

Itemized List of Presumed Similarities Between
Spaulding's "Manuscript Story" and the Book of Mormon

Specific and single similarities have been isolated, listed separately, and numbered, with the paralleling citations from each work following. Whenever possible, direct quotations have been made. Only when necessary has discussion been utilized, and here care has been taken that the duplicating references are amply and accurately recorded -- but even so errors no doubt will appear. This method of listing parallels is cumbersome perhaps, and has involved exceeding labor in preparation, but it seems to have the merit of providing direct comparison between the two works with a minimum of vagueness.

"MS" refers to Solomon Spaulding's "Manuscript Story," the edition used being published at the Millennial Star Office, Liverpool, England, 1910, 116 pages. "BM" refers to the BOOK OF MORMON, and the edition used was published by the Church of Jesus Christ of Latter-Day Saints, Salt Lake City, 1920, 522pp.

1. Both are accounts of early inhabitants of America.

- MS - The party of Romans arriving in the New World found many tribes of Indians already present and well-established, and offers no suggestion concerning the actual origin of the Indians. However, Fabius records that the Ohons resemble their savage neighbors so little that "they must have originated from some other nation." (p. 21)
- BM - The small party of Israelites who left Jerusalem to come to the "Promised Land," which is always interpreted as the present American continent where the first inhabitants who left descendants and are therefore the ancestors to the modern Indians. The Jaredites, who had preceded the Israelite party, were entirely destroyed in civil war save two men, Coriantumr and Ether (the

Jaredite historian). After the destruction of his people, Coriantumr "was discovered by the people of Zarahemla, and he dwelt with them for the space of nine moons." (Omni 21). There is no further record of either survivor -- presumably they left no descendants.

2. In both accounts the civilization of these inhabitants was much higher than that of the modern Indian.

MS - The presence of savage tribes is recounted, but the major portion of the work describes two races of people that had achieved a high development in religion, industry, commerce, and material wealth; even a flying machine is mentioned as the invention of Lobasko (p. 33).

BM - In general, the Nephites seem to be the bearers of progress, developing significantly in agricultural, metallurgy, building, shipping, etc. far beyond the modern Indian ethnic groups. (Cf. sjodahl, op. cit)

3. Both works pretend to be records of events that actually occurred, and not mere fiction.

MS - Since Spaulding prefaces his alleged translation with an expression of keen interest in the evidences of early American civilization, and for other reasons, his pretention would scarcely deceived anyone.

BM - No similar observation may be made in this case, for so far as can be determined Joseph Smith never evidenced any special interest in early American inhabitants; and the claim that this work is historical and not fictional is presented with almost disconcerting assurance.

4. Include religious and moral as well as historical accounts.

MS - A five-page chapter (pp. 27-32) is devoted to a discussion of the religion of the Ohons with many admonitions concerning one's moral and ethical obligations. In addition, Lobasko is quoted dictating many moral precepts. The section on religion ends: "Be attentive O man to the words of truth which have been recorded & pay respect to all the commandments which have been written for your observance" (p. 32).

BM - References to religious and moral principles are so numerous and scattered throughout this work that it seems unnecessary to cite instances. The Ten Commandments are given in Mosiah 13:12-25 and summarized in 2 Nephi 26-32.

5. Both works use "Bible language."

MS - Only a small part of this work uses this device, being confined to the moralizing. The following may be considered typical:

"Defraud not thy neighbour, nor suffer thy hands secretly to convey his property from him."

"Preserve thy body from the contamination of lust."

"Be grateful for all favours & forsake not thy friend in adversity."

"Bow down thy head before the aged... & place thy rulers and thy teachers in the most honorable seats."

"Eet the stranger find a hospitable place under thy roof."

BM - This work is throughout very similar in rhetoric, construction, use of words, etc., to the King James version of the Bible.¹

6. Some proper names are similar.

MS	BM
Como	Com
Hemock	Hem
Labano	Laban
Hammath	Hamack
Moonrod	Nimrod
Ramoff	Ramath

7. Both use a similar literary device to support claim of historical authenticity. ²

MS - Spaulding pretended to have obtained the basis of his work from a manuscript of "twenty eight sheets of parchment" which he said he found. (p. 2)

BM - Copies of this work are prefaced by Joseph Smith's account of finding the plates on which the work is based. Descriptions of these vary, but Smith himself once described them: "These records were engraven on plates which had the appearance of

¹Since this Bible version was not completed until 1611 and reflects the scholarship and English of the day, it has been the basis of many objections to the authenticity of Smith's work. But cf. Roberts, op. cit., 425-440, for a defense.

²At least two contemporary works use the same device: Thomas Moore's THE EPICUREAN, 1827, was supposed to have been translated from a Greek manuscript found in Egypt; W.B. Hockley's PANDURANG Hari, 1826, purposed to be a translation from a native Hindu MS. U.S. circulation not determined. Cf. E.A. Baker: A GUIDE TO HISTORICAL FICTION. London: Routledge, 1914.

gold; each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness..."¹

8. In each case the original records were written by individuals who actually lived during the time of the events related.

MS - The original manuscript was written by a Roman soldier named Fabius who lived among the people described. He could not have lived during the full period chronicled, however, apparently obtaining much of his history from the peoples themselves, although the record does not so declare. His description of the Ohon religion was obtained from their "sacred Roll." (p. 28)

BM - In general, the fifteen books of this work were written by the individuals for whom they are named, and use the first person singular throughout. Much of the engraving and abridging was done by others, however. (Cf. preface entitled "Brief Analysis of the Book of Mormon").

9. Both relate events occurring during several hundred years.

MS - Fabius left Rome after the time "that Constantine arrived at that city & had overcome his enemies & was firmly seated on the throne of the Roman empire." (p. 4) Constantine became Emperor 324 A.D. But whether the Roman party arrived before, during, or after the Sciotan-Kentuck was is not even hinted. The War, however, is preceded by "an uninterrupted peace and friendly intercourse for the space of four hundred & eighty years." (p. 55) And events even prior to the peace, covering a number of years, are related.

BM - The period covered by the major portion of this work is customarily said to be from 600 B.C. to 421 A.D., or over one thousand years. The Jaredites, whose story is related in the Book of Ether, arrived much earlier, having left.

¹Joseph Smith: HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS. Salt Lake City: Deseret News, 1908, IV, p. 537.

their Old World home at the time of the Bible episode of the Tower of Babel, whenever that was,¹ and survived in the New World until about 600 B.C.²

10. The extant records represent abridgements of the originals.

MS - Spaulding pretended to abridge the record of Fabius: "To publish a translation of every particular circumstance mentioned by our author would produce a volume too expensive for the general class of readers. But should this attempt to throw off the vail which has secluded our view from the transactions of nations who, for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive & learned part of my readers by a more minute publication." (p. 3)

Fabius apparently abridged part of the records: "That you may know the Author I will give a succinct account of his life & of the cause of his arrival -- which I have extracted from a manuscript which will be deposited with this history." (p. 4) Again: "From the sacred Roll as it is denominated I shall extract the tents of their Theology..." (p. 28)

BM - Nephi wrote: "Behold, I make an abridgement of the record of my father, upon plates which I have made with mine own hands; wherefore, after I have abridged the record of my father then will I make an account of mine own life." (1 Nephi 1:17)

Mormon wrote: "... for after I had made an abridgement from the plates of Nephi, down to the reign of this king Benjamin ..." (Words of Mormon 3)

Moroni abridged the records of the Jaredites. (Cf. Ether 1:5, 3:17, 15:33)

Cf. also Mormon 5:9, Moroni 1:1.

11. The records were deposited for safekeeping by the historian himself.

MS - "As it is possible that in some future age this part of the earth will be inhabited by Europeans & a history of its present inhabitants will be a valuable acquisition, I propose to write one & deposit it in a box secured --- so that the ravages of time will have effect upon it." (p. 3)

BM - When the Nephites fled before the victorious Lammanites Mormon removed "all the records which Ammaron had hid up unto the Lord." (Mormon 4:23) Subsequently, the final struggle between the two nations took place near a hill called Cumorah. The Nephites were faced with certain defeat, so their leader, Mormon, "having been commanded of the Lord that I should not suffer the records...to fall into the hands of the Lammanites...therefore I made this record out of the plates of Nephi and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave to my son Moroni." (Mormon 6:6) Presumably Moroni wrote the remainder of the work, finishing the record of his father (Cf. Mormon 8:1) and then undertaking to "hide up the records in the earth" (Mormon 8:4), no doubt also in the hill Cumorah.

Cf. also Ether 15:11, 2 Nephi 27:22, 4 Nephi 1:48, etc.

12. They were subsequently found in a box buried in the ground.

MS - This record was found in "an earthen Box...two feet in length one & half in breadth & one and three inches in diameter," which was in a cave lined with stone. (pp. 1-2)

BM - Joseph Smith wrote: "On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box."¹

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13. The cover had to be pried up.

MS - "With the assistance of a lever I raised the Stone." (p. 1)

BM - "Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up."²

¹ Joseph Smith, op. cit Vol. I, p. 15.

² Ibid. p. 16.

14. These records required translation.

MS - The twenty eight sheets of parchment Spaulding said he found were "written in an elegant hand with Roman Letters & in the Latin Language," which he himself translated. (Cf. p. 2)

BM - The plates Joseph Smith found "were filled with engravings, in Egyptian characters... With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God."¹

15. Both works include an account of the departure of a small party from the Old World.²

MS - The party led by Fabius left Rome, bound for Britian.

BM - Lehi and his family departed from Jerusalem, wandering in the wilderness eight years, until they arrived at the seacoast, from which point they left for the New World ("Promised Land").

16. The people crossed the ocean in a sailing vessel.

MS - Fabius was to ... sail in a vessel and return when she returns Preparation was made instantly and we sailed--the vessel laden with provisions for the army -- cloathing, knives, and other impliments." (p. 4)

BM - "And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land." (1 Nephi 18:8)

¹Joseph Smith, op. cit. Vol. IV, p. 537.

²The voyage of the Jaredites is not included here, due to the limited number of parallels with the Spaulding account that appear, nor in the eight items following.

17. A great storm arose:

MS - They "had no arrived near the coasts of Britian when a tremendous storm arose & drove us into the midst of the boundless Ocean." (p. 4)

BM - "... there arose a great storm, yea, a great and terrible tempest, and we were driven back upon the waters for the space of three days..." (1 Nephi 18:13)

18. The voyagers became frightened, and were lost.

MS - "Soon the whole crew became lost & bewildered -- They knew not the direction of the rising Sun or polar star... Their minds were filled with consternation and despair."
(p. 4)

BM - "Wherefore, they knew not whither they should steer the ship... and they began to be frightened exceedingly lest they should be drowned in the sea..." (1 Nephi 18:13)

19. The storm continued many days.

MS - "After being driven five days with incridable velocity
before the furious wind, the storm abated in its violence...
On the sixth day after, the storm wholly subsided..."
(p. 5)

BM - " And after we had been driven back upon the waters for
the space of four days..." (1 Nephi 13:15)

20. They prayed to God for the storm to cease.

MS - "Then it was that we felt our absolute dependence on that Almighty & gracious Being who holds the winds and storms in his hands -- From him alone could we expect deliverance. To him our most fervent desired ascended--prostrate and on bended knees we poured forth incessant supplications..."
(p. 4)

BM - "... my brethren began to see that judgments of God were upon them, and that they must perish save that they should repent of their iniquities... And it came to pass that I prayed unto the Lord." (1 Nephi 18:15, 21)

21. Then the storm ceased.

MS - The men prayed and then "After being driven five days before the furious wind, the storm abated in its violence." (p. 5)

BM - "... and after I had prayed the winds did cease, and the storm did cease, and there was great calm." (1 Nephi 18:21)

22. They sailed further several days and then landed.

MS - "On the fifth day after this we came in sight of Land... We anchored within a small distance from shore...We now found ourselves once more in terra firma." (p. 5-6)

BM - "And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land..." (1 Nephi 18:23)

23. They landed on the American continent.

MS - Spaulding entitles Chapter I: "An Epitomy of the Authors life & of his arrival in America." (p. 3) There is no doubt that the Roman party landed on the North American continent. U.S. lakes and rivers are mentioned by name.

BM - There is no direct evidence in this work that Lehi and his party actually landed on the American continent, altho certain indirect evidence is held to substantiate this claim, such as the narrow neck of land but a day's journey in width from sea to sea (Cf. Alma 63:5, 50:34, Mormon 2:29, 3:5, etc.), which is taken to be the present Isthmus of Panama. Joseph Smith is said to have reported that the party "traveled nearly a south, south-east direction until they came to the nineteenth degree of north latitude; then, nearly east to the sea of Arabia, then sailed in a south-east direction, and landed on the continent of South America, in Chili, thirty degrees south latitude."¹

¹Called a "Revelation to Joseph the Seer" in Richards and Little: A COMPENDIUM OF THE DOCTRINES OF THE GOSPEL." Salt Lake City: Deseret News, 1834, p. 239. B.H. Roberts is not certain that the observation was really a revelation (Cf. Roberts, op. cit. pp. 501-504.) Orson Pratt believed that the party landed near the 30th degree south latitude. (Sjodahl, op. cit. p. 92). Elsewhere, Joseph Smith clearly locates the story on the American continent. (Smith, op. cit. pp. 537-538)

24. There were many rivers and lakes in the land.

MS - The manuscript mentions the rivers Suscowah, Deliwah, Siota, Ohio, Mississippi, and Owaho; also lakes Eri, Mischigan, and Ontario.

BM - "And they did travel to an exceeding great distance, insomuch that they came to large bodies of water and many rivers." (Helaman 3:4) The Sidon river was important in Nephi history and frequently mentioned (some 37 times, according to the CONCORDANCE). Also mentioned are "waters of Mormon" (Mosiah 18:8), "waters of Ripliancum" (Ether 15:8), "waters of Sebus," (Alma 17:34), and so on.

25. There were many tribes or races of people.

MS - Besides the Deliwans, Ohons, Sciotans, and Kentucks, there were innumerable" tribes along the Atlantic coast (p. 20), and "various tribes" living near the great Sciotan empire. (Cf. pp. 45-46)

BM - The most important were the Nephites, Lamanites, and Jaredites; but there were also Mulekites, Lemuelites, Josephites, Ammonites; Amalekites, Amlicites, Zoramites, and so on.

26. The people built cities.

MS - The Deliwares told Fabius that along the banks of a river fifteen days journey away there were "great towns & mighty kings and a people who live in a state of civilization." (p. 18) Among the principal Cities & towns which are named are Tolanga, Gamba, and Owahon.

BM - Cities are frequently mentioned, such as Nephi, Zarahemla Desolation, Onihah, Gilgal, Mocum, Gadiandi, Gadiomnah, Gimgimno, Moronihah, and etc. The Nephites built "many cities on the north, one in a particular manner which they called Lehi." (Alma 50:15) Coriantumr built "many mighty cities." (Ether 9:23) And so on.

27. Built along the seashore and bodies of water.

MS - The Deliwares and related tribes lived along the coasts of the Atlantic ocean (p. 20.) A "large town or city" was built along the Owaho river. (p. 18) The city of Tolanga was "situate on the Banks of the Siota River." (p. 32) The Kentuck. (p. 42) "The people who were denominated Ohians were settled on both sides of the River Ohio -- & along the various branches of the River." (p. 42)

BM - The cities of Nephihah, Lehi, Moriaton, Omner, Gid, and Mulek" were on the east borders by the seashore." (Alma 51:26) The city of Antiparah was on the "borders by the seashore." (Alma 56:31) The city of Moroni was "by the east sea." (Alma 50:13) Zarahemla was bordered by the River Sidon. (Mormon 1:10)

28. Some modern building methods were utilized.

MS - The inside of the walls of the houses of the Ohons "were formed of clay, which was plastered over with a thin coat of lime" The chimney of their fireplaces were built of split timber on the inside "(with wet dirt or clay) of which they plaster, dirt or clay -- which compleatly covers & adheres to the timber & prevents the fire from having any operation upon it." (p. 23)

BM - "And there being but little timber upon the face of the land, nevertheless the people who went forth became exceeding expert in the working of cement; therefore they did build houses of cement, in which they did dwell." (Helaman 3:7) Cf. also Helaman 3:9, 11.¹

29. Some of the people built houses of wood.²

MS - "Their houses were generally but one story high-- built of wood..." and they plastered the outside. (p. 23)

BM - "And the people... did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses..." (Helaman 3:9) And again: "And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement." (Helaman 3:11) Cf. also Jarom 1:8.

30. Others lived in tents.

MS - " The Deliwares permitted the Romans to occupy six wigwams." (p. 7) Only the Ohons and Kentucks appear to have had houses, their savage neighbors lived in tents and wigwams.

¹Nothing that might be termed a "cement house" has ever been found on this continent by archaeologists. The term "cement" does not occur in the Bible anywhere.

²Such material would be very perishable, which may account for the complete lack of wood remains among early American archaeology. The Peruvians understood the art of working timber only slightly, judging from the evidences, and this may also be said of the other peoples, due probably to their paucity of tools. (Cf. the discussion in S.W. Traum: MORMONISM AGAINST ITSELF. Cincinnati: Standard, 1910, 139-144. An anti-Mormon, but he is quoting archaeologists.)

BM - The Lamnites lived in tents. (Enos 1:20) The Jaredites came to Moriancumer, "and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years." (Ether 2:13) In traveling the peoples commonly carried their tents with them like their Hebrew ancestors. (Cf. Mosiah 13:34, Alma 2:26, 2 Nephi 5:7, etc.)

31. They fortified their cities and borders.

MS - "During the time of their rising greatness & tranquility their policy led them to fortify their country in every part, the interior as well as the frontiers...near every vilage or city they constructed forts or fortifications." (p 54) (Referring to the Ohons)

BM - "Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort...and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea all around about the land." (Alma 48:8) Cf. also Alma 49:13, 50:10, 3 Nephi 3:14, Mormon 2:4, Jarom 1:7, etc.

32. These fortifications were similar.

MS - "... The Ramparts or walls, were formed of dirt which was taken in front of the fort. A deep canal or trench would likewise be formed...In addition to this they inserted a piece of Timber on the top of the Ramparts -- These pieces were about seven feet in length from the ground to top which was sharpened." (p. 54)

BM - "... Moroni, caused that they (the Lamanites) should commence digging a ditch round about the land, or the city, Bountiful. And he caused that they should build a breast-work of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breast-work of timbers; and thus they...encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height." (Alma 53:3-4)

33. There were classes among the people.

MS - "Indeed the higher class of women were extremely found of ornament..." (p. 21) "The females of the (higher Class) most wealthy class..." (p. 23)

BM - "And it came to pass that after much labor among them, they began to have success among the poor class of people." (Alma 32:2) And again: "And the people began to be distinguished by ranks, according to their riches and their chances for learning." (3 Nephi 6:12)

34. The people were governed by kings.

MS - The manuscript names Habelon, king of Chiango; Ulipoon, king of Michegan; Numapoon, king of Colorangus; Ramuch, king of Genesco. (pp. 81-82) The Ohons and Kentucks were ruled by Emperors.

BM - Melchizedek was king of Salem (Alma 13:18), Nephi was a king of the Nephites (Jacob 1:9), Aaron was a king of the Lamanites (Mormon 2:9), Amgid was a king of the Jaredites (Ether 10:32). And so on.

35. The kingship passed from father to son.

MS - Labarmock succeeded his father on the Sciotan throne, and it was commanded that "the office shall be hereditary in the eldest male of his family..." (p. 43) The office of High Priest was also hereditary. (p. 44)

BM - Benjamin was succeeded as king by his son Mosiah (Mosiah 6:3), Nephi succeeded his father Helamen (Helamen 3:37), Kim succeeded his father Moriaton (Ether 3:37), Laman was succeeded by his son (Mosiah 10:6), Zeniff was succeeded by his son (Mosiah 10:22), and so on.

36. Practiced communal living.

MS - Fabius reported of his party: "Our community might be said to be one family tho we lived in separte houses, situate near each other. The property was common stock -- what was produced by our labor was likewise to be common..." (p. 9)

BM - "And they (Nephites and Lamanites) had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (4 Nephi 1:3)

And they (Nephites) taught and did minister one to another; and they had all things common among them, every man dealing justly, one with another. (3 Nephi 26:19)

37. Trade and commerce practiced in times of peace.

MS - It was the occupation of some of the Ohons to carry on "a bartering trade to the southwestward--in order to furnish the people with cotton & other articles." (p. 22)

Lobaska, as arbiter between the Ohons and Kentucks in their first war, demanded "that the individuals of each nation may carry on a commerce with each other." (p. 40)

BM - "And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their gain." (Helaman 6:8)

"And they (Jaredites) were exceedingly industrious, and they did buy and sell and traffic with another, that they might get gain." (Ether 10:22)

Cf. also 4 Nephi 1:46.

38. They had a system of taxation.

MS - According to the Sciotan constitution the king and his counselors "may likewise lay taxes for the support of government & for the defence of the nation." (p. 43-44)

BM - Noah "laid a tax of one fifth part of all they possessed..." (Mosiah 11:3) Again: "For behold, we are in bondage to the Lamanites, and are taxed with a tax which is grievous to be borne." (Mosiah 7:15) Riplakish taxed the Jaredites "with heavy taxes; and with the taxes he did build many spacious buildings." (Ether 10:5)

Cf. also Mosiah 2:14, 11:16, etc.

39. They wrote in characters.

MS - The Ohons "had characters which represent words-- & all compound words had each part represented by its appropriate character...They generally wrote on parchment-- & beginning at the right wrote from the top to the bottom, placing each character directly under the preceding one." (p. 25)
Cf. also p. 34.

BM - "And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian..." (Mormon 9:32)

40. They also wrote on a roll.

MS - The Ohons "generally wrote on parchment..." (p. 25). The constitution was on a roll, and on the "sacred Roll" was written the theology of the Ohons and is frequently mentioned. (Cf. p. 26, 28, 31, 35, etc.)

BM - Practically all the writings of these peoples appears to have been engraving on metal plates, but note: "Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz." (2 Nephi 18:1)

41. They communicated by means of letters.

MS - Elseon, a Kentuck prince, asks permission to marry the Sciotan Emperor's daughter by letter (p. 58); The Emperor replies by letter (p. 60); Elseon's beloved receives a letter from her father (p. 61); Rambock dispatches a demand to the Kentuck Emperor (p. 70); the Emperor replies by letter (p. 73); and so on.

BM - Giddianhi, the robber chieftian, writes an epistle to Lachoneus (3 Nephi 3:1); Mormon writes an epistle to the king of the Lamanites (Mormon 6:2); Helaman writes to Moroni (Alma 56:1); and so on.

42. The people were agricultural.

MS - "The people (Ohons) obtained their living generally by the cultivation of the land..." (p. 21)

BM - "And it came to pass that the people of Nephi did till the land and raise all manner of grain, and of fruit." (Enos 1:21)

CF. also Mosiah 9:9, 1 Nephi 18:24, 2 Nephi 5:11, etc.

43. Corn and wheat were raised.¹

MS - "Corn, wheat, beans, squashes & carrots they raised in great abundance." (p. 22)

BM - "And we (people of Zeniff) began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley..." (Mosiah 9:9), etc.

44. They raised stock of various kinds.

MS - "It was the occupation of a certain part of the men to tend upon the tame animals to drive them to pasture & to keep them from straying and feed them when the snow was on the ground." (p. 22) The Ohons domesticated wild animals such as the elk, and also "had large numbers of turkeys and gees." (p. 22)

BM - The Nephites raised "flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses." (Enos 1:21)

Cf. also Mosiah 9:12, Alma 17:25, 3 Nephi 4:4, etc.

45. They domesticated large animals, which are unknown today.²

MS - "...he offered to furnish us...with four Mammons...These were an animal of prodigious magnitude, even bigger than the eliphant." (p. 18) Also spelled 'Mammouth,' (p. 22), mamouth (p. 75), and 'mammoth' (p. 70).

¹Mentioned because while a type of corn is and was familiar to the native Americans, wheat appears to have been entirely unknown, and it seems strange that the use of so valuable a grain should have died out. Wheat is commonly said to have been first introduced on this continent by the Spaniards into Mexico as early as 1530, and by the Virginia and Massachusetts settlers in 1607. (Cf. ENCYCLOPEDIA BRITANNICA)

BM - And they also had horses, and asses, and there were elephants, and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms."
(Ether 9:19)

46. They domesticated horses.¹

MS - "The ground was plowed by horses..." (p. 22)

"Hamboon mounted on an eligant Horse richly caparosoned..."
(p. 89)

BM - "And it came to pass that the people of Nephi did...raise... flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses."
(Enos 21)

"And it came to pass that when Ammon had made ready the horses and chariots..." (Alma 18:12)

The Jaredites also used horses. (Ether 9:19)

47. Dogs were known.

MS - Two "Black Dogs and two White Dogs" were used by the Deliwares in one of their sacred festivals. (p. 12)

BM - "But behold, it one day it was left desolate; and the carcasses were mangled by dogs and wild beasts of the wilderness."
(Alma 16:10)

48. The people had furnaces.

MS - Lobaska taught the Ohons "how to build a small furnace & to cast iron ware." (p. 35)

BM - "And thrice they were cast into a furnace and received no harm."
(3 Nephi 28:21)

Cf. also 4 Nephi 32, Mormon 8:24, Mosiah 24:23, etc.

49. They refined ore.

MS - "The manufacturing of Iron & lead was understood but was not carried onto that extent & perfect as in Europe." (p. 22).
Cf. also p. 35.

BM- "... and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich."
(Helaman 6:11)

Cf. also Ether 10:23, Mosiah 11:8, Jarom 8, etc.

50. They manufactured their own tools from steel.

MS - "Bey hamering & hardening their Iron they would convert it nearly into the consistence of Steel -- & fit it for the purpose of edge tools." (p. 23)

BM - "And we became exceeding rich...in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war." (Jarom 8)

Shule of the Jaredites "did molten out of the hill, and made swords out of steel... (Ether 7:9)

Cf. also 1 Nephi 4:9, 2 Nephi 5:15.

51. These tools were somewhat similar.

MS - Lobaska taught the Ohons how to make shovels, mathooks, wheelbarrows, and axes. (p. 37)

BM - "And all hills that shall be digged with the mattock..." (2 Nephi 17:25)

Use of the ax is quite frequently mentioned. (Cf. 2 Nephi 20:15, Enos 1:20, Alma 5:52, Mormon 6:9)

52. They coined their own money.

MS - ⁰"It is... provided that certain small pieces of Iron - stamped in a peculiar manner, shall be this circulating medium, to represent property -- Each piece according to its particular stamp shall have a certain value fixed upon it -- It shall be the peculiar prerogative of the Emperor & his councillors to direct the coining of these pieces." (p. 45)

BM - "Now these are the names of the different pieces of their gold, and of their silver, according to their value..." (Alma 11:4), and then to verse 20 is listed the denominations of the Nephite coins. Also "... they did stir up the people... that they might get money according to the suits..." (Alma 11:20)

53. They made their own cloth.

MS - The hair of the Mammoons "being sheared off at the proper season was manufactured into course Cloth..." (p. 18)

BM - The people of Zeniff were caused to "work all manner of fine lenen, yea, and cloth of every kind..." (Mosiah 10:5)
The Jaredites made their own cloth (Ether 10:24) as did the people of Lehi and of Mulek (Helaman 6:13)

54. Pottery was made by the people.

MS - "The potery Business was conducted with great ingenuity, & great Quantities of stone and earthan ware consisting of (every kind) of vessels of every construction which were needed for family use, were manufactured in every part of this extensive country." (p. 23)

BM - The Lord speaks: "Surely your turning of things upside down shall be esteemed as the potter's clay" (2 Nephi 27:27).
"Cups" frequently occurs (Cf. 3 Nephi 18:8, Moroni 5:1, etc.) as do "dish and "vessel", but these latter in connection with the barges of the Jaredites (Cf. Ether 2 and passim.).

55. Music and musical instruments used.¹

MS - "... ten musitians immediately mounted & at once, the multitude on every side sang a song..." (p. 13). "Musicians with instruments of various kinds, were now playing thr' every division of both armies--they blowed horns, pipes & a kind of Trumpet--& beat with sticks on little tubs whose heads were formed of parchment." (p. 90)

BM - "And the harp, and the viol, the tabret, and pipe, and wine are in their feasts..." (2 Nephi 15:12)

¹ the BOOK OF MORMON instruments are mentioned in the Bible, in the same words: "... the harp and the viol, the tabret and pipe..." occurs in Isaiah 5:12; "... the noise of thy viols in Isaiah 14:11 (Cf. also Amos 5:23, 6:5). The tabret was a sort of drum or tambourine; "viol" is the Hebrew 'nebel', a type of lyre. True viols were unknown until the 15th century. Cf. Hastings DICTIONARY OF THE BIBLE and the ENCYCLOPEDIA BRITANNICA under appropriate articles.

"... the noise of thy viols is not heard..." (2 Nephi 24:11).

"Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men" (3 Nephi 13:2).

"Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle" (Ether 14:28)

56. They practiced polygamy.

MS " "... Wealthy men, who are young & who have but one wife, shall have the privilege (with the permission of the King) to marry another until the numbers of the single young men and the single young women are made equal." (p. 29)

BM - "And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts and indulge themselves somewhat in wicked practice, such as like unto David of old desiring many wives and concubines, and also Solomon, his son" (Jacob 1:15). This practice, however, was forbidden, "for there shall not be any man among you have it be one wife; and concubines he shall none." (Jacob 2:27)

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines..." (Ether 10:5)

57. There were robbers in the land.

MS - "It was th't to be the most pruiential to find out the disposition & character of the inhabitants, who were settled along the great River lest we should fall into the hands of Robbers" (p. 18). Marauding bands of savages plundered the citieis during the height of the Sciotan-Kentuck war (Cf. p. 97, passim.).

BM - The famed band of Gadianton robbers at the height of their power controlled "the judgement seats--having usurped the power and authority of the land" (Helaman 7:4). Cf. also 3 Nephi 2:11, Helaman 6:37, 3 Nephi 2:18.

58. The people kept public records.

MS - "Records are kept of the transactions of their governments. Their constitution & law are committed to writing" (p. 26).

BM - Most of the peoples mentioned kept records, as, for instance the people of Ammon: "And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them... There are many books and many records of every kind" (Helaman 3:13, 15). And so on.

59. They kept sacred records apart.

MS - "A sacred Roll in manuscript is preserved among the Records of their Emperors & kings... All their large towns & cities have deposited under the care of a priest a sacred Roll, which contains the tenets of their Theology & a discription of their religious ceremonies " (p. 26).

BM - Reference to sacred records is very common, usually used as if all the records were sacred. However, note: "And these plates... which have the records of the holy scriptures upon them, which have the genealogy of our forefathers... should be kept and handed down... And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also all the plates which do contain that which is holy writ"(Alma 37:3-5). Again: "...Ammaron... did hide up the records which were sacred - 5 yeat, even all the sacred records which had been handed down from generation to generation, which were sacred..." (4 Nephi 48)

"Nevertheless, I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people. Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore these plates are for the more part of the ministry; and the other plates are for the more part of the reign of kings and the wars and contentions of my people" (1 Nephi 9:3,4).

60. They had priests, and high priests.

MS - "Lambon...shall have the title of high Priest &... shall exercise a jurisdiction over all the priests of the empire..." (p. 44). "And Laboon the High Priest arose...he spoke... it is my duty as high Priest of the empire..." (p. 79)

BM - "... there were many who were ordained and became high priests of God" (Alma 13:10). King Benjamin "appointed priests to teach the people" (Mosiah 6:3). Cf. also Mosiah 23:16; 25:19, 21; 27:5; Alma 1:12; 13:1; 4 Nephi 34; etc.

61. There was magic and sorcery.

MS - "He had recourse to a class of men who were denominated prophets & conjurors to favour his design. -- They had for many ages a commanding influence over the minds of a great majority of the people... A small company of necromancers or jugglers assembled on the great square..." (p. 74-75). It was largely due to that chief conjurors, Drafolick and Hamack, who performed stuns of magic and prophecy, that the Sciotan-Kentuck war was precipitated. (Cf. p. 75)

BM - "And it came to pass that there were sorceries, and witchcrafts, and magics..." (Mormon 1:19)

"For those who did not belong to their church did indulge themselves in sorceries..." (Alma 1:32)

Cf. also 3 Nephi 24:5.

62. Some of the people were idolatrous.

MS - "The people... forsook their old religion which was a confused (& absurd) medley of Idolety & superstitious nonsense & embraced a religion more sublime & consistent." (p. 35).

BM - "And because the people did repent of their iniquities and idolatries the Lord did spare them, and they began to prosper again the land" (Ether 7:26).

"Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests" (Mosiah 11:7)

Cf. also Enos 20, Mosiah 9:12, Alma 1:32, etc.

63. Payment of tithing was demanded.

MS - "The people shall make contributions, in proportion to their wealthy for the support of their priests -- If any refuse, they shall be denied the privilege of their instructions" (p. 44).

BM - "Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (3 Nephi 24:10)

"And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed" (Alma 13:15). And etc.

64. They offered sacrifices.

MS - "Once in three months -- ye shall hold a great festival in every city & town & your priests shall sacrifice an Elk as a token that your sins deserve punishment -- but that the divine mercy has banished them into shades of forgetfulness" (p. 31).

BM - The people of Benjamin "took the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses" (Mosiah 2:3). The Lamnite^o offered women and children of the Nephites whom they had taken prisoners as a sacrifice to their idol gods (Mormon 4:14, 21). However, Christ forbids, the Nephites to offer burnt offerings as sacrifices, saying "I will accept none of your sacrifices and your burnt offerings" (3 Nephi 9:19)

65. They thought the earth revolved around the sun.

MS - The author of this story thought that the earth and the planets revolved around the sun, which was stationary, "in exact order and harmony" (pp. 16-17).

BM - "And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is o; for surely it is the earth that moveth and not the sun." (Helaman 12:15)

"The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator" (Alma 30:44).

66. Believed in the fall of man from a higher state.

MS - "... in every religion...there are somethings which are commendable -- some things which serve to improve the morals -- & influence mankind to conduct better than what they would do, provided they pursued the natural dictates of their depaved mind without any restraint" (p. 27)

In the Ohon's sacred records Fabius quotes the belief that an evil being after the creation of man "Seeing the happy situation he approached so near as to touch his soul with his deliterous hand -- The poison was immediately defused & contaminated his passions & appeties" (p. 28)

BM - "For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil." (Mosiah 16:3) And so on.

67. Believed that man was created by a supernatural being.

MS - The sacred roll of the Ohons included: "There is an intelligent omnipotent Being, who is self existant & infintely good & benevolent -- Matter eternally existed -- He put forth his hand & formed it into such bodies as he pleased... He formed the bodies of men from matter Into each body he infused a particle of his own spiritual substance..." (p. 28)

BM - "Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it" (1 Nephi 17:36).

"And to being about his eternal purpose in the end of man, after he had created our first parents..." (2 Nephi 2:15).

Cf. also 2 Nephi 11:7, Mosiah 28:17, Ether 3:15, etc.

68. The Lord speaks with a voice of thunder.

MS - "Drafolick their chief prophet extended his arms & cast up his eyes towards Heaven... I hear a thundering voice proceeding from the great Throne of him who rules the world -- proclaiming thus -- corn shall not grow on Sciotan fields, nor mamouth yield their milk -- nor fish be taken in the snare but pestilence shall roam -- unless Sciota shall avenge the crime of Elseon." (p. 75)

BM - "... behold, the angel of the Lord appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood" (Mosiah 27:11)

"Ye have seen an angel... and he hath spoke unto you like unto the voice of thunder..." (1 Nephi 17:45)

69. They believed in a good and an evil spiritual power.

MS - "There is an intelligent omnipotent Being, who is self existant & infintely good & benevolent...There is also another great intelligent Being who is self existent & possessed of great power but not of Omnipotence -- He is filled with infinte malice against the good Being & exerts all his subtlety & power to ruin his works" (p. 28).

BM - "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually" (Moroni 7:12).

70. They believed in a life after death.

MS - "Death desolves the connection (between the soul and the body) -- Etherial Bodies are prepared for the souls of the righteous -- These bodies can pass thro' any part of the universe & are invisable to mortal eyes" (p. 28, Cf. also p. 29). Again: "... a learned holy man...shall lead your devotion, & explain this sacred Roll & give you such instruction as shall promote your happiness in this life & in the life to come" (p. 31).

BM - "O then, my beloved brethren, repent ye, and enter in at the straight gate, and continue in the way which is narrow, until ye shall obtain eternal life" (Jacob 6:11).

"Behold, I went to hunt beasts in the forest; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart" (Enos 1:3).

Cf. also 2 Nephi 11:23, Mosiah 4:9, Moroni 7:41, etc.

71. A heaven for the righteous, a hell for the wicked.

MS - "Etherial Bodies are prepared for the souls of the righteous -- ... Their place of residence is on a vast plain which is beautiful with magnificent Buildings -- with Trees, fruits & flowers...No immagination can paint the delights, the felicity of the Righteous. But the wicked are denied therial bodies -- Their souls naked and incapable of seeing light, dwell in darkness & are tormented with the keenst anguish -- Ages roll away & the good being has compassion upon them -- He permits them to take possession of etherial bodies and they arise quick to the abodes of delight & glory" (pp. 28-29).

BM - "And I said unto them that it was a representation of that awful hell, which the angel said unto me was prepared for the wicked" (1 Nephi 15:29).

"And there is a place prepared, yea, even that awful hell of which I have spoke, and the devil is the foundation of it; wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be casts out because of that injustice of which I have spoken" (1 Nephi 15:35).

"... the Lord hath said... that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb" (Alma 34:36). And so on.

72. Filthiness was particularly offensive.¹

¹Perhaps the BOOK OF MORMON does not refer to personal or physical filthiness, but instead may be concerned in these quotations with "moral filthiness." The expressions "whitened garments" and "washed in the blood of the Lamb" are common enough elsewhere in religious discourses and are usually taken in the moral sense.

MS - "But I behold a being in human form, from whom I turn away with disgust and abhorrance He is covered with so much dirt & filth, that no etherial body is provided for him nor can he be received into the abodes of the blessed. Suffer not thy bodies or thy garments to remain simered with dirt & filth -- Cleanliness prevents many deceases & is pleasant to the sight But from a dirty filthy mortal we turn with disgust & abhorrance" (pp. 30-31.)

BM - "But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy" (1 Nephi 15:34).

Jacob denounces the Nephites: "... neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers" (Jacob 3:9).

Cf. also Mosiah 7:30, 31, Alma 5:21, 22, Mormon 9:4, etc.

73. They used a seer-stone.

MS - "Hamack then arose & in his hand he held a stone which he pronounced transparent -- tho' it was not transparent to oommon eyes. ---Thro' this he could view things present & things to come -- could behold the dark intrigues & cabals of foreign courts -- & discover hidden treasures, secluded from the eyes of other mortals. He could behold the galant & his mistress in their bed chamber & count all their moles warts & pimples" (p. 75).

BM - "And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wicknedness and abomination" (Alma 37:23).

74. Some of the people worshipped a Great Spirit.¹

¹Arbaugh cites a report of the Bureau of American Ethnology that only "worship of mythic animals and nature-gods" was known to the pre-Columbian inhabitants. Cf. Arbaugh, op. cit, p. 17. The "Great Spirit" of the modern Indian is the best English equivalent of their term, but is hardly ancient.

MS - On page 12 is mentioned a "great & good Spirit, who resides in the Sun." On page 75 Drafolick in a speech says: "The seven sons of the great Spirit," etc.

BM - "Now this was the tradition of Lamoni, which he had received from his father, that there was a Great Spirit." (Alma 18:5).

Cf. also Alma 18:2, 4,5,11 and Alma 22:9, etc.

75. There were prophets among the people.

MS - "He had recourse to a class of men who were denominated prophets & conjurors to favour his design. -- They had for many ages a commanding influence...over the people" (p. 74). Drafolick was "their chief prophet" (p. 75).

BM - Prophets are frequently mentioned. "And there were exceeding many prophets among us" (Enos 22). "And there came prophets in the land again, crying repentance unto them..." (Ether 9:28).

76. The people believed that man had a soul.

MS - "The good being...made a decree that mankind...should enjoy blessings in this world & be completely happy after his soul quits his body" (p. 28).

BM - "And now I would inquire what becometh of the souls of men from this time of death to the time appointed for the resurrection?" (Alma 40:7). References to the "soul" occur hundreds of times in this work.

77. They believed in prayer.

MS - "The whole company assumed the most devout attitude & muttered in sounds almost inarticulate their humble confessions & earnest requests--" (p. 13). The Ohons thought that God "requires us to supplicate his favours" (p. 31).

BM - "...the priests...began to fast, and pray to the Lord their God..." (Mosiah 27:32).

Cf. also Alma 33:4, 3 Nephi 18:19, Moroni 6:5, etc.

78. They observed a Sabbath day.

MS - "Now that you know & keep all these things which are made known by divine inspiration, it is ordained that on every eighth day ye lay aside all unnecessary labors -- that ye meet in convenient numbers & form assemblies That in each assembly a learned holy man shall preside" (p. 31).

BM - The Nephites kept "the sabbath day holy unto the Lord" (Jarom 5). Abinadi commanded: "Remember the sabbath day, to keep it holy" (Mosiah 13:16). And so on.

79. There were two dominant, but contrasting, races or tribes.

MS - The "Deliwares" or "Deliwans" who were first encountered by the Roman party are depicted as essentially savage, bearing many characteristics of true Indians that have actually lived in the Great Lakes region, made familiar by James Fenimore Cooper in his novels. A relatively civilized people lived farther south, the "Ohons" or "Ohians," and these are entirely fictional. Later in the story the "Sciotans" and "Kentucks" appear as a tribal dichotomy -- and the relationship of these people to the others are exceedingly vague. The Sciotans seem to included the Ohons, while the Kentucks appears as a newly mentioned and distinctive race. Cf. pp. 10-11, 20-21, 47, especially.

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BM - Here the Lamanites are generally depicted as the more savage tribe, although they eventually appear to approach and even to better the Nephites in culture and the like. On the other hand, the Nephites appear, up to the end of the story, as the more highly civilized group, more favored of the Lord, so to speak, and the historical (or fictional) features of the work mainly concern these two tribes and their continued warfare.

80. Some of the people were dark, others lighter.

MS - Among the tribes, the Deliwares were darkest, with "complexions of a brownish hue" (p. 11), while the Ohons had a complexion "bording on an olive tho of a lighter shade" (p. 21). Lobaska was whiter than the Ohons, as were also his wife and sons (p. 32). The Roman voyagers, headed by Favius, were white, and although they intermarried with natives, nothing is further said of them.

BM - "And the skins of the Lamanites were dark, according to the mark which was set upon their fathers" (Alma 3:6), while the Nephites had white skins (3 Nephi 5:21). Lamanites "converted unto the Lord" had their "curse" taken from them, "and their skin became white like unto the Nephites" (3 Nephi 2:15).

81. The people had a great leader with four sons.

MS - Lobaska (or Baska) is the great leader in Spaulding's story. He introduced writing, changed the religion of the people, wrote their constitutions, built a flying machine, and was generally the guiding spirit in building the Sciottans and Kentucks into great power. He had four sons: Labarmock or Labamack, Hamback, Lambon, and Kato (p. 33).

BM - Lehi had four sons: Laman, Lemuel, Sam, and Nephi (1 Nephi 2:5). Mosiah, leader of a great Nephite migration, and king of the united peoples of Zarahemla and Nephi, also had four sons: Ammon, Aaron, Omner, and Himni (Mesiah 27:34). Jared, founder and king of the Jaredites, likewise had four sons: Jacom, Gilgah, Mahah, and Orihah (Ether 6:14).

82. Two of the sons became leaders of opposing tribes.

MS - "At the head of this empire (Sciota) shall be placed with the title of Emperor Labarmock the oldestson of Lobaska" (p. 43). Lobaska's second son, Hamback, became ruler of Kentucky shortly afterwards (p. 46). After a long period of peace these two peoples became embroiled in a war the story of which occupies at least a quarter of the work and is unfinished, breaking off suddenly in the midst of battle.

BM - Laman became leader of the people commonly called the Lamnites, and Nephi was first of the Nephites. Opposition between the two brothers seemed to have persisted from earliest Jerusalem days, eventually culminating in the wars of their descendants.

83. The people obtained inspiration from heaven.

MS - "Now that you know & keep all these things which were made known by divine inspiration..." (p. 31). Again: "...all united in pronouncing him (Lobaska) to be the most extraordinary man in existence & generally believe that he held conversation with celestial beings -- & always acted under the influence of divine inspiration" (p. 34).

BM - "And there began to be men inspired from heaven and sent forth..." (3 Nephi 6:20).

"But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God" (Moroni 7:13).

84. Men of one tribe painted their heads with red.

MS - Among the Deliwares "one half of the head of the men was ... painted with red..." (p. 11).

BM - "And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads after the manner of the Lamanites" (Alma 3:4).

Cf. also Alma 3:13,

85. Men of one tribe shaved their heads.

MS - The Deliwares customarily shaved one-half of their heads painting the bare scalp and affixing feathers in the remaining hair (p. 11).

BM - "And it came to pass that they (the Lamanites) came up upon the north of the land of Shilom...and they had their heads shaved that they were naked" (Mosiah 10:8).

Cf. also Alma 3:5, 3 Nephi 4:7.

86. Men of one tribe dressed in the skins of wild animals.

MS - Among the Deliwares "... their cloathing consisted of skins dressed with the hair on -- but in warm weather, only the middle part of their bodies were incumbered with any covering" (p. 11).

BM - "Now the army of Zerahemnah (Lamanites)...were naked, save it were a skin which was girded about their lions..." (Alma 43:20).

"Now the leaders of the Lamanites...had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness" (Alma 49:6).

Cf. also Enos 20, Alma 3:5, 3 Nephi 4:7.

87. Preparation for war was a constant occupation.

MS - "When the two Empires of Sciota & Kentuck had commenced that new career...they adopted this as a true maxim, that to avoid war it was necessary to be in constant preparation for it" (p. 47).

BM - "And behold, I had employed my people, the Nephites, in preparing their lands and their arms against the time of battle" (Mormon 3:1).

"And now it came to pass that Moroni did not stop making preparations for war..." (Alma 50:1).

Cf. also Mosiah 20:8, Alma 24:20, etc.

88. There were wars between two factions.

MS - The first war between the Sciotans and the Kentucks was followed by 480 years of peace, chiefly through the efforts of Lobaska at an early period. This long peace was terminated by an outbreak of hostilities between the two factions which endures during the last quarter of the story, and was still raging when the story abruptly terminates. Other tribes were involved.

BM - There is an astonishing frequency of massacres, battles, and wars recorded in this work. Peace never seemed to have continued for long. Commonly the Lamanites are opposed by the Nephites, although other tribes were involved as well. The last great battle between the Lamnites and Nephites is related in Mormon, cf. esp. Chapter 6. 0

89. The last war was to be one of extermination.

MS - "The extermination of the Kentucks appeared to be their (Sciотans') object" (p. 97). But the Kentucks eventually turned the tide of battle in their own favor and pursued the relentless extermination policy of the Sciотans. Such appears to be the author's objective, but the manuscript comes to an end as the decimated Kentucks "were all anxious for an immediate battle" (p. 113). This is the last sentence in the published story.

BM - The Lamnites appear to have destroyed all the Nephites save Mormon and twenty four others who were with him,"and also a few who had escaped into the south countries." (Mormon 6:15).

In the great internecine war among the Jaredites every living person was eventually slain save the leaders of the opposing factions, Shiz and Coriantumr. Finally Shiz fainted from loss of blood, "and it came to pass that when Coriantumr had leand upon his sword, that he rested a little, he smote off the head of Shiz" (Ether 15:30). This left Coriantumr alone in all the land, but he too shortly "fell to the earth, and became as if he had no life" (Ether 15:32). ¹

90. Armies of huge size were assembled.

MS - The army of the Kentucks numbered one hundred and fifty thousand men (p. 86). When all the armies were assembled "near three hundred thousand spears were glittering with the reflection of the sun beams" (p. 90).

BM - There were at least 230 thousand soldiers in the army of the Nephites mentioned by Mormon, in their last battle against the Lamanites (Mormon 6:11-15). Armies of 30,000 to 50,000 were common (Cf. Mormon 2:25, etc.). "Thousands" and "Tens of thousands" frequently occurs.

91. They were armed with swords and with bows and arrows.

MS - "Each man had a sword by his side & a spear in his hand" (p. 84). Their forts were built in such a manner that "They could shoot their arrows against an Enemy" (p. 54).

BM - The Nephites armed themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, etc. (Alma 2:12). Cf. also Mosiah 9:16, etc.

¹Coriantumr was subsequently found by the Mulekites, a people who appear to have preceded the Nephites in arriving on this continent. He dwelt among them "nine moons" and is not mentioned further. Cf. Omni 1:15 and 21.

92. Great destruction of property and towns, by fire.

MS - "As the Sciotans sallied out in parties to plunder & to ravage the country, these were pursued, overtaken or met by parties of the Kentucks" and "Whenever the Sciotans marched devastation attended their steps" (p. 97). They plundered and burned the city of Gamba, Kentuck capital, "killing the inhabitants who had not made their escape & burning their houses" (p. 100).

BM - "But it came to pass that whatsoever lands we (the Nephites) had passed by...were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire..." (Mormon 5:5).

Cf. also 3 Nephi 8:8, 3 Nephi 9:9, etc.

93. There was tremendous slaughter.

MS - "The thirsty earth was overspread with the dead & dying bodies of thousands..." (p. 93). The slaughter was so "emence" that ten thousand men were employed from each army in burying the dead. (p. 95). Again: "The field was widely strewn, & in many places thickly covered with human bodies" (p. 96).

BM - Mormon reported: "Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand, and Limhah had fallen with his ten thousand; and Joeam had fallen with his ten thousand; and Camenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each. And it came to pass that there were ten more who did fall by the sword, with their ten thousand each..." (Mormon 6:11-15).

Ether recorded that Coriantumr "saw that there had been slain by the sword already nearly two million of his people" (Ether 15:2). And so on.

94. Women and children included in the slaughter.

MS - The Sciotans massacred all the inhabitants of the city of Gamba (p. 102). Outside the city they, "without delaying their march by attacking any forts in their way, merely entered the villages, killing the inhabitants, who had not made their escape & burning their houses" (p. 100).

"Wherever the Sciotans marched devastation attended their steps -- & all classes of people without distinction of age or sex, who fell into their hands became the victims of their infuriated malice" (p. 97).

BM - In the final struggle between the Lamanites and Nephites, slaughter and sacrifice of prisoners was practice. So great was the carnage among the Nephites that their leader, Mormon, laments: "O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!" (Mormon 6:19).

In the Jaredite war "so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the worms of of the flesh" (Ether 14:22).

95. They fought on a plain, overlooked by a hill.

MS - The great battle between the Kentucks and the Sciotans was partly fought on the "great plain of Geheno" and the Sciotans pursued the Kentucks "to the hill which had been in the rear of the Kentucks" (p. 89, 94).

BM - Lib and Coriantumr fought on the "plains of Agosh" (Ether 14:16). Coriantumr challenged Shiz in the valley of Shurr was near the hill Comnor (Ether 14:28).

96. They fought during the day and rested at night.

MS - "The Sun did not tarry in his course but hid himself below the Horizon & darkness spread itself over the face of the earth -- The warriors with their spears in their hands extended themselves upon the earth, & spent the night in rest and sleep -- Next morning they arose with renovated vigor" (p. 94).

BM - "And it came to pass that they fought all day, and when the night came they slept upon their swords. And on the morrow they fought even until the night came" (Ether 15:20-21).

97. Similar strategy is described.

MS - At a critical stage in the war two Kentuck soldiers, Kelsock and Hamko, conceived the idea of entering the Sciotan camp unobserved at night when the soldiers were sleeping exhausted. In this they were successful, for "the Tomehauks and swords of these daring youth, soon caused hundreds to sleep in eternal slumbers" (p. 98).

BM - In an early battle between the Lamanites and Nephites a Nephite leader, Teancum, and his servant, stole into the camp of the Lamanites when "sleep had overpowered them because of their much fatigue," and killed the Lamanite king Amalickiah. (Cf. Alma 51:33-35).

A variation occurs in the strategy of Moroni ordering his soldiers to scale the wall of the Lamanite city of Nephihah at night when all the occupants were asleep. Thus when the

Lamanites awoke that morning they were quickly conquered, many killed, and others taken prisoners. (Cf. Alma 62:18-26).

98. They buried their dead in heaps and covered them.

MS - "... then digging into the ground about three feet deep & throwing the dirt around in a circular from upon the edge of the grave -- they then deposited the bodies in it, covering the ground over which they had dug with the dobies -- & then placing others upon them until the whole were deposited -- they then proceeded to thro' dirt upon them to raise over them a high mound" (p. 95).

BM - "Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering" (Alma 16:11).

99. Attributed their destruction to the judgement of God.

MS - At the end of the account of the achievements of the Sciotans and Kentucks appears the following! "But what avails all the wisdom, the art & the works of men -- what avails their valour, their strength & numbers when the Almighty is provoked to chastise them & to execute his vengeance in their overthrow & destruction" (p. 55).

BM - The Nephites were destroyed, so the Lord told Mormon, because: "Vengeance is mine, and I will repay; and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth" (Mormon 3:15).

"There were none of the fair sons and daughters upon the face of the whole earth who repented of their sins" among the Jaredites (Ether 13:17). The Lord said that if Coriantumr and his people did not repent, "otherwise they should be destroyed, and all his household save it were himself" (Ether 13:21).

100. Captured and domesticated fowls.¹

¹Accidentally omitted previously. Should follow Item #47 or thereabouts.

MS - The Deliwares lived by "fishing & fowling" etc. (p. 11), while the Ohons "had large numbers of turkeys and gees -- which the originally wild yet by treating them with great familiarity by cropping their wings and feeing them frequently they discovered no disposition to ramble off but propagated their species & laid eggs in abundance" (p. 22).

BM - When the Jaredites sailed they prepared all manner of food, including "whatsoever beast or animal or fowl that they should carry with them" (Ether 6:4); the fowls they had previously obtained with snares (Ether 2:2).

Amulek said that there should be "not a sacrifice of any manner of fowl" (Alma 34:10). Jacob is made to say: "And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the motuh, or peeped" (2 Nephi 20:14).