

TREES

The Fulfillment of Zenos' Prophecy

Scripture references are to [Covenant of Christ](#), unless otherwise specified.
Covenant of Christ is a modern English version of the *Book of Mormon*.

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TREES

Prelude

I will tell you a story as it was told to me. When we are baptized and promise to be Christ's children, he promises that we can follow him to heaven and be part of his family. A two-way promise between two people is called a covenant. These promises between us and Christ, that we will follow after Him in his path, are called the Covenant of Christ.

God chose a family on the earth who would remember this story, so that each new generation of the family would learn the story and tell it to their children. They were supposed to tell all the other people in the world the story, so that all people could make the covenant and follow the path to heaven. A long time later, the generation on earth who was supposed to tell the story was the family of a man named Jacob. Because God talked to Jacob face to face, God changed Jacob's name to Israel. Israel means he-saw-God. Israel's descendants were called the

house of Israel. House just means family, so the house of Israel means the family of Israel.

After many years the family of Israel started being wicked. God sent a servant who was called Zenos to tell the family of Israel a new story about what the Lord was going to do. Zenos said that the family of Israel was like an old tree which was slowly dying. This old tree was in an orchard along with other trees. The orchard was also called a vineyard. The vineyard or orchard represented the whole earth, and the trees in the orchard or vineyard were the families on the earth. Zenos said that the Lord was going to save the few good branches from the dying tree, and then the Lord would destroy the rest of the tree. The Lord was going to plant the good branches in far away parts of the vineyard, because the Lord hoped that those branches would grow into new trees that had good fruit. Good fruit meant people that made the promise called the Covenant of Christ to become part of Christ's family in heaven.

Zenos said that four good branches from the tree of Israel would be hidden far away. So the Lord planted two branches where it was hard to live, one branch where it was good to live, and one where it was in between. A long time passed. Then the Lord and his servant went to see how the new trees were doing. All the hidden branches had grown into trees with fruit on them, that is people who made the Covenant of Christ promises.

A long time passed again. Then the Lord and his servant came again to look at the trees that had grown from the good branches. The first two trees that had been planted where it was hard to live were both still there, but they both had only bad fruit. The third tree was gone. That tree had disappeared into the trees around it. The fourth tree, that was planted where it was good to live, was still there except half of the tree had died, and the part that was left had only bad fruit.

The Lord was sad that there was no more good fruit on the trees. God had long ago made promises to their first father who was named Israel, and to Israel's father who was called Isaac, and to Israel's grandfather who was called Abraham. When God first planted those branches, he had hoped that he could use those branches to keep the promises he had made to Israel and to Isaac and to Abraham.

Then the Lord tried a new way to help all the trees, that is all the families on earth, to have good fruit again. The Lord took cuttings from the three remaining natural

trees and took cuttings from the Abraham trees and grafted those cuttings back and forth between all the trees in the vineyard. This invigorated all the trees to grow new good fruit, that is good people who promised to keep the Covenant of Christ.

The Lord sent his servant to the earth to get more servants to help. The servants taught all those families the old story about promising to keep the Covenant of Christ. Then the Lord Jesus Christ himself came down to work on the trees, but the families on the earth couldn't see him working. The three trees that had been part of the first tree, and were hidden in the farthest part of the earth, were still there. Even though the old tree of Israel had been destroyed, there were still small remnants of that old tree mixed in with all the descendants of Abraham, Israel's grandfather. The descendants of Abraham who had a little of the old tree of Israel mixed in were called gentiles, and those gentiles were mixed in with the other trees or people all over the world.

The Lord slowly cut out all the bad branches on all the trees, that is branches that had bitter fruit. Finally all the trees were healed. All the families had good fruit. The promises made to Abraham and to Isaac and to Israel had come true. Christ had a harvest of good people who made the Covenant of Christ and became part of Christ's family in heaven.

Learning by Study

We are told to “seek learning by study and also by faith.” Study includes obtaining “a knowledge of history, and of countries, and of kingdoms.”

<https://scriptures.info/scriptures/tc/section/93.17#17>

This paper is an effort to put together the puzzle of Zenos’ prophecy mostly by *study* but also by *faith*. Most of the study sources available now were not available when I was born.

Along the way I will often include external web links, to allow further exploration. Some readers will reject my conclusions. As a favor to them, the web links will serve as a jumpstart if they have any desire to explore and draw their own conclusions.

Some external links are simple clarifications with maps, historical accounts, etc., to provide context without ballooning the size of this paper. Others are DNA-related difficult technical pages: Often I will specify a specific figure or table inside the page for reference; other times I am simply providing one example source out of many to demonstrate that I have a basis for a statement or conclusion.

For linguistic, historical, or archeological sources, I have dug into arcane papers published over the years in academic journals. Likewise I have searched in niche scientific magazines; those articles are generally simplified versions of academic papers. I have tried to provide web links to access these papers. An amazing wealth of academic research is now directly available online. A common pattern for these academic sources is to verify you’re human and then suggest you buy a paid subscription. The actual paper is often in a PDF which might be online if the PDF is short. Otherwise there will be a download button to download the large PDF. PDF’s are usually in a photocopy format which means you can’t directly search their text. In such cases I try to provide the necessary page numbers within the microfilm which was later digitized into a PDF. More recent papers are digitized directly without a microfilm in the middle.

I realize that some readers will struggle to follow the logic of my genetic and linguistic references. Others won’t want to take the time. To help those who are trying to skim this paper, I have attempted to highlight key ideas with **boldface**.

In addition to academic internet references, I have studied landmark academic books in the fields of genetics, linguistics, and history.

Five primary sources are as follows:

[*The History and Geography of Human Genes*](#) by Cavalli-Sforza, Menozzi, and Piazza. 1994, Princeton University Press

[*American Indian Languages: The Historical Linguistics of Native America*](#) by Lyle Campbell. 1997, Oxford University Press

[*Walam Olum or Red Score. The Migration Legend of the Lenni Lenape or Delaware Indians: A New Translation, Interpreted by Linguistic, Historical, Archaeological, Ethnological, and Physical Anthropological Studies*](#) by C. F. Voegelin and others. 1954, R. R. Donnelly and Sons

Changes in Languages from Nephi to Now, Second Edition by Brian D. Stubbs. 2020, Privately Published

[*From the Land of Ever Winter to the American Southwest: Athapaskan Migrations, Mobility, and Ethnogenesis*](#), 2012, edited by Deni J. Seymour, 2012, University of Utah Press

I will elaborate on these sources as needed in context as this paper unfolds.

There's one more enjoyable new source which requires no background in genetics or linguistics. In the last 2 years we're suddenly getting a new view of North American history. This is from a PhD geneticist named Nathaniel Jeanson. He has two books in print. The first is [*Traced: Human DNA's Big Surprise*](#). The second book is [*Replacing Darwin: The New Origin of the Species*](#).

Jeanson combines his knowledge of DNA with First Nations history research. He leaves linguistics alone. A year ago Jeanson released a series of 6 youtube videos as follows:

[The Lost History of North America Part 1](#)

[The Lost History of North America Part 2](#)

[The Lost History of North America Part 3](#)

[The Lost History of North America Part 4](#)

[The Lost History of North America Part 5](#)

[The Lost History of North America Part 6](#)

Jeanson is a Christian believer who is associated with the Answers in Genesis web site. Unfortunately Jeanson does not accept the Book of Mormon, so his current research attempts to understand the connection of Central and South America to Asia use almost solely genetics.

Three Different Perspectives

I have three primary study tools. The first tool is **history**, especially new history coming to light in the last two hundred years. History is easy to grasp. It's just a lot of stories.

The second tool is the new understanding of **genetics**, that is the new findings commonly called DNA research. Genetics requires some teaching. DNA is how we copy our parents so that we look like our parents and how our children copy us so that they look like us.

The Y-chromosome lineage tracing which I will be mostly using is pretty simple. One part of DNA is called a Y-chromosome and it's only passed from father to son, not from mothers to sons or daughters. We can use this to see which families had the same fathers long ago. Every now and then one of the sons gets a small mistake in copying the Y-chromosome. Copying mistakes have been made over thousands of years since our father Noah. That means there are lots of different kinds of Y-chromosomes now. Scientists have arbitrarily named them by the letters in the alphabet, A to Z. The letters are just tags to keep track of different families. One of these Y-chromosome-tagged families got named with the letter Q, another with C, and another with R, and others with other letters. The families represented by the different letters are called haplogroups.

DNA inheritance which comes only from the mother is called mitochondrial DNA or mtDNA. mtDNA is also classified into haplogroups by capital letter similar to Y-chromosome DNA. There is no connection between the two different labeling systems. Be careful to check which kind of haplogroup labeling you're looking at if you're on the internet.

The last tool I will use will be the study of **linguistics**. Modern comparative linguistics is a powerful tool. Comparing linguistics means comparing languages to discover common historical roots. Linguists are very good at this. The problem comes when two languages collide and form a new blend called a creole. Historical creoles are difficult to trace, especially when more than two languages are involved or when the historical background is poorly understood.

The Highest Level American Genetics Picture

Q-M3 and Q-M242 are closely related variants of the same “house of Joseph” Y-chromosome.

Haplogroup **Q-M242** is found in the **north**.

Haplogroup **Q-M3** is found in the **south** all the way through South America.

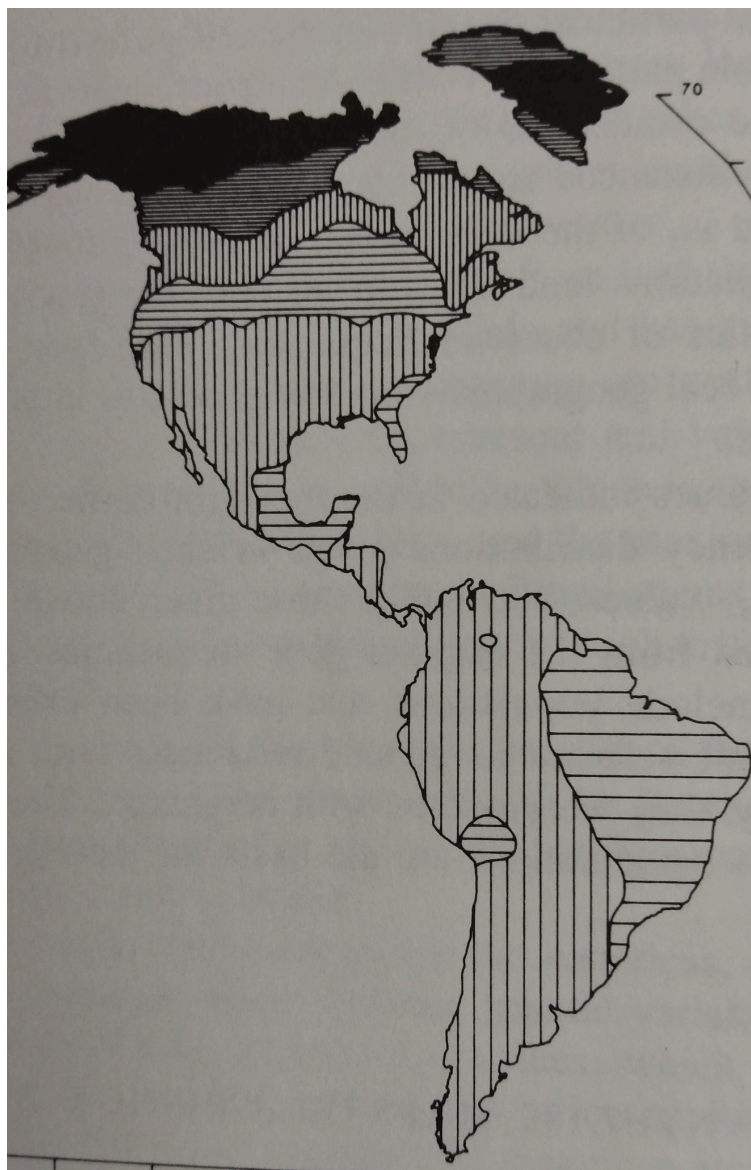
Haplogroup **C** is found in **Canada** and the northern United States.

For a short discussion regarding Q-M242 vs Q-M3 confusion, see “Q-M3 derived from Q-M242?” in Appendix B: The Anthropology Religion.

[*The History and Geography of Human Genes*](#) uses an approach which allows us to see the overall picture.

Rather than looking at haplogroups of a specific gene, this 7 1/2 pound book combines the population variations of 82 different genes using a complex statistical summary called principal component analysis. The first principal component summarizes 27% of gene variation, the second principal component summarizes 16% of gene variation, and so on through a seventh principal component. The first principal component is segregated into 8 different numeric ranges. A geographic map can then be shaded in with eight different patterns of cross hatching representing the ranges, resulting in a geographic map of genetic variation which is simple and intuitive. The same thing is done with the second principal component, resulting in a differently crosshatched map of 8 ranges, and so on through the seventh principal component. This is called PC (principal component) mapping.

One way to think of the PC maps descending from first to second, etc., is as **overlays with the top overlay hiding what is underneath**. As layers are removed, **each succeeding layer reveals a new set of more subtle influences in the map**. The first overlay shows the big picture in the current population. The native Americas first component PC map (page 338 figure 6.13.1) shows gradations north to south, starting in the far north. The genetic picture from the lower 2/3 of the United States all the way through South America is remarkably similar. These gradations aren't distinct. They just slowly blend and change from north to south.



We're ready to jump into the location and story of each tree.

The first branch sent out has left us the memory of their creation by the *Woman Who Changes*.

The second branch has left us the story of their epic journey away from the poorest spot in the vineyard.

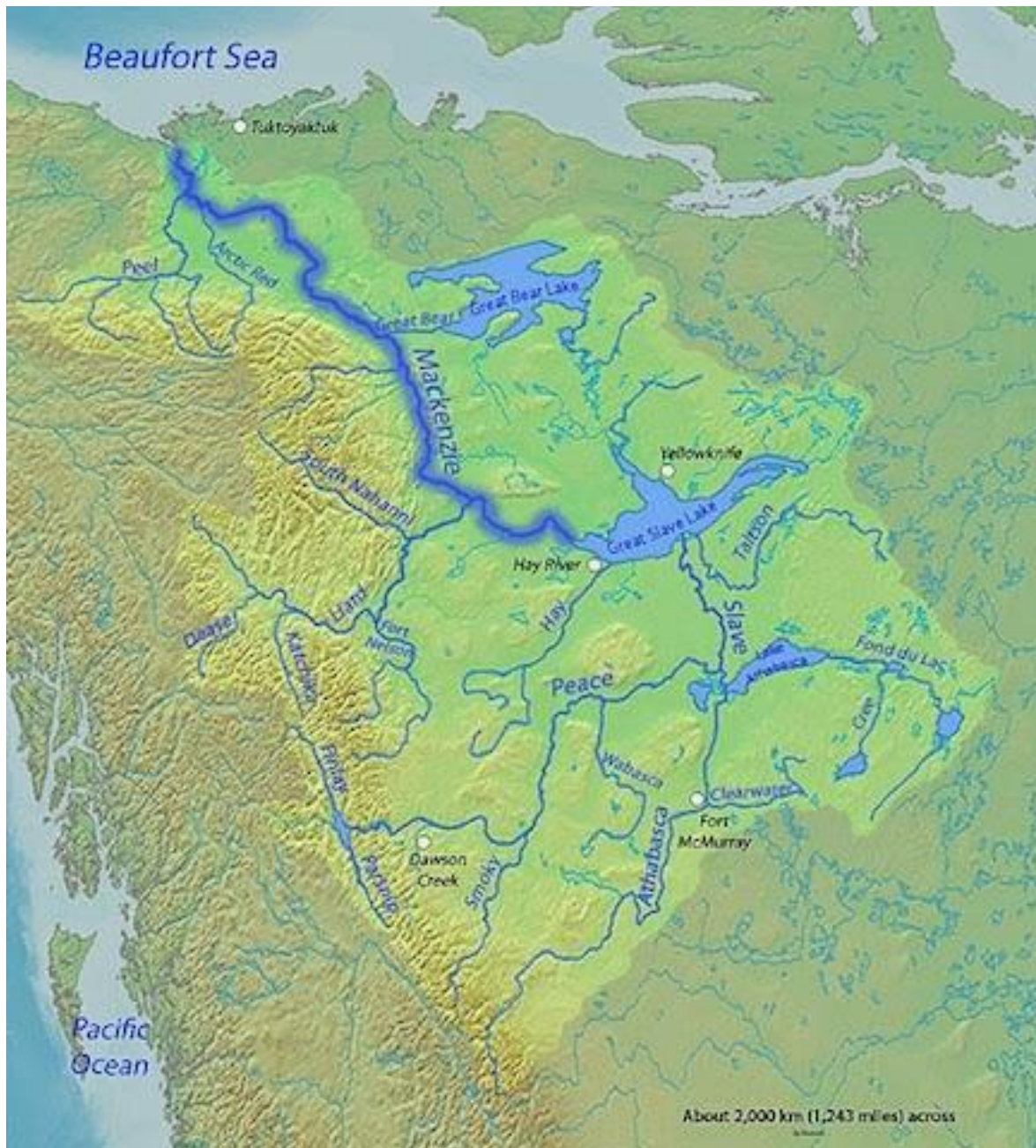
The last branch left behind language markers showing the point from which they migrated outward.

The third branch which has been assimilated by the surrounding natural trees has left behind language markers and living peoples.

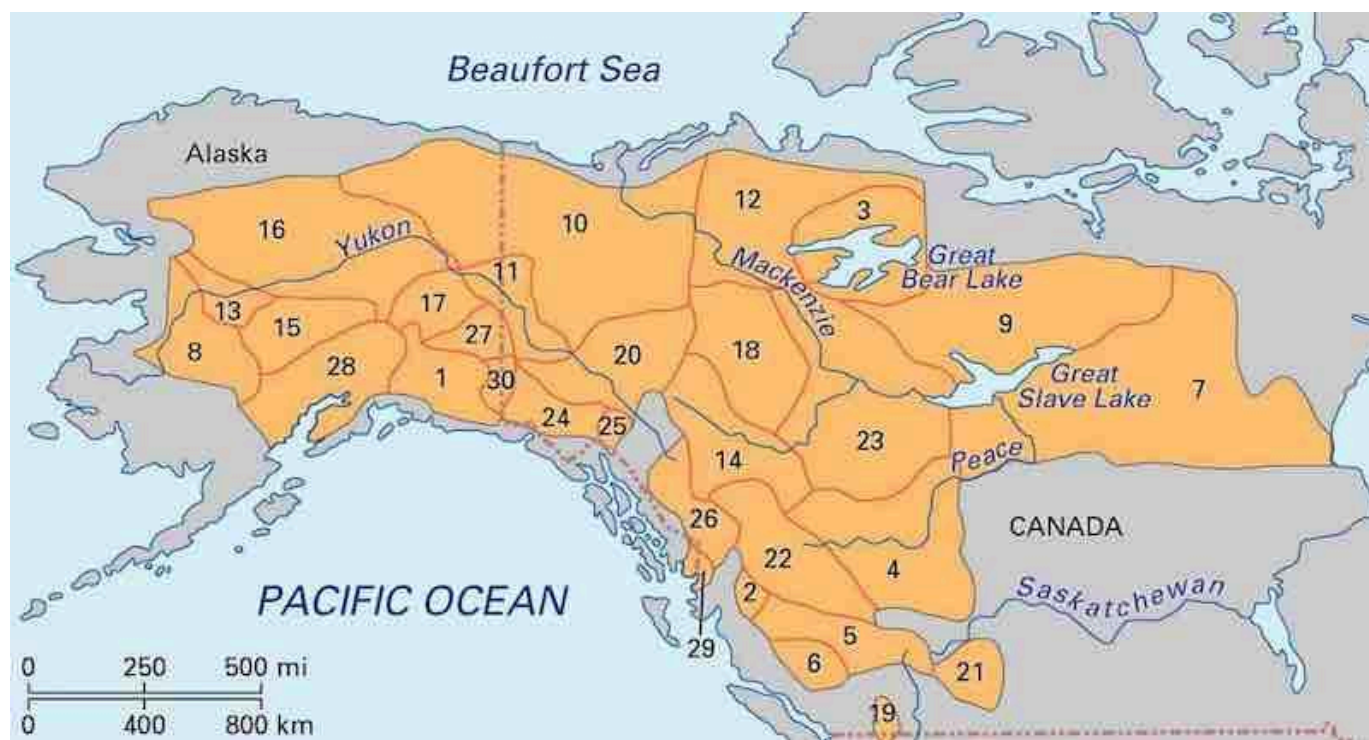
I will start with the first branch sent out to a hidden location, and proceed to the others in turn. My proofs or reasonings unfold during each individual discussion. More intricate discussions of DNA issues, carbon-14 problems, anthropology orthodoxy, etc. have been moved into the appendices. **As each new tree or topic begins, I will state directly the central idea. I won't say "I think" or "it is my opinion" again and again.** Let's begin.

Tree Number One

The **first natural branch of the tree went to the Arctic region of what's now the Northwest Territories**. This was a **hard place to live**, one of the hardest on earth, or in other words the **poorest in the vineyard**. They were centered on the Great Bear Lake and Great Slave Lake in the Mackenzie Basin.



The **first-tree** people spoke languages from the **Athapaskan** family, also spelled Athabaskan. Here's the Athapaskan language distribution today.



These were the ancestors of the Navajo and Apache, who journeyed south to where they now live. Archeology shows that they came in small groups over centuries of time. The oral tradition of migration from the far north is covered in [Jeanson's 5th video](#).

Navajo and Apache still retain 90-97% of vocabulary in common. (Page 140, *Changes in Languages From Nephi to Now*)

The ultimate source of information on the first tree is [From the Land of Ever Winter to the American Southwest](#).

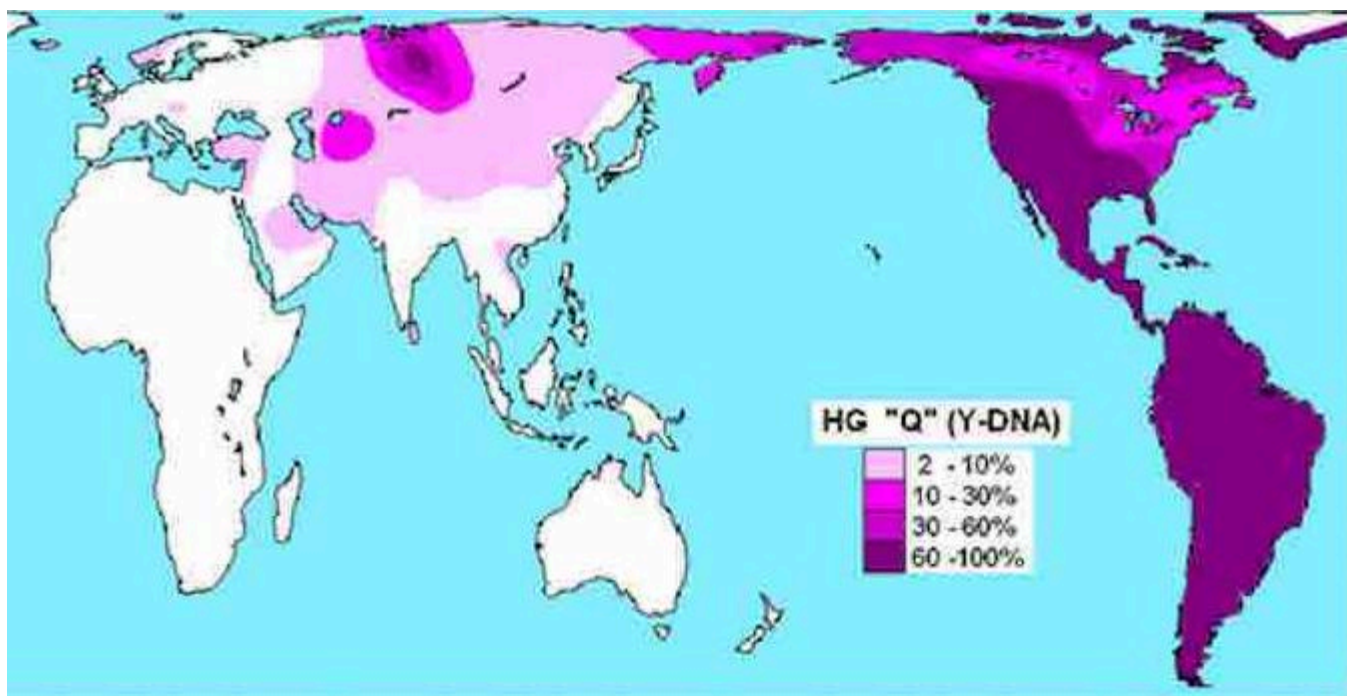
The fact that the Navajo and Apache had an Athapaskan origin in the far north is common knowledge. All academics accept this.

This book is a compilation of papers presented at an academic conference. From page 1 in the [Introduction](#): **"We were made in a land of ever winter, a house of ice and winter, which we call in Apache, Kugha'bikine, house of winter or house of ice—home, not house, on the shores of a big lake called**

tuduubits'alidaa, water that you cannot see over . . . We looked around. But there was always something to the south, that drew us. And we started drifting in the way. And, as we left our birthplace as a people, our Spirit Brother Warriors told us: 'Go forth as a people.' ”

David Brugge in chapter 6 explains that the earlier migrants eventually emerged as a related people who called themselves Navajo. Most Navajo have lost the traditional memory that they came from the North. The Apache came last, with their last arrivals the same time as the first appearance of the Spanish. **Because they came late, some Apaches still pass on the memory of their arctic homeland.**

The Navajo male Y-chromosome haplogroup is Q-M242. This originates in Asia.



Over time the Navajo married local wives: mtDNA is passed from a mother to her children, so their mtDNA is now similar to surrounding people. Here's an incredible genetic fact: **When the Navajo and Apache arrived in the southwest, they were a perfect genetic match with their neighbors.** [*The History and Geography of Human Genes*](#) first principle component geographical map of 82 genes displays no noticeable variation between the Navajo and their neighbors. The **Navajo fit in like a puzzle piece in a puzzle.** It's true that the Navajo have intermarried a great deal with neighbors, but the Navajo are much more numerous, so if the Navajo were different genetically it would have changed the map.

On pages 138-141 of *From the Land of Ever Winter*, David Brugge relates two totally different Navajo traditional creation stories. One story matches their neighbors and would have originated through their maternal lines: "Their origin begins with the emergence of the immortals from the lower worlds onto the present earth surface at a place . . . in the San Juan Mountains in Colorado."

The second **Navajo creation story** is more interesting, and probably has an Athapascan origin: "**The kindly Changing Woman (or *Woman Who Changes*) . . . at her home on an island in the Pacific Ocean created the ancestors of some four to six Navajo clans.** These are often claimed to be the original clans. . . As they traveled, they met other local groups . . . who merged with the migrants as new clans. . . Eventually they reached a tall building (cliff dwellers) . . . and here new clans joined. . . Ultimately most of these people reached the others on the San Juan."

Chapter 8 [*We Do Not Forget; We Remember*](#) was written by David Carmichael and Claire Farrer. They used archeological, linguistic, and oral history evidence to outline the Apache migration path. The Apache slowly moved south along the east side of the Rocky Mountains, where the mountains met the plains. Carmichael and Farrer passed on treasures of oral history. Their central source was Bernard Second (died 1988) of the Mescalero Apache tribe. Bernard was the ranking holy man or singer of the Mescalero. His knowledge of the deep history was unsurpassed; he was the source of knowledge for the singers. **In the Mescalero ritual dance the singers (holy men) recite the ancient history in song (which is prayer). As the singers sing, young girls re-enact in dance the sacred songs over four nights. They dance all night on the final night, becoming White Painted Woman the ancient heroine.** The Mescalero have names for places far to the north. "*Ever winter* is Farrer's translation of Bernard's term. Even though they live in south New Mexico, they still know how to make

snowshoes. The ancestors moved southwest in Canada along the Athabasca River, where they became closely related to the Sarsi. [The Sarsi: Athapaskans on the Northern Plains](#)

Page 186 bottom paragraph: “The Mescalero knew they had reached the end of their wanderings when they found the alternating layers of red and yellow earth in the southern Sacramento Mountains, as had been foretold in their prophecies.”

Tree Number Two

Walam Olum people

The **second natural branch of the tree went to the Arctic region of Siberia.** Arctic **Siberia** was a hard place to live, even harder than arctic Canada, or in other words the very poorest in the vineyard.

The second tree people spoke Algonic languages from Asia.

The primary source of history for the second tree is the Walam Olum. The **Walam Olum was an epic history recorded using their glyphs or pictographs.**

Here is a **sample pictograph** with the 1951 translation from page 17 of *The Migration Legend of the Lenni Lenape or Delaware Indians: A New Translation*:



Translation: ***“Then again, the one who is the Great Spirit, a manito, created manitos.”***

“The special flourishes on the ends of the celestial arch signify spiritual power . . . The dotted circles reveal divinity, in this instance symbolizing the newly created closely related manitos. A ground line forms a base for the figure.”

Note the **dotted circles representing the creation of man, each representing a divine individual, that is a father, a mother, and a child.**

To further describe the symbols, Appendix A includes excerpts chosen from the glossary of symbols on pages 226-236.

As with the Book of Mormon, anthropologists claim the Walam Olum is a fraud. Nathaniel Jeanson used the Walam Olum as a proposed historical outline, and reported that it works perfectly as a guide to archeology in northern North America. He posed the question: How could this work so well if the Walam Olum is a fraud?

I have researched the modern history of the Walam Olum manuscript. The manuscript history itself is a diversion from the story of the natural branches, so I have segregated that story into Appendix A: History of the Walam Olum Manuscript. Appendix A must be read to understand why I accept this history.

The Walam Olum begins with an account of the creation of the earth, followed by an account of the great flood. Then the **Walam Olum tells a story beginning in Siberia** around 900 AD. A group of **people journeyed over many generations across North America to finally arrive at the Atlantic**. This was done in **obedience to a prophecy first given by their religious leader in Siberia**. As they journeyed, groups broke off along the way and formed tribes still here today. These are the Algonquian tribes who speak Algic languages, from the Blackfoot in the west to the MicMac in Canada's Atlantic provinces and then south to the tribes who spoke Lenape or Delaware and are now surviving in Oklahoma. The **Walam Olum history calls these people the Lenape**.

Unlike the first tree Navajo and Apache who moved south in small groups over time, the **Lenape stayed together in a large body** as they moved from Alaska to the Atlantic. Along the generational journey southeast, the Lenape **encountered the "northern walkers," who appear to have been the first tree people journeying south**.

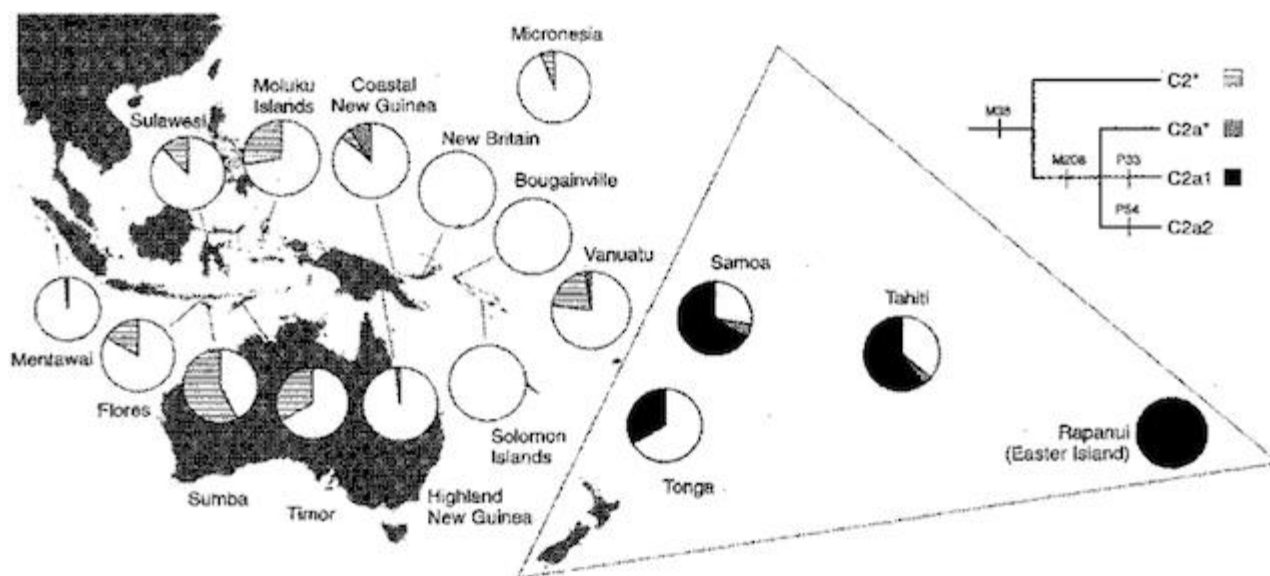
The Lenape mostly avoided trouble with other people, but when they wanted to cross the Mississippi they were stopped by the people in Cahokia, across the river from present day St. Louis. The **Lenape allied with the Iroquois and vanquished Cahokia and continued east**. (I will return to Cahokia and the Iroquois later.) Finally the Lenape reached the Atlantic and hadn't been there many generations when the Europeans arrived.

The Algonquian people are haplogroup C, Y-chromosome type C-P39 to be exact. When we say that a certain people are haplogroup C, it only means that a high percentage of men among that people have Y-chromosomes within that overall grouping.

Polynesian Relatives of the Walam Olum People

Any seacoast acts as a highway for migration. It appears that people from the same Siberian source as the Algonquians sailed south on the Pacific coast. Now I come to linguistics. The **Polynesian languages are part of the Austronesian language family**. Currently most linguists agree in general on the “out-of-Taiwan” origin of the Austronesian family, meaning **the original language was once spoken in Taiwan** by non-Chinese speakers. If mostly male seafarers sailed south from Siberia to Taiwan, and married women who spoke Austronesian, the next generations would speak Austronesian. (The hand that rocks the cradle passes the language. The same thing happened in Europe when Norse-speaking Northmen settled in Normandy, France, and married local women. Their children became the French-speaking Normans who conquered their Saxon relatives in England.) The Polynesian Y-chromosome haplogroup would still be C even if the maternal line differed, because the Y-chromosome is passed father to son.

The Polynesian Y-chromosome haplogroup is C-M38. The further east, away from other lineages mixing in, the greater the Polynesian percentage of C-M38. This map shows pie chart percentages which culminate at the eastern extreme, with nearly 100% C-M38 on Easter Island.



There were also other haplogroups in pre-European Polynesia in small percentages. It's been genetically demonstrated that there was indeed migration from the west coast of Peru to the Marquesas Islands and to Hawaii. [Thor Heyerdahl](#) was proven right that there was [migration from Peru](#),

but the total migration from Peru is not significant compared to the Asian origin in the west. **The Polynesian language originates from the northwest, and the common overall haplogroup is the same as the Canadian Indians. Over 1500 years the two haplogroups differentiated into C-P39 versus C-M38.**

Anthropologists would argue that the carbon-14 dating proves that Polynesia was settled much earlier than this. In response, see Appendix B: The Anthropology Religion. I go into detail on the junk mathematics of carbon-14 dating.

We've just finished a large but important detour to Polynesia. This was necessary because Polynesia relates to the Algonquian migration from Siberia to North America. Now I will look south to the people of Lehi, the branch that was planted in a very good location.

Tree Number Four

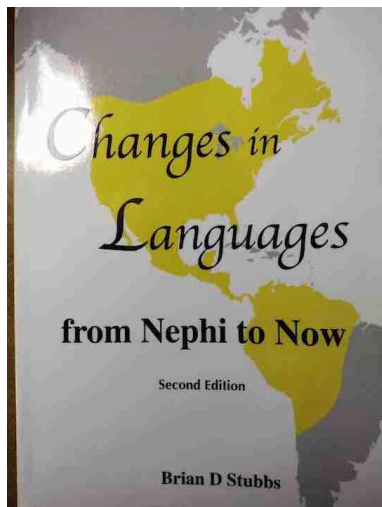
I need first to outline the fourth tree, the people of Lehi, to lay a foundation before tackling the complex subject of the missing third tree. The location of tree four and tree three forces us to exhume the old debate about the location of the Book of Mormon.

To geographically locate Lehi's tree, language is the most conclusive tool.

We have an exhaustive study available written by Brian Stubbs, a credentialed linguist who has now retired. In 2016 he wrote a book called [*Changes in Languages From Nephi to Now*](#) first edition. Here are two short lectures he gave as follow up to that book:

[Brian Stubbs 2016 First Talk](#) [Brian Stubbs 2016 Second Talk](#)

In **2020** Stubbs published a reorganized 200+ page **second edition** still entitled *Changes in Languages from Nephi to Now*.



I last reached Brian Stubbs at uanist@yahoo.com. You can email him at that address to inquire about purchasing a new copy of the second edition.

Here's an early [FARMS article by Stubbs](#) on the same topic, with vocabulary examples.

Changes in Languages from Nephi to Now centers on the **UA (Uto-Aztecan) language family, which ranges from the west coast of central Mexico to the Shoshone in the north.** Stubbs details the **close relationship of UA to Hebrew.** Stubbs also discusses Phoenician influences which came with the Mulochites.

A fundamental tenet of comparative linguistics is that the geographic point of the greatest profusion of a language family is the point of origin for that language. Uto-Aztecan and other Central American **languages all point directly to the Mexico-Guatemala border area as the linguistic origin.**

The PI (pie) people in the U. S. are UA speakers. **PI was short for the Hebrew word for Nephite.** In other words the parents of these people were calling themselves Nephites, whichever tribe: Havasupai, Piute, Pima, Hopi, etc. Their related languages came from the south. All this dovetails with the [Alma 30:3](#) account of settlers sailing north on the west coast, plus the [Helaman 2:3](#) account of North American settlers building cement cities.

Stubbs demonstrates at length how these languages include Egyptian (over 400 Egyptian terms) and Arabic influence. Most of the Egyptian influence is shown in pronunciations and grammar rather than vocabulary. Linguistic connections are cited, such as comparing the name Hopi with Egyptian KHOTPE “peace or peaceable.”

On page 113 Stubbs sums up the situation: **“Uto-Aztecan, as the best repository of Nephi-Muleki language, does not geographically support an eastern United States origin: it allows an eastern U.S. extension.”** I will return to this idea of the eastern U.S. extension shortly in a discussion of the “Heartland” theory.

Stubbs makes a Book of Mormon [Onomasticon](#) (onomasticon “list of names”) reference on page 101 that the “anti” in Anti-Lehi-Nephi comes from Egyptian. The Onomasticon suggests that Anti-nephi-lehi could derive from Egyptian NTY plus a leading vowel to avoid a consonant cluster.

On that subject, the following are my thoughts. (Not quoting Stubbs)
Before the great flood, languages diverged from each other with time. Noah brought his language. Jasher chapter 5 relates that Shem and Japheth had the same mother, and that Shem, Ham, and Japheth married three sisters who were relatives of Noah. Ham would have learned Egyptian from his mother as his first

language and brought it on the ark. Egyptian was already an old but related language alongside Semitic when the ark landed. Compare Anti-Lehi-Nephi with the Semitic Adam-Ondi-Ahman, which we are told means “Adam in the presence of Son Ahman.” **Ondi in Semitic compares in phonetics and meaning with Anti in Anti-Lehi-Nephi.** This emphasizes Stubbs’ point that the **Nephite language was in part Egyptian.**

Looking further into the people of Ammon who received the name of Anti-Nephi-Lehi:

The Etymological Dictionary of Biblical Hebrew gives nine variations of meaning for the root shin lamed mem, with meaning number 7 yielding the common word shalom or peace. Meaning number 1 is “being complete or harmonious.” To become Nephi’s and Lehi’s covenant seed, the Ammonite people made a two-way promise between themselves and Nephi. Thus the covenant to be his seed would be in later Hebrew “shalom shalom Nephi.” ShalomShalomNephi (or whatever phonetically similar phrase was actually used in the Nephite language), worn down through the years like an old rock, would become Sho Sho Ne. I believe that’s why the Shoshone didn’t simply call themselves PI people or Nephites: They preferred their special covenant name.

The strongest argument for a Guatemala-Mexico setting is linguistic, but there is more. I recommend [The Lives and Travels of Mormon and Moroni](#) by Jerry Ainsworth. Ainsworth amplifies John Sorenson’s earlier work with detailed historical geography which differs from current coastlines and conditions. A central observation which I accept is that the distances in Covenant of Christ reflect a fairly small geography, as opposed to the large scale Heartland model. Ainsworth provides color photographs, personal expedition experiences, plus the amazing accounts of others’ expeditions. Ainsworth assigned the rendering of the text to Avraham Gileadi, who was the ghost writer (I heard that information from Gileadi in person.).

The issue of winter and of cold reinforces a **tropical or at least subtropical Covenant of Christ setting**: The descriptions of wars might infer some sort of seasonal pattern dictating when the Lamanites launched new campaigns. A rainy season where the mud is ankle deep would be a poor time to launch an offensive. But **never once is winter mentioned. A setting in a temperate climate like the eastern U. S. means cold and snow, let alone the Great Lakes model which means subzero, and yet winter is never mentioned in Covenant of Christ.**

This takes us to the location of the second major Lehigh civilization, corresponding with the "Heartland" theory championed by Rod Meldrum in the early 2000s. I am familiar with his informative videos. Even though I subscribe to the linguistics-grounded south Mexico location for the Covenant of Christ story, Meldrum had some important points which Ainsworth totally ignored. The first point Meldrum pounded on was Joseph Smith's repeated statements that the New York state area was previously occupied by Book of Mormon people. When traveling between Ohio and Missouri Joseph Smith made repeated references to this being the country of the Nephites and Lamanites. A second Meldrum theme was the mound builder culture in Ohio and other upper midwest areas. A third theme was the haplogroup X genetics found in the Great Lakes and in the prairies further west. All these points must be respected and answered.

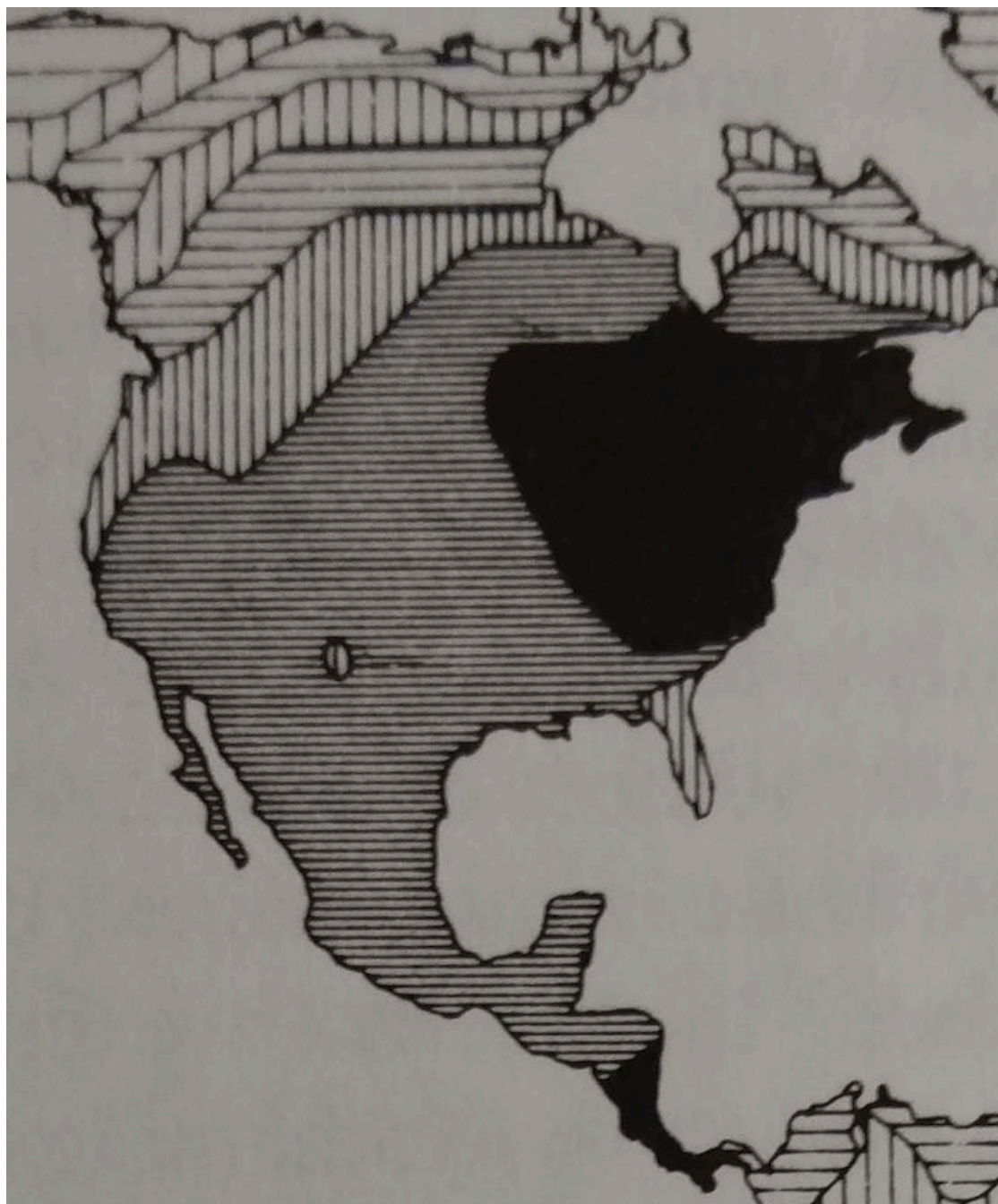
This brings us to the question of who was already there when the Nephites moved into the Mississippi eastern drainage and the Great Lakes.

Tree Number Three

The **third tree was planted in northeastern North America**. This third tree was **overshadowed by larger numbers of fourth-tree Nephites migrating northeast**. Helaman mentions the **Nephite migration to a land with large bodies of water and many rivers**. The large bodies of water match the Great Lakes and the many rivers which describe the eastern drainage of the Mississippi.

Is it possible to get a picture on the map of where the third tree was located? Yes. To do so, we must return to [*The History and Geography of Human Genes*](#). This study did a statistical reduction of the population variations of **82 different genes**. The strength of the presence of these genes was projected onto geographical maps using crosshatch patterns to mark 8 gradations. The maps were arranged into seven overlays.

If we remove the top overlay we see a second overlay **map** of the native Americas second component PC map (page 338 figure 6.13.2). Suddenly a solid black shading appears centered on the Great Lakes. The black shading runs **east-west from Labrador to Minnesota and north-south from the bottom tip of Hudson Bay to the Carolinas**. The black-shaded map includes the upper eastern drainage of the Mississippi but not the lower Mississippi or its western tributaries. This is an outline of a hidden genetic concentration.



We now have an actual outline on the map, but an inked-in statistical area on a map is not by itself an adequate proof of earlier inhabitants. **Languages provide the proof.** Linguistics providing the key is similar to the Central American Covenant of Christ being supported by a linguistic focal point. **Tree number three involves the genesis of another two language families.** **Iroquois-Cherokee** and **Sioux** are the two language traditions.

I accept the Central America setting for Covenant of Christ for reasons I've already gone through. However, I believe the proponents of a Central American setting for Covenant of Christ have been blind regarding the eastern U. S. The weight of archeological finds in this east U. S. area is immense. No wonder the people who have spent lifetimes researching these finds won't accept a Central American setting. Also the "haplogroup X" issue is important and needs a new evaluation.

The **speakers of the Sioux language covered the entire southeast** area. **When the Nephites arrived, the Sioux were driven out to the western Great Lakes and also assimilated by the Nephites.** The Sioux had occupied what has been called the "heartland" and were the first "heartland" people.

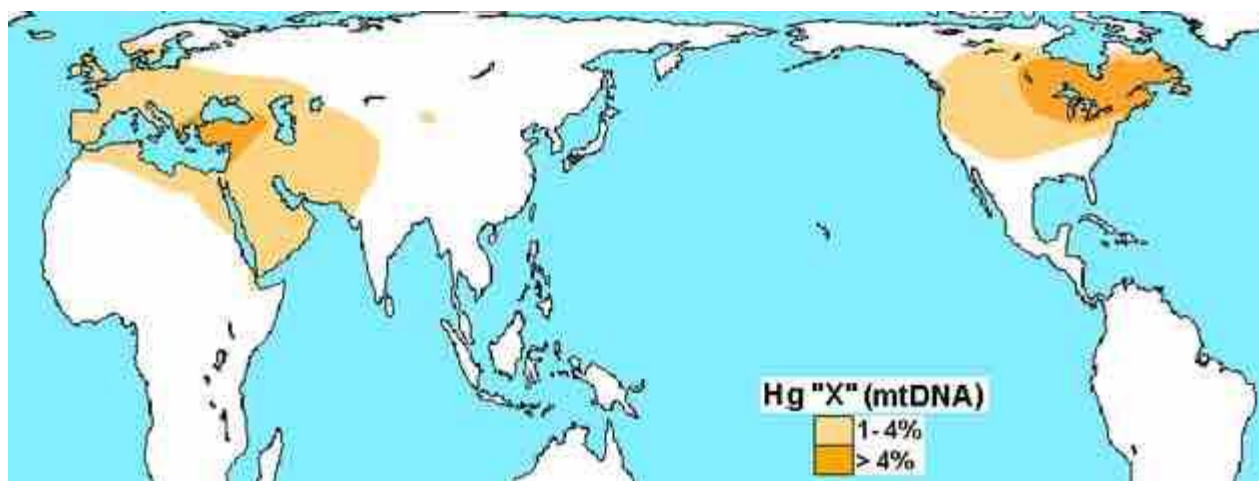
As I will demonstrate, the **Iroquois languages include a source in the Punic (Phoenician) language** of the south Mediterranean. Nephite explorers and traders who preceded the **Nephite migrants made first contact with the original Iroquois language on the south side of Lake Ontario**, and that language or a **blend of that language spread southward from there as Nephites arrived.**

First I will look at Iroquois with its Phoenician roots. To provide a context for the Phoenician language being present, we need to follow the trail of mtDNA X.

mtDNA Haplogroup X

Most other DNA haplogroup references in this paper refer to Y-chromosome haplogroups passed from father to son. This **haplogroup X** discussion refers to an mtDNA (mitochondrial DNA) haplogroup. mtDNA is **passed from a mother to her children**.

Here's a rough picture of the global geography of mtDNA X:



Drilling down to specifics which that map doesn't highlight adequately, **mtDNA X distribution centers on the [Druze](#) people in south Lebanon / north Israel and on the Great Lakes in America**. The ancient Phoenicians have been completely assimilated with one exception: The **Druze are a living remnant of the Phoenicians**.

Now switch to the history of heavy copper consumption in the early Mediterranean. Henrietta Mertz offered some interesting history and hypotheses in the 1950's, which can be found in this reprint: [The Mystic Symbol](#). (I think that the "relics" pictured in the back of this reprint are likely fraudulent. In particular the copper plates are suspect. See Appendix B, One Trick Ponies vs a Family Business. That publishing problem has no bearing on Mertz's Phoenician copper trade theory.)

Mertz' central point was that there was very **large-scale ancient copper mining and smelting in present-day north Michigan on Lake Superior**. Now look at ancient Egypt and Greece. The Egyptians in particular used a great deal of

copper, far more than the limited Mediterranean-vicinity copper mines could have provided. The **Egyptians** reported that they **got** the bulk of **their copper from Phoenician ships**. When one of these copper merchants visited, it was three years (Mertz p. 54) before the same sailors would be seen again. Mertz's hypothesis was that the **copper was coming from Isle Royale and Keweenaw Peninsula in Michigan**. This was the only copper in the world that matched the purity level found in Egypt and Greece. Mertz says the Phoenician copper shipping into Egypt abruptly stopped in 800 BC. Mertz's date for the cessation of copper coming to Egypt is likely earlier than reality like most dates.

As further background information, [Tyre](#) (or Phoenicia as the Greeks called it) was conquered by Alexander in 332 BC and was Greek thereafter.

Carthage on the north coast of Africa was a colony of Tyre and soon eclipsed Tyre in importance. Carthage had already been colonized for 400 years and was the center of power long before Tyre was conquered. In [146 BC Carthage was defeated and destroyed by Rome](#). Carthage spoke Punic, which is simply Latin for Phoenician.

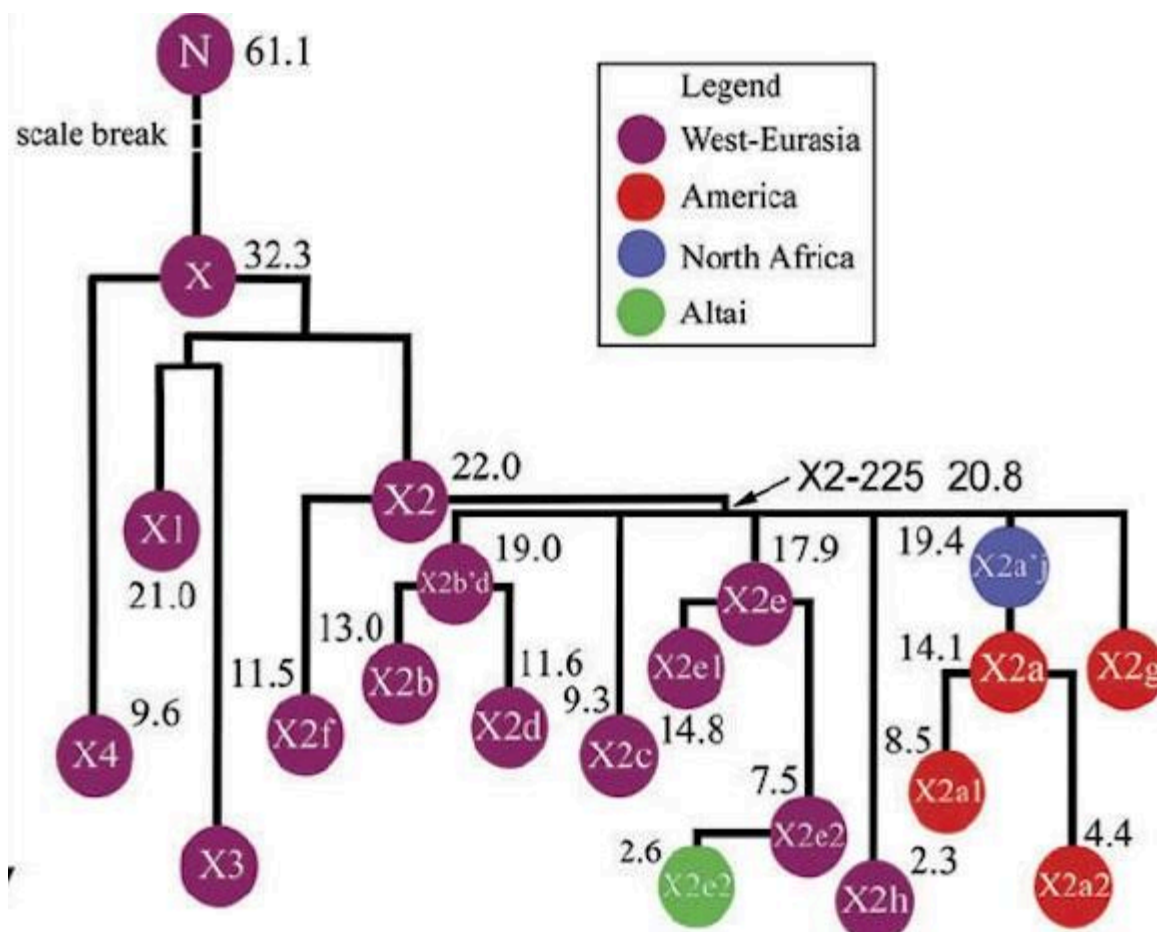
Let's look further. The **Orkney Islands north of Scotland** still have a significant presence of **haplogroup X**. The Orkneys would have been a major **wintering and re-fitting point on a Phoenician route between Europe and America**, the last outpost before the voyage to Newfoundland. This mtDNA haplogroup X fits perfectly with Mertz's Phoenician copper shipping. Another interesting fact: There is one other tiny but significant cluster of haplogroup X, in central Italy of all places. When Rome finally destroyed Carthage, the Roman soldiers were each given a benefit package upon being mustered out of service: They got to take a Carthaginian bride home. Suddenly the appearance of this unusual mtDNA (passed through the female side) genetic type in Italy makes sense.

This route through the **Orkneys and Greenland may have been the route taken by Nephi in steering his ship**. Likewise the **Mulochites** who later merged with the Nephites may well have come **aboard a Phoenician ship**. The third-tree **Sioux** ancestors themselves **may have come aboard a Phoenician ship**.

Was the **north Atlantic window closed** by the Lord sometime after those migrations? This happened once during our recorded history due to sudden cold. The Norse colony in Greenland had to be abandoned due to a climate shift to being much colder around 1400 AD. The Norse Greenland inhabitants evacuated

to Labrador, as shown by Norse DNA still present in Labrador.

Here's a specific [descendancy tree of Phoenician mitochondrial mtDNA X](#):



Note that most **mtDNA X** in **North America** derives from **Africa (Carthage in red)**, or in other words, from Carthage before its destruction in 146 BC. This suggests that, regardless of no more copper going to Egypt, the **shipping connection from Carthage likely remained open until Carthage was destroyed by Rome**.

Iroquois Remnants of the Phoenician Language

The mtDNA coming from North Africa suggests the Punic spoken language in Great Lakes might be closer to Carthaginian rather than the more ancient dialect of Tyre. The Punic language, brought to the Orkney Islands and to the Great Lakes, would be the Carthaginian dialect.

The Iroquois language family with its various dialects, many now extinct, centered on the New York state finger lakes. A subfamily called Cherokee broke off and moved south. Where did the Iroquois language originate?

Here is an [online Phoenician dictionary](#) published in 2000 and now accessible on the web.

This dictionary uses a transliteration of Phoenician script into English letters. I'm familiar with this transliteration. It's the same transliteration which Margaret Barker uses to represent Hebrew script in her books.

I thought the most likely Punic to look at would be vocabulary relating to sailing, so I searched this Phoenician dictionary for the word "sail."

Dictionary page 371 has an in-context example of a man saying "I sailed."

'nk 'smnytn means I, Esmiinyaton(proper name), sailed.

Phoenician and Hebrew both used the same alphabet and both only wrote consonants in text, with the vowels only implied. Phoenician was closely related to Lehi's Hebrew, and like Hebrew it often began a sentence with the verb.

Thus 'nk 'smnytn is literally "sailed I, Esmiinyaton.

This is a transliteration of Phoenician in which the leading single quote or apostrophe represents the Phoenician letter aleph. Aleph was once a Phoenician consonant, but its consonant sound is now unknown. Although unknown, the leading consonant would have been a "plosive" sound such as *B*, *F*, or *SH*.

Therefore **Phoenician 'nk might be pronounced shonk** or bonk or fonk or chonk.

Now look at the [English - Iroquois translator](#) web page.

"Sail" in English translates to Iroquois "shonkwas," with the very same Phoenician root, <consonant>onk, plus a grammatical suffix attached. Semitic verb suffixes typically establish person, gender, and number; i.e. I, she, he, you,

they, we, etc. Whatever may have been the leading consonant sound 3500 years ago, it had morphed to a “sh” sound by recent times, leaving “shonk.” **Bullseye.** The Iroquois word “sail” has a Phoenician source.

The earliest Iroquois language was at least in part derived from Phoenician. This connection (‘nk = shonk = sail) is only a single Phoenician root which lines up with Iroquois, but it demonstrates a connection which should be studied further.

If the **first explorers on the leading edge of the Nephite migration northeast encountered previous inhabitants** of the eastern Great Lakes **speaking the earliest Iroquois, they needed to learn that language. As additional Nephite settlers arrived, they too started speaking the new language.** There would also be a new blending effect from the influence of the Nephite language. From that point of contact the language spread out, including the **Cherokee in the south**, which is exactly what linguists report.

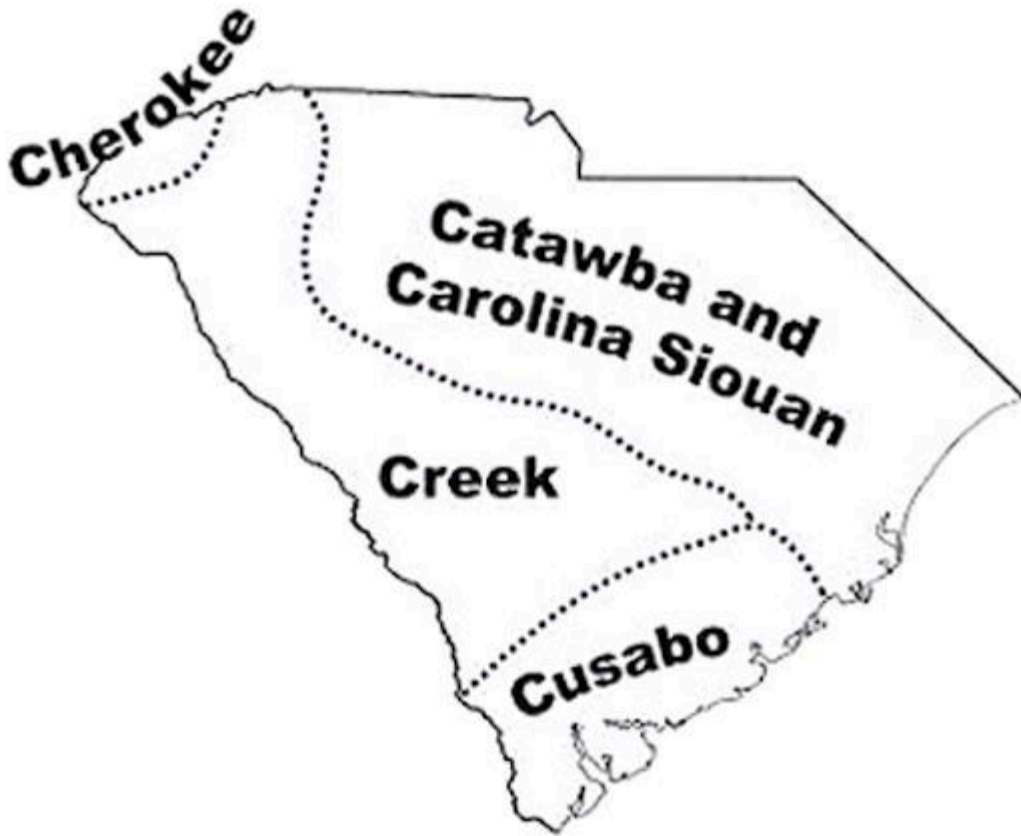
When Europeans arrived, the **Iroquois-speaking Nephite descendants were part of the Six Nations confederation.** The Six Nations had a **representative form of government** with principles in common with the U. S. Constitution. This government was a last vestige of the **tradition which came down from the judges system put in place by King Mosiah.**

Another Great Lakes tribe is the Ojibwa, also called Ojibway or Ojibwe and also called Chippewa. These are Algonquian (second tree) speakers but after a thousand years of intermarrying with the Great Lakes Iroquois, the Ojibwa have a lot of mtDNA X.

The Greater Sioux Language

The **Sioux** were the original third tree people in the eastern U. S., but were pushed aside by the Nephite migration.

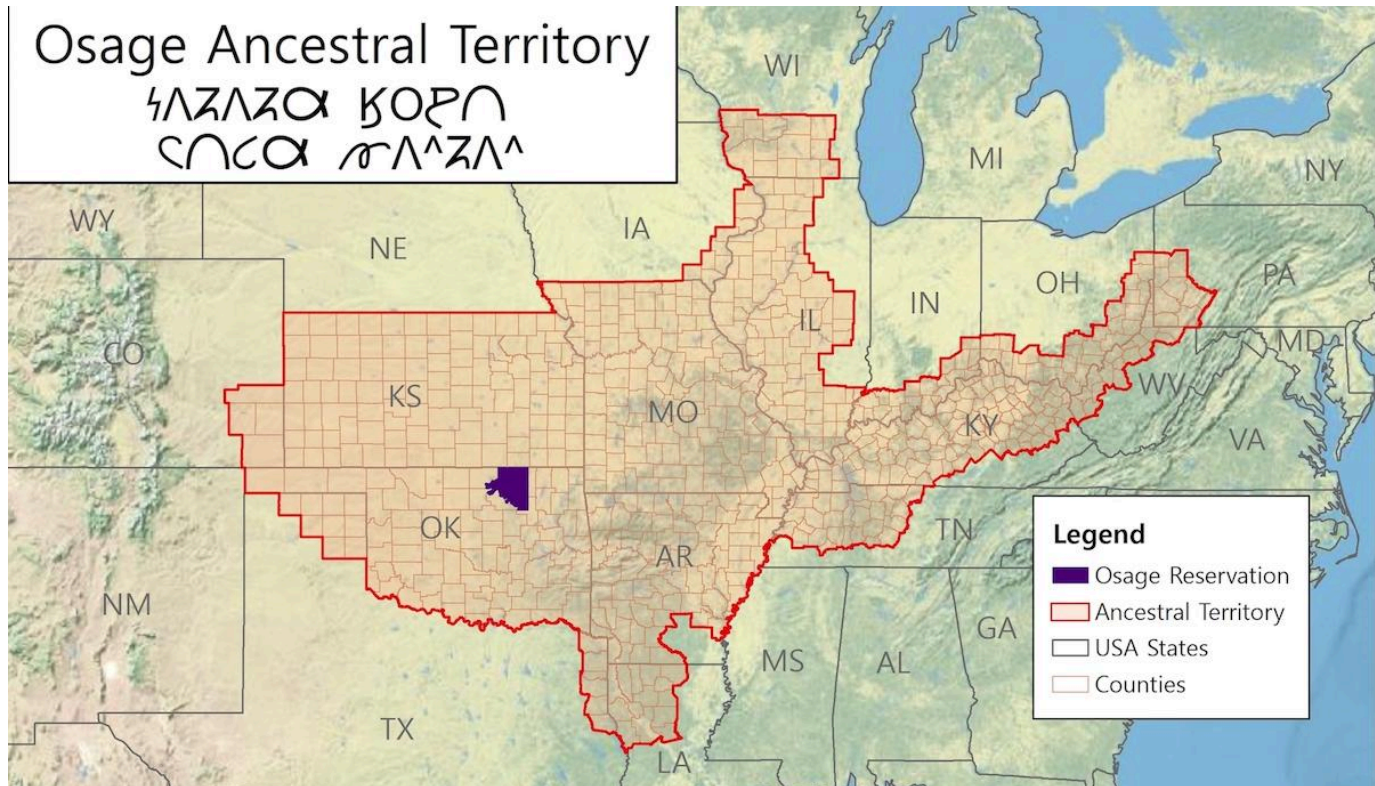
For a striking illustration that the Sioux once occupied the eastern U. S., look at the location today of the Carolina Sioux:



The Carolina Indians are part of the Catawba tribes, who speak a Sioux-family language.

The **Catawba** are mostly located in **south Virginia**.

As a further demonstration of the original home of the Sioux, the Osage Indians speak Sioux-family language. The Osage occupied the **upper Mississippi**.



A thousand years ago the main body of the Sioux were located in the western Great Lakes. By the time the first Europeans arrived 500 years ago, the Great Lakes Sioux had already been pushed out by the Iroquois-speaking Nephite descendants and by the Algonquians who had finished their trek from Siberia. The main Sioux population had 500 years ago **moved from the Great Lakes into the Minnesota forest** area. Later, during recorded American history, the Sioux were pushed further west onto the Dakota plains, where we now think of them as plains Indians.

Edward Sapir who died in 1939 was the **most respected of all American Indian linguists**. See pages 69-76 of Lyle Campbell's 1997 landmark reference [*American Indian Languages: The Historical Linguistics of Native America*](#).

Charles Hockett of Cornell called Sapir a genius in a biography Hockett included in his 1952 *Portraits of Linguists*. **It was said that Sapir's hunches were better than others' proofs.** In a 1924 letter (Campbell p. 75) to his friend Frank Speck of the University of Pennsylvania, Sapir described his strategy of utilizing tentative proposals. **Sapir was**, "even when the evidence is not as full or theoretically unambiguous as it might be, . . . **prepared to throw out tentative suggestions and to test as it goes along.**" Using this approach Sapir presented a **working hypothesis of a classification of North American Indian languages into just**

six groups; his last version of this hypothesis was published in 1929. In 1986 Regna Darnell and Dell Hymes wrote [*Edward Sapir's Six-Unit Classification of American Indian Languages: The Search for Time Perspective*](#).

On page 231 is a look into an earlier letter to Sapir's friend Frank Speck written shortly before Sapir published his 1921 six-language-families proposal. "As a matter of fact I have far reaching ideas these days in regard to North American linguistics, some of which will set our friends, the conservatives, by the ears. I have again been greatly interested in Athapaskan and expect to continue one of these days an elaborate work I had begun on Na-Dene relations. **I feel now that all the linguistic groups in America from the Maya and Aztec north and including the Eskimo may be classified into six large divisions, each of which I feel to be a genetic unity. Even these six may not prove to be entirely unrelated. The most extensive of these groups is the one I tentatively know as Hokan-Siouan.**"

Linguists Dr. [Wallace Chafe](#) and his wife Dr. [Marianne Mithun](#) demonstrated 40 years ago that there is (unsurprisingly) **Sioux vocabulary present in Iroquois**. Their postulate that Iroquois is a derivative of Sioux was largely rejected by other linguists because **Sioux vocabulary is also present to a small degree in many other Indian languages of the southeastern U.S.** Pages 262-269 of Campbell's book outline Sapir's hypothesis that Sioux was the parent language in this whole area. What Sapir was not aware of was the Nephite migration into the area. Likewise Chafe and Mithun were unaware of the Phoenician presence in the Great Lakes, or else gave that notion no credence. Therefore they had no reason to investigate the possibility of Iroquois not being simply a derivative of Sioux but also having a Phoenician source.

Today's Sioux Combine the Lineages of All Four Trees

To understand the ancestry of today's Sioux, I turn to DNA. Research on Sioux DNA is very minimal, and therefore the following [2006 article in the journal of Molecular Biology and Evolution](#) is a rare and therefore important source.

From the introductory abstract: **“Comparative linguistic and archeological records suggest that Algonquian-speaking people moved into the Great Lakes region from western North America before expanding across eastern North America. Siouan populations likely lived in the Southeast or Midwest at first, but the Algonquian expansion pushed them into the Plains.”**

My particular interest in this article is Table 1 Y-chromosome Haplogroup Frequencies in Eastern North American Populations. The sampling of the Sisseton/Wahpeton Sioux has a decent size of 27 men. This sampling is for Y-chromosome passed on by fathers—it has no relationship to mtDNA passed on by mothers in the above discussion of mtDNA haplogroup X.

This is Table 1:

Population	Region	Language Family	N	Q-M3*	Q-M242*	C-M130	R-M173	P-M45*	DE-YAP	Other
Turtle Mountain Chippewa	Northeast	Algonquian	51	0.059	0.000	0.000	0.549	0.000	0.020	0.373
Wisconsin Chippewa	Northeast	Algonquian	37	0.081	0.135	0.000	0.541	0.000	0.027	0.216
Minnesota Chippewa	Northeast	Algonquian	9	0.222	0.222	0.444	0.111	0.000	0.000	0.000
Cheyenne/Arapaho	Northeast	Algonquian	53	0.151	0.472	0.151	0.151	0.019	0.038	0.019
Shawnee	Northeast	Algonquian	1	1.000	0.000	0.000	0.000	0.000	0.000	0.000
Micmac	Northeast	Algonquian	1	0.000	0.000	0.000	1.000	0.000	0.000	0.000
Kickapoo	Northeast	Algonquian	2	1.000	0.000	0.000	0.000	0.000	0.000	0.000
Fox	Northeast	Algonquian	1	1.000	0.000	0.000	0.000	0.000	0.000	0.000
Sisseton/Wahpeton Sioux	Northeast	Siouan	27	0.259	0.259	0.296	0.148	0.000	0.000	0.037
Omaha	Northeast	Siouan	1	1.000	0.000	0.000	0.000	0.000	0.000	0.000
Oklahoma Red Cross Cherokee	Southeast	Iroquoian	27	0.333	0.259	0.037	0.259	0.037	0.037	0.037
Stillwell Cherokee	Southeast	Iroquoian	35	0.314	0.114	0.000	0.400	0.029	0.029	0.114
Chickasaw	Southeast	Muskogean	6	0.667	0.167	0.000	0.167	0.000	0.000	0.000
Choctaw	Southeast	Muskogean	1	0.583	0.333	0.000	0.083	0.000	0.000	0.000

	ast		2							0
Creek	Southe ast	Muskogean	1 5	0.333	0.267	0.067	0.133	0.000	0.000	0.20 0
Seminole	Southe ast	Muskogean	3	0.667	0.000	0.000	0.000	0.000	0.000	0.33 3

The Y-chromosome haplogroup results for that currently living Sioux population are as follows:

25.9% Q-M3. This matches fourth tree Nephite DNA and also matches third tree Sioux ancestors. I discuss this just below.

25.9% Q-M242. This matches first-tree DNA from arctic Canada.

29.6% C-M130. This matches second-tree DNA from Siberia.

14.8% R-M173. This matches European DNA. This comes from early Labrador Norse, later French voyageurs, and latest-arriving mixed European.

Conclusion:

Today's Sioux are an evenly combined genetic mix of all four tree lineages. The Sioux occupied the western Great Lakes, so **this is where the four trees met.** Even though the Wahpeton Sioux are an even mix of the four trees, their language has come to them from the original third three inhabitants of the eastern U. S.

Haplogroup Q: The Y-Chromosome of Both the Family of Joseph and Their Phoenician Cousins

The Q-M3 is 25.9% of this particular Sioux sample population. Is this Nephite or Sioux? [*The History and Geography of Human Genes*](#) first component overlay shows that the Sioux, the Iroquois, and the people further south are all genetically similar. [*The History and Geography of Human Genes*](#) second component map shows the next 16% of gene variation. The second component highest genetic concentration black shading exposes a concentration in eastern North America where the Iroquois and Sioux lived before the Nephites. But the same second component map shows an identically shaded concentration in Central America. The simplest explanation is that **the Nephites, the original third tree Sioux, and the Phoenicians were essentially identical genetically**. This identical overall genetics in both areas includes the Y-chromosome: All of these people are haplogroup Q-M3. This includes the people who later merged with the Nephites, that is the “Mulochites.” Stubbs’ analysis of the Nephite language indicates Phoenician was a contributor to the Nephite language, presumably by way of the Mulochites. **Hebrew-Phoenician Mulochites had the same Y-chromosome Q-M3 lineage as the Lehite people.**

Phoenicians and Hebrews were cousins using the same alphabet. Before the Babylonian captivity **they both spoke the same pre-Hebrew Northwest Semitic language**. This brings us to the question of the overarching genetics of the entire family of Israel *and* their cousins. When I get to “the Gentiles,” I will discuss Joseph’s wife whom he married in Egypt, but right now let’s expand that to the wives of the other eleven of Israel’s sons. All eleven except young Benjamin appear to have been married before the family moved to Egypt. Whom did these sons marry? Answer: This whole region included various descendants of Shem who were all the same family. This included the inhabitants of Tyre, who were later called Phoenicians. This included the composite people called the Midianites whom I will discuss later. The Midianite women caused such headaches for Moses that he had to forbid contact during the 40 years in the wilderness, but they were relatives. The same is true of Ruth, who was a descendant of Lot, Abraham’s nephew, and who married an Israelite. **All the descendants of Shem (good, bad, and indifferent) were genetically similar relatives** prior to the Babylonian captivity.

When the Nephites, Mulochites, third tree Sioux ancestors, and Phoenicians came

to America, they must all have been Y-chromosome haplogroup Q, Q-M3 to be exact. First tree Navajo/Apache/Athapaskans from the arctic northwest are Y-chromosome haplogroup Q, Q-M242 to be exact. As different populations are isolated from each other, genes develop differences over time. The second tree people in Siberia also developed Y-chromosome differences; geneticists reclassified them into a whole new Y-chromosome haplogroup, haplogroup C, but their 82-gene genetic profile still matches the other trees.

Thus in North America Q-M242 and C-M130 (first and second tree) come from the arctic and Q-M3 come from the east (third tree) and the south (fourth tree). This clarifies the results for the Sisseton/Wahpeton Sioux in the sample above. The issue of Q-M242 vs Q-M3 confusion and deception is discussed in “Q-M3 derived from Q-M242?” in Appendix B: The Anthropology Religion.

The Sioux speak a language whose main origin is third-tree. However, today's Sioux according to ancestry are now a mixture of all four trees. Now we can see why the final visit to the natural trees by the Lord and his servant only saw the first, second, and last tree.

Another Perspective: Blood Type Mapping

The same PC mapping can be done for specific genes. Each gene occurs in a pair called an allele, with one gene from each parent. The alleles chosen for this study relate to blood chemistry, cellular proteins, etc. The best example is the ABO allele which defines a person's blood type. A person will have a pair of these which might be any pair of combinations from A1, A2, B, or O. In this study the actual expressed blood type is irrelevant; these genes are only being used as population markers. The PC maps in the *Human Genes* book are restricted to indigenous populations. Non-indigenous populations are only shown where indigenous populations are extinct. A1, B, and O all occur in the Americas.



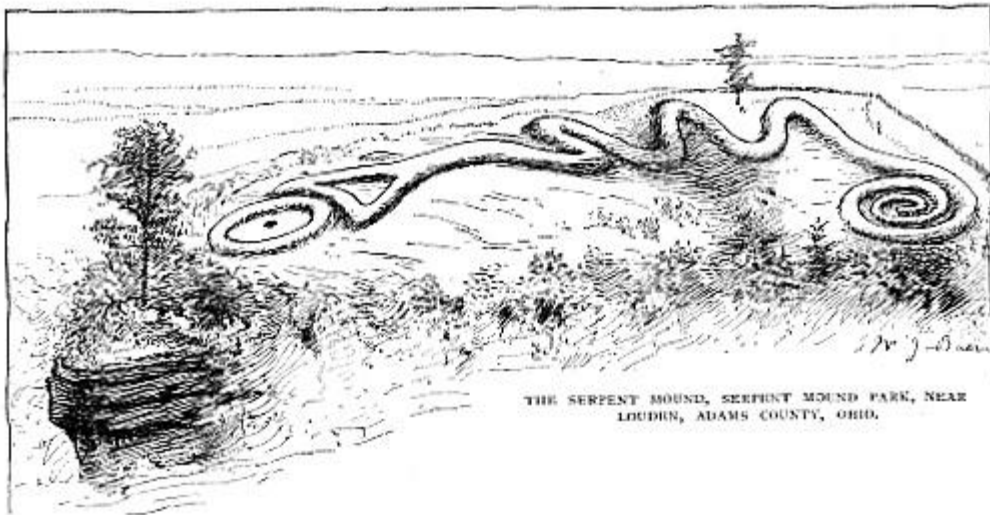
South America and Lower Central America show a complete absence of A and B—everyone is O. This is a clear indication of a single related population. Therefore I conclude the descendants of Lehi and Ishmael and Zoram were ABO*O. This is a stronger demonstration than the Y-chromosome that South America is populated by Lamanites. **This also suggests that the entire entourage of Lehi, both parents in both families plus Zoram, were ABO*O and probably closely related.** North America First Nations are also largely ABO*O, but the further north the more ABO*A occurs.

There is one ABO outlier in North America. The Blackfoot tribe is heavily ABO*A, far greater than other Algonquian speakers who are largely ABO*O like other First Nations. There's some unknown additional source in the Blackfoot ancestry, probably from Asia.

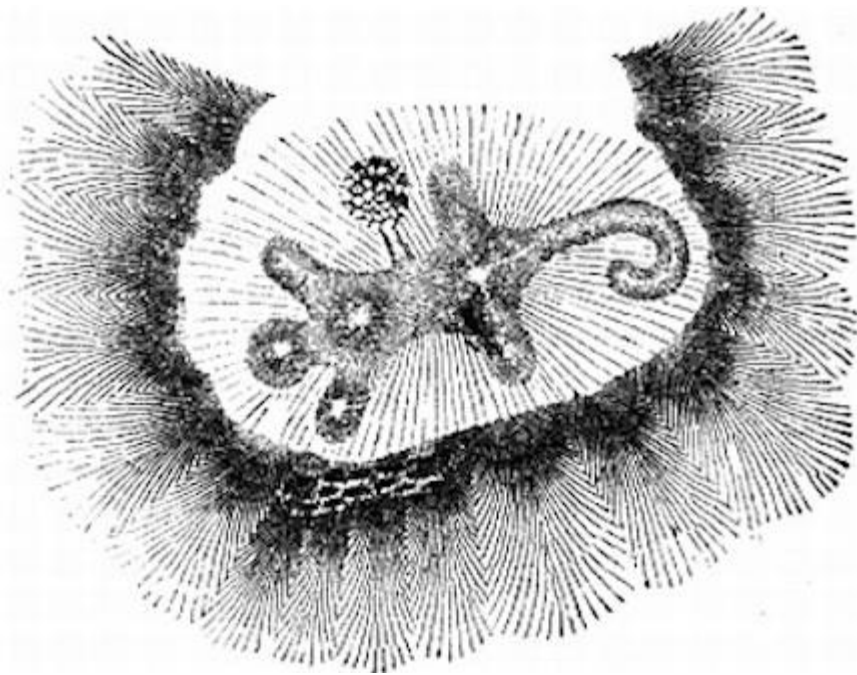
The reason that DNA ancestral studies so often use medically-oriented markers is availability: There is a vast body of DNA data available which is the product of medical research.

Mounds

Another frequent topic of this area is the mounds. **The mounds were created at a late date.** The older (Hopewell culture) mounds are in the Ohio area, such as the serpent mound.



Here's the alligator mound:



Standard carbon-14 dating, which always overestimates age, puts them at 100 BC to 400 BC. **(See carbon-14 dating in Appendix B)** I would cut that in half and guess their creation dates as late Mayan classic period, roughly 800 AD. **The serpent and alligator themes are a perfect match for Mayan worship motifs. There aren't many alligators in Ohio.**

It appears that a **Mayan religious element came into this area from the faraway south at that time.** These mounds are even too late to attribute to the Nephites which came into this area 2000 years ago.

Later a **Mayan-pyramid-like variation appeared in the form of the Cahokia mounds east of the Mississippi in southwest Illinois**, with the central feature being Monks Mound.

Archaeology indicates that Cahokia was a society where everything focused on the leaders who lived on the top of the mound. Archeologists classify Cahokia, and the builders of lesser mounds which appeared later to the southeast, as the **Mississippian culture**. Cahokia came to an end when the **second tree Algonquians arrived** at the Mississippi. Cahokia attacked the second tree people and were **defeated. Cahokians then scattered to the southeast where survivors continued to make small mounds.**

Following the Mississippian people in the southeast, there was one last influx from Mexico. When the Spanish conquered Mexico, the natives who survived were enslaved. Large groups of native people simply ran for it: They fled to Texas and as far east as Georgia. These new arrivals included the Muskogean, which mainly consist of the Creeks. Creeks also intermarried with Scots-Irish and with escaped black slaves, and non-academics use the term Muskogean to refer to these mixed race people. This migration is covered in [The Lost History of North America Part 3](#).

These last arrivals were descendants of Lamanites, while the already-present Mississippian culture was partly Nephite-descended, also mixed with Sioux.

A Third Tree Temple

The most interesting archeology site to me is **what appears to be a Hebrew temple in East Tennessee**. Here's an old newspaper picture of archeology site:



The site is now under water. Before the area was flooded, there was an [archeological assessment](#) made which is contained in a 600 page bulletin from the Smithsonian.

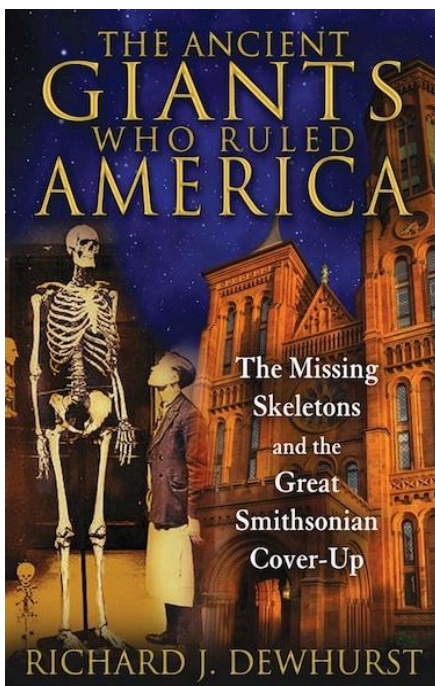
Sensationalist web sites bill this as an Egyptian temple. Heartland web sites say this is Nephi's temple. To me it looks like an excellent candidate for a **temple built by the third tree people**. Eventually the Cherokee people (who were an Iroquois break-off) came south and drove out the first inhabitants and built a new village over the top.

The Tree That Was Cut Down

Do any descendants of the tree which was cut down to make way for Lehi's family still survive? I'm talking about the Jaredites. One idea is that they simply mixed in with the Lamanites. **When King Limhi's men went north and found the ruins and bones of the Jaredites, they brought back armor to demonstrate the size of the people whose bones they found. This leaves open the question of *how big*. Likewise Jared's brother, their ancestor, was "large and mighty." The question remains: *How large?*** Would survivors have mixed in with Lamanites with little notice?

When the Spaniard Magellan's ship circumnavigated the globe, they made land in what's now **south Argentina, in Patagonia**, and **encountered [people who were easily ten feet tall](#)**.

The central theme in all current coverage of this encounter is that we're now too scientific to believe this kind of thing. However, there are **countless incidents throughout the Americas of fantastically large bones being discovered**. Rather than trying to overload this paper with example links, here is a recent book which has compiled these:



The [web page](#) for this book comes complete with an inline audio book rendition. I suggest listening (use 2X speed) to the introductory material, plus chapters 1, 2, and 11. It uses primary newspaper accounts with photographs. Many photos come from the same eastern Great Lakes region we have been discussing. These are not questionable accounts from hundreds of years ago. These are **actual bones in the range of ten feet tall**. Again, *how* large were the Jaredites? No wonder Moroni's abridgment makes a special point of this. Refugees from the final Jaredite battles aren't likely to have merged unnoticed with the Lamanites. **Limhi's men had to bring back proof. Otherwise no one would believe them.**

In **1534** Jacques Cartier encountered a tribe of now-extinct Iroquois, in the **St. Lawrence River area**, usually called Laurentians. **The Indians were far from being ten feet tall, but Cartier was taken aback at their large stature.** Comparing this with the spectacular bones found in the Iroquois region, isn't it possible that some of these "giants" still survived in this region long after the Jaredite nation destroyed itself in Mexico? Isn't it likely that a few of their surviving descendants mixed with the earliest Iroquois? This would be still another linguistic source blended into the Iroquois language.

Nephi was told that some of his seed would survive as a mixture with the seed of his brothers. The Iroquois including the Cherokee subgroup are the most plausible fulfillment of that promise. Isn't it likely that the **Jaredites who were righteous down through the years would have also prayed that some small remnant of their descendants would survive to become part of the New Jerusalem of which Ether promised?** The very people who are likely descendants of Nephi are likely to also be descendants of the "large and mighty" Jaredites.

South America

So far most of what I have said is regarding North America. That's where all the branches were planted and that's where we're expecting the New Jerusalem. What can we surmise regarding South America?

The linguistics picture in South America is even more difficult to assess than what we have talked about in North America. Fortunately we can still fall back on genetics. As I previously pointed out, **the whole South American continent of indigenous people is almost pure haplogroup Q. Not only that but the ABO blood genes are almost pure ABO*O.** In other words, **the whole continent is populated by descendants of the Lamanites, as verified by genetics.**

The most readable source for actual archeology and history in South America is [1491](#), by Charles Mann.

That book covers the entire Americas before Columbus, but it specifically includes especially unique material on the Andes and on Amazonia.

South America was first entered by Lamanites not long after Lehi's group arrived. Linguistics indicate that these people were then cut off from relatives further north. The isolation point appears to be the Darien Gap in Panama which is still a formidable combination of rivers, dense rainforest, and mountains. **Linguists have hardly begun to attempt understanding the language families of South America.** The languages are a kaleidoscope, with dazzling diversity. **The rate of language evolution must have been very rapid.**

The North Countries

We literally mean the countries in the far north. Their ancestry is now house of Israel only in part, so Zenos didn't call them natural branches. These north countries people today are a perfect parallel to the Samaritan people in the four gospels, who were remnants of lost tribes. When Christ visited the Samaritans during his mortal ministry, he told them that their Israelite blood was mixed with five other nations. When Christ witnessed to the Samaritans that he was the promised Messiah, many of them believed.

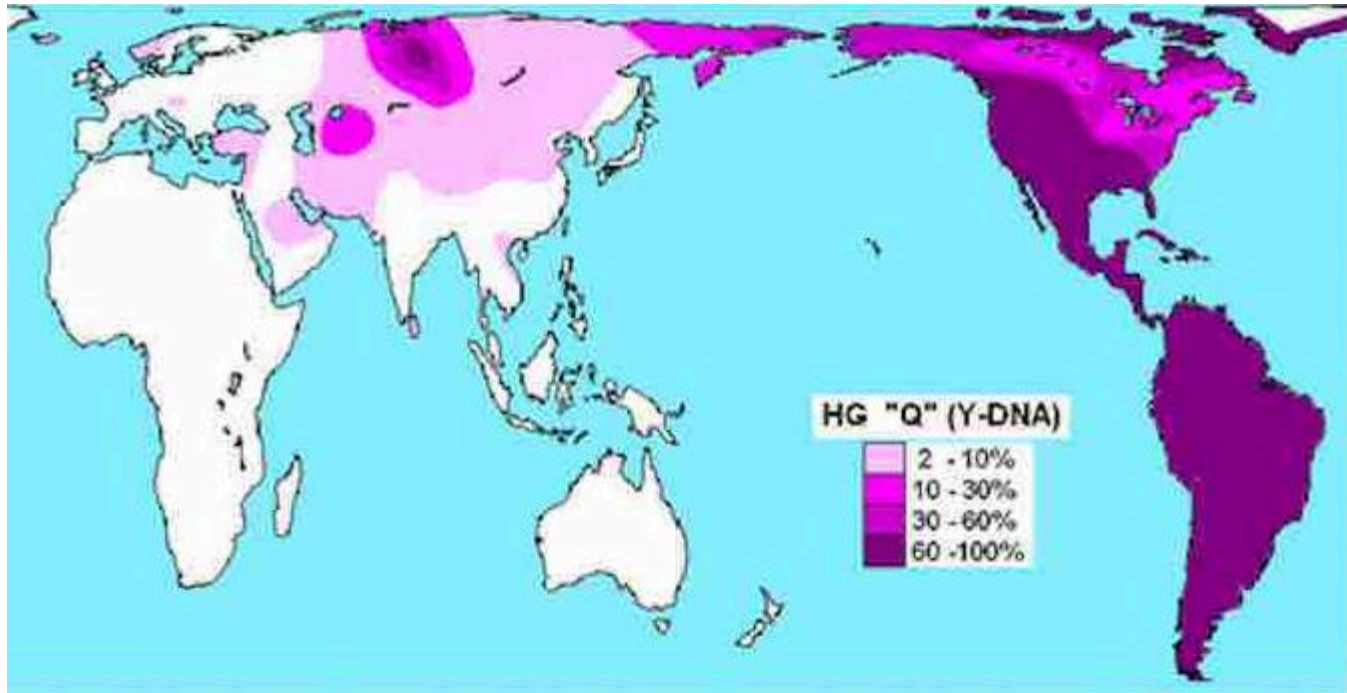
After the majority of the **northern tribes were deported** by the Assyrians, they were later under the governance of the Babylonians and then the Medes. Finally **they escaped** from the Medes.

<https://www.biblestudytools.com/kjva/2-esdras/passage/?q=2+esdras+13:40-50>

Verse 45 of this passage from the Apocrypha says "*For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.*" Since this is all written third person, the first question would be who wrote this and when was it written? This isn't definite, and that was 2500 years ago, but we aren't beaten yet.

We have established the genetics of the first two natural branches, who both originated in the north countries. Let's take a look.

Tree number one, the Athapaskans in the far northwest of North America are Q-M242. The escaped tribes are likely to match that.



The map says it all. **Haplogroup Q covers the entirety of far north Central Asia**, centering on the [Ket](#) people.

There's a **secondary haplogroup Q center further south** around the [Yenesian](#) people.

A [recent genetic study](#) ties into the whole question of the north countries people: The study's bottom line is this: **The Kets (who are the precise focal point of ten tribes haplogroup Q) are closely related to various groups along the arctic rim, including Eskimos all the way to Greenland.** As a side note, the Appendix A material on the Walam Olum pictograph symbols repeatedly shows a **connection between the Walam Olum symbols and Eskimo symbols.** Linguists point out a relationship between the languages of the Athapaskans, the Eskimos, and the natives of the Aleutian Islands.

Now I will **switch from discussing haplogroup Q to haplogroup C**:

Tree number two, the Walam Olum people, later moved to America. There would still be **remnants who stayed behind in Siberia.** Those people would be **identified by Y-chromosome haplogroup C.** What has become of those

Siberian remnants who stayed behind? Sadly their story matches the history of other branches in recent centuries. Most were [decimated by the Russians](#) during Russian expansion to the Pacific from the 1500s through the 1700s.

Consider the [western Buryat people in the vicinity of Lake Baikal](#).

The western Buryats include a significant percentage of Y-chromosome haplogroup C.

All these Israelite remnants have been assimilated by the Turkic people. The Turkic people appeared early in Siberia, with no previous known location. This theme of no previous known location happens again and again across Eurasia from Siberia to Scandinavia. From Siberia the Turks first spread south and then west to the Black Sea and the Mediterranean Sea. Turkic people speaking Turkic languages are now spread from the Siberian Arctic Ocean to Turkmenistan to the present country of Turkey.

The primary [Turkic Y-chromosome haplogroup is N or ON](#). Note that in that study of Turkic Y-chromosome percentages today's **Turks' DNA in the east and north includes a significant percentage of Y-chromosome haplogroup C**. This haplogroup C matches the distinctive signature of the second tree, the people of the **Walam Olum**. **Haplogroup C Israelites who stayed behind have by now merged into the Turkic majority. Likewise haplogroup Q Israelites have merged into the Turks.**

If we're looking for **people in the north countries who are also descendants of Israel**, and are supposed to return under the leadership of prophets, the **arctic Turks are an obvious fit**.

The Turkic people were in turn grafted in with the Mongols. The [Mongols](#) were fast-moving horsemen of east Asia who ranged from Europe to the Pacific.

The Mongols conquered and then ruled over the Turks. Later when the Mongol

governments collapsed, the ruling Mongols were absorbed into the Turks. Thus **today the Turks of central and north Asia have a pale complexion, but also a slightly oriental appearance due to their secondary Mongol ancestry.** The Turks in the Ottoman Empire in the west intermarried with Arabs whom they ruled for centuries and therefore today those western Turks share that Arab appearance.

The division between North American natural branches and Asian ten tribes remnants isn't an abrupt change on the map. The Athapaskan people who stayed in the north after their Navajo and Apache cousins were gone have blended with additional people coming from Asia over many centuries. Those incoming Asians are partly ten tribes, but also bring other lineages such as Mongols (who themselves are partly ten tribes). Likewise the remnants of the departed Walam Olum people have blended into other Asia peoples. The Turks, the Mongols, and the Koreans are all part of a general classification called Altaic.

Jews and Gentiles

How did the Lord use the name *Jews* in Covenant of Christ?

God said this through Nephi in [Covenant of Christ 2 Nephi 12:8-9](#)

“What thanks do they give the Jews for the Bible they received from them? What do the Gentiles mean? Do they remember the Jews’ struggles, efforts, and pains, and their diligence toward Me in making news of salvation known to the Gentiles? You Gentiles, have you remembered the Jews, My ancient covenant people?”

Here God used the name *Jews* to refer to the New Testament messengers such as Paul. These are the same people who are still called **Jews today, descendants of the kingdom of Judah.**

When the Lord was instructing the Mormons trying to gather in Jackson County, he referred to “**the line running directly between Jew and Gentile,**” i.e. what is now the state line between Missouri and Kansas. **The Lord called the Indians on the**

Kansas territory side of the line *Jews*. The Lord in that statement used the term *Jew* to refer to the natural branches.

The “Indians” who are descendants of Joseph are called *Jews*, as are also the current descendants of Judah. The Lord in Covenant of Christ used the name *Jew* to specify natural branches, including both the natural descendants of Joseph in the Americas and the descendants of Judah who call themselves *Jews*.

How did Mormon and Moroni use the name *Jews* in Covenant of Christ?

Moroni clearly was addressing the “gentiles” who would be coming to America in fulfillment of the vision Nephi had a thousand years earlier: [Covenant of Christ Ether 1:7](#)

“This is coming to you, Gentiles, so you can know God’s decrees, so you can repent and not continue in your iniquities until the fullness has come, so you don’t provoke the full extent of God’s wrath upon you as the inhabitants of the land have all done before.” Mormon and Moroni warned the gentiles that wickedness would be followed by the same destruction that had eliminated both the Jaredites and the Nephites.

Nephi reported this from his great vision:

<https://scriptures.info/scriptures/cc/1nephi/3.20#20>

“Then I looked and saw a great ocean, and it separated the Gentiles from my brothers’ descendants. . . . Then I saw the Spirit of God inspired other Gentiles, who then fled captivity and crossed the vast ocean. Following that I saw large numbers of Gentiles on the promised land . . . And I saw that the Spirit of the Lord was upon the Gentiles, and they prospered and obtained the land as their inheritance. I saw they were devout, faithful, and beautiful, like my people before they were killed. Then I saw the Gentiles who fled from captivity humbled themselves before the Lord, and His power was with them. I saw that their foreign government that controlled them gathered on both sea and land to fight them. But I saw God’s power was with them, and His wrath was upon those who came to fight them. I saw the Gentiles who had left captivity were protected by God’s power

from all other nations. Then I saw they prospered in the land.” Nephi’s vision is clearly speaking of the Europeans who came to the 13 colonies and were freed from British rule by God. The Covenant of Christ history took place far to the south, but by 1200 years after Moroni, at the time of the American revolution, Nephi’s brothers’ descendants had spread up the Atlantic coast to the Great Lakes.

The gentiles in the 13 colonies were seen by Nephi in vision, and their descendants were warned by Mormon and Moroni to repent. Mormon warned: [Covenant of Christ\) 3 Nephi 14:1](#) “Listen all you Gentiles; hear the words of Jesus Christ, the Son of the living God, which He commanded me to write about you. ... He commands me to write this: Turn away, all you Gentiles, from your wicked ways and repent of your evil deeds.”

Mormon also warned: [Covenant of Christ Mormon 2:7](#)

“Then, all you Gentiles, how will you survive against God’s power unless you repent and turn away from doing evil?”

Moroni’s title page to Covenant of Christ was a dedication. Moroni **dedicated the record to the Lamanites**, to the **Jews**, and to the **Gentiles**.

As Moroni finished the record by adding the account of the Jaredites, he said:

[Covenant of Christ Ether 3:18](#)

“Therefore, you Gentiles, it’s God’s wisdom for you to be shown these things, so you’ll repent of your sins.”

Speaking to both gentiles and Jews, Mormon said as he finished the account of the Nephites’ destruction:

[Covenant of Christ Mormon 1:12](#) “Therefore I’m writing to you Gentiles, and to the house of Israel as well.”

We, now living here in America, are the gentiles addressed by Moroni.

Joseph's Family Gathered in the New Jerusalem

Zenos' four trees are not just part of Israel, but specifically descendants of Joseph.

In [Covenant of Christ Ether 6:2](#) Moroni quotes Ether's prophecy of a New Jerusalem in America.

Then Moroni clarifies as follows:

"Think of how Joseph brought his father down into Egypt, where he later died; likewise, **the Lord brought a remnant of Joseph's descendants out of the land of Jerusalem, to be merciful to Joseph's descendants**, so they wouldn't be killed, just as He was merciful to Joseph's father, so he wouldn't perish. Therefore **the remnant of Joseph's family will be established on this land, and it will be their land by inheritance**. They'll establish a holy city to the Lord like the old Jerusalem."

These natural trees were descendants of Joseph. The family of Joseph has already been mostly assembled here.

The remaining tribes of the old north kingdom of Israel, who are now in the "north countries," will surely be brought by the Lord's hand to complete the family of Joseph. The Lord told Joseph Smith:

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence, and a highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants, and the boundaries of the everlasting hills shall tremble at their presence, and there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon

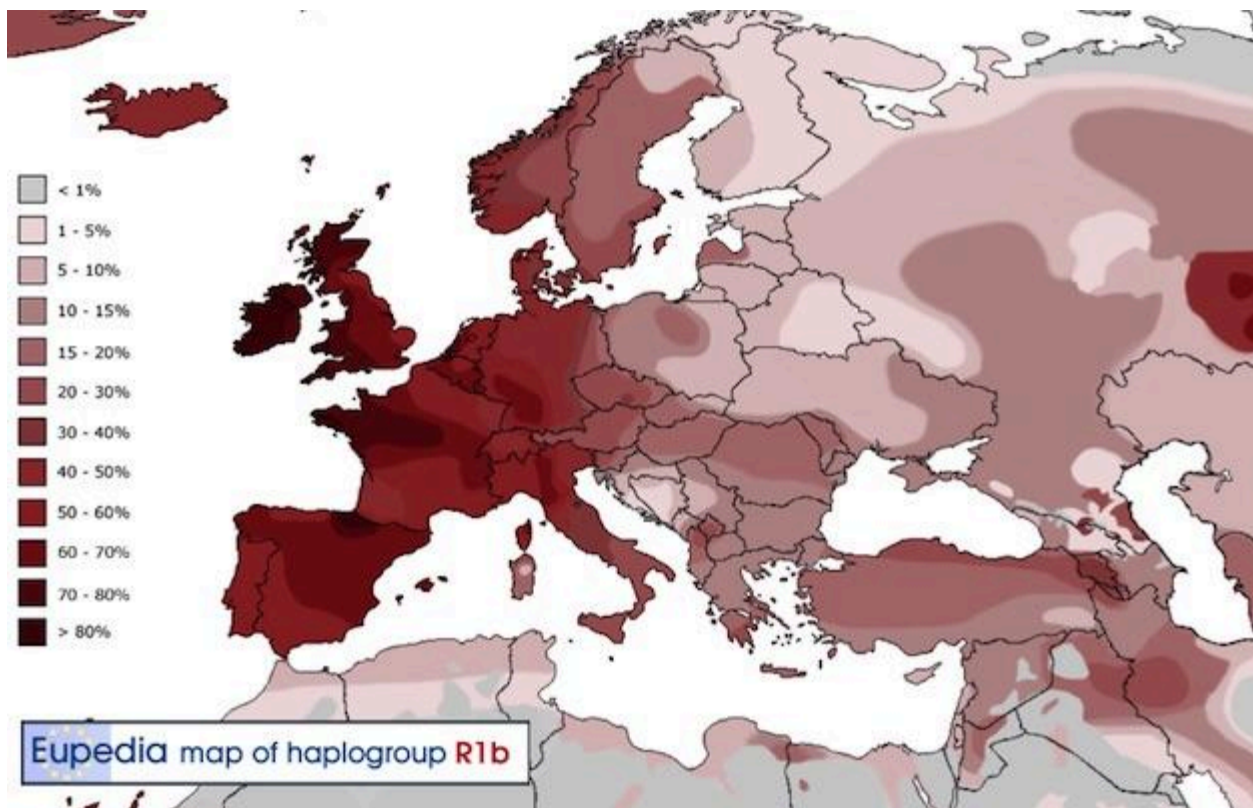
the heads of the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.”

Origin of the “Gentiles who fled from captivity”

The people who came to the 13 colonies were mostly Germanic but also Celtic. The Germanic people include the British and German Anglo-Saxons, the Scandinavians, and the Dutch. The Celts include the Gauls and Brittany in what's now France and the Irish, the Highland Scots, and Welsh.

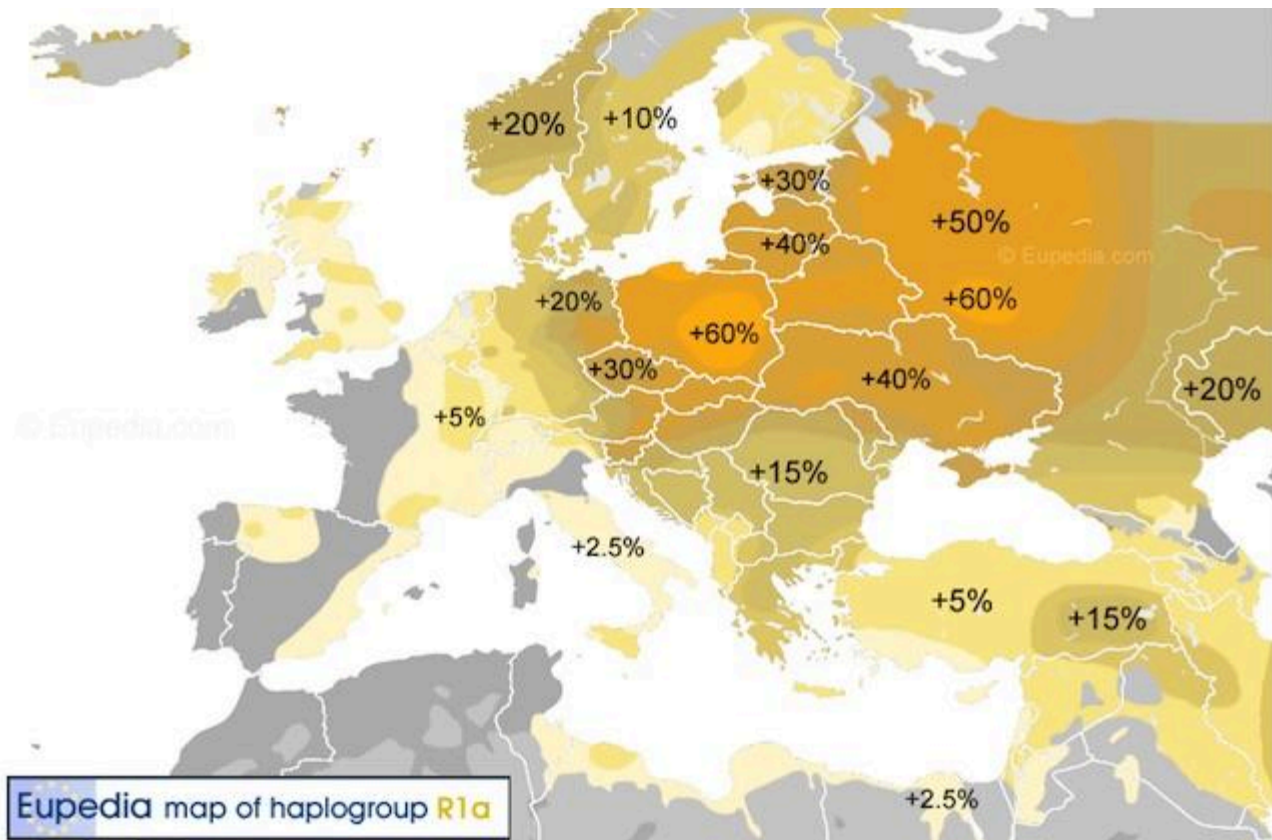
These people came to northwest Europe in **two waves: Celts arrived first. Germans arrived later.** The two people have slightly different genetics: The classic germanic look is blond. The classic Celtic look is a more ruddy complexion with dark hair.

Both Germans and Celts have an identical high percentage of the same R1b Y-chromosome haplogroup.



The Slavic people further east are cousins, with a high percentage of the related

R1a Y-chromosome haplogroup.



The R1b and R1a markers are both present across Europe; R1b is more prevalent in the west and R1a is more prevalent in the east.

Now I'll lay out **how I believe the R1b gentiles descend from Abraham.**

Abraham had a third wife named Keturah. With Keturah, Abraham had another six sons who were collectively known as the Midianites. Moses married a Midianite who was a daughter of the "priest of Midian." We have been given a line of priesthood authority for this priest of Midian which extends back to Abraham and was validated by God. I believe that the "priest of On" who lived earlier in Egypt was actually one of the Midianite priests in this same priesthood lineage. Joseph married this priest's daughter in Egypt, so this priest of On is the maternal grandfather of all the descendants of Joseph. These Midianites were prominent in the early history of Israel, and then vanished. Later in Northern Europe, the

Germans appeared out of nowhere. The AngloSaxon New England church in Joseph Smith's time was given a revelation of the **priesthood lineage for the Midianites. This revelation to these specific people make sense if they were actual Midianite descendants, and therefore heirs to that priesthood.**

"For verily, this generation shall not all pass away until a house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house and the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro.

And Jethro received it under the hand of Caleb.

And Caleb received it under the hand of Elihu.

And Elihu under the hand of Jeremy.

And Jeremy under the hand of Gad.

And Gad under the hand of Esaias.

And Esaias received it under the hand of God.

Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the Priesthood from Melchizedek, who received it through the lineage of his fathers."

I think the R1b New Englanders were descendants of Keturah and Abraham.

They didn't have the birthright, but they did inherit a priesthood which was something less than the natural tree birthright.

Other Gentiles, Descendants of Shem

As I pointed out earlier, all the descendants of Shem in the world of 1000 BC were genetically similar relatives, whether they were heroes or villains. **Shem had 5 sons**—Elam, Asshur, Arphaxad, Lud, and Aram.

The descendants of **Shem's son Elam** were later known as the **Persians**. After the Persians defeated the Babylonians who held Judah captive, the **Persian king Cyrus** published an edict which was quoted by Ezra: “**The Lord, the God of heaven, has given me all the kingdoms of the earth and has appointed me to build a house for Him at Jerusalem in Judah.** Whoever among you belongs to His people, may his God be with him, and let him go to Jerusalem in Judah and build the house of the Lord, the God of Israel.” Thus the **emancipator of Judah from Babylon is the same country which is today called Iran.**

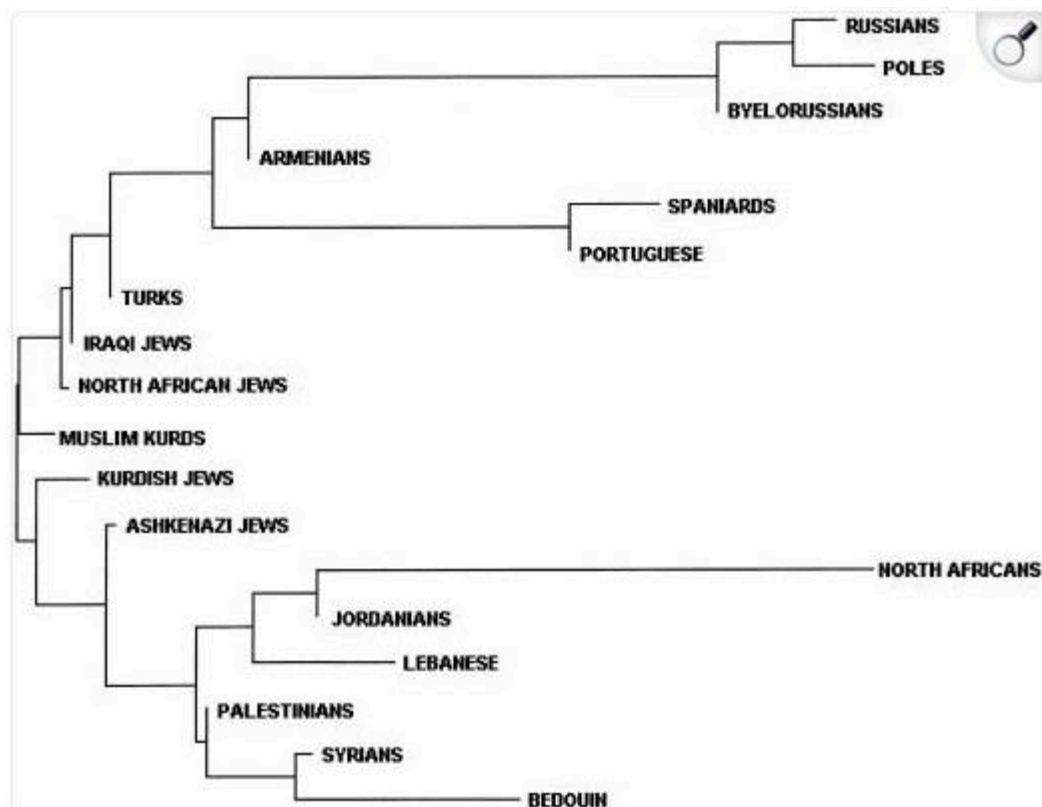
Shem's son Arphaxad was the progenitor of Abraham's line. Halfway down to Abraham was Peleg. The son of Peleg's brother Joktan was [Jobab, who was probably the Job in the book of Job.](#)

Abraham's first son Ishmael in turn had twelve sons. At least the [second son Qedar is traditionally one of the ancestors of the Arab nations.](#)

Ishmael's mother Hagar was from Egypt and Ishmael married an Egyptian. Regardless of varied Moslem and Hindu religions, Ishmael's descendants have a family resemblance. Their physical makeup and their heritage was a blend of Abraham/Sarah and the Egyptians. Arabs today are a mixture of Ishmael, the Jews, Lot, Jacob's brother Esau, Turks, Medes and Persians. What appear to be Ishmael's descendants are seen today eastward through India.

Today's Jews are interrelated with all these people. This 2001 study published in *The American Journal of Human Genetics* entitled [*The Y Chromosome Pool of Jews as Part of the Genetic Landscape of the Middle East*](#) examines the genetic distances based on nine Y-chromosome variations:

Here is the easily-understood Figure 4 relationship tree from that study:



The Asshur (that is, **Assyrians**) were **descendants of Shem's son Asshur**.

They were the feared people: Their capital Nineveh was the place to which Jonah feared to take a message.

The Russian people share the R1b and especially the R1a Y-chromosome haplogroup DNA with the ancient Assyrians. **The Russians and other Slavs are likely actual descendants of the Assyrians.**

Who are the Russians in prophecy? [Late in the prophecies of Daniel](#) we read:

“A mighty king shall stand up that shall rule with great dominion and do according

to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those.

And the king of the south shall be strong, and one of his princes — and he shall be strong above him and have dominion; his dominion shall be a great dominion.”

The mighty king which followed Persian kings was Alexander “the great.” When Alexander died his kingdom was divided into fourths. The southernmost kingdom of Egypt became the “king of the south” which culminated in the “great dominion” of Rome.

The best way to study and ponder this prophecy of Daniel is to use [*A New English Translation of the Septuagint*](#).

This translation lines up two different manuscript traditions of Daniel in side by side columns. One is a translation of the old Greek manuscript. The other is a translation of the Theodotian manuscript which is essentially the manuscript ancestor of the Book of Daniel in the Old Testament.

Rome finally conquered the remnants of Alexander’s other Greek kingdoms, but when the western Roman Empire disintegrated in the 400s, the eastern Greek-speaking empire arose as a Byzantine Greek incarnation or in other words the “king of the north.” A 1000 years ago the Greek Orthodox church split from the Roman Catholic Church. Also a 1000 years ago the Greek Orthodox Church was actively proselytizing the Russians and other Slavs to the north. A missionary named Cyril developed an extension of the Greek alphabet for use in the old Slavonic churches to the north. The modern version of this Greek-based alphabet is the Cyrillic alphabet used today in Russia. The Eastern Empire capital Constantinople was conquered by the Turks in 1453, but the orthodox religion and the alphabet and culture of the “king of the north” continued on in Kiev and Moscow.

A new incarnation of the “king of the south” became the Holy Roman Empire in 800 when Charlemagne was coronated as emperor of a kingdom centered in west

Europe.

Today we still have daughter kingdoms of the Holy Roman Empire or king of the south.

Likewise we still have a king of the north whose culture and religion is derived from the old Greek Orthodox king of the north.

The three kings who preceded Alexander in Daniel's prophecy were descendants of Shem's son Elam. Today Elam or Persia is again a world power.

All these descendants of Shem are still present. The stage is set for fulfillment of prophecy.

Other Trees in Asia

I've already mostly covered northern Asia. The Koreans derived from an early Altaic people, and were related to the Mongols.

The early Japanese included other peoples who were distinctly different from today's Japanese, such as the [Ainu](#).

Japan is full of unverifiable traditions, including talk of emigrants who claimed to be priests and visits by Christ. Apaches have observed that the **Samurai tradition in Japan is the same tradition as the Athapaskan warrior tradition carried on by the Apaches**.

Tibet, like Japan, has many traditions of ancient prophetic people.

As different groups went far away from the disaster at the Tower of Babel, they carried the same core religious traditions. I've seen a painting (couldn't find a link) of the first Chinese ancestors on their journey east. They were carrying two flags: One flag consisted of the symbol of the compass and the other flag the symbol of the square. [China has its own pyramids](#).

The religious tradition of worshipping on a height was a common thread that reappeared among different peoples wherever they were sent by God. In Covenant of Christ Helaman 3:2 we see that generation's Nephi praying on his own backyard tower. We see this tradition in the classic Mayan (which is post-Nephite) pyramids overgrown in the south Mexico jungle.

A spectacular illustration of this "ziggurat" tradition is the **parallel nature of the ruins in Cambodia and the Mayan ruins**. Michael Coe (1929-2019) was a foremost Mayan expert. He was at the center of deciphering the Mayan glyphs, and lived to see those glyphs decoded before he died. He was also an expert on the Khmer civilization in Cambodia, and he was amazed at how identical the Mayan and the Cambodian Khmer ruins were. He gave a worth-watching [speech](#) in 2012 at UC Berkeley.

The same gospel principles appear in their different religions, be it Buddhism, Hinduism, or Taoism. In 2 Nephi 12:11 the Lord says: "I command all people — in the east, the west, the north, the south, and on the islands of the sea — to write

the words I speak to them.” <https://scriptures.info/scriptures/cc/2nephi/12.10#10>
There are no people left out.

Ham: A Mother's Prayer

An important tree in God's vineyard is the descendants of Ham the son of Noah. **When the eight people boarded Noah's ark, there were two languages spoken by two lineages. Noah's oldest son Ham had a different mother with a different lineage and a language different from the language of Shem and Japheth. This mother named her son Ham. The name Ham is from a lost root, but the root appears to mean something like "righteous seed" in both Semitic and Egyptian. Thus Abram was given the new name Av Ra Ham, meaning "father who sees his righteous seed." This matches Abinadi's teaching that Christ would see his seed. Abraham's new name makes sense because Abraham was a mortal type of Christ having promised seed.**

When the flood receded another mother of the same lineage, **Egyptus the daughter of Ham, settled her sons in Egypt.** Their father's name was Mizraim and the Egyptians were known by the name Mizraim in the Hebrew Scriptures. **The land was still covered with water but the tops of the sacred pyramids were visible, and she laid claim, still hoping for the same birthright as was her grandmother when Ham was given a name.**

Just before the captivity of Israel by Babylon, at the same time Lehi's family was journeying south toward the Yemen coast, some Jews escaped to Egypt and established a community on the upper Nile. Their descendants' lineage was mixed into the surrounding Hamitic families. Likewise Arab traders not only brought the curse of slavery to Africa, but also the blood of Abraham and also Judah. Thus the Africans are also gentiles leavened with the blood and promises of Israel.

Naming her son Ham was Ham's mother's hope and prayer to God. **Ham did not receive the birthright, but the mother's prayer left on his descendants remains. Today the seed of Ham in Africa and around the world are often receiving the gospel message with joy. They are humble and only need to be taught. Zenos taught that the only thing that matters in the end is the fruit rather than the lineage.** Ham's seed are starting to look like good fruit to me. 2 Nephi 11:17 **"He invites everyone to come to Him and share in His goodness and doesn't deny anyone who comes to Him, black or white, enslaved or free, male or female."** <https://scriptures.info/scriptures/cc/2nephi/11.17#17>

Conversely, those branches in the vineyard whose fruit is the most bitter are first in line to be cut out. Branches with bitter fruit will be cut away, regardless of pedigree.

Time

We know it's been well over 6000 years since Adam and Eve left the garden. Or do we? What makes us so sure?

The **biggest question mark is the period of time from 600 AD to 900 AD, especially between 600 AD and 700 AD.** The Roman Empire fell in 476 AD. The eastern empire continued on as Byzantium. Europe was in chaos. No one could be counted on to verify the exact passage of time. Europe stabilized enough by 900 AD that the passage of time got fairly accurate again.

As an example, I've watched most of the [Time Team videos](#), which cover dozens of archeology digs in Britain. The Saxons arrived in about 450 AD and supposedly started pushing the Celts into what's now Wales and Cornwall. More than once when digging a site where the Saxons were in the process of replacing the Celts, what the Time Team found was confusing regarding which culture they had found and what the dates were.

A thousand years ago **historians made their best shot at nailing down the dates, but the dates are still questionable. There might easily have been less time passed.**

Is there any constant time span that people in this period might have recognized? Yes, Halley's Comet comes around about every 76 years. It's something people 1300 years ago could count on. Therefore if historians inserted too much time between 600 AD and 900 AD, it would *not* stand out *if* they inadvertently inserted an extra 76 years. If historians made everything work by inserting an extra 76 years everything would look believable.

To explore this extra 76 years possibility, let's keep things simple by saying time began in 4000 BC. That's what [John Pratt](#) said.

Assuming the 1000 year seals are precise (a large assumption), the sixth seal should have ended in 2000 AD.

But if historians inserted an extra 76 years in our calendar way back when, it means our assumption about 2000 AD is 76 years too soon.

The real **end of 6000 years on our calendar** would therefore be **2076** as the ending of the sixth seal. That would mean that as of 2025 we would have 51 years to go to finish the sixth seal.

That leaves lots of room for sixth seal happenings such as an unbelievable earthquake and the scroll of heaven being opened.

John's revelation tells us that even after the seventh seal is opened there are still angels pouring down destruction before the end of wickedness.

But remember: an extra 76 years is only a "what if." The point here is that we don't know what we think we know. Even if the thousand year seals are exact, **we're using a questionable calendar based on guesses.**

As the future years slowly unfold, the believers in the prophecies might become discouraged. This happened among the Nephites, just before the birth of Christ. Just remember: Only God knows "what time it is" and everything is right on schedule.

Conclusions

<https://scriptures.info/scriptures/cc/3nephi/13.7#7>

“Now I tell you when the Lord in His wisdom decides it’s the right time for this record to be given to the Gentiles according to His word, then **know the covenant the Father made with the children of Israel regarding them being restored to their lands of inheritance is already happening**. You should realize the Lord’s prophecies by the holy prophets will all be fulfilled. There won’t be any reason for you to say the Lord is delaying His coming to the children of Israel; there won’t be any reason for you to imagine the prophecies are meaningless. Indeed, the Lord will remember the covenant He made for His people of the house of Israel. When you read this record, you should no longer ignore everything the Lord has done. His sword of justice is already in His right hand. Then, if you betray and ignore Him, His justice will quickly overtake you.”

We have seen that the four hidden natural branches have already been brought together upon the land of Zion.

One branch was hidden in the far north of North America, a hard place to live. Later some of them went far south in small groups.

One branch was hidden in Siberia. That was a harder place to live. Later most of their family left Siberia for Alaska. Generation by generation they moved in a body southeast across Canada and the United States until some reached the Atlantic Ocean.

One branch was planted around the Great Lakes. Later the other three trees overshadowed that tree. That is, it was grafted into those trees and became part of them.

One branch was planted in Central America in a good place. Their story is told in the book called Covenant of Christ. They spread from there through half of North America and all of South America.

Where are the records?

We have the records of Lehi's people, or at least the parts of the records we have been allowed to see. The **fourth tree records were sealed and buried in the finger lakes district of New York**, the same place where current linguists say the Iroquois and Cherokee languages originated. Moroni inherited a large number of records which are hidden somewhere in Mexico. Moroni went from Mexico to the finger lakes. (This is an assumption—Someone else might later have taken the sealed box to New York.). Did he take only the sealed box received by Joseph Smith, or everything, or some but not all the records? Are the plates which were given back to Nephi by Joseph Smith still located in a physical place on the earth?

I can't see how Moroni could have possibly moved anything beyond the heavy box received by Joseph Smith. Further, Moroni said he was alone and he wouldn't have carted even that weight through the rough country of the U.S. southwest and over the Rockies. I suggest Moroni had to go by water up the coast of the Gulf of Mexico, up the Mississippi, and up the remaining rivers or Great Lakes to arrive in the finger lakes district where the heavy plates along with the other bulky heirlooms were finally deposited. Once far enough north to be out of reach of the conquering Lamanites, Moroni likely used standard water travel routes up the densely populated rivers without attracting attention.

There should still be a **record of both the first tree and second tree, hidden and left behind where those people once lived in subarctic Canada and in Siberia**. There would need to be at least two contingents of people coming to Zion, one from the American north and the other from Siberia. Perhaps ice will have to flow down in order to retrieve the records which are buried under the permafrost. If the land were to lift up under the great deep from Kamchatka through the Aleutians, it would make a convenient highway for a people bringing the records from Siberia to Zion.

There should also be a **record left behind by the third tree people somewhere around the Great Lakes or in the eastern U.S.**

Leavening the Earth by Combining Records and Families

The Lord said through Nephi: <https://scriptures.info/scriptures/cc/2nephi/12.9#9> **“I remember one nation like another . . . I speak the same words to one nation as I do to another; and when the two nations unite, their testimonies will also unite.”**

When all these records come to light, their testimonies or witnesses will combine. The angel told Nephi: <https://scriptures.info/scriptures/cc/1nephi/3> **“The last records that you’ve seen among the Gentiles will confirm the truth of the first ones** — which come from the Lamb’s Twelve witnesses — and will reveal the clear and valuable things which have been removed from them and reveal to all people of every tribe and language that the Lamb of God is the Son of the Eternal Father and Savior of the world and that all people must come to Him or they cannot be saved.”

There is also a **legal necessity**: The **promises to Abraham have been extended to other nations by grafting in Abraham’s literal descendants**. Likewise the **promises to Abraham’s grandson Israel have been extended to other nations by grafting in Israel’s literal descendants**.

This necessary legal extension of promises began with three different wives of Abraham from three different lineages. Sarah was the mother of the birthright lineage. Keturah was the mother of the gentiles who also received a priesthood obligation, who stepped in as messengers of salvation when Israel faltered. Hagar was the mother of descendants of Abraham grafted in across Asia and Africa, in ways that are still hidden to us.

The Jews were scattered by Babylon. Most never returned and many blended into surrounding nations. Again when the Jews were scattered after the destruction of the last temple in Jerusalem, the same thing happened. The wave of Jews across Europe was so great that it caused the German consonant shift where *water* became pronounced *wasser*. Many merged into the German population.

When the descendants of the four trees of Joseph converged at the Great Lakes, they were merged into one tree. The Sioux nation is an example. Another example is the Ojibwa, who are second tree people but who are also mtDNA X people descended from the Phoenicians.

Birthright promises to Ephraim have leavened the untaught and therefore unbelieving (in other words “heathen”) nations throughout the earth. The descent from Ephraim is only a scattered tiny leavening, but it has spread through much of the world. The R1b Europeans have been leavened by both Ephraim and Judah. **All the trees in the vineyard will be given the precious promises. The branches bearing bitter fruit will be cut out. Zenos was right.**

Postlude

The Covenant of Christ Words of Mormon said:

<https://scriptures.info/scriptures/cc/words/1.2#2>

“It is many hundred years after the coming of Christ” . . . “I too know that all the prophecies about us until now have happened, and that all of them about the future will certainly happen.”

In Covenant of Christ Mormon 4:11 [Morm. 4:11 CE](#), Moroni said this to us after Mormon had been killed:

“Give thanks to God that He has shown you our imperfections, so you can learn to be wiser than we’ve been.”

It’s now 1600 years after Mormon and Moroni left their final words. **We haven’t been wiser than the Nephites. Therefore the prophecies of destructions are facing us.**

Nonetheless, **after the pain will come the glory.**

The Lord said through Ezekiel: <https://scriptures.info/scriptures/oc/ezekiel/17.7#7>

“For thus says the Lord God: Behold, **I, even I, will both search my sheep and seek them out.** As a shepherd seeks out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places **where they have been scattered in the cloudy and dark day.** And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock and I will cause them to lie down, says the Lord God. **I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.**”

Appendix A: History of The Walam Olum Manuscript

The Walam Olum was an epic story recorded in Native American glyphs or pictographs. It begins with an account of the creation of the earth, followed by an account of the flood, then tells a story beginning in Siberia of a group of people who journeyed over many generations across North America to finally arrive at the Atlantic. This was in answer to a prophecy first given by their religious leader in Siberia. As they journeyed, some broke off and formed tribes still extant today. These are the Algonquian tribes who speak Algic languages. They range from the Blackfoot in the west to the MicMac in Canada's Atlantic provinces and then south to the tribes who spoke Lenape which is also called Delaware and are now mostly relocated in Oklahoma.

Why should you bother reading this background material? Answer: Wikipedia and similar sources will tell you that this is a proven fraud, and that a modern anthropologist proved the fraud. You can't understand the deception unless you read this material.

The story of this pictograph manuscript begins in the poorly documented early 1800s. An American botanist named Constantine Rafinesque was privately tutored where he grew up in Tuscany during the French Revolution. He was fluent in French, Italian, and English. Rafinesque came to the United States and was hired as a botany professor at Transylvania University in Lexington, Kentucky. He gave new scientific names to plants (6700 plants) and fish in both America and Europe. While collecting specimens on a trip west in 1820 he borrowed from a botanist named Dr. Ward some Native American artifacts in the form of a **series of pieces of wood which were joined together. Each piece of wood displayed painted pictographs, so the pieces of wood in sequence told a story in some kind of hieroglyphics.** Rafinesque copied the pictographs in sequence from the wood pieces, but had no idea of their meaning. In 1825 or 1826 he left Lexington to reside in Philadelphia. Between then and 1833 he made "a deep study of the Lenape" which "enabled me to translate them." In 1833 he wrote down a translation into English plus a rough translation into the current Delaware being spoken by Lenape descendants. In 1836 he published a book entitled *The*

American Nations which included only the English translation plus a few words of the Delaware equivalent interspersed, without the actual pictograph sources (printing other than typeset characters was too expensive). All this is laid out with details in Voegelin's 1954 study in the section named *History of the Walam Olum Manuscript and Painted Records* on pages 243 through 272.

When Rafinesque died in 1840, his friends saved some of his papers from the public dump. In 1885 an ethnologist named Daniel G. Brinton received the old materials and made a new translation of the pictographs. The pictographs, Rafinesque's Delaware text, and Brinton's translation were all included in Brinton's book *The Lenape and Their Legends*. A reprint made in 2022 is available on Amazon.

In 1933 Dr. C. F. Voegelin, who was more a linguist than an archeologist, received a **fellowship at Yale to work on a new translation. The final outcome of this was published in 1954 as "The Walam Olum: The Migration Legend of the Lenni Lenape or Delaware Indians."** This translation "smoothed out many of the obscure passages in the translation by Brinton." Also included was additional information, including a history of the manuscript, outside archeological considerations, and additional references. This oversize book is the gold standard translation of the pictographs, but it is out of print and extremely expensive. It was widely distributed to university libraries, and can still be accessed that way. Dr. (PhD UC Berkeley) Voegelin was a preeminent authority on the anthropology and linguistics of North American native Americans. Voegelin was president of the Linguistic Society of America when the Walam Olum was published by the Indiana Historical Society in 1954. He was an expert in the Shawnee (Delaware dialect) language. From 1967 to 1976 he was Distinguished Professor of Anthropology and of Linguistics at Indiana University.

Each verse/pictograph of the Walam Olum has its own page in Voegelin's translation. A photographic reproduction of each verse from Rafinesque's 1833 unpublished portfolio (including pictograph, the spoken Delaware, and the English) is at the top of each of Voegelin's pages. Below that is Voegelin's English translation of the pictograph. Below that on each page is a meticulously updated correction of the spoken Delaware in Rafinesque's portfolio, with input from native speakers. Below that on each page is a footnoted description of the different symbols which combine to make that pictograph, plus addition information about related tribal pictographs relating to the Walam Olum.

At the bottom of each page of the translation is a description of the pictograph, breaking it down into the pictograph's components which are standard symbols. **Each symbol is footnoted with a reference to a concordance of 81 symbols which are internally consistent and reappear within the pictographs. The pictographs are composed of combinations of these 81 symbols.** The concordance of symbols is located at the end of the entire translation. I will list a sampling from the concordance.

The symbol definitions in the concordance include references. Over 50 different reference sources are listed. A few reference samples are: *Chinese Characters, Their Origin, Etymology, History, Classification and Significance*, authored by Leon Wieger and translated into English and published in 1927, and *Analysis of Chinese Characters* by George Durand Wilder 1922, numerous references on Indian sign language, and *Comparison of Eskimo Pictographs With Those of Other American Aborigines*, in Transactions of the Anthropological Society of Washington, D.C., II (1883), 128-46.

The following is an extract or sampling of some of the symbols in the concordance. **Since the Walam Olum told the story of a people originating in Siberia north of China, the sometimes similarity to archaic Chinese symbols is important. Most of the symbols do not correspond to archaic Chinese symbols; I have explicitly cherry-picked these because the Chinese link is an important consideration. Likewise since these people originated in the frozen north, the occasional commonalities with Eskimo symbols is important.**

1. All, everyone, many

Groups of two or more small circles, representing individuals, arranged in lines or clumps.

This same device was used in certain figures by the primitive Chinese (Wieger, pp. 158, 164), and also by the Eskimo (Schmitt, I, 240, Urkunde 9, no. 21; II, 9, no. 21)

5. Bond of relationship

Single or double lines joining two or more figures.

Reference: Mallery (20, pp, 603, 604.

Primitive Chinese used this double bond to portray benevolence linking each man to his neighbor. Eskimo also used this ideograph.

9. Celestial arch

A semicircle or concentric semicircles or curved lines above a horizontal base line.

References: Hoffman (2), p. 136; Kohl, pp.400-1; Mallery (2), p. 239, (3), p. 372; Schoolcraft, I, plate 47 facing p. 336, pp. 3388, 390, 406.

The vault of heaven also appears in Mexican pictures (Mason, p. 121) and in Chinese ideographs (Mason, p. 178; Wieger, p. 288), and was used by the Eskimo (Schmitt, II, 4, no. 24).

15. Cold, north country, snow

A semicircular celestial arch from which are appended short vertical lines representing snow.

References: Copway, p. 135; Hoffman (1), pp. 57-58, 59; Mallery (1), pp. 131, 132, (2) p. 605; Schoolcraft, III, 487; Tomkins, p. 77. This figure is somewhat like the Babylonian glyph for night or cold (Mason, p. 255), or the Egyptian pictograph for rain (Mason, p. 212), or the Eskimo figure for "dark or gloomy" (Schmitt, I, 315, no. 54; II, 45, no. 54).

17. Death or absence

A figure placed below the base line, often inverted. This device is used five times in the Walam Olum while in ten instances the same arrangement means "south."

References: Clark, p. 150; Densmore (1), pp. 176, 177; 3 Kohl, pp. 403-4; Mallery (3), p. 424; Schoolcraft, I, 356, 411.

Inversion also means death in certain old Chinese ideographs (Wilder, p. 103). It was also employed by Australian aborigines (Mason, p. 90).

20. Divine, hallowed, spiritual

Expressed by concentric circles or a circle with a dot in the center.

References: Copway, p. 135; Cressman, p. 53; Tomkins, p. 70; Hoffman (1), pp. 165-66. In early Chinese pictography a circle with a dot in it denoted a dead man, a ghost, a specter (Wieger, p. 112).

31. Ground or Base line

The pictographs of the Walam Olum seem to be unique in that such a large percentage of them have a ground or base line. There are so many of these ground lines that mention of them is often omitted in the explanations. One, two, or three lines are used.

Reference: James (1), pp. 345, 376.

The same device was used by the Chinese as a base line (Wilder, p. 35) or to express primordial unity or source of all (Wieger, p. 26).

33. Hidden, invisible

Figures placed within a large isosceles triangle.

References: Cadzow, pp. 130 (36); Tomkins, p. 81.

It is perhaps suggestive that the ancient Chinese had a figure much like this which means "to cover" (Wieger, p. 95).

37. Injury, peril

Three short parallel vertical lines, above, below, or passing through a base line.

Possibly derived from a sign for "bad," a sudden extension of the fingers while

moving the hand toward the earth.

A pictograph strikingly like this three-vertical-lined one was used by the primitive Chinese: Three parallel vertical curved lines crossed by a horizontal line in the center which meant calamity or misfortune, especially from inundation (Wieger, p. 41). Also number 8 of theistic trigrams represents the earth element, the element of destruction and bad presage. (Diringer, p 101).

48. Mountains

Large triangle or triangles, usually with more acute apexes than the smaller triangle representing islands or peace.

References: Copway, p. 136; Mallory (2), p. 344; Mason, p. 111; Tomkins. Pp. 78, 90. The same device was used by the Eskimo (Schmitt, I, 257, no. 49, II, 22-A, no. 49).

49. Nenabush

The culture hero—profile of a head with four curved lines representing headdress. Archaic Chinese represented their culture hero in much the same way (Karlgren, p. 61; Wilder, p. 292); also Babylonians (Mason, pp. 255-56).

53. Prosperity, power

A vertical line crossed by three horizontal lines near the top, looking like a telegraph pole or single pole ladder. This may be a symbol of the hands, as it was in the ancient Chinese (Encyclopedia, 14th ed., V, 568). If so, the idea of power is meant.

References: Copway, p. 136; Mallory (2), p. 711.

The ancient Chinese had a pictograph almost like this except that the top horizontal line was bent upwards at both ends. It meant luxuriant, graceful, prosperous (Wieger, p. 239). The modern Chinese figure is even more like the Lenape glyph than the older one (Wieger, p. 669). Evans (IV, 753) calls it the “tree sign,” saying that it represents a certain sign. It is also a letter in the Phoenician alphabet (Mason, pp. 295, 390). The Eskimo used a glyph like this to express “praise” (Schmitt, I, 310, no. 25; II, 43, no. 25).

74. War or destruction

A diagonal cross.

References: Mason, p. 111; Mallory (1), p. 187; Schoolcraft I, 409, 354 (scalps), 391 (harm); Tomkins, p. 80. Such a cross was used to represent “bad” by Eskimo about 1900 (Schmitt, I, 248, no. 16, and Tabelle II, no. 10). A cross was used by early Chinese to mean evil, sad, cruel (Wieger, p. 105).

Now move forward forty years from Voegelin's study published in 1954 to the 1990's. What took place would be unbelievable if it hadn't happened as follows.

Out of nowhere in 1996 (conveniently 10 years after the death of Dr. Voegelin and after the retirement or death of all others involved) this article saying the entire original document “was exposed as a scholarly hoax perpetrated by Constantine Rafinesque” appears in [Natural History Magazine](#).

To look at the actual article, download [NH105.pdf](#) Open the large pdf and scroll down to pages 816-822.

The article is written by David Oestreicher who had a newly minted PhD in Anthropology from Rutgers in 1995. Oestreicher was an accomplished student of the Delaware language and had spent a lot of time interviewing native speakers. Those bilingual speakers he interviewed lived generations too late to have received the ancient Lenape memories which were lost when this culture disintegrated in the early 1800s, but Oestreicher used the fact that the woman who was his main connection didn't know anything about the history recounted in the Walam Olum as proof of a fraud. Voegelin's 1954 introduction said on page xii “From his study of present-day Delaware, as spoken by the Delaware now living in Oklahoma and on the Six Nation Reserve in Ontario, Canada, and the Delaware of the Walam Olum, Dr. Voegelin concluded that the language of the Walam Olum represents a conservative, older dialect which happens to coincide in a large measure with the Canadian dialects and differs from the Oklahoma Delaware dialect or dialects. . . The present-day Oklahoma Delaware dialect, he believes, is a ‘leveled’ dialect, that is fairly homogeneous and probably of no great historical value.” Oestreicher's primary Oklahoma native speaker said that the Lenape in Rafinesque's translation was poor Lenape and included English idioms. Then Oestreicher, one year out of graduate school, pronounces “The hieroglyphs of the Walam Olum are hybrids concocted from ancient Egyptian writing, ancient Chinese Ku-Wen scrip, Ojibwa Midewiwin pictographs, and even some Maya symbols.” These specific questions were addressed and discussed in Voegelin's study, but never in this article does Oestreicher mention the existence of the earlier book. Oestreicher said that by looking at [Rafinesque's personal papers](#) in the archives of the American Philosophical Society in Philadelphia, he was able to “pin down nearly all of his original sources.” Oestreicher continues “But why did Rafinesque create this elaborate hoax? The answer, I believe, lay not only in his desire for wealth and fame but also in his passionately held conviction that Indians came to North America from the old world.” So Oestreicher in the article moved straight from an inspection of some of Rafinesque's varied interests to a psychoanalysis of Rafinesque to an absolute statement that the Walam Olum was now a proven hoax to further commentary based on the “fact” that he had proven a hoax.

Oestreicher referred to Rafinesque's "desire for wealth and fame." Here's the actual sad ending of Rafinesque's life from page 244 of Voegelin's study: "He brought out during his last four years a considerable amount of privately printed material, among which were *The American Nations* and *A Life of Travels*, both published in 1836. The sales of these and other items brought little or no return; and his estate did not provide funds for a decent burial." Rafinesque died of stomach and liver cancer in 1840.

Later there followed a second published magazine article. With no author's name shown and no date on the page, the following appeared in [*Archaeology Magazine*](#).

Clicking "online features" in the upper right of the article takes one to a 2011 web page, so apparently the "online features" html was hardcoded to a 2011 web page and the whole article was presumably created in 2011. The article refers to the 1954 publishing of a study and says "But the study revealed how problematic the Walam Olum was, and some prominent archaeologists began rejecting it. Carbon dating, newly developed, further called it into question. Rafinesque's timeframe for the Bering Strait crossing, based on the legend, put it about 3,600 years ago, while carbon dating placed it at least 12,000 years ago. Still, many scholars took the Walam Olum as genuine, if historically inaccurate. While Stephen Williams in *Fantastic Archaeology* (1991) condemned it as a hoax, concluding the painted sticks and pictographs never existed, no definitive debunking appeared. It was up to David Oestreicher to reveal how and why Rafinesque concocted the Walam Olum. Oestreicher went to the right sources, Rafinesque's original papers and the Delaware themselves, and presented his results in his 1995 Rutgers University doctoral dissertation and in a popular article in *Natural History* in 1996." "Some prominent archaeologists" would appear to include the academic who published this article without his authorship being shown. Scholars who didn't agree with Voegelin but were younger came up with a way to win: They waited until Voegelin and his fellows had been dead a few years, and then attacked. Did they feed research grist to a graduate student and let him break the story of a hoax? Funny how this obscure graduate student got instant celebrity treatment in a major periodical. The plug for Stephen Williams' book "Fantastic Archeology" gives a clue as to who anonymously wrote this article. Stephen Williams taught a course at Harvard using his *Fantastic Archeology* book as the text. Williams is an excellent candidate for whoever ghost-wrote the 2011 article. Williams died in 2017.

The academic backstabbing wasn't quite over. In 1997 Oestreicher inadvertently

blew the cover on alleged sexual misconduct by his former advisor. In retaliation the said advisor declared publicly that Oestreicher's dissertation was plagiarism. The advisor resigned but sued the university. Rutgers settled with the disgraced faculty member by paying him \$92000 and restoring his pension. Oestreicher, in conjunction with two other previous graduate students, then sued Rutgers, saying he too was entitled to a payment. That legal action dragged on until 1917, when they lost a final appeal and got no money. Cross reference to Oestreicher's accusation that Rafinesque was motivated by desire for wealth when Rafinesque was destitute and dying in the 1830s. On the first page of chapter one of the dissertation, Oestreicher starts with a quote from Rafinesque's *Life of Travels*. "But time renders justice to all at last."

So what about Oestreicher's unpublished dissertation, which Wikipedia currently cites as absolute proof that the Walam Olum is a fraud? This exists only as an archived record <https://search.worldcat.org/title/1157613741> which can't be directly accessed on the internet. The dissertation can only be obtained via a library which is part of the worldcat.org system. A member library can request and receive a pdf file copy of the dissertation.

The core of Oestreicher's dissertation argument is a demonstration that Rafinesque's Delaware language version of the Walam Olum was a translation from the English version (and not the English translated from the Delaware) and therefore a fraud. This is based on the assumption that Rafinesque said that the Delaware language transliteration text was the starting point. Rafinesque never said that. He only said he translated it. On the preface page of his published version of the Walam Olum (part of American Nations, published in 1836), Rafinesque said that the wooden original was obtained "in 1822 in Kentucky but was inexplicable till a deep study of the Lenape enable me to translate them with explanations." As Rafinesque explained elsewhere, the wooden original consisted of pictorial symbols painted on sticks and kept in order in bundles. The Lenape source which needed to be interpreted or translated was clearly the symbols on the sticks, rather than 1830s spoken Delaware. Oestreicher rejected the original pictographs as a fraudulent mishmash from various archaic sources. Oestreicher said that Rafinesque pretended to translate from Delaware language to English. Oestreicher's entire argument is based on the idea that Rafinesque pretended he translated from Delaware to English. But in fact the preface page on Rafinesque's published English version of the Walam Olum stated that Rafinesque translated from the wooden original, which consisted of painted pictographs on wood and not spoken Delaware.

Rafinesque made no secret of how he created the crude translation into spoken Delaware: Rafinesque cited an early Delaware-English dictionary written by a missionary to the Indians named Heckewelder. In his unpublished portfolio Rafinesque displayed the material in three columns, the spoken Delaware, the English, and the symbolic original.

Oestreicher actually made a significant contribution in showing that the Delaware transliteration in Rafinesque's original portfolio was derived from the English. Many academics who preceded him down through the years probably assumed the English was derived from the Delaware. However, what might have been erroneously assumed has nothing to do with what Rafinesque actually claimed. After establishing the interesting but irrelevant fact that the Delaware was translated from English, Oestreicher took up many pages demonstrating his expertise in spoken Delaware. He also demonstrated just what a poor Delaware rendition was created by Rafinesque, which had nothing to do with the authenticity or lack of authenticity of the wooden original, and which Voegelin recognized and spent great effort bringing up to standard in 1954.

Oestreicher ties this together with the assumption that the pictographs were a fraud. An example of Oestreicher's logic is page 52 of the dissertation which states: "The glyphs always conform with Rafinesque's English translation, or with his explanations of the glyphs in the American Nations, rather than the Delaware text. Had the pictographs been authentic, they would surely conform with the Delaware, and not with the English text." (Huh?) In a recapitulation of his proofs of fraud, Oestreicher says that "The glyphs in the Walam Olum are not derived from any Delaware sources but mainly published Chinese, Egyptian, Ojibwa, Mayan, and other sources." For verification he cites other sources who say this is what they also think.

Another section of the dissertation addresses some material Rafinesque put together and sent to France in the 1830's in hope of winning an essay contest. Rafinesque was dying and out of money and the essay winner would receive a cash prize. Rafinesque didn't win, but Oestreicher included the material as a demonstration of Rafinesque's greed for money as a motivator for creating hoaxes.

The bulk of the dissertation is a rehash of a collage of theories of American anthropology and archeology from published scholarly works. Whether that would

be called plagiarism as asserted by his former advisor is a matter of definitions. Ironically included are condemnations of Rafinesque for freely borrowing and restating material from published sources of his day. On page 250, Oestreicher asserts "The flood legend presented in the Walam Olum is an eclectic composite of Rafinesque's sources." Another example of how this goes on and on is found on pages 74-75. Oestreicher cites Joseph Smith and the Book of Mormon as a fraud and moves on to say "both documents may be viewed as sister creations."

At the end of Rafinesque's Walam Olum, in the 1836 [American Nations](#), is a tiny piece he called a historical fragment. It purports to be a short history from the Indian point of view of American history from the late 1600's when William Penn founded Pennsylvania to the French and Indian War 1754-1764 to the Indians being forced to leave Pennsylvania in the 1820s. Since this fragment only exists as English text with no pictographs, it has no direct relevance to the historicity of the pictographs.

A section near the end of the dissertation passes judgement on previous studies and commentaries on the Walam Olum. Beginning on page 386 the dissertation addresses Voegelin's new translation and the research of Voegelin's associates. (Oestreicher always refers to them as The Lilly Team because the wealthy Eli Lilly spent years studying the background of the Walam Olum and likely was a major bankroller of the effort. Oestreicher paints a picture of them being paid shills. Since every university has paid staff constantly reaching out to wealthy donors, and since Oestreicher himself tried to sue Rutgers for money, this seems unbelievably hypocritical. Again cross reference to Rafinesque's failed attempt to win an essay prize being held up by Oestreicher as evidence of a Walam Olum fraud.)

Page xiii of Voegelin's Introduction states "As might be expected, the meanings of some of the pictographs are obvious, much like those of many primitive peoples, Chinese, Egyptians, Cretans, and Babylonians. Examples of these are the representations of the sun, moon, mountains, and the celestial arch. In several cases, however, it is rather astonishing to find symbols representing more or less abstract ideas such as 'chief,' 'plural,' 'peril,' 'peace,' and 'prosperity,' closely resembling those of the archaic Chinese. These likenesses might lead one to suspect the Walam Olum to be a forgery made by someone familiar with ancient Chinese characters, were it not for the overwhelming evidence attesting to its authenticity brought together years ago by Brinton and the subsequent accumulation of supporting evidence."

On page 399 of the dissertation, Oestreicher includes the above Voegelin quote and says “Rather than view the Walam Olum as fraudulent, however, Lilly seems to have opted for the idea that such corroborations were either coincidence or due to the universality of the human mind.” Oestreicher again emphasizes the idea that Voegelin was a puppet of Lilly.

If the Walam Olum people came from Asia north of China, is it reasonable to find common symbols between the two? Rafinesque was an expert on early American archeology and was well read in the old world literature, but I see no indication that Rafinesque knew anything about Chinese symbols. If Rafinesque was able to extensively research Chinese symbology in Philadelphia in 1830 (which is a stretch), he certainly produced an amazingly consistent use of Chinese symbols.

Any intricate document which claims to be history must pass the test of internal consistency, as demonstrated by Covenant of Christ. The Walam Olum is internally consistent.

I feel compelled to add one final thought. Rafinesque had a porcupine personality. The reason he ended up unemployed in Philadelphia was that the university president at Transylvania University got tired of the personnel problem and fired Rafinesque. Rafinesque then wrote in his personal papers that his being fired would leave a curse on the school. He’s now been dead for almost 200 years, but he’s still alive and well on the other side and likely has the same disposition. Oestreicher libeled him. Oestreicher started his career with meteoric publicity and important connections. Then through bizarre events which were no fault of Oestreicher, his career crash-landed upon takeoff. I can’t help but suspect that behind the scenes Rafinesque had a hand in that.

Appendix B: The Anthropology Religion

Junk Math

The first pillar of the anthropology religion is carbon-14 dating. For the last seventy years, **archeologists have been using carbon-14 analysis to establish dates for plant, wood, human and animal remains. They pass it off as guaranteed and accurate science that can't be refuted.**

Carbon-14 is a mildly radioactive form of carbon which naturally occurs in the air and in living tissue. **The amount of carbon-14 indirectly depends on the strength of the magnetic field around the earth. The weaker the magnetic field, the more cosmic rays from the sun penetrate to the atmosphere, and the more carbon-14 is created.** The strength of the earth's magnetic field has been fairly stable for the last thousand years. But in the **last few years the magnetic field has been rapidly weakening**, in fact weakening **ten times faster than anything previously observed. What we're seeing is an ongoing stair step down preceded by hundreds of years of stability in the magnetic strength.** This deteriorating magnetic field **demonstrates that the magnetic field strength can't be relied upon as being constant. Yet that is precisely what carbon-14 dating does: The level of carbon-14, which results from the strength level of the magnetic field, is assumed to have always been the same as now.**

What if the last thousand years, which are ending in a stair step down in the field strength, are an iteration of a cycle which has been repeated every thousand years for thousands of years? Going backward in time, about every thousand years further back the magnetic field would be significantly stronger. Each thousand years further back, the magnetic field would be still stronger. Of course the stair steps may be irregularly timed. The point is this: **If the current unforeseen drop in the magnetic field happened before over the millennia, the magnetic field would have been stronger and stronger the further back in time.** Since the magnetic field shields the earth from cosmic rays, the level of carbon-14 produced by cosmic rays would have been less and less, compared to expectations, the further back. Carbon 14 dating looks at how much carbon 14 is remaining in living tissue from long ago. **The math only works if the assumption**

of an unchanging carbon-14 level is correct. If there was less carbon-14 to begin with, perhaps far less, then the math is fooled into cranking out a time elapsed which is far too great, in order to balance the equation. Worse yet, the structure of the math magnifies errors more and more, the greater the time elapsed.

Here's an actual math example straight from the [Half-Life Calculator](#) page.

$$TElapsed = (THalf \div (-\ln 2)) \times \ln(Nt/No)$$

Where

TElapsed is Elapsed Time in years

THalf is half-life in years which is 5730 years

ln 2 is approximately .693

No is the initial amount of C14

Nt is the remaining amount of C14

ln is the natural logarithm (You don't need to understand what that means)

$(THalf \div (-\ln 2))$ is 5730 divided by -.693, which equals minus 8268.4

Therefore

$$TElapsed = -8268.4 \times \ln(Nt/No)$$

If a bone contains 25% carbon-14 in comparison to a living sample,

$$TElapsed = -8268.4 \times \ln(25/100) = 11460 \text{ years since bone was living}$$

11460 calculated years *assumed* that the level of C14 at the time the bone was living was 100% of the current C14 level.

But what if the original C14 level was only half the current level?

Initial amount was only 50% of current level, so $Nt/No = 25/50$.

$$TElapsed = -8268.4 \times \ln(25/50) = 5731 \text{ years actual time elapsed}$$

What if the original C14 level was only one third the current level?

Initial amount was only 33.3% of current level, so $Nt/No = 25/33.3$.

$$TElapsed = -8268.4 \times \ln(25/33.3) = 2370 \text{ years actual time elapsed}$$

$$11460 \text{ years} / 2370 \text{ years} = 4.84 \text{ times reality}$$

If the original C14 level was only one third the current level due to a stronger magnetic field, then the official C14 calculated elapsed time of 11460 years is almost five times greater than the reality of 2370 years.

Here's a very rough carbon-14 rule-of-thumb: "For more than 2000 years ago the

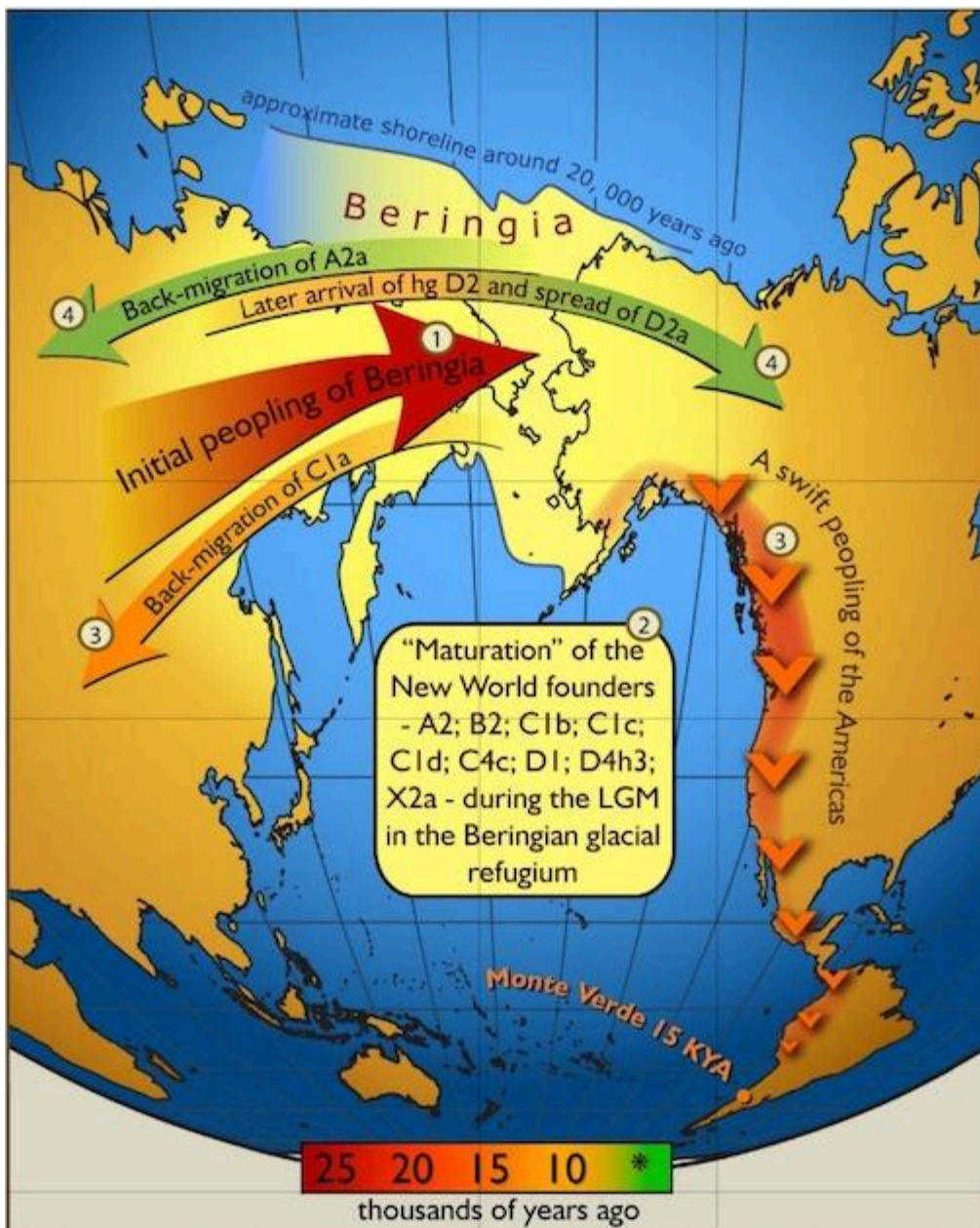
carbon-14 elapsed time estimate is roughly 4 or 5 times the actual elapsed time.” For artifacts more recent than that, the error between C-14 estimates and reality becomes smaller and smaller.

Covenant of Christ quotes the Lord in third Nephi: “**Your sciences and learning will turn to foolishness.**” As Exhibit A of science turning into foolishness, look no further than carbon-14 dating.

Beringia

As a runner-up for science turning into foolishness, let's look at the idea that migration from Asia to America, looking at DNA, proves that Covenant of Christ is a fraud.

The second pillar of the anthropology religion is the following picture of migration to America via the Bering Strait from Asia.



The picture shows the Americas populated strictly through Beringia. This is their version of a sacred scroll. You'll see this same exact picture reproduced again and again and again. **Beringia was a supposed land bridge that allowed people to walk from Asia to America some 14,000 years ago.** This insistence that there had to be a way to walk assumes ancient people were too stupid to lash together a raft and float across the Bering Strait. **Believers in this religious tenet even write [poems](#) about it and get teary-eyed reading the poems.**

But **why do anthropologists assume there had to be an ancient migration across the Bering Strait?** (They're generally atheists or agnostics and they don't believe the story of Noah and the flood.). **Why can't they consider that "human evolution" might have started in the Americas? Answer: Their dearly held article of faith is that the first humans appeared in Africa. All humans are supposed to be descended from a woman called "mitochondrial Eve" who lived in central Africa 200,000 years ago.** You can enter those two words into a browser search and look at the endless material. **Since this theology says the human race originates in Africa, a second necessary tenet of the religion is the existence of Beringia. The Bering Strait is the only place the supercontinents touch with each other.**

The Beringia article of faith has nothing to do with recent migration around the north side of the Pacific rim (recent meaning the last 3000 years). A Beringia crossing was supposed to be much further back and pivotal to the origin of humans: Any historical, linguistic, or genetic theory must somehow bend the knee to Beringia. For example, a **Linguistics 101 concept for tracing the origin of a language family is that the location with the greatest profusion of descendant languages is the geographical point of origin for the language family.** The South Mexico-Central America area displays just such a profusion of language variants, but the Beringia theology demands that the greatest profusion should be in Alaska. Therefore historical linguists who are often working with anthropologists are forced to tie themselves in knots trying to explain why this is an exception to the universally accepted approach to language dispersion.

Once you understand this theological foundation, then you can understand the DNA attack against the Book of Mormon. The entirety of the Americas except Canada and extreme north United States were inhabited by people who were almost universally variations of Y-chromosome haplogroup Q.

There is a comparatively small area in Central Asia which has haplogroup Q. Why wouldn't you instead suppose that the Asian DNA originated in America, the mother lode of haplogroup Q? The answer to "why not" takes us back to the African homeland plus Beringia theology. Even Christian geneticists like Nathaniel Jeanson don't call out the Beringia believers on this, because (due to Noah landing on Ararat) Christian geneticists believe in an Asian origin too. The other American haplogroup is C in Canada. Haplogroup C is Asian. Therefore the 30-years-ago DNA uproar said that since Q and C come from Asia and not the eastern Mediterranean, the Book of Mormon is proven false.

However, geneticists have little idea what the DNA in the east Mediterranean looked like 3000 years ago—lots of hypotheses but little hard data. A thousand years before that, what was Abraham's Y-chromosome? I suspect haplogroup Q.

South American Y-chromosome haplogroup Q originated from Alaska?

The tenet that South American Q-M3 derived from Alaskan Q-M242 is a corollary to the Beringia theology pillar. By postulating that M3 derives from M242, the entire homogenous M3 region from the U. S. through South America can suddenly be painted as M242. Since M242 in fact originates in Asia, a *magic map*, which supports the Beringia theology, is produced. The magic map dishonestly labels all the central and South American DNA as Q-M242. **Directly refuting this hypothesis is the actual linguistic picture.** Comparative linguistics firmly points to Central America as a center of an American linguistics diaspora. The Bering Strait was a linguistic source in the far north only.

One hallmark of linguistics academia over the last century has been healthy internal disagreement. When one linguist or group of linguists floated a theory, others would shoot holes in the theory. It was a constant battle of ideas and vantage points. If you published a new theory, you had to defend it. Unlike linguistics are sources making **DNA pronouncements. Little is challenged.** The worst of the worst examples are always from Wikipedia.

A more reliable internet DNA information source is PubMed Central from the National Library of Medicine. Of course DNA studies from that source sometimes also have agendas. A [recent reclassification of what has previously been tagged as Q-M3 in Central and South America](#) created a new DNA descendant tree diagram for South America focused on minutely dividing up and re-tagging, showing the parent of everything to be Q-M242 (in the far north of central Asia and in Alaska/Canada).

I can agree with these lab analysts that the Athapaskan Q-M242 in the north and what is normally called Q-M3 in the south and also the Q-M242 in north Asia all share a common source. To be specific, **the haplogroup Q common source is the family of Joseph.**

Here's their game: To match detailed reclassification in the far south, there should also be up to date detailed reclassification in Canada, Alaska, and Siberia. Yet those northern people who have been there over 2500 years are still tagged as the original "parent" Q-M242. No one will touch subdividing them into a descendant

tree representing the current living picture. The reason no one dares publish anything that doesn't tag Q-M242 as the ultimate ancestor of all haplogroup Q: To do so would spoil the picture of "ancient" Q-M242 at Beringia with derivative split-offs occurring as the map shifts southward.

The published haplogroup Q descendent trees are dishonestly contrived to force the idea that all the haplogroup Q people in the Americas originated from the Bering Strait.

Kennewick Man

In 1996 in an eroding bank of the Columbia river near Kennewick, Washington, a very old male skeleton in good preservation was discovered. Most native Americans have skulls that are round rather than narrow, but this skull was narrow and similar to many head shapes of northwestern Europeans and some Asians. Initial carbon-14 tests said the bones were over 9000 years old, but later tests said 8500. Nothing this old had been found before, so anthropologists were thrilled that they now had their own version of mitochondrial Eve. Court battles ensued over who owned the bones; local Indians eventually prevailed and the bones were decently reburied, but not before exhaustive DNA analysis.

Here are the final [results of the DNA analysis](#) ten years ago:

“We find that Kennewick Man is closer to modern Native Americans than to any other population worldwide.” The analysis said Kennewick Man was haplogroup Q. So after all the excitement, Kennewick Man was just a descendant of Lehi.

What about the carbon-14 dating? This was actually helpful to me because it gave me a nice crosscheck on my carbon-14 rule-of-thumb: “For more than 2000 years ago, the C-14 elapsed time is roughly 5 times the actual elapsed time.” 9000 divided by 5 equals 1800 years ago, but these bones are a little late for that, so maybe a little earlier, say 100 AD. This fits perfectly with descendants of Hagoth’s ships sailing up the west coast a century or two previous. At least one of Hagoth’s ships made it to the mouth of the Columbia.

Where did that out of character “Kennewick man” narrow head come from? Remember the migration highway around the Pacific north rim. Asians would be paddling around into this region, and would meet up with Lehaites. Kennewick Man got his nonstandard narrow head from his mother’s people. So the anthropologists were correct about the narrow head. A mixture of ancestors also explains why Uto-Aztecan isn’t present this far northwest.

A few years later another set of male bones were found in Montana which were carbon-14 dated somewhat earlier, about 10,600. Again great excitement: This time anthropologists thought they had found a Clovis burial (“Clovis-like” tools nearby, which simply means arrowheads chipped out in the same shape as in Clovis), which would tie the New Mexico Clovis site to Beringia. So in 2015 the

[DNA results](#) were released. Again, just plain Y-chromosome haplogroup Q, which makes me wonder about the Clovis theories. The DNA people said: **“We sequenced the genome . . . the Anzick-1 individual is more closely related to all indigenous American populations than to any other group.”**

It turns out there’s nothing much to see here, but anthropology believers on YouTube are still cranking out Kennewick Man videos that supposedly prove all their Beringia theories and disprove all Christian approaches including the Book of Mormon. Twenty-five years ago the Heartland Book of Mormon people received a barrage of haplogroup X rebuttals, which all referred to Kennewick Man as final proof of American Indian origins.

Glottolinguistics

Modern linguists are impressive at **predicting how language families in isolation will separate into different languages over time. An attempt to quantify how fast this separation happens is called glottochronology.**

The initial proposal by Morris Swadesh in the 1950's used the premise that 14% of basic vocabulary words will be replaced every thousand years. Others followed up with more nuanced estimates of the rate of change, defining the rate of vocabulary loss as an average of varying rates.

Sometimes [academic papers express the average language rate of change](#) using mathematics. Ironically, they use the **same equation which is the basis of carbon-14 dating: This not only dazzles the uninitiated, but makes an approach which is actually based on subjective estimates appear to be precise math.**

The problem is it's all based on a foundation of guesses. Late 1900s linguists pointed out that vocabulary replacement might be faster than the glottochronology guesses because of added disturbance where very different language families collide. The actual rate of vocabulary replacement in North America might have been twice as fast as 14% per thousand years. Fancy *math based on guesses produces guesses*. Add to that the academic peer pressure to make the guesses match up with carbon-14 dates: Faced with only a broad range of estimates, the academically safe move is to pick the longest possible elapsed time in order to better line up with the wildly overestimated elapsed time from carbon-14 analysis.

Old Bones

So where did the old bones such as “mitochondrial Eve” come from? Answer: We’re living on a recycled earth. Whether dinosaurs or (perhaps) humans, these **bones are leftovers from previous rounds of creation**. A few thousand years before Adam and Eve the physical earth was indeed in an ice age. The retreating ice left behind huge boulders. Ice dams such as glacial lake Missoula built up and later collapsed to produce spectacular floods. Lake Bonneville suddenly drained through the Snake River in days. Wild times.

When Adam and Eve were placed in the garden, there was a complete reset. Nevertheless all the geology of previous times was left behind. That geology and those bones are still with us.

One Trick Ponies vs a Family Business

Discerning which artifacts are legitimate and which are frauds is a challenge.

The anthropologists and other academics or pseudo-academics are **one trick ponies**. **Any discovery which contradicts their theology is instantly labeled a forgery**. They never acknowledge any contradictions: Everything undermining their position is automatically a forgery. Anytime I see something labeled a fraud, I become interested and want to learn more.

Another problem: **BYU anthropologists** in the past have jumped at the chance to **gain acceptance from their peers by labeling something connected to the Book of Mormon as a forgery**. That’s what happened to Dr. Jesus Padilla in 1980, as related in chapter 5 and Appendix D in *The Lives and Travels of Mormon and Moroni*. Padilla had actually found 12 tiny gold plates in an excavation. Padilla was reluctantly talked into releasing some to be examined at BYU, with the understanding that he would get some archeological assistance in return. The professors focused on minor inconsistencies which might have been resolved had they been willing to talk to Padilla. Instead of talking they declared the plates to be forgeries, thus giving their careers a big boost.

Unfortunately there really have been forgeries, which is the flip side of this problem. The classic example is the [Michigan relics](#) **Scotford family business**.

When the first word of the copper mining relics and other ancient relics first got out in Michigan, James Scotford founded a family business which produced relics. Scotford was especially good at producing copper plates with pictures of battles, elephants, etc. One researcher even found the Albany, New York, source of Scotford's rolled copper plates. The pictures all have a similar look, like the recognizable style of a cartoonist. Even Henrietta Mertz got taken in: Pictures in the back of her [The Mystic Symbol](#) look like Scotford's work.

Here's another relic where the one trick ponies turned out to be right: The [Minnesota Kensington Runestone](#).

This "**Norse rune stone**" was discovered by a farmer in Minnesota. It turns out he wasn't just any farmer, but an educated expert in old Scandinavian writings. Not quite expert enough though—the current expert Jackson Crawford points out in the above-linked video the **mistakes which give this stone away as a forgery**.

Here's an artifact that's open for debate. Supposedly [some stones were dug up from a Hopewell Mound](#).

The writing on the stones which included the Ten Commandments was impressively done. The writing is all done in post-exilic Hebrew. I don't buy it because the writing is not in the script that Hebrews used before being exiled to Babylon. The stones are written in Aramaic script, which is just Babylonian script. Is it possible some later Hebrews got over to Ohio? Yes, but I'm a skeptic. I personally think the stones are an excellent forgery.

Appendix C: A PERSONAL NOTE

When Christ visited the Nephites, he told them he had other sheep to visit. Christ told the Nephites that the Jews in Palestine were never told about the Nephites because they never asked. Christ told the Nephites that he still had other sheep to visit. Oddly, the Nephites themselves then never seemed to ask for information about the other sheep. I am a curious person, so I accepted the Lord's invitation to ask about the other sheep. What followed, in parallel to endless research, was months of pondering all this in my mind. All that time during which I was studying alternate solutions, I was asking the Lord to enlighten my mind. The good news for which I am thankful is that the Lord answered my prayers with light. The difficult side is that my main connections to receiving guidance occurred between 2 and 4 AM, so my sleep has taken a big hit. Night after night I pondered and received guidance line upon line and precept upon precept. Often the most important guidance was to throw away ideas which were incorrect. *I arrived at a picture very different from what I had expected.* I can take credit only for any wrong conclusions or other mistakes. Someone gave me new ideas I hadn't thought of, and led me to unforeseen sources, so I can't take much overall credit except for the hard work.

I was told to stop delaying and start writing this paper. It was impressed on me that there was some urgency, that I couldn't delay finishing. I needed to get this completed by early May.

These are my own family roots: My wife's ancestors came from Germany, Poland, Sweden, and North Ireland. My father's people came from north England to Utah via the Martin handcart company. My mother's mother's people were Welsh coal miners whose wives heard the new message preached during their husbands' 12 hour days in the mines. My mother's father's people were New Englanders who arrived with the first pilgrims and puritans. They joined the Mormon church in the early 1830's and donated gold to build the Kirtland temple. They were present in

Nauvoo for that disaster; my great-great-grandmother died in her thirties and was buried there. I am the fifth generation from Nauvoo. This is a new day.

I'm sorry this paper is such difficult material. I know a lot of people will struggle to understand what I have written. I considered at different times writing three different papers coming from entirely different directions. One paper is this paper which I actually labored through. Another was a simplified summary with the supporting logic and references torn out. Another was a spiritually based story addressed to native Americans, in the spirit of the storytelling which is so fundamental to their culture. I scrapped the simplified version idea, because I didn't think anyone would simply accept the ideas without proofs. I have attempted to compensate by boldfacing key ideas. The storytelling version survives only in two fragments in the form of the prelude and postlude.

I first composed this in rich text format on an old Mac computer, and exported PDF drafts. Then my son Vern stepped in and converted the manuscript to Google Docs with its badly needed additional features.

Perhaps the importance of writing this is for my unborn posterity. Perhaps it's to appeal to someone who won't read and ponder Covenant of Christ because "DNA has proven it to be false." Hopefully it will increase faith among those who are looking forward to receiving the convincing records of all these hidden branches.

I turn 77 tomorrow. If no one else reads this or cares, I at least hope that a hard copy will survive for some of my great grandchildren to read in the future. It will give them a glimpse of what was going on in my mind. Much more importantly, I hope this will give them some glimpse of what's in my heart.

Evan Lloyd Eastley

May 11, 2025

Provo, Utah