sicknesses, etc. (Surviving even a 5,000 mile float trip is not highly likely.)	5	0
5.	Is the MP ideally located to serve as a dispersal site, in accord with BM admonitions that the peoples were to become widely dispersed?	10	3
6.	Were the uninhabited lands of the Pacific within the same 'quarter'?	10	2
7.	The land of promise consisted of two major lands, viz. a land northward and a land southward. So the main axis of the land extends north-south. At Tehuantepec the main axis extends almost straight east-west.	10	0
8.	According to the BM, the land southward was almost completely surrounded by water. MesoAmerica is conversely almost completely surrounded by other land.	10	0
9.	A narrow neck of land connects the land southward to the land northward. The Isthmus of Tehuantepec is not a narrow neck of land. It is a slight constriction in a broad land.	10	0
10.	A reasonable distance for a person to travel in a day and a half is thirty miles [or less]. This is precisely the distance		

	across the Isthmus of Kra on the Malay Peninsula.	10	0
11.	There is an inlet of the sea on the west side of the isthmus at its narrowest point.	10	2
12.	The main seas mentioned in the BM are the east sea and the west sea. The north sea gets minimal attention and the south sea gets almost none [Lamanites who left no known records lived in adjoining lands]. MesoAmerica has only a north sea and a south sea.	10	3
13.	Small rivers, one flowing west and one flowing east, at the narrowest point on the isthmus served as a 'line' [border] between the lands of Bountiful and Desolation.	10	3
14.	The 'land northward' occupied the northern end of the peninsula and extended into mainland Southeast Asia. It consisted of a 'higher' land on the west [presently in southern Burma] and a lower, flatter land on the east presently in Thailand]. The land was maybe 100 miles wide.	10	0
15.	There were no extraneous lands on the Malay Peninsula, such as Yucatan, to either ignore or try to explain away. All BM lands fit nicely on the peninsula.	10	0
16.	There was a Jaredite city of Moron in the Land Northward a few miles north of the Bountiful-Desolation border. Modern maps show a city of Manoron in a land of Manoron precisely where Moron is reported to have been.	10	0
17.	East of Moron [Manoron] in a range of hills near the eastern shore there was a Hill Ramah [Modern maps show a Hill Maw in precisely the right location].	10	0
18.	The Land Southward has discrete boundaries of about the right dimensions indicated in the BM. MesoAmerica is just arbitrarily located in a large land mass with lands [such as Bountiful or Desolation] just capriciously located by drawing circles.	10	0
19.	The Lehites are thought to have landed on the southwest shore of the Malay Peninsula. When the Nephites separated from the Lamanites, the Lamanites assumed control over the southern end of the peninsula. A recurring intent of the Nephites was to keep the Lamanites 'hemmed in' there. On the peninsula this is possible but not in MesoAmerica.	10	0
20.	By going north and then following a river inland, the Nephites were led to a highland valley where they built the city of Nephi [Kuala Pilah?]. A similarity of 'Pilah' to the Egyptian 'Ne Pi' is readily recognized.	3	0
21.	At about two day's travel time north and east of Kuala Pilah there is a large lake which serves as a source [fountain] for		

	the Pahang River. Being in a beautiful upland forested region with many wild animals, it is an excellent candidate for 'The Waters of Mormon'.	8	2
22.	The existence of a city named 'Malim' [Mormon as enunciated by an oriental] north of Kuala Pilah provides additional evidence for a Land of Mormon on the MP.	8	0
23.	The east-west portion of the Pahang River apparently served as a defense 'line' against the Lamanites living south of the river. The city of 'Moroni' located north of the river served as garrison for the Nephite troops. There is a city of 'Maran' in precisely the right location!	10	0
24.	The Land Southward is estimated to be 360 miles long [37, p. 13] and is obviously much narrower than that, with east and west seas. MesoAmerica has about the right length but the width of the land is unfortunately greater than the length! The Malay Peninsula provides an excellent fit.	10	0
25.	A high and narrow mountain range parallels the west coast of the land southward extending north from Nephi. There was a narrow coastal plain [9, p. 60]. A lower and broader mountain range ran north-south along the east sea. With the land southward being narrow, of necessity, the east mountain would have to be located within a few miles of the sea. With no southern land bordering an east sea, Sorenson's MesoAmerican model fails completely.	10	0
26.	The two mountain ranges in the land southward tend to converge as they approach the narrow neck of land [Bountiful] to the north [9, p. 61]. One central mountain range then extends the length of the narrow neck and on through the land northward. MesoAmerican models have many mountain ranges... most run east west... and they don't converge to form one range extending through a narrow neck of land and the land northward.	10	0
27.	The Cameron Highlands extend across the Land Southward in an east-west direction as a 'continental' divide. From the divide, rivers drain north and south. They form an excellent 'narrow strip of wilderness' between the lands of Nephi and Zarahemla. To the best of my knowledge, MesoAmerica has no suitable 'narrow strip of wilderness'.	10	0
28.	The Kelantan River is the postulated Sidon River of the BM. It originates in the Cameron Highlands. It flows due north through a large river valley between the east and west mountains and empties into a genuine north sea [BM Index under Sidon] [Alma Chap 2]. With no basis in the BM, Sorenson assumes the Sidon turns and empties into an east		

	sea [36, p. 25].	10	2
29.	The land of Bountiful clearly occupied the narrow neck of land [Alma 22:32] and extended from the east sea to the west sea [Alma 22:32-33]. By occupying Bountiful, the Nephites could accordingly 'hem in' the Lamanites in the land southward and prevent them from overrunning the land northward [ibid.]. Sorenson's proposed little oval for Bountiful extends to neither sea and Lamanites could readily by-pass it in moving in any direction.	10	0
30.	Hagoth. . "went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward." [Alma 63:5]. Clearly, then, Desolation borders on the west sea as it does on the Malay Peninsula. Sorenson, conversely, shows Desolation near the east sea and over a hundred miles from the west sea.	10	0
31.	Hagoth was building ships about 56 B.C. [Alma 63:5] on the west coast. About 49 B.C. timber was being shipped to the land northward because of scarcity of timber in the land of Desolation [Hela 3: 5-10]. Surely, then, the land of Desolation was on the west coast because the Nephites had no wheeled vehicles or beasts of burden to transport the timber the hundred miles or so to Sorenson's proposed Desolation near the east coast.	10	0
32.	Many references are made in the BM to mining, metals, metallurgy, and metallic products [23, p. 246]. Matheny [24, p. 283] considers this to be a major problem for MesoAmerican Hypotheses inasmuch as the area had no metallurgy during virtually the entire span of time covered by BM events [24, p. 291]. According to Larson [23, p. 257] metallurgy was not practiced there until about A.D. 900 [BM events terminated in A.D. 400]. As indicated earlier, e.g. in Tables I and II, metallurgical skills were being practiced during BM times in Southeast Asia. The relevant scores are accordingly as follows for BM terms:		
	a. Bellows	10	0
	b. Brass	10	0
	c. Breast-plates	10	0
	d. Chains	10	0
	e. Copper	10	0
	f. Iron	10	0
	g. Ore and mining	10	0
	h. Plow shares	10	0

	i. Swords [metal]	10	0
	j. Steel	10	0
	k. Tools [metal]	10	0
	l. Engraving [on metal]	10	0
33.	'Manti' was located between two of the tributaries of the Sidon River [9, p. 42-44]. There is a 'Tahan' appropriately located between two of the tributaries of the Kelantan River. Both Manti and Tahan are in the highlands south of Zarahemla.	7	0
34.	When the Lamanites separated from the Nephites they became black. On the Malay Peninsula, the blackening is readily attributed to racial blending with negroids at the southern end of the peninsula. Being committed to an initially uninhabited America, MesoAmerican Hypotheses have no rational explanation.	10	0
35.	From BM accounts, Clark [9, p. 44] has located 'Antiparah' southwest of Zarahemla and within a few miles of the western sea. Interestingly, there is a city of 'Tapah' in the right location on modern maps on the Malay Peninsula.	7	0
36.	In the wilderness northwest of Zarahemla there is now a city of 'Raman'. 'Laman' was a brother of Nephi who, of course, became a Lamanite.	7	0
37.	The island of Sumatra is across the narrow Malacca Strait from traditional Lamanite lands on the peninsula. In the northwest region of the island there is a city of 'Lammeula'. 'Lemuel' was an older brother of Nephi who became a Lamanite.	9	0
38.	Malaysians are known to have migrated to and settled Madagascar [probably by making use of the wind-driven currents during their reverse cycle]. In fantastic agreement with the Malay Hypothesis, there is a city of MORONI! in the offshore Comoros Islands.	10	0
	Total	464	19

Obviously other criteria could have been added. However, the main objective of the manuscript is to encourage consideration of the Malay Hypothesis, not to provide an encyclopedia on the topic. I encourage those who have devoted their lives to BM geography, and who are much more knowledgeable than I am, to open-mindedly and fairly evaluate the merits of the Malay hypothesis. The person who first proposed that there are black holes in the universe should not also be required to see if he can escape from one.

Is the Malay Hypothesis worthy of additional consideration? You decide. Remember, some of the most profound thoughts ever entertained by the mind of man are entwined in your considerations.

Section 55. Concluding Comments

"When a true genius appears in the world, you may know him by this sign, that the dunces are all in confederacy against him." Jonathan Swift

As mentioned earlier, to verify the existence of Jericho one merely verifies history. But to verify the existence of a Book of Mormon site is to provide verification of

a. the authenticity of the book.
b. the genuineness of Joseph Smith as a Prophet.
c. the existence of resurrected beings [hence of eternal life].
d. the restoration of the Gospel Plan.
e. the role of Jesus as our Savior and Redeemer.
f. the existence of a kind and loving Heavenly Father and Mother.

As has been discussed in this manuscript, the verification of a Book of Mormon site in a land of promise is still lacking [in spite of a very significant amount of time and effort having been devoted to the search].

That this verification will occur is indicated in authoritative sources:

- "Know ye not that He hath all power, and at His great command the earth shall be rolled together as a scroll?" [Morm 5:23].
- "Truth shall spring out of the earth; and righteousness shall look down from heaven." (Psalms 85:11)."
- "Truth will I send forth out of the earth, to bear testimony of mine Only Begotten." [Moses 7:62].
- "Fear not, I [God] will cause the earth to testify of the truth of these things." [Callis, C.A., Conference report, Oct 1946, p. 125].
- "It will be as it ever has been, the world will prove Joseph Smith a true Prophet by circumstantial evidence, in experiments, as they did Moses and Elijah. [Times and Seasons 3:914-22, Nauvoo, Ill., Sept 15, 1842].

A Mormon scholar has recently added, "Through archaeological discoveries alone, it is entirely possible that the Book of Mormon will be proven historically true. It need not be supposed that the Book of Mormon is the only evidence that will come forth out of the earth" [8, p. 3].

But shouldn't recognized ecclesiastical authorities provide the needed information for verification of such an extremely important matter? Not necessarily. As a mere fallible human, Oliver Cowdery was reminded that he had been blessed with a sacred gift [Doctrine and Covenants 6:10-11]. If he were to exercise his gift [implying diligent effort] he would learn of mysteries that he might bring many to the knowledge of the truth, yea, that he might convince many of the error of their ways [ibid.].

Brigham Young stated: "I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands

of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not. (John A. Widtsoe (1941), p. 135 Discourses of Brigham Young).

David Palmer similarly encourages us to "correct our errors... give constructive criticism... indicate how your knowledge or analysis supports or challenges [popular hypotheses?]...show how they fail to satisfy the requirements of the text [Book of Mormon] [22, p. 235]. Norman encourages "unbiased scholarly inquiry" and Sorenson states, "No correlation is acceptable which exhibits major flaws" [ibid.]. A major emphasis in the present document has been in pointing out major flaws in popular hypotheses for BM geography.

In one of the more basic sciences, even one major flaw in a hypothesis is enough to prompt an energetic and dedicated search for a better hypothesis. Galileo grew up in a static and unchanging universe [as declared by infallible authorities]. With a home-made telescope, this mere mortal noted that moons were orbiting one of the planets. By thus becoming aware of one flaw in the prevalent dogma, Galileo and others were able to formulate a far more truthful and awe-inspiring vision of God's creations as dynamic and ever-changing segments of a fantastic universe. Acceptance of a dynamic universe was a painful process for many who had felt comfortable with the old static universe with a flat earth held firmly in place on the back of a giant tortoise. But, being obviously more truthful, the new hypothesis was eventually, though very reluctantly, accepted.

Hopefully, in this manuscript I have been able to show that the Malay Hypothesis has promise for overcoming the major flaws of American Hypotheses for the location of BM events. And, even if the Malay Hypothesis proves to be incorrect, it is thought to be worthy of consideration by those actively engaged in this endeavor. In the processes involved in checking its validity additional evidence of relevance will surely be found.

The negativity toward Sorenson's Hypothesis is not directed at all toward Sorenson. Sorenson deserves our highest respect for his efforts in directing attention toward a Promised Land of limited size. He and others convincingly showed that early church leaders erred in assuming that BM lands occupied all of the Americas. But, as stated by Hamblin, one "must not only present his ideas but show where Sorenson's geographical correlations are flawed and his own are superior" (Hamblin, W. (1989) Review of Books on the Book of Mormon, FARMS, Provo, Utah p. 71).

To trained professionals in this field I apologize for my rude and uninvited intrusion into this hallowed ground. But from my simple-minded perspective, they seemed to be digging for spuds in a string bean patch. Like Galileo, I seemed to have seen some things that experts had overlooked. I did not intentionally ignore important contributions or important contributors. Maybe those better informed with the literature will make amends for my numerous imperfections. But I tried! And Paul encouraged us to 'Neglect not the gift that is in thee' [1 Tim 4:14]...Sorenson adds: "Should we not use every means at our disposal to clarify and expand upon this volume [BM] so that its message may reach all people, and especially ourselves, with maximum impact?" [36, p. xviii].

"With some I am not well pleased for they will not open their mouths, but they hide the

talent which I have given unto them, because of the fear of men. Wo unto such, for mine anger is kindled against them." (D & C 60:2).

If a Malay melee ensues, I can only hope that participants and the more vocal fans will focus on trying to find out WHAT IS RIGHT and not continue being obsessed with trying to prove WHO IS RIGHT.

"When the solution is simple, God is answering". Albert Einstein.

Brigham Young stated: "Do you read the scriptures, my brethren and sisters, as though you were writing them a thousand, two thousand, or five thousand years ago? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation, or as you are with your workmen or with your households" (Widtsoe, J.A. (1954) Discourses of Brigham Young. Deseret Book., p. 128). After searching for many decades, I find this familiarity on the Malay Peninsula.

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