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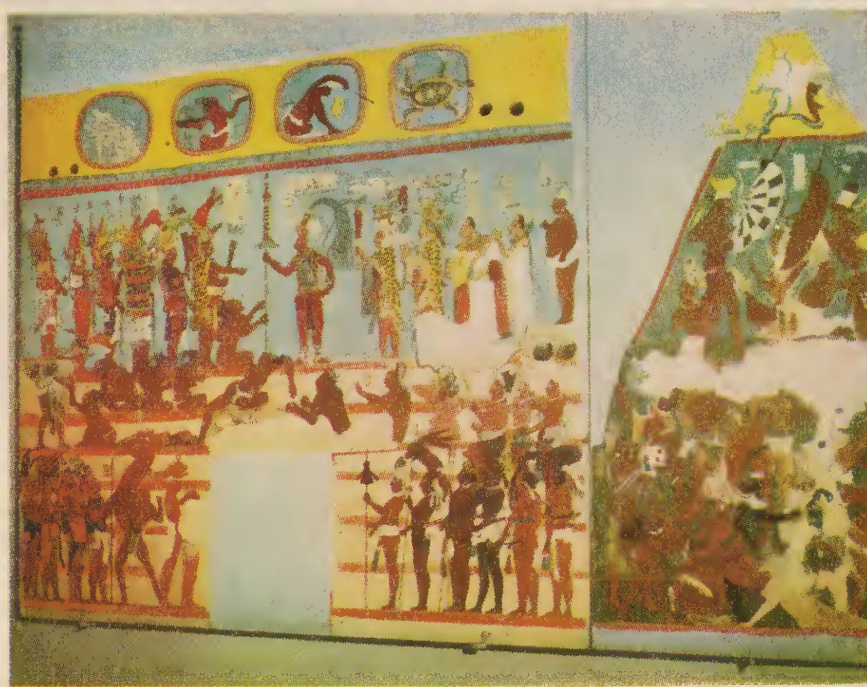
Archaeology and the Book of Mormon - Part IV. White Indians

Author(s): Milton R. Hunter

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Reproductions of murals from the inner walls of the "Temple of the Painted Walls," Bonampak, Mexico, depicting white and dark peoples.

—Photos by Otto Done

IN THE PREVIOUS issue of THE IMPROVEMENT ERA (July, 1955), a considerable amount of evidence was presented which showed that white and dark peoples lived in ancient America from the time of the close of the Book of Mormon until the discovery of this land. Prophecies made by the Nephite leaders were quoted, showing that a part of the Nephites would not be destroyed at the time of the destruction of their nation; "but whosoever remaineth

[of the Nephites] and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites."¹ Thus the writer concluded "that the ancient Nephites are at least partially accountable for the white peoples who inhabited America between the dates of 421 A.D. and its discovery in 1492 A.D."²

Certain questions now arise: "Did any of these white peoples—descend-

¹Alma 45:14.

²Milton R. Hunter, "White and Dark Peoples of Ancient America," THE IMPROVEMENT ERA (Salt Lake City, July, 1955), p. 496.

ants of the ancient Nephites—live until after the discovery of America? If so, are there available reports made by missionaries, explorers, and others who were among the first to have personal contact with white Indians?" The answer is, "Yes!" Since the discovery of America, numerous reports have come from the regions of the upper Amazon of South America, from Columbia, and Venezuela, from Darien, Guatemala, and Mexico, and even from the northwestern Pacific Coast of the United States, from New Mexico and Arizona, as well as from the Mississippi Valley, to the effect that numerous white Indians were observed by the early Europeans and others who first visited those Indian tribes. A part of that authentic evidence is presented in the following articles. Regarding these white Indians, Paul Herrmann, a German scholar, has recently written:

... In many parts of the New World there are white Indians, whose European discoverers time and again declared: "These are not Indians!" The natives of America are distinguished by a great variation in the colour of their skins. Alongside peoples with markedly red skins there are others with pale yellow or bronze skins, and the Dakota, Menomini and Zuni look almost white, although their physiognomy is entirely Indian. Besides these "almost white," but nonetheless Indian tribes there are peoples of completely European appearance, with white skins, fair hair, blue eyes, and altogether un-Indian features. The white Indians of Venezuela, who still exist, are mentioned in the chronicles of the Spanish conquerors, and the Boroanos Indians on the Rio Imperial in Chile were known to the conquistadores as "white Indians."

In North America too there is a whole series of white Indian tribes. . . .³

It is a significant fact of great importance that the first Europeans to visit Indian tribes in the Americas did so and made their reports of white Indians before there were opportunities for the intermarriage of the natives with the European discoverers and colonizers of the New World. Thus, it is obvious that the various groups of white Indians came from some original white ancestry. Although various theories have been presented by different writers—some claiming Irish, others Welsh, others Viking, and others Hebrew ancestry for the American Indians—a vast amount of evidence has accumulated which indicates that the progenitors

³Paul Herrmann, *Conquest By Man* (New York, 1954), p. 175.

ARCHAEOLOGY and the BOOK OF MORMON

by President Milton R. Hunter
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Part IV White Indians

of the white Indians were principally the Nephites of Book of Mormon days, who were of Hebraic or Israelitic origin.

I received my first definite evidence regarding the white Indians of Mexico about twenty-five years ago while taking a class under Dr. Herbert E. Bolton, chairman of the history department at the University of California. In one of his lectures, Dr. Bolton stated that Father Eusebio Francisco Kino, a Catholic priest who spent the major portion of his life doing missionary work among the Indians, wrote in his journal that he had discovered in the mountain region of Sonora, Mexico, an entire village of white Indians. The Catholic padre described them as being superior in appearance and culture to their darker-skinned neighbors—a characteristic which prevailed throughout most of Book of Mormon times in connection with the Nephites' superiority over the Lamanites. Father Kino also stated that those white Indians did not intermarry with the bronze-colored ones, and that the lat-

ter rendered the white Indians a definite respect and protection.

Upon returning to Utah, I presented the foregoing information to students at the Institute of Religion who were attending the Utah State Agricultural College. Naturally they inquired regarding the origin of those white Indians. I explained that the evidence indicated that they were descendants of the Nephites, because many of those people joined with the Lamanites and thereby avoided death at the time of the last destructive battles which ended the Nephite nation. Mormon gives us this information in a letter to his son, Moroni, written shortly before the last great battle. To quote:

... we know that many of our brethren have dissented over unto the Lamanites, and many more will also dissent over unto them; . . .⁴

Sometime between 400 and 421 A.D.—possibly toward the latter date and probably more than twenty years following Mormon's death—Moroni wrote:

⁴Moroni 9:24.



—Photo by Otto Done

A Quiché-Maya young man at Chichicastenango, Guatemala, dressed in a typical Quiché costume.

... I make not myself known to the Lamanites lest they should destroy me.

... because of their hatred they put to death every Nephite that will not deny the Christ.

And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.⁵

The fact that many Nephites would survive the last great war,⁶ be num-

⁵*Ibid.*, 1:1-3.

⁶1 Nephi 13:30-31; 2 Nephi 3:1-3.

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—Photos courtesy Mrs. Dewey Farnsworth

White and dark Indian children of Darien.
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An entire family of White Indians of Darien.

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bered with the Lamanites,⁷ and be preserved in the land forever,⁸ is completely in accord with the promises of the Lord through his holy prophets to the Nephites.

My first experience of mingling with large numbers of light-colored Indians—some of them being nearly white—whose progenitors had intermarried very little with European settlers, was made on our recent trip to Mexico and Central America. Approximately sixty-five percent of the inhabitants of Guatemala are claimed to be full-blooded Indians, principally Mayas. As a result of studying the problem of the origin of the Indians, I had reached the conclusion before going to Guatemala that the Quiché-Mayas were as near direct descendants of the Nephite-Lamanite peoples as any other Indians. Furthermore, the Quichés' writings maintain that "... they came from where the sun rises [from the other side of the sea],⁹ descendants of Israel, of the same language and the same customs ... they were sons of Abraham and Jacob."¹⁰

Our party of twenty people spent the first week end while in Guatemala at Chichicastenango, the headquarters of the Quiché-Maya Indians. Fortunately, these peoples were having an elaborate religious celebration in commemoration of St. Tomás—their patron saint. There were perhaps four to five thousand Indians participating.

We were informed by our guide while on our way to Chichicastenango that the Quiché-Mayas were practically white. After our arrival, I was delighted to observe that the skin color of hundreds of them was much lighter in shade than that of the average Indian in our section of the country—namely, the Navajos, the Utes, the Piutes, and the Apaches. Furthermore, all of our party members were impressed with what appeared to us to be resemblances of the Quiché-Mayas with the Jewish people. In fact, it would not have been difficult for one to make himself imagine while at that religious festival in Chichicastenango that he was walking the streets of Jerusalem some 2000 years ago. It is not surprising that such should be the case, since the

ancestors of these people came from Jerusalem, a part of them being of the tribe of Ephraim, others of Manasseh, and the remainder of Judah.

Approximately one month later I had a thrill which I shall never forget. José Dávila, Otto Done, and I began our journey into the jungles of southern Mexico for Bonampak. While on the jungle trail, we were met by some Lacandone Indians. My first great surprise was to observe that some of them were positively white and others nearly so; and then I recalled that when our guide in Guatemala had informed us that the Quiché-Maya Indians were practically white, he had also remarked that there was a primitive, wild, tribe of Indians—the Lacandones—living in the jungles of southern Mexico, who were absolutely white.

Since our guides to Bonampak were the Lacandones, our three days with them afforded us considerable opportunity to study them. We associated with a total of approximately twenty-five Lacandones. Their skin color ranged from pure white to that of slightly dusky shades. One of the Indian women had red hair; and she was just as fair as any white person that I have ever seen. One of the Indian men, José Petit, also had red hair and a white skin. All of the Lacandones parted their hair in the middle and let it hang loosely downward. The way all of the Indians wore their hair reminded us of the description of Jesus' hair as described by the Roman Publius Lentullus. To quote:

... [Jesus' hair was] of a colour of a chestnut full ripe, plain to his ears, whence downward it is more orient and curling and wavering about his shoulders; in the midst of his head is a seam or partition in his hair, after the manner of the Nazarites.

A question of vital importance is, "Who are these Lacandone Indians?" Charles Morrow Wilson, who in 1947 visited the same group of Lacandones that we visited, answers this question as follows:

But the people who live in the lost valley are by far the most interesting and significant of all its colorful inhabitants. These are the little-known Lacandone Indians, direct and least changed descendants of the great Mayas of old. These Indians con-

tinued to live and worship very much as their illustrious Maya forefathers did. . . .¹²

In the matter of blood, the Lacandones are unquestionably the purest descendants of the builders of the great ruins of Yucatan and Peten. Their forefathers, stubbornly resisted every attempt to bring them under Spanish rule, fled to the most inaccessible part of their former realm, and for four centuries they have kept themselves aloof from every outside contact. . . .

Gradual encroachment by chicleros and mahogany cutters has driven the Lacandones farther and farther back from the main rivers. Always shy and fiercely adverse to mixing with outsiders, some of the more remote groups occupy the least-known frontiers of present-day Mexico.¹³

One may ask: "Is it not possible that the members of the Lacandone tribe who are positively white are children of white men who had intermarried with the women of this primitive tribe?" Wilson gives us the answer:

... This group, the Cedro clan, had rarely before seen a white man. Only four years ago, they had for the first time seen a chiclero, or wild chicle harvester—an Indian-Spanish cross. They had apparently never heard of Mexico, taxes, or voting; or autos, airplanes, or any other wheeled vehicle.¹⁴

The white Lacandones that we saw—the Cedro clan—were too old to be offspring of whites, since—according to available evidence—they were first visited by white men probably less than fifteen years ago, and so the history of the Lacandones rules out that possibility. The other possible answer, therefore, is that the white color must have come as an inheritance from their ancient ancestors—through the illustrious Mayas of the Old Empire and on back to their predecessors, the Nephites.

It is a fact of great significance that archaeologists, especially those of Mexico, maintain that the famous Maya civilization was the outgrowth of an even greater civilization—"... a most ancient mother culture, which is found at the bottom of the specialized cultures of Central Mexico and northern Central America. . . ."¹⁵ In the words of Miguel Covarrubias:

... Archaeologists now agree that many of these artistic masterpieces date back to the beginnings of the Christian era. Appearing suddenly out of nowhere in a state of full development, they constitute a culture that seems to have been the root, the

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¹²Charles Morrow Wilson, "Rediscovering Lost Temples of the Mayas," *Travel* (Baltimore, November 1948), p. 24.

¹³Wilson, "Backwards a Dozen Centuries," *Natural History* (New York, October 1947), p. 371.

¹⁴Wilson, *Travel*, op. cit., p. 27.

¹⁵Alfonso Caso, cited in Sylvanus G. Morley, *The Ancient Maya* (Palo Alto, California, 1947), p. 42.

⁷Alma 45:14.

⁸2 Nephi 9:53.

⁹The *Annals of the Cakchiquels* (Eng. tr. by Delia Goetz, Norman, Oklahoma, 1953), p. 43.

¹⁰The *Title Lords of Totonicapan* (Eng. tr. by Delia Goetz, Norman, Oklahoma, 1953), p. 170.



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Archaeology and the Book of Mormon

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mother culture, from which the latter and better-known (Maya, Totonac, Zapotec, etc.) cultures sprang.¹⁶

Latter-day Saints know that this marvelous "ancient mother culture" was the one so beautifully described in the Book of Mormon, and from it sprang the astonishing Indian cultures of later dates.

One of the largest groups of white Indians found in either of the Americas was that which lived in Darien, estimated by Richard Oglesby Marsh to be approximately 2000 out of an Indian population of approximately 40,000; in other words, approximately five percent of the Darien Indians were white in color.¹⁷ The country of Darien is located on the southern end of the Isthmus of Panama directly north of where the isthmus joins South America.

In his book, *White Indians of Darien*, Marsh described in an interesting manner his observations and study of the inhabitants of that country—known as the San Blas Indians or, as they called themselves, the "Tule People." He explained that the Spaniards had appeared early on the San Blas coast in their search for gold, but soon thereafter the Indians drove them out with great slaughter. From that day until the time Marsh published his book in 1934, the Tule people had maintained their independence: He wrote:

When the Tules finally got rid of the Spaniards, they set about taking steps which would preserve them in the future. Very wisely they did not refuse to trade with their late enemies, but they would never allow a trader to spend the night in their territory nor go back into the interior. This law has been enforced rigidly upon everyone with the exception of myself, and my dealings with the San Blas Indians were wholly unusual. As a result no one explores interior Darien from the Caribbean. It just isn't done.¹⁸

The enforcement of this law prevented the intermarriage of Spaniards and Indians; and so the white Indians of Darien are not the offspring of post-Columbian Europeans.

While on a scientific expedition to Darien one day, Marsh and a Negro

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¹⁶Miguel Covarrubias, *Mexico South—the Isthmus of Tehuantepec* (1946), p. 80.

¹⁷Richard Oglesby Marsh, *White Indians of Darien* (New York, 1934), p. 213.

¹⁸*Ibid.*, pp. 15-16.

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companion were near one of the Indian villages. They happened to be looking at a small clearing which extended a few yards into the encompassing jungle when

Across the narrow clearing were walking three young girls, perhaps fourteen to sixteen

years old. They wore nothing but small loin-cloths and their almost bare bodies were as white as any Scandinavian's. Their long hair, falling loosely over their shoulders, was bright gold! Quickly and gracefully they crossed the open space and disappeared into the jungles.¹⁰

His Negro companion explained:
(Continued on page 582)

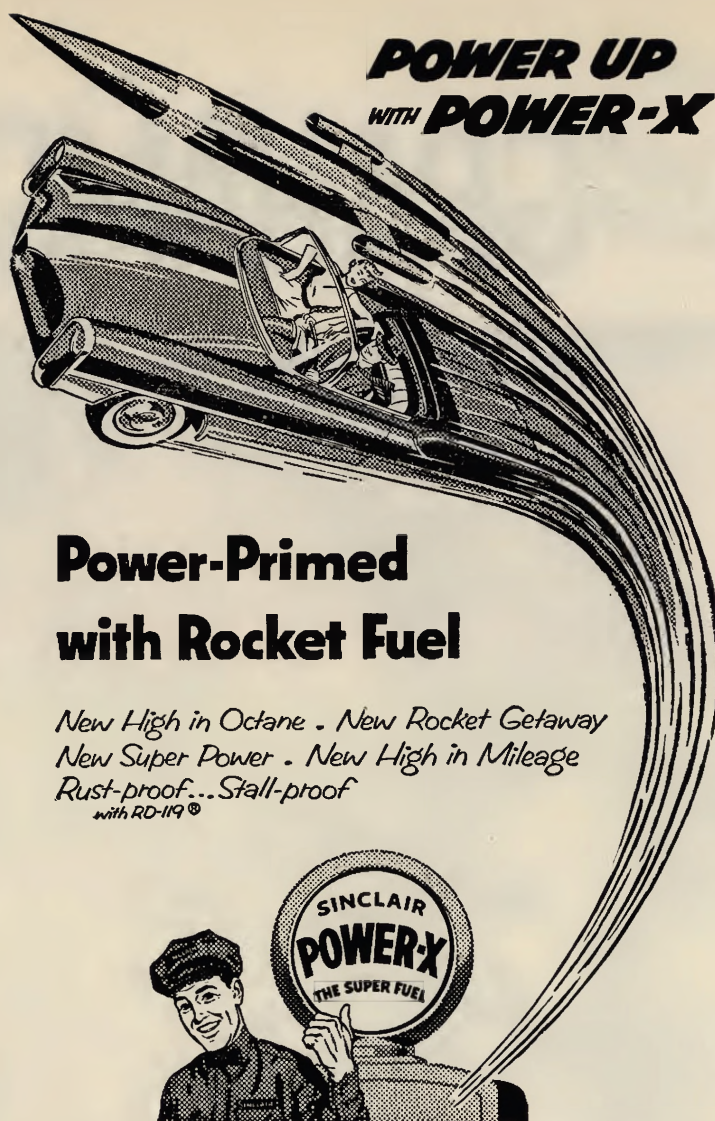
¹⁰*Ibid.*, p. 26.

The Designer... and the design

Richard L. Evans

IN SOME ways, time heals and softens the sharpness of many sorrows, but the sharpness of separation from our loved ones can become acute at any time, as any moment may bring its own reminders of them—especially as the years increase, especially as the long years come and go for those who live in loneliness. Even now we know that there would really be no heaven for us without those we love, and for this reason we are inexpressibly grateful for the assurances we have of everlasting life, which makes the meaning of a day of remembrance and memorial one of looking hopefully forward, and not one of looking bitterly back. (And even the doubter should live as if he knew that life were everlasting, because he has nothing to lose by doing so, and everything to gain. This one side-thought could well become a subject for further pursuit—but not for now.) For now we should like to look a moment at another reassuring side of the evidence for everlasting life: In all the works of an architect or engineer or artist, we are likely to see in all of them some essential similarities. A man's distinctive mark is somehow always on his work. In some essentials each person is likely to repeat himself, and in everything he does carry over from the past some suggestion of the future. So with the Lord God, Organizer and Designer of heaven and earth and all that in them is—surely he who made the earth would not do less than suggest something of the pattern of heaven in it. Beauty here would surely suggest something of the semblance of beauty hereafter. Love here, and the cherishing of our loved ones, would surely suggest some semblance of the pattern of cherishing our loved ones hereafter. Will companionship mean less in heaven? Will our loved ones mean less there? Will our children be less cherished? The questions themselves suggest their own answer. And aside from all other assurances, which we accept, not doubting, and in full faith, we accept not doubting also, that God, the great Designer, will be true to his design. And since the best loved thing in life is the love and sweetness of companionship with loved ones, surely a continuance of that sweetness of association, which means so much here, is the promise and assurance that it will be so hereafter. Doubt not, you who mourn and you who remember, that the great Designer will be true to his design.

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(Continued from page 580)

They come from a tribe which lives in the mountains up the Chucunaque. . . . Before this they haven't come so far down the valley. But a little time ago they built a house above our village, and families of them come down to trade with us. Some are white. Some are dark like other Indians.²⁰

Marsh followed the trail which the girls had taken into the jungles and overtook them at their home. Describing the incident, he wrote:

. . . I examined their skin closely to make sure it was not colored artificially. It was not. I looked at their golden hair, which was of much finer texture than the coarse hair of other Indians. Their eyes were hazel or bluish-brown.

White Indians! I remember the tales of such people—tales from all over Latin America. And also I remember the universal derision with which such tales were received. But these were certainly Indians; and they were most certainly white. They were not albinos in the commonly accepted meaning of the term—for albinos have white hair, wholly colorless skin, pink eyes, and blue gums. My three little girls looked like healthy Norwegians, not biological monstrosities. Neither were they the half-breed offspring of some American gold prospector. I'd seen plenty of these, and they were invariably dark.²¹

Since Marsh was acquainted with the fact that Leif Ericson and other Vikings had visited America approximately 1000 A.D., naturally he thought that the white Indians of Darien might be descendants of the Scandinavians. Those who had light colored or golden hair interested him most because they best sustained his Nordic theory. However, it is evident that he was not acquainted with the fact that Israelites migrated from Jerusalem to America approximately 600 B.C.; and for 1000 years a great nation of white people flourished here, finally to be destroyed; and that thereafter the white survivors mingled with their darker-skinned, former enemies. It has been pointed out that Jesus, who came from a common ancestry with these peoples, had hair somewhat red or "of a colour of a chestnut full ripe." White Indians having red hair have been found in many native tribes;²² and so it could

²⁰*Ibid.*

²¹*Ibid.*, p. 37.

²²Hubert Howe Bancroft, *Native Races of the Pacific States* (New York, 1875), vol. 1, p. 157; A. C. Hadron, *The Races of Man and the Distribution* (New York, 1924), pp. 33, 128; Thor Heyerdahl, *American Indians of the Pacific* (New York, 1953), p. 85.

be possible that the white girls with "golden hair," described by Marsh, could also be of Israelitic origin. On the other hand, it may be that some of the Vikings went as far south as Darien and augmented the white blood found among those Indians.

Marsh reported his experience to General Babbitt, commandant at Quarry Heights and ranking American army officer in the Panama Canal Zone. The general replied that recently he had sent a Lieutenant Arnold on a plane trip. He flew across the interior of Darien to Columbia, the clouds forcing him to fly very low. The general remarked: "When he returned, he reported orally to me that he had passed over a village in the interior which was inhabited by white-skinned people living like Indians."²³

Later Marsh and his associates met four Americans, employees of the Sinclair Oil Company, who reported that they had seen "... numerous white Indians—'White as any white man,' some on the Lower Chucunaque and some on the Rio Paca, a tributary of the Upper Tuyra."²⁴

After experiencing the thrill of actually seeing the white Indians and now receiving definite information that numerous others lived in the interior of Darien, Marsh determined to travel throughout Darien and study as many of the white Indians as possible and if feasible take some of them to the United States for scientists to study. He successfully won the friendship of an important Indian chief who promised that he would arrange for Marsh to see as many white Indians as he desired. Soon thereafter, at an Indian town named Portogandi, Marsh reports that the following incident occurred:

And here we saw . . . white Indians—one of whom, a boy of fourteen, . . . I looked with amazement. Here was my white Indian at last. . . . the scientists would have a grand time explaining him. At least they couldn't fall back on the theory that white Indians existed only in the imagination of wild-eyed explorers. We had not only seen them, but were bringing them back to America to be studied at leisure.²⁵

The Indian chief then brought out a little naked white boy about eight years of age. Marsh went to the home of this white Indian boy and concerning the experience wrote:

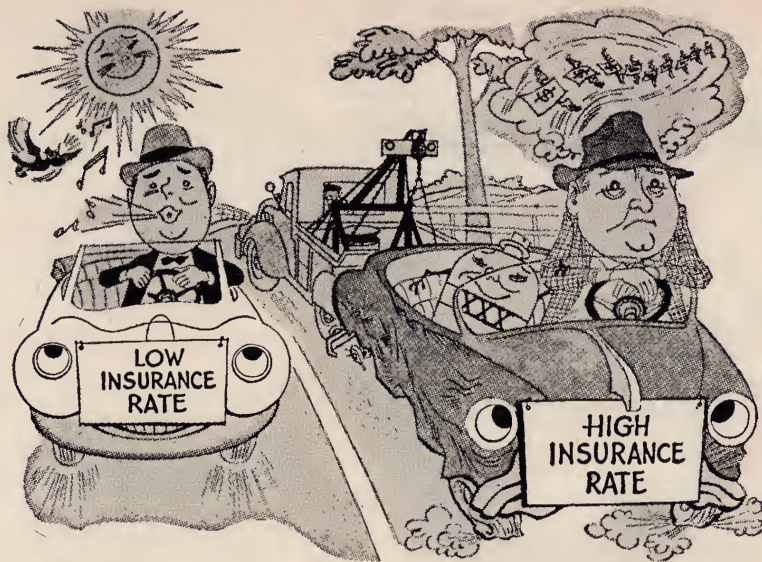
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²³Marsh, *op. cit.*, pp. 37-38.

²⁴*Ibid.*, p. 63.

²⁵*Ibid.*, pp. 198-199.

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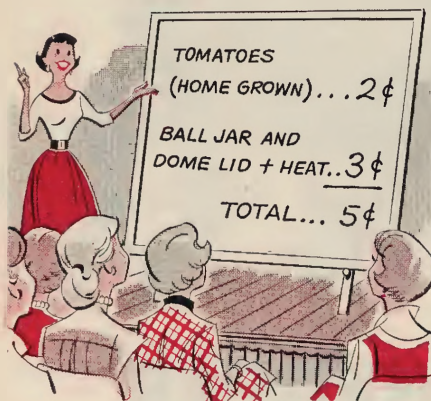
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Archaeology and the Book of Mormon

(Continued from preceding page)

. . . When I entered I got a surprise. The mother and father of the boy were not white. They were ordinary Indians without anything unusual about them except that

their father was rather tall. They had three other children. The second boy was also white, but the two girls were olive brown like their parents.

I didn't know what to make of it but I

The Connotations of Cleanliness

Richard L. Evans

AMONG the interesting things of life are the meanings we allow words to take unto themselves. There are many words whose sounds are sweet because of what they connote—words such as warmth and love, home and friends, peace and quiet, comfort and kindness—and so many more that have come to mean so much. There is another meaningful word that we should like to consider for a moment: the word *clean*—*cleanliness*. All through the Old Testament, men are reminded of cleanliness—even as Jesus our Savior in the New Testament said, “be thou clean.”¹ Among the ancient philosophers Epictetus observed that “cleanliness . . . divides [men] from the lower animals”²—and then added: “Will you not cleanse yourself? Will you not come clean among us that you may give pleasure to your companions?”³ Think for a moment of some of the connotations of uncleanness: dirt and darkness, smut and filth, unwashed, impure, contaminated, soiled, and sullied. And then by contrast think of some of the blessed connotations of cleanliness: clean clothes, clean sheets, clean food, clean hands, clean speech, clean minds, clean motives, clean men. The honest sweat of toil, the honest dirt that comes with work, and the fresh smears and smudges on a boy's face, have a sort of accepted virtue. But stale dirt, and dirt of mind and dirt of morals are abhorrent in their contrast to cleanliness, and especially abhorrent to the inside kind of cleanliness, of which Epictetus further said: “The [first] and fundamental purity is of the soul.”² Some, no doubt, will be cynical on this subject. Some will say or subtly suggest that the laws and commandments concerning chastity and personal purity are old-fashioned, and can safely be set aside. But if they do so say, they deceive themselves, for there is this sure certainty: that sin, old-fashioned as it is to speak of it, is still followed by the costs and consequences. The law of cause and effect has not been repealed—even if some would say so. How blessed is the blessedness of cleanliness—of washing clean, of being clean, of thinking clean, of living clean—with cleanliness of person and cleanliness of soul; with the chaste and moral cleanliness of a young man or woman coming to marriage. This kind of cleanliness is at the very core of man's peace and effectiveness in life and quietness of conscience—the cleanliness of a man inside himself. In the words of Job, “he that hath clean hands shall be stronger and stronger.”³

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¹Luke 5:13.

²Discourses of Epictetus: On Cleanliness.

³Job 17:9.

had no time to think, for I had other surprises in store for me. Chief Nelle's message had gone out to the surrounding country, and more white Indians were coming into town from the mountains, the jungle rives, and the smaller islands along the coast. Some were pure white, others were midway between white and brown. We took pictures of them and questioned them without reserve. . . .²⁰

Marsh and his group sailed to the next Indian village, Alligandi. The chief sent for them; thereupon they traveled on the river nearly to the Indian town. Marsh narrates the following events:

. . . As we dropped anchor, half a dozen canoes with white Indians in them came out to meet us. Among the crowd on shore were many more, women and girls as well as men and boys. . . .

. . . we saw many more white Indians in the street—whole families of them. The word had passed up the coast, and they were flocking in from the mainland. There were even more than in Portugandi. I was amazed and bewildered. . . .²⁷

Eventually Marsh brought some of the white Indians of Darien to Washington, D.C., and kept them in the United States and Canada for several months to be studied by the scientists. He states:

However, in spite of their hesitancy to pronounce a final word on the "scientific composition" of the white Indians, the scientists' committee did formally announce, through Dr. Ales Hrdlicka, that the Tule People apparently were a practically pure-blooded remnant of the ancient first dynasty Mayas and also related anthropologically to the early coastal cultures of Peru, the Yuncas and the Chimu. This alone was of great scientific importance, for the original first-dynasty Mayas and the pre-Inca coastal Peruvians are now vanished races, overwhelmed and amalgamated by later conquering peoples.²⁸

After the scientists had studied the white Indians brought to Washington D.C., Marsh took them back to Darien.

The fact that the scientists pronounced the white Indians of Darien to be "a practically pure-blooded remnant of the ancient first dynasty Mayas" and early Peruvians is also very important to students of the Book of Mormon, because the Quiché-Mayas of Guatemala have left three written documents (books) which claim that their ancestors were Israelites.²⁹ Numerous claims are made in

(Continued on following page)

²⁰Ibid., pp. 203-204.

²¹Ibid., pp. 206-209.

²²Ibid., p. 221.

²⁹Popol Vuh (English version by Delia Goetz and Sylvanus G. Morley, Norman, Oklahoma, 1950); The Annals of the Cakchiquels, and Title of the Lords of Totonicapan (English version by Delia Goetz, Norman, Oklahoma, 1953).

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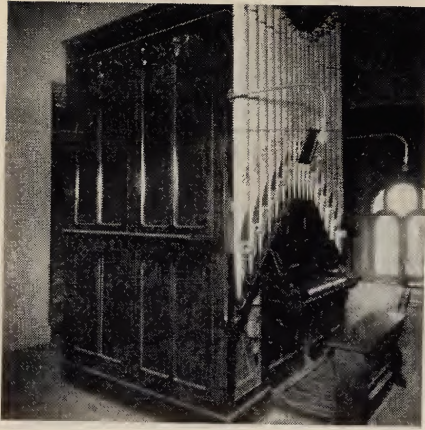
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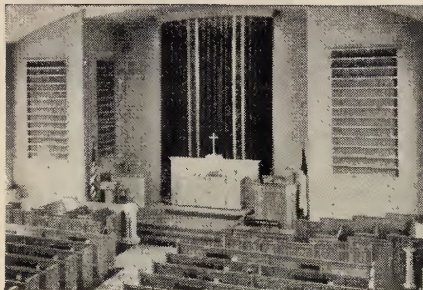
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Archaeology and the Book of Mormon

(Continued from preceding page)

these Mayan books and in their traditions which closely parallel Book of Mormon teachings; and so those who accept the Nephite record as a divine book can unhesitatingly identify the Mayas as being basically descendants of the Nephite-Lamanite peoples.

In summary, it should be kept in mind that on several occasions the Lord promised the Nephites through his holy prophets that their seed would never be completely destroyed but would be found among the Lamanites (Indians) forever.³⁰ These promises have been reaffirmed in latter-day revelation to the Prophet Joseph Smith, Jesus Christ even proclaiming that the gospel and "a knowledge of the Savior" would yet be taken "to the Nephites."³¹ It would be impossible to fulfil that promise if there were no Nephites remaining today. In consideration of these facts, the logical conclusion available to the writer is that the principal progenitors of the white Indians were the Nephites, whose history is delineated in the Book of Mormon.

³⁰1 Nephi 13:30-31; 2 Nephi 3:1-3.
³¹D. & C. 3:16-18; 2 Nephi 29:12-13.

(To be continued)

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The First Principles

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that he is on the wrong road! But just the recognition that we have done wrong does not cause us to do right.

Recognition by John that he is on the wrong road must be followed by the second step, to regret that he has wasted both time and money. If he keeps going the same way, night will soon come, and he will be so far away from Salt Lake City that he might not be able to retrace his steps. But even regret does not stop his car which continues to carry him farther and farther away.

The third step is to resolve. John must resolve to stop the car, turn it around, and retrace his steps to where the error began.

The fourth step is restoring. John must then do that thing which he

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